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EDITORIAL COMMENT

NOT SUCH A BAD WORLD.

As we write these lines on Friday, Dec. 31, 1926, the last day of the old year, we find ourselves wondering about the world in which we have lived for a good many years and in which we hope to live a good many more. What kind of world is it, anyway?

We think of it, first, as a bad world. From this point of view, it is a dark picture.

The nations of the world are ill at ease. There is much talk about world peace; but there is also much talk about another war. There is selfishness and suspicion and distrust and antipathy and hatred. There has been an international agreement looking toward disarmament, but there is evidence that armaments are increasing and the cost of military and naval preparedness is constantly mounting.

There is widespread economic unrest. The age-long conflict between capital and labor is still being waged. There is manifestly an unequal distribution of wealth. The rich seem to be growing richer, and the poor seem to be growing poorer. In great cities there is, on one hand, the luxurious and profligate living of the immensely wealthy, and, on the other hand, the pathetic and tragic suffering of the poverty-stricken. Men and women and little children dying of hunger are living neighbors to those who live in palaces and fare sumptuously every day without a care for the suffering around them.

The world is in an intellectual ferment. This is an age of free-thinking. There is no respect for the body of knowledge accumulated by those who have gone before. The most sacred beliefs that have come down to us from the past are boldly, if not viciously, attacked by those who will have none of them. Philosophers as well as theologians are seeking after some new thing.

Sin is rampant and shameless. Human life is cheap—the most atrocious murders are committed just for the thrill of killing. The gravest charges are made openly against the purity of social life. Law is openly violated and brazenly held in contempt. Irreverence for sacred things is widespread, and blasphemous words and conduct are commonplace. Evil is entrenched and the forces of righteousness apparently are fighting a losing battle. Sin abounds.

Surely this is a bad world, and the sooner we are quit of it, the better.

But there is another side. Before we give up the fight and go hence, let us look at this other side.

God still exists—and he has not abdicated his throne. This is a solemn and satisfying thought. God is good, just, omniscient, omnipotent, the All-Maker and the All-Ruler. This is his world, for he made it, and he is still interested in it and in everything that tends to make it what he wants it to be. God has not given up hope—he is still working, through his Spirit and through men, to save the world.

Jesus Christ is still the Son of God, and he loved the world so much that he gave his life that men through him might be saved. Surely his death was not in vain. He evidently believed that righteousness would ultimately prevail, for he taught his disciples to pray for the coming of the Kingdom—and he would not have mocked the faith of his followers with a vain hope. He was "a man of sorrows and acquainted with grief"—but he was an invincible optimist.

In spite of all the injustice and suffering and sin in the world, there are multiplied thousands of men and women who are consecrated, loyal, happy followers of Christ in the world to-day—men and women who are doing all in their power to stem the flood of evil and set up the bulwarks of righteousness in every realm of human activity. They are giving of their time and talents and means to the establishment, extension, and maintenance of the kingdom of God upon earth. These men and women constitute a mighty army, whose watchword is "Onward," and upon whose banners is inscribed the triumphant word, "Victory." Their Leader is omnipotent, and their faith is undismayed.

There are signs of a brighter and better day ahead. There is manifest a deep hunger in the hearts of men for spiritual rest and peace. No call for service in behalf of a good cause goes wholly unheeded. Great foundations for the promotion of justice and good will and for the betterment of mankind in every way are being established. Men of high position, great achievements—far-seeing men—are more and more laying emphasis upon the necessity of a moral basis for the building of a permanent civilization—and the principles of Christ are universally accepted as the standard of righteousness. The Golden Rule is more and more becoming operative in the dealings of men with their fellow-men, and the law of love is more generally accepted and obeyed than ever before in the history of the world. There has never been a time when the young people were more easily interested in altruistic movements or when they more gladly gave themselves to helping forward all good causes.

We cannot separate these signs of a better day from the influence and power of the Christian religion. On this last day of the year of our Lord 1926, it appears without controversy that Jesus Christ is the greatest blessing that has ever come to the world. Sin abounds—but grace does much more abound.

It is a world that challenges the best that good men can give. It is a field of limitless opportunities. What a field of usefulness for a good man, a brave man, a determined man—a man to whom difficulty is a spur to greater achievement! A real man is not looking for an easy job.

This is a beautiful world we are living in, too. To-day the sun is shining out of a blue sky. As we came to work this morning we saw roses blooming radiantly in some yards we passed. Yesterday evening a mocking bird mounted to the top of a barren tree and lilted a melody that was a sweet promise of verdant spring. We met friends during the day who spoke cheerily, greeting us with good wishes for the New Year. When we go home this evening loved ones will welcome us with tokens of affection, and the peace of God will rest upon the hearts that labored during the day.

With God in his heaven and Christ at his right hand and the Holy Spirit in the world working in and through and for men; with golden hearted men and women loyally and lovingly laboring for the ongoing of the Kingdom; with radiant signs of a better day shining all around us; with shining sun and blooming flowers and singing birds; with friends to cheer us along the way and loved ones to comfort and sustain us always—this is not such a bad world after all. God willing, we will make it a little better in 1927.

THE MISSIONARY INSTITUTES.

The missionary institutes being held throughout the church at this time as a part of the missionary cultivation campaign are tremendously important in preparing the way for the free-will offerings to be taken in February for the support of our missionary activities. The reports that have come to us from those already held in our patronizing territory are altogether encouraging. The pastors and leaders among the laity are attending these institutes with a mind to learn and a desire to do their full duty in carrying out the plans adopted by the recent General Conference.

These leaders of the church—and they are leaders by virtue of their official positions—are charged with a heavy responsibility. The carrying on of this special period of missionary cultivation is not merely a matter of individual whim or personal convenience—it is a part of the official program of the church and is directed to be done at the time specified. The legislation providing for this January-February campaign is not merely advisory—it is a part of the law of the church. Official leaders of the church cannot be less than loyal to the law of the church.

The real task at this tme is to give the information to all our people concerning our work in eleven fields and concerning the financial needs of the work. When the people **know**, they will **do**. We have no doubt about the response Mississippi and Louisiana Methodists will make to the call of their church when they become acquainted with all the facts in the case.

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HOW TO EMPLOY WISELY WHAT IS LEFT.

By Bishop Warren A. Candler.

The ending of any period of life, followed by the opening of another, inclines one to serious reflection.

The coming of a birthday, though it be one of merriment, sugests the solemn thought that the day of death is nearer by a year.

The passing of the Old Year and the coming of the New Year remind us also that life is passing fast away.

In old age such thoughts on the fleeting course of time are increasingly impressive. The years that remain are known to be far less than those that have passed.

What shall be done with the days and years that remain? However wasteful of time the youthful may be, the aged feel that of the days left them, none should be lost or bestowed on matters of small importance.

Rousseau said that " all time is lost which might be employed better." The last days, therefore, should be devoted to the best things. A choice must be made between even good things that one might do, if ample time remained, and effort concentrated on the best things daily.

But how shall we ascertain what are the best? What may be the best for one man to do may not be the best for another.

"To choose time is to save time," says Bacon. By what principle, or principles, then may we choose it for the best use when so much of it is gone that we feel it supremely important to save every moment of what is left?

In answering this question, we may be sure that in age we cannot direct our course without reference to the years that have gone before. Life's evening must take in a great measure its character from what has preceded. Late in life a lawyer cannot turn to preaching with any reasonable hope of a successful ministry, nor can any other vocation which has been followed for years be safely abandoned and a new calling be undertaken. The habits of body, mind, and soul have become too rigidly fixed to be easily changed.

Unless one has engaged in some immoral pursuit, which must be abandoned at all cost, he cannot wisely change his work late in life. In advanced years, "let every man abide in the same calling wherein he was called" (I Corinthians vii:20).

But he must fulfill his calling with increased fidelity and diligence. It is never too late to improve; it is never too late to do one's work better than it was ever done before. Working in the twilight of life may bring forth the fairest and best results.

"Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Aedipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years,
And Theophrastus at fourscore and ten
Had but begun his 'Characters of Men.'
Chaucer at Woodstock with the nightingales
At sixty wrote the Canterbury Tales;
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past.
These are indeed exceptions; but they show
How far the gulf-stream of our youth may flow
Into the arctic regions of our lives
Where little else than life survives."

* * * * * * * *

"For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars invisible by day."

The four greatest of the Pauline Epistles—Ephesians, Colossians, Philippians and Philemon, commonly called "the Epistles of the Captivity"—were written when the aged Apostle to the Gentiles was a prisoner at Rome. To Philemon he writes, "Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ" (verses 8 and 9).

John Bunyan wrote **"Pilgrim's Progress,"** a book which has gone through more editions than any other except the Bible, when he was above fifty years of age and while he was suffering imprisonment in Bedford jail with no books by him but the Bible and Fox's "Book of Martyrs."

John Wesley wasted no moment of time from the beginning of his long life unto its close, which fact accounts for the prodigious amount of work done by him. On one occasion another's delay caused him to wait needlessly, when he exclaimed, "I have lost ten minutes forever." "You have no need to hurry," said a friend who was standing by, to whom he replied, "Hurry! I have no time to be in a hurry." Time to him was too precious to be squandered in haste or indolence. He toiled systematically and tirelessly to within less than a week of his death, which occurred in his eighty-eighth year. Scarcely an hour before his departure he sat up and sang,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

All these mighty men lived under the eye of eternity, and especially during their last days. Thereby they redeemed time and exalted their labours to a heavenly level. Thus they viewed earthly things in their proper proportion and with a true perspective. To minds so placed, a severe spirit of power and an unwearying fidelity was most natural and most fitting.

Their time-view was illumined by the light of the endless life of the world to come, even as is the time-view of all true Christians. And this illumination from above shines with peculiar radiance upon a godly man's last days. In the faith which it inspires and stimulates he goes forth daily to do the work to which God calls him, and by a divine instinct fixes his attention on the tasks that he must discharge before nightfall comes upon him. His choice among even good things is directed by the Holy Spirit, to whose touch he is keenly responsive. He is not discouraged by hindrances nor hurried by conditions around him.

Neither sorrow or suffering diminish his zeal or distract his efforts.

The griefs of age are more frequent and poignant than any that have gone before them. Bereavements after bereavements follow one another in rapid succession; but they serve to quicken hope and ennoble labour. The faithful servant of God is tolling in sight of his heavenly home and in hearing distance of his "Company gone before." In full view of God and heaven he knows that the forces of evil can never triumph over the forces of good and that, therefore, his labour cannot be in vain. Wherefore he is steadfast, unmovable, always abounding in the work of the Lord.

Like a veteran, not like a raw recruit, he fights even unto death, and finishes his warfare with a shout of victory.

In the consciousness of the near approach to such triumphs as soldiers of Christ, let those who have grown old in the divine service take leave of the Old Year and go bravely forward into the New Year, singing as they go:

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

"Thy ransomed servant, I
Restore to thee thine own;
And, from this moment, live or die,
To serve my God alone."

Filled with such a spirit they cannot fail to employ wisely and well the remaining years of life.

SOME PREACHERS I HAVE KNOWN.

By Rev. S. J. Davies.

Dr. J. B. A. Ahrens was for years in charge of the German Methodist work in Texas and Louisiana. The chief characteristics of this man, as I noted them, were his profound faith in God, his wide range of learning, and his indefatigable industry. He combined thoroughness and thrift in the upbuilding of the interest of the church he loved so well. He was a faithful shepherd of the flock, an earnest, thoughtful preacher. Of poetic temperament, his prayers would frequently break into thrilling apostrophes to a throne of grace, in which he bore penitents and believers very near to the merciful Heavenly Father. As presiding elder, pastor, editor, scholar, he acquitted himself with marked success, and to many his name and memory are precious.

John Pipes was the faithful Achates of the Louisiana Conference. His deep piety, his unsullied purity of character, and his long years of faithful service—years when service meant sacrifice—gave to him a modest fame even in higher councils of the church. When placed on a responsible committee at a General Conference, Bishop McTyeire said, "You can trust him." He had the kind of faith that covered two worlds. Bending under the weight of years of toil, as a superannuated preacher, the bishop called him to lead the prayer at an Annual Conference. The opening sentence of that prayer abides with me through lengthening flight of time: "Oh, Lord, whether we live long or die soon, we are in thy hands." The alabaster box is broken; the rich fragrance lingers still.

John B. Cassity left his Kentucky home when quite a youth and joined that virile company of men who were seeking fortune in the then far western country. Much he would recount to us of wild frontier life—of its hardships and dangers. Still following his star of destiny, we hear of him under the tropic suns of British Honduras, coasting the Central American shores on a trading schooner. Under the ministry of Rev. N. B. Young, who was in the colony at that time, Brother Cassity joined the Methodist Church, South. His experience of spiritual things, not unlike the man himself, was strong and abiding. His was a purposeful and fruitful ministry. He had the grace of continuity. As an exhorter, calling men to life and repentance, I never saw his equal. He seemed altogether to disregard the flight of time in this work in which he was so earnest, so persistent, so successful. Hundreds were converted under his ministry, as the altar places at the camp meetings were crowded with penitents. Some men might have been content to see the chancel rail crowded; Cassity not infrequently ceased his strenuous exhortation only when it was filled within and without. People sometimes lost their heads under his fervent preaching, but they also lost their sins. Other men were better

furnished from the viewpoint of the scholar, but few were more successful in winning souls to Christ.

John A. Miller was called, in his day, the St. John of the Louisiana Conference. He was a man of attractive, winning personality. The spirit of a minister and servant of his divine Lord seemed to go with him. Possibly he was more widely known in our State than any other Methodist preacher, for he had served as presiding elder in the Northern and Southern sections. People loved him for his sterling worth, his evangelical preaching, his brotherliness. Moreover, he had that rare gift of attending to his individual affars and the business of the church without concerning himself with things that were irrelevant. A successful and a popular minister is a rare combination; men instinctively knew John A. Miller loved them, and they loved him.

J. L. P. Sheppard, in the day of his strength, was probably the wisest counsellor and most useful man in the affairs of the Conference. The grace of common sense and sound judgment was his by native gift and development. With a loyal devotion to the church and her interests, he added a deep love for his fellow-man. His was the spirit of Abou Ben Adhem, as given us in that exquisite poem of Leigh Hunt. Sheppard's love for his Lord was of the kind that finds expression in deeds of consideration, kindliness, and usefulness during life. He was dependable—one could trust him with the assurance that no trust would be betrayed. Even in the latter years, when retired from the active ministry on account of age and failing strength, he was still interested in the great cause of Christian Education, and did much for our institution at Mansfield, in the time when its affairs were in a critical condition, and its future unpromising.

There are many others of our preachers, men who were prominently useful and faithful. But time and space would fail me to write of all. I think one of the joys of the coming larger life to us elderly men will be the communion and fellowship hereafter of those with whom we have wrought.

Shreveport, La.

THE WOMEN AND THEIR RELATIONSHIP TO THE BOARD OF MISSIONS.

By Mrs. Luke Johnson.

(An address delivered at the General Missionary Council, Louisville, Ky., Dec. 15-16, 1926.)

For thirty-two years the women of our church worked in an organization set up by the General Conference for the special "purpose of hastening the coming of the kingdom of God throughout the world."

For twenty-two years these same women worked in another organization for the "purpose of hastening the coming of the kingdom of God in our own land."

In 1910 the General Conference, in session in Asheville, N. C., made a new constitution for the General Board of Missions in which the two organizations referred to, viz., the Woman's Board of Foreign Missions and the Woman's Board of Home Missions, were made an organic part of the General Board in a way which had not hitherto existed. This was done presumably for the purpose of recognizing the actual participation of the women members of the church in the activities of the General Board and also for the purpose of bringing all sections of the missionary work more directly under one command.

These new plans wisely provided for the active participation of all the former separate organizations in the new and larger organization. A certain per cent of the membership of the new Board was guaranteed to women, and an equal number of secretaries was allotted to them. This united organization has functioned now for sixteen years as one body under the direct control of the General Conference. Some changes of administrative methods have been ordered in each succeeding session of the General Conference, which changes have always brought about a closer and a more effective relationship between all parts of the organization.

With this brief technical statement concerning the development of the organizations under which we have been working, the relation of the women of the church to the Board of Missions is evident. They not only have a relationship to it, but—they—are—of—it. Their relationship is exactly what the relationship of every other part of the membership is—they are its constituency. With an unreserved acceptance of this situation, much difficulty on the part of both the man and the women of the Board would be removed.

As one of the two women now on the Board who have been members continuously since women were given membership on it, I have had opportunity for some interesting observations. In the beginning, women were seemingly supposed to be representing the woman's organized work only—and perhaps they were. As such it may have been becoming in them to accept that place and function only in the interest of the organization they represented. This course was largely adhered to for some years, but with the experience born of active participation and with a larger information, there was a growing recognition on the part of the women themselves as well as on the part of a portion of the men of the Board that every individual member was responsible for its every interest. Sitting as they have for these sixteen years in review, and rendering decisions on every part of the work of missions of our church, the women have come to realize more and more that membership means responsibility for the whole task. They have, therefore, accepted this responsibility and have served in every capacity open to them. They have their places in every department, they are on nearly every committee, and three of their number serve continuously on the executive committee.

Perhaps some of you who have been long in the work will bear me out in the statement that the contributions of the women to the discussions and decisions from time to time have been no mean part. Their contributions of money are in both the treasury of the General work and of the Woman's work. No interest of the work of the local church can be divorced from them because they are a part of that local church, and their funds are recorded on that side of the ledger also. The funds of the women everywhere are in the General Treasury, and I have heard it said that the interest of all humankind "follows their dollars."

So it is not surprising that the women members of the Board have come to recognize themselves as an integral part of the Board itself and that they endeavor to contribute the best that is in them to its advancement. No detail of the work fails to receive their undivided interest, their earnest prayers, and their best efforts. With the new legislation giving these same women who serve in the General Board an opportunity to serve as members of the Conference Boards also, we may expect the same devotion and self-sacrificing labors in that field.

With this nearly ideal set-up of the mission forces of the church before us, we naturally ask why two separate organizations—a Woman's Missionary Council and a General Missionary Council. We might find ourselves prone to disagree with this process except for the fact that we have long been taught that we must take, and work with, men and women where and as we find them instead of where we think they should be. At times we find ourselves dreaming—dreaming of what our church would be to-day if the fathers of 1878 had given these timid women who knocked at the door of the church and asked for a real place to work, a place inside our church home instead of just outside in an attached organization. We can but wonder if the life of the church would have been richer, if the women themselves would have been bigger and broader and more helpful if the relationships had been different all these years. We do not know. But this we do know—that these years of leadership, these years of carrying a great burden and a great responsibility, these years of walking with God in efforts to carry his love to every creature, have developed the women to the point of their present ability to work and to serve for the good of all mankind. From this angle of thinking we content ourselves with present relationships, feeling sure that we will go on into yet greater paths of service and into more effective relationships on our mission enterprise.

As members of the church, women cannot be other than related to the whole program of the church, while the extra organization they have built up in the necessities of the case is in the nature of a "special." As a "Special" it has been necessary to throw around it the usual protection given specials, such as assurance that its funds shall not be diverted from the objects toward which they were given and at the same time provide it with latitude for the widest possible cultivation of its field.

We are led to believe, therefore, that the relationship of the women of the church to the Board of Missions is just what the relationship of the men of the church is—all members working together or in special groups as the needs of the church may indicate and demand. No program of the local church or the General Board should be launched without properly relating every part of the church to it. We confidently hope for a day when this may be done without reference to whether it is a man or a woman doing the task, but that it may be done solely on the basis of the need and the person best able to discharge the responsibility. If in the nature of the case different flanks or "specials" seem to be demanded, then they should be regarded as specials—all contributing to the great and undivided cause. In this event it should be remembered that it is the business of the church to carry the whole work of the church in a way that no part shall suffer by the activities of any other part. Our president, Bishop Beauchamp, recently said: "We are working in sections in our Boards and our habit is to emphasize what confronts our section more than what confronts the entirety of the church. All of us ought to think together on the base-line of our work."

If those of us who have long been in the organized work of missions and those of us who are setting in operation more kinds of machinery for its promotion, could keep ourselves saturated with this vital fact spoken by our leader, what might we not accomplish together? The women of the church are striving more and more to think and work together with you "on the base-line of our work."

DO YOU KNOW

Only one man in three is perfectly healthy.

About sixty-five persons out of 1,154 are color blind.

Nearly every day of the year is a holiday somewhere.

India has more than three times as many people as the United States.

Iceland is nearly five times as large as the State of Massachusetts.

Wireless waves can pass around the earth seven and a half times in a second.

The White House, the official residence of the President, was the first public building erected in Washington.

John Wanamaker, one of the most successful retail merchants the world has produced, was the first advertiser to use full pages in newspapers.

In June, 1864, by order of the secretary of war, Arlington was made a national cemetery.

Robert Fulton, the first successful steamboat builder, was the son of poor parents.

Emeralds are so popular just now that $6,000 a carat is being paid for the best specimens. The best diamonds bring only $2,500 a carat.—Selected.

Our problem now is not the spirit of co-operation—that we have at last. Our problem to-day is the technique of co-operation.—Mrs. John Ferguson.

BEGINNING AGAIN.

By W. Russell Maltby, D.D., President of the Wesleyan Methodist Conference.

A first of January question is always this: Can one being again? I know few more vital questions than that. Can one in any real sense begin again? When we are very young it seems an easy thing to do; we are so sure that we can repair our mistakes and forsake our sins and start all over again. The little children that are asleep in their beds to-night, they can do that many and many a time; a few tears will wash out a whole bad day, and they can start again. But we are different, we older people. The moderate achievements and the many failures of the past are all inside us. The trouble about our past failures is that they are not past; they are doing their work within us, and they ply their silent argument in the unconscious regions of our nature, and tell us, though we do not know they are telling us, that as we have been so we shall be.

Self-Acting Machinery.

And the authorities are mostly on the side of that argument. The people who study the make-up of the human mind are more and more impressed with this marvelous apparatus of habit which we all have within us and which seems designed to fix the past irrevocably upon us. They look into these natures of ours and find they consist of self-acting machinery for reproducing, not only the actions, but deeper still, the moods of yesterday, as though there were within us an enemy determined that there should be no real fresh beginning, and that we must be content only to repeat ourselves. So the authorities say, and there is a whole world of rather desolating experience all to the same effect, saying, "You cannot really begin again."

If one could begin again, is there anything we more desire? As soon as hope shows itself above that element in which it is usually submerged, as soon as hope can make itself heard, we have that longing to begin again, if it were possible, if the authorities would permit it. There is nothing we want more to do than to begin again.

Some preachers whom I have heard have preached from the text, "Ye must be born again." I wonder why they sometimes say that "must" in such a menacing way. I cannot see why any one should preach the gospel as though he were a man calling with a dog to collect a debt. It is not the way in which we should preach good news; and if we say it threateningly to people, perhaps they will answer defensively, "Must I?" If we said it aright, perhaps they would say, "May I?" For there is nothing we want more than such an indescribable new start as might be called being reborn.

Now there is nothing in which the New Testament is at once more characteristic of itself and more unique than in the way in which it preaches to us that you can begin again. That is what the grace of God achieves for people.

A New Beginning.

Every metaphor that could set out an indescribable new beginning is used by the New Testament. It is said to be like a new creation, like being born again, like being raised from the dead; it is said to be like passing from slavery into sonship, like a change of king and kingdom, like a going from darkness into light; and so forth. Every almost violent metaphor that could be caught in the hoop of a great and splendid beginning is used in this New Testament. I know that these metaphors have often been hardened into literalism, and then when they would not square with experience have been degraded into magic. But we must not turn away from a testimony so strong and irresistible as that of these men who knew. Christ does nothing for a man if he does not enable him to begin again.

So that would be my word to you this night: Begin again.

Begin Again With God.

First of all, we must begin again with God, and that means, I am sure, that we must begin again with our believing. Oh, I know that you will not all agree with me. Some practical people, so anxious to get to the business of amending their conduct, are impatient with this preliminary requirement of believing. Some of these rough-and-ready people say, "What does it matter what a man believes so that he lives right?" It seems a rather stupid thing to say.

If I remember aright, Othello killed Desdemona because he believed falsely that she was unfaithful, and then killed himself because he believed rightly that she was faithful after all. Do we not all know that what you believe, so long as it is vital enough, may make all the difference between heaven and hell in five minutes? Perhaps people have a wrong notion of what it means to believe, and perhaps they are thinking of believing something that is unintelligible to them or irrelevant to their lives. But when you come to the vital things with which religion is really concerned, to believe is really the beginning of all our deliverance.

Why do so many writers to-day write such unhappy books? Often when they are most unhappy it is because they are not sure that there is a meaning in things. If you think things out, human life must be either a revelation or a nightmare. If you cannot believe it is a revelation, you are sure to expect that it is a nightmare; and then if you write, how can you write anything but unhappy books? Oh, it matters all the world what we believe.

Damaging Unbelief.

So I want to say that we might begin again with our believing. Ah, your trouble is probably not that you are an unbeliever. But, then, what is unbelief?

Unbelief of the really damaging kind is not usually the kind that denies and questions and protests; it is the kind that gives continued assent in a stupor like people agreeing in their sleep. That is the unbelief of which we are in danger. To feign surprise in things without being surprised at them, to talk of wonderful things without awe—that is the deadly unbelief that most of us need to be delivered from.

We need to turn back again, and begin again with our believing. There are a great many unintegrated things shot down upon our lives, expreiences that we ought to have gathered into the body of our faith and annexed as parts of God's realm and we have not done it. Perhaps our faith now may be confused. Yet it is very wonderful and very beautiful to find how the old simple certainties, when once you begin to listen, reassert themselves, rise up again above the threshold of the mind, and once again talk to us of how the things by which the spirit lives, once given the chance, come again home to our hearts; and, then, oh, so many doubts and questions fade away as irrelevant things or are postponed easily to another day, while the soul again re-enforces its life with the things that God meant to give us. Begin again with your believing, and it will work out in life.

Meaning in Life.

One might begin just by believing that there is a meaning in life and things, and that if we miss that meaning we miss all that life really has for us; if we find that meaning and abandon ourselves to it, nothing really can do us any harm. That would be a beginning.

We might begin by believing what we have so often said, and said without knowing that it was an incredible thing: we might begin by believing that God is love; that he has not made any more creatures than he can remember; that he has not made a single soul that he cannot take care of, and that there are no problems for you or me that God is not near enough or kind enough to control. We might begin by believing again that God is love—that incredible thing I called it, if it were not that every bit of human love that we have ever known preaches its own message to us, and says that if we being evil do know how to give little bits of good gifts to those we love, how much more will our heavenly Father give good things to them that ask him! We might begin there.

We might begin by believing that he whose name is Saviour, and who has been honored under that name by countless men and women through the ages, is able to do a Saviour's work, to do it now, to do it always, and to do it all. We might begin by believing such things as that.

Our Prayer Life.

Next, I say, if we are to believe in God again, we might begin afresh with our praying. I know there are a great many people who are proving to us that now they cannot pray because there is no time. Very well, I am not going to try to meet that argument with detailed reasoning.

All I will say to any such is that if you cannot find time to pray, you cannot be a Christian, and you might as well give up the attempt to know anything of the Christian life. Or if you can only find time to pray with your eye on the clock, and hat in hand, and edging to the door; if when you come to God you come like those irritating people who are all breathless and in a hurry and cannot be persuaded to sit down; if that is the way you pray you cannot make much of the Christian life.

Could I persuade anybody to begin again in prayer, to sit down quietly, to dismiss the panic from their minds, and tell themselves that there is plenty of time, that they are not nearly so tired as they think, and that nothing will really go very wrong if they take time to pray—could I persuade anybody to do that, I think I should have done them about the greatest service one human being could do to another. We must begin again with our praying.

Our Own Beginnings.

That last word I have is this: We must begin with one another. Yes, with God first, and then that will teach us how to begin again with one another.

Strange, is it not, that God thinks more about us than we think about one another? We could, all of us, go to God and give a quite decent catalogue of our neighbor's defects and failures, and then we should have to fall back upon God himself to tell us of their virtues and excellencies and lovable things. Is that true? We must begin again with one another. We think we know one another because we have been long together in a kind of unblessed contiguity very often. I heard one of these critics discussing his neighbor and say, "I ought to know him; I lived ten years with him." Perhaps that is why you do not know him. For it is very often so. We need to begin again with one another. God give us a good year just ahead of us in 1927!—Methodist Episcopal Press.

TO THE PREACHERS AND MEMBERS OF THE MISSISSIPPI CONFERENCE.

At the last session of the Annual Conference I was appointed Commissioner of Superannuate Endowment Homes, and to assist in raising the Superannuate Endowment Fund in the Mississippi Conference. I shall be glad to assist the brethren in any way that I can. We must co-operate in every way in raising this fund. If the preachers will send me the names of the committee appointed by the quarterly conference for each church, I will be glad to correspond with them.

See question No. 6, Page 58, of the Discipline. I have secured $61.50 on the Superannuate Fund since Conference and have the promise of two lots in Jackson for the Superannuate Homes.

To me this is the most important work before the church. The General Conference has given us right-of-way during this quadrennium. Let us not forget the preachers who have labored with and for us and who are fast passing on.

I think that it would be a splendid custom to take the flowers that we have in our churches on Easter Sunday and put them on the preachers' graves at the places where they have been buried. I would appreciate it very much if the preachers or any one would give me the burial place of any of our sainted dead whose names appear in the Conference Journal. Address me, J. M. Morse, 144 Adams St., Jackson, Miss.

Very cordially your brother,

J. M. MORSE.

THE DEATH OF REV. I. L. PEEBLES—A DELAYED NOTICE.

If delay in giving notice to the death of Rev. Isaac Lockhardt Peebles seems strange, consider it as due to oversight only. The day of his death will be the anniversary of East End, Meridian's great sorrow. But it was his brightest day. Almost to the last hour of life on earth his mind seemed to repose in majestic poise and serenity while the light of victory shone upon his brow. Every lineament of his grand face reflected Christian character, and his whole presence breathed the saint hero. There was no fear with him when the end came. His silent testimony to the power of divine grace to sustain in the last great crisis rang clear with the note of victory. To his consciousness the loved ones and friends watching by his bed were no more really present than was that great Friend who had accompanied him in life. His faithful and devoted wife and children are comforted in the fact that he lived for the glory of God and the good of others.

The remains of our brother were tenderly borne to East End Church, where his pastor, assisted by his presiding elder, Rev. Robert Selby, Dr. A. F. Watkins, Revs. W. B. Jones, J. Loyd Decell, W. W. Moore, and W. H. Saunders, conducted the funeral, and thence he was borne to the cemetery. He was buried in hope.

A suitable memoir written by Dr. A. F. Watkins will soon be furnished the New Orleans Christian Advocate.

A. M. BROADFOOT.

PREACHERS' CHILDREN IN AMORY, MISS.

Dear Brother Carley: I was just sitting here, thinking of the heritage that has been left to Amory Methodism by some of the preachers of the North Mississippi Conference in the person of their children. There are seven sons and daughters of Methodist preachers living in Amory and the following statement will show how they are letting their influence be felt for the church: Mrs. C. P. Alexander, daughter of Rev. T. J. Durrett, is now and has been superintendent of the Beginners' Department for years; C. M. Harrison, son of Rev. K. M. Harrison, is a leader in the large men's Bible class in the church; A. M. Sargent, son of Brother Sargent, is active in League work and was president at one time of the men's Bible class; Mrs. W. H. Robinson, daughter of Rev. J. C. Park, is president of the large woman's class and active in musical circles of the church; Mrs. J. S. Mayfield, daughter of Rev. R. O. Brown, is a worker in the Junior Department of the Sunday school and chairman of a circle in the Missionary Society; Mrs. Roy Armstrong, daughter of Rev. W. A. Bowlin, is rearing a nice family of children for the church—her little children are always present at practically every service, prayer meeting and preaching; Mrs. Porter Roberts, daughter of Rev. W. M. Young, is active in the Missionary Society. All these people show in their lives that they were reared in a Christian atmosphere and are trying to let their lives count for the church.

W. R. LOTT.

DISTRICT MEETING AT BOONEVILLE, JAN. 13.

The Corinth District Missionary Institute will meet in Booneville, January 13, at 9 o'clock. There will be both a morning and afternoon session. All the pastors of the district, charge lay leaders, superintendents of Sunday schools, presidents of Missionary Societies, together with the district secretaries of the Woman's Missionary and Epworth League work, and all others who can, are urged to attend the meeting.

Speakers from the central office and also our own Conference secretary of missions will be present.

Our church has called—we will respond.

E. H. CUNNINGHAM, P. E.

TO MISSISSIPPI PASTORS.

May I call your attention to the fact that January 16th will be the eighth anniversary of the ratification of the Eighteenth Amendment to the Constitution of the United States, and suggest that you and your congregation give some suitable recognition and emphasis to this important milestone in the progress of our great country? The rising generation needs to know the import of this event, justly to be classed as one of the outstanding achievements of our nation.

The anniversary day is Sunday this year. It would help law enforcement very much to hold a special service on that day, or on the nearest Sunday to this, possible. From any standpoint whatever considered, this is an important day. It is so religiously, morally, socially, educationally, scientifically, and economically. Mississippi ratified on January 8, 1918, in both houses within thirty minutes, and holds the distinction of being the first State in the Union to ratify. Within twelve months forty-five others followed. No such support was ever given any other Federal Constitutional Amendment.

T. J. BAILEY,
Superintendent Anti-Saloon League.

IT CAN'T BE DONE?

We are told that Rear Admiral McGowan, Paymaster General of the United States Navy, has had a little card printed and circulated in his department which has on it in gray type a background of "It Can't Be Done," and then in bold, black type across this is printed "But Here It is." The card is designed to prevent easily discouraged clerks from giving way to their natural besetment, and no doubt it helps a little in that direction.

There are a few sturdy souls who cannot be discouraged, but to most of us whenever an extra difficult task presents itself, especially if that task be new, "It can't be done" seems to spring spontaneously from our lips, and in most cases we fear that means "It won't be done." We all recognize that there are impossibilities, but there are a great many tremendous difficulties which are not impossibilities. They can be done. It will mean toil, hardest toil; it will mean planning, wisest planning; it will mean co-operation, widest co-operation; and it will mean patience, unlimited patience; but still—it can be done.

The world has been held back greatly by the vision of impossibility. There has seldom been a great invention which has not been laughed at for centuries as an attempt at the impossible. The locomotive, the aeroplane, steel ships, concrete ships, submarines, and a thousand other things now familiar to all of us, were once buried in the graveyard of the impossible. And there are doubtless a thousand more important things which are awaiting similar resurrection, and an admiring world will gaze in pleased astonishment at the new arrival and whisper "Here it is."

Some of our readers are up against this very problem to-day. Possibly not one of your friends believes you can achieve the seemingly impossible task which has been laid upon you; but something within you refuses to be discouraged, and if you can only keep up heart you will succeed in doing what others think cannot be done. Long ago Paul faced a similar situation, and he met it with the bold "I can do all things through Christ who strengtheneth me." When we get down to facts, there can be nothing really impossible to a God-inspired, God-strengthened man.—Christian Guardian.

NEW YEAR GREETINGS TO ALL THE BRETHREN.

Dear Brethren: I am writing this short note to you through the courtesy of Brother Carley.

A great many have spoken to me about evangelistic meetings for the new year. I am now making up my slate for 1927, and will appreciate correspondence in reference to dates, if the Lord leads you my way in thinking about your church revivals.

I had a great year last year. The Lord was with me, as I went to the brethren. God helped me in seventeen meetings, with a great many souls blessed and saved—thanks to His presence and power.

I am not carrying any singer this year, and, therefore, have no heavy expenses. I, however, will help any brother secure a singer if one is desired.

I am ready to respond to any call, small or great, and have adopted the policy of **first come-first served.** So if you desire my help for the coming year in evangelistic work, write **now.**

May the Lord bless and keep us all.

Sincerely,
CLAUDE P. JONES.
136 Denver Avenue, Jackson, Miss.

HARD TO BE COUNTERFEITED.

A man can counterfeit love, he can counterfeit faith, he can counterfeit hope and all the other graces, but it is very difficult to counterfeit humility. You soon detect mock humility. They have a saying in the East among Arabs, that as the tares and the wheat grow they show which God has blessed. The ears that God has blessed bow their heads and acknowledge every grain, and the more fruitful they are the lower their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil. I have a pear tree on my farm which is very beautiful; it appears to be one of the most beautiful trees on my place. Every branch seems to be reaching up to the light and stands almost like a wax candle, but I never get any fruit from it. I have another tree, which was so full of fruit last year that the branches almost touched the ground. If we only get down low enough, my friends, God will use every one of us to his glory.

"As the lark that soars the highest builds her nest the lowest, as the nightingale that sings so sweetly sings in the shade when all things rest; as the branches that are most laden with fruit bend lowest; as the ship most laden sinks deepest in the water; so the holiest Christians are the humblest."

The London Times some years ago told the story of a petition that was being circulated for signatures. It was a time of great excitement, and this petition was intended to have great influence in the House of Lords; but there was one word left out. Instead of reading, "We humbly beseech thee," it read, "We beseech thee." So it was ruled out. My friends, if we want to make an appeal to the God of heaven, we must humble oprselves; and if we do humble ourselves before the Lord, we shall not be disappointed.—D. L. Moody.

CASH VALUE OF EDUCATION.

The cash value of an education is approximately $70,000, according to a statistical survey conducted by Dean Everett W. Lord, of the College of Business Administration of Boston University. The survey was made in connection with an investigation into the earning capacity of undergraduates at the college. Of forty-three graduates in the class of 1924 who as freshmen were earning $20 a week or less, thirteen had increased their salaries on the average of 68 per cent when they received their degree. Fifteen had doubled their earnings; seven had tripled them; five had quadrupled them; two had increased them fivefold, and one was earning six times as much as when he was a freshman.—Selected.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write. REV. J. C. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

"TABLE NUMBER THREE."

By Rev. John W. Ramsey.

In the Advocate of Dec. 16, 1926, under the above caption, Rev. J. B. Cain, one of the statistical secretaries of the Mississippi Conference, pointed out some interesting and vital facts in connection with the Annual Conference reports to which, by way of emphasis, I desire to call the attention of the readers of the Advocate, especially the preachers and district stewards.

Brother Cain first points out the fact that the gulf is continually growing wider between the percentages paid on pastors' salaries and the benevolences. His statement is, "Twenty years ago our Conference paid ninety-six per cent of the benevolences; this year perhaps not more than sixty-six per cent."

One reason for the decrease in the percentage on the benevolences is the annual increase for many years in the assessments. For example, the figures for my own charge, as compared with the figures of last year, show an increase of $100 on one item alone, and the total assessment for all purposes, including the assessment for the presiding elder, is $776, which is $176 more than half the assessment for the support of the pastor. Now, what is the remedy? Call a halt on this annual increase till the gifts of the people catch up with the assessments. What is the use anyhow of making assessments which we well know will not be paid? To do so only serves to discourage the people from making an effort to do what they really could do, and would do, if the assessments were placed within their reach.

In another paragraph of Brother Cain's article, he says: "The distribution of the assessments is an interesting study. Two districts seemed to have some reasonably equitable rule for distribution; in others they varied from twenty per cent of the pastor's salary to a hundred and sixteen per cent, one small charge actually having $79 more for benevolences than for the pastor's salary. Likewise the assessments for the presiding elders varied from six per cent of the pastor's salary to twenty-four per cent." Now, what is the cause of this unequal distribution which, as I know by experience, works a hardship on many pastors and charges? When Brother Cain indicated in the quoted paragraph that the distribution was made upon the basis of the salary assessed for the pastor, he put his finger upon the sore spot and pointed out the tap-root of the whole trouble. Can any reader of the Advocate, preacher, layman, or laywoman, tell me why the pastor's salary should be made the basis for distribution at every district stewards' meeting? There is no law for it; yet as far back as I can remember, and, for aught I know, as far back as the memory of the present generation goes, the basis for distribution has been the preceding year's assessment for the pastor's salary. Who suggested it? Did the presiding elders do it, or the laymen, or the pastors themselves? When was it first adopted as a plan of distribution? To trace its history would be an interesting, if not a profitable study.

To use the pastor's salary as a basis for distribution is unjust and unfair, and the results are necessarily unfair and unjust. But what is to be done about it? The custom is hoary with old age, and it is well known that it is exceedingly difficult to dislodge an old custom. I have called the distribution upon the basis of the pastor's salary a custom. It is that, and nothing more—a bad custom. I repeat, there is no law for it. The usual procedure is for the presiding elder to announce an early date in the new year for the district stewards' meeting, inviting the pastors to be present, although the latter have no vote; sometimes the pastors, by courtesy of the district stewards, are granted the privileges of the floor, but so far as their influence is concerned in securing for themselves and their charges an equitable adjustment of assessments, they might as well have stayed at home. Now, having met for the consideration of the regular business of the stewards' meeting, the presiding elder states that, in order to facilitate the work, he had, previous to the meeting, requested several of the brethren to figure out the distribution, and the figures are read. Then, some one of the laymen moves that the distribution already made be adopted, and it is unanimously adopted—by the laymen. So there you are—the thing is done; and the pastors go forth to approach the unapproachable and to "raise" the unraisable. What is to be done about it? Apprently, nothing; and nothing can be done as long as the pastor's salary is used as a basis for distribution.

Some years ago, I wrote an article for the Advocate, in which I suggested a solution for the problem which I believed, and still believe, would relieve the whole situation of any dissatisfaction. My suggestion, which I repeat here, although doubtless it will go unheeded now as it did when first made, involves what I consider a more equitable basis for distribution, viz: The substitution of the amount paid the pastor the previous year for the pastor's assessed salary. Before it will ever be possible to have an equitable distribution, the ability and willingness of the people to pay must be considered; and, in my opinion, the assessed salary for the pastor indicates only what a few men, the stewards, think the pastor should have to barely sustain the life in the bodies of himself and family. What was paid on the pastor's salary the previous year unmistakably shows the ability and willingness of the people to pay; and, when reduced to its last analysis, ability and willingness constitute the fundamental elements which should enter into the consideration of any equitable plan for distribution of the benevolences and the salary of the presiding elder.

In closing, allow me to say with all possible emphasis, whether any one hears and heeds my voice or not, that the pastor's assessed salary is unfair and unjust as a basis for distribution, and as long as that basis is used the results will be disastrous and work hardships on some preachers and churches, especially the smaller charges. Again I repeat, the only fair, just, and equitable basis for distribution is the amount paid the previous year on the pastor's assessed salary. Any other method will deter the stewards from increasing the pastor's salary, because they know that any increase in the assessment for the support of their pastor means an increase in all other assessments for the following year. For example, my board of stewards this year increased my salary approximately $200 over that of last year, which inevitably means that next year there will be an increase of from fifty to a hundred dollars on all items of the apportionment to the Meridian District.

A COMMUNICATION FROM THE LOUISIANA CONFERENCE LAY LEADER.

Dear Dr. Carley: Following the report of our Conference Board of Lay Activities adopted at the last Annual Conference, I have outlined to the district lay leaders the following. I am requesting them to have a consultation with the presiding elders and associate lay leaders and then arrange for a meeting of the district board at an early date and there stress the matters as hereinafter set out. In order to give our program the widest publicity, I would like to put this in the Advocate.

With best wishes for the New Yaer,

Yours sincerely,

T. W. HOLLOMAN,
Conference Lay Leader.

a. The organization in each charge and church of the local board of lay activities as provided in the Discipline and the creation of the pastor's cabinet.

b. Fix March 1 as the date by which an every-member canvass shall be made in each charge to secure the benevolences, and by which a report of the results shall be made through you to me. The connectional interests of the church are losing $1,500,000 per year through failure to pay the assessments in full. The loss during the last quadrennium was about $6,000,000. Our hand is palsied and the Lord's work lags and we resort to emergency measures because we have too little interest, energy, information, conviction and love to make our dollars worth one hundred cents. And yet a little more than fifty cents per member per year, or about one cent per member per week, would wipe out this deficit. The General Conference did not increase the assessments which it lays. In spite of our growth in numbers and wealth, the assessment is the same for this quadrennium as for the preceding one. It ought to be easier, therefore, to pay up. This obligation must be brought home to laymen and preachers.

March 1 is the date fixed by the Annual Conference in adopting your report.

c. Arrange, if you can, for stewardship classes in every church. I think the pastor is the best man to teach them where it does not put upon him too much burden. It seems to me he could want no better evangelistic opportunity. Dr. Crawford's book, a copy of which was sent you some time ago, is the recommended text book. If we have the energy and time to do this in the various churches, I have no doubt that we will solve our financial difficulties and help bring about a revival of religion in the home and the church.

d. Plan to orgnaize a Wesley Brotherhood in every charge. If this is done, instruction in stewardship becomes easy and the circulation of the Methodist Layman is solved. Men certainly want fellowship. Witness our lodges. Before the church loses its opportunity entirely, let us band together our men in Christian love and for Christian fellowship and service.

e. Lay plans to circulate our official organ, the Methodist Layman, and don't forget our Advocates, either.

f. Co-operation of our Boards in every feature of our church program is the law that governs us, and should be our pleasure.

COLUMBUS DISTRICT MISSIONARY INSTITUTE.

Place—West Point. Time—Jan. 11.

The Columbus District Missionary Institute will be held at West Point, Miss., on Jan. 11, 1927, beginning at 10 o'clock a. m.

We are expecting representatives from the General Board and the Conference Board of Missions to be with us.

We want the following to attend: All pastors, lay leaders of charges and churches, district lay leader and his two associate district lay leaders, Sunday school superintendents, presidents of Missionary Societies, Epworth Leagues, and boards of steward; also, the missionary committees of each charge, and any others interested in Missions. We want one or more carloads from each of the charges in the Columbus District.

Yours for service,

J. B. RANDOLPH, P. E.

GIFTS RECEIVED FOR DAY NURSERY.

I want to thank the good people for their kindness to the Day Nursery during Christmas week, for their gifts of toys, boxes of clothing and cash.

I received $25 from the Woman's Missionary Society at Clarksdale; $6 from the Epworth League at Tylertown; and Mrs. M. E. Gale paid for the ceiling of the kitchen and finished ceiling the play room, amounting to about $35.

There still remains about $700 indebtedness on the nursery. If twenty-eight other Missionary Societies in the Conference would follow the Clarksdale society's example, this debt would be paid.

H. L. DANIELS,
Biloxi, Miss. 932 Davis Street.

While one end of your broom is making the earth fresh and bright, the other end is sweeping the clouds out of the sky.—Exchange.

The Home Circle

MY LIFE TO GIVE.

"Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

"In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

"I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.

"Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come."

—Unknown.

WHEN LUCY ACTED NURSE.

By Mary David Ammerman.

Crash! Bang! Down came the planks that Lucy and Jimmie had had so much trouble to get to stay in place.

"Oh, oh," cried the little eight-year-old girl, jumping up and down and waving her hands wildly in the air. "My dolly, my dear dolly with the sleepy eyes that auntie gave me Christmas. The planks fell on her and I heard her head when it smashed. Oh, dear, oh, dear!"

"An' my magic lantern and my big top she gave me is done smashed, too," howled her small brother, rubbing his eyes with his grimy fists.

You see, it was enough to make anybody cry, for they had worked hard all the afternoon to build a two-story play-house, like Lucy had read about, and now to have it fall down and ruin what few playthings they had was terrible.

Their mother heard their crying and came out to see what was the matter; but there was very little that she could say to console them. She was a poor widow and knew that it would be a long time before she could buy them even cheap toys. Still she promised to give them a large box for a house and said that she would sew a rag head on the doll and try to straighten the top with the hammer. She then told them to be good children as she was going over to see a sick neighbor.

So, with an occasional sniff and dropping a few more tears, the children set about dragging out the fallen planks to get at the ruined toys. But presently Jimmie called out: "Look, Lucy! There comes a man awalkin'. My, ain't he dirty!"

"I should say he is," replied Lucy, leaning on the fence to look more closely at the approaching figure. "And, look, Jim! He's hurt. His face is cut, poor man."

They both then climbed over the fence to get a better view of the man, who was certainly a terrible looking figure. Dust and mud were all over his shoes and clothes, and his face was smeared with blood from a cut on his cheek which he kept wiping with a dirty handkerchief.

"Oh, poor man," cried Lucy as he came nearer. "Your face is cut awful."

"I know," cried Jimmie, "it's robbers is been fightin 'you and tooked your money. I'll show you where the sheriff lives just down the road. He'll catch 'em for you."

The man stopped and looked at the children in a puzzled kind of way, still trying to wipe the blood from the cut, but he didn't say a word.

"Oh, but Jimmie," put in Lucy, "he mustn't go till I get some water and a towel and clover salve for his cut. You sit down by the fence, Mr. Man, and I'll be back real quick. Mother's over to Mrs. Dales."

The man smiled and sat down by Jimmie, who immediately began to tell him all about the ruined playhouse and the broken toys and how they could never expect to have any more like them, as their aunt was now dead.

But Lucy was soon back with water and salve and took off the man's cap to wash his face before applying the medicine. She was much surprised to see that the upper part of his face was quite clean and white and his hair nicely trimmed.

"Thank you, little maiden," he said, rising, "you're a born nurse. And if you will show me the way to a blacksmith shop I will be very grateful. Robbers did not get after me, but I have a broken bolt in my auto that is stuck in the mud back there, and I cut myself trying to fix it."

Both children went with him to a smithy down the road a little way, and the blacksmith showed the man a nearer way back through the fields, but when he bade them good-bye he wrote their names down in a little book and gave them a silver dollar which Lucy didn't want to take, but he handed it to Jimmie and wouldn't take it back.

A week later as they were playing in the box house with the fixed up playthings, a large truck came up the road and stopped in front of the house.

"Is this where Lucy and Jimmie Lander live?" the driver bawled.

"Yes, sir," replied the astonished children.

"Well, kiddies, here's something for you," he said, as he and another man lifted down and carried into the yard what at first looked like an immense red box. But as the men set it down under a tree they saw that it was a little house not much taller than their heads.

"Is it for us?" questioned Jimmie with wild eyes.

"It's a mistake, Mister," gulped Lucy. It was heart-breaking to see that there was such a wonderful playhouse in the world, meant for some one else.

"'Deed it ain't any mistake," replied the man, pointing to a card hanging on the door.

"For Lucy and Jimmie, who nursed me into being a better man."

One room contained dolls and doll-furnishings, the other all kinds of boys' playthings, and there was a purse for the mother containing one hundred dollars.—Exchange.

THE TORTOISE.

It had been a great trial to little Widow Hadassah bringing up her only son without the help and advice of a man, for when the lad was but a child his father had died, and Shabdiz was of a very different nature from his gentle, active little mother.

He was now a strapping youth of some fourteen years, and as unwilling a boy as you could ever find. Together they lived in a village in one of the outlying parts of Persia, and Shabdiz would have been in a bad way but for the ceaseless attentions of his mother. But there are times when even a mother can become exasperated, and today Widow Hadassah was beyond herself.

"How many more times am I to ask thee to take that basin of milk to yonder pilgrim? Is it such a very dreadful thing I ask you to do? Is it too much trouble even to walk a few paces to give food to a poor, weary traveler?"

"And why should I go?" answered the boy rudely. "That man looks healthy enough to earn his own food. I do not think he ought to be encouraged to beg."

"That comes well from thee, my son," answered his mother sharply; "if thou wert left to fend for thyself it is as likely as not thou wouldst choose the easiest means of earning thy bread and butter. Besides, who knows what difficulties this man has had to overcome? To every well there is a bottom, and an end even to my patience."

Shabdiz knew just how far he could go with his mother, and though he saw he would have to carry the pitcher he was determined the pilgrim should not get the milk. Rising as slowly and laboriously from his seat as possible, he dragged himself across the room, being as irritating as he could to his mother—for irritating it is for a quick, active person to watch the tarrying, dawdling ways of a lazy person. Carelessly taking up the pitcher he slunk out of the room, and down the road.

Scarcely had he gone than there was a crash and the sound of broken china.

"Oh, that boy, that boy!" said Widow Hadassah, putting her hands up to her ears. "If he has not been and spilt the milk, and broken my best pitcher, too. Was there ever such a boy?" she added, hurrying to the door, to see the extent of the damage done. "May Allah treat him as he deserves."

No sooner were the words out of her mouth, than the broken pieces of the pitcher fastened altogether on the boy's back, thereby making him a shell which he was destined to carry for all time.

So runs the old Persian legend. The natives believe that the tortoise was indeed a boy, and their name for a tortoise, Oasseh pusht, meaning basin-back, lends truth to the story.—Selected.

SIGNS OF RAIN.

The hollow winds
Begin to blow,
The clouds look black,
The glass is low;

And soot falls down,
The spaniels sleep,
And spiders from
Their cob-webs creep.

Loud quack the ducks,
The peacocks cry,
The distant hills
Are looking nigh.

How restless are
The snorting swine,
The busy flies
Disturb the kine.

Low o'er the grass
The swallow wings.
The cricket, too,
How sharp he sings.

Through the clear stream
The fishes rise
And nimbly catch
The thoughtless flies.

The frog has changed
His yellow vest,
And in a russet
Coat is dressed.

'Twill surely rain,
I see with sorrow,
Our jaunt must be
Put off to-morrow.

—Exchange.

"TIME OUT."

"So you were late to school, Bessie?"

"Yes, mamma."

"Why didn't you run, dear?"

"Because you told me never to deceive, Mamma."

"But how would that deceive, my child?"

"It might give some one who saw me running an idea I was anxious to get three, and I wans't."
—Zion's Herald.

A party of Scots was returning North after a holiday in London, and several porters were helping them to stow away their trunks and suitcases.

When the work was finished, they hung around the carriage door expectantly, but no tip was forthcoming.

At last one of the porters ventured a gentle reminder. "Ain't you goin' to give us anything?" he asked.

"Of course, of course!" replied one of the Scotsmen. "I was forgetting. Boys"—turning to his friends—"let's give these porters three cheers!"—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

TO OUR PASTORS.

The Business Manager of the Advocate has sent to all the preachers the necessary envelopes, blanks, etc., for putting on the Advocate campaign. If any one of them has failed to receive this literature, a card to the office to that effect will bring a supply immediately. Now is the time to put the Advocate into the homes of all our people.

THE DEATH OF REV. ISAAC LOCKHART PEEBLES.

The recent death of Rev. I. L. Peebles removed from the Mississippi Conference, and from Methodism generally, one of its saintliest characters. Brother Peebles was a unique man. The two outstanding characteristics of his life were his passion to do the exact will of God and his thirst for knowledge. He was a constant student and an indefatigable worker. He was "instant in season and out of season" in the service of his Lord. He was a voluminous writer, many leaflets, pamphlets, and books having come from his industrious pen. He may not have been correct in all his conclusions—but woe to the man who thought he could not give a reason for the faith that was in him! He had memorized large portions of the Bible and, armed thus with the sword of the Spirit, he was unafraid of any of the wiles of Satan. We shall not soon see his like again.

"He giveth his beloved sleep"—and we rejoice in the thought that our friend and brother is resting sweetly in the home of the saints. His family have the assurance that all is well with him, and his friends know where to look for him. A faithful servant of God has finished his labors and entered into rest.

PERSONAL AND OTHER NOTES.

Centenary College, Shreveport, La., enrolled 666 students during 1926.

Bishop Edwin D. Mouzon is now making his home in Charlotte, N. C. His address is 707 East Morehead Avenue, that city.

The Big Brothers' class, Greenville, Miss., is observing a series of special days, which are attracting attention and enlarging the influence of the class.

Rev. D. E. Vickers has been very cordially received for the fourth year at Ocean Springs and Handsboro. The work has begun well, and the outlook is for the best year of the quadrennium.

Rev. W. J. Wood is beginning his third year on the Dublin and Mattson charge under the most favorable auspices. One of the fine things he has done is to put the Advocate into the homes of all his people.

Sunday, Jan. 16, is the anniversary of the adoption of the Federal Prohibition Amendment. Many preachers will take advantage of the day to speak of the issues that underlie the policy of prohibition.

Dr. and Mrs. S. H. Wainwright arrived in this country from Japan on Dec. 24. Dr. Wainwright is scheduled to deliver the Fondren Lectures at Southern Methodist University early in the spring.

Dr. William R. Webb, founder of the Webb School at Bell Buckle, Tenn., died at his home in Bell Buckle on Dec. 19. Dr. Webb was affectionately known to thousands of people as "Old Sawney." He was a great teacher.

The Educational Association of the Methodist Episcopal Church, South, will hold its annual meeting in Memphis, Tenn., Feb. 8-10. Dr. J. R. Countiss, of the North Mississippi Conference, is president of the Association.

The people of Chunky, Miss., continue to express their appreciation of their pastor, Rev. John W. Ramsey, by substantial tokens. The congregation at Meehan is also joining in the welcome, a group of ladies from that church having recently taken an automobile load of substantial gifts to the parsonage.

Dr. J. B. Mitchell, the new pastor of Rayne Memorial, this city, is rapidly regaining his strength after the illness that delayed his coming to New Orleans, and is entering vigorously upon his work. Large congregations are attending the preaching services.

Rev. R. T. Ware, our pastor at Texas Avenue, Shreveport, La., requests the Advocate to call attention to an error in the Louisiana Conference Annual. All financial claims upon the church, including the Mission Special, were paid in full, as follows: General and Conference work, $647; district work, $24; pastor's salary, $2,400; presiding elder's salary, $336.

Dr. O. E. Goddard, foreign secretary of the Board of Missions, spoke at the New Orleans District Missionary Institute at the First Methodist Church on Friday evening of last week. Under the leadership of Rev. J. G. Snelling, Louisiana Conference Missionary Secretary, the January-February campaign is being well organized throughout the Conference.

Mr. Robert S. Wynn, son of Dr. and Mrs. R. H. Wynn, has been made professor of mathematics and engineering in the Louisiana Polytechnic Institute, Ruston, La. Professor Wynn took his degree in engineering at Tulane University a year or two ago. He is splendidly equipped for the position to which he has been called.

Rev. H. L. Johns, the beloved pastor at Natchitoches, La., has just undergone another operation at Touro Infirmary, this city, and is doing well after the ordeal. His friends will remember him in their prayers. During his absence from his charge his pulpit will be supplied by Rev. C. C. Wier, Rev. A. K. McLellan, Rev. J. G. Snelling, Rev. C. D. Atkinson, and Rev. Henry Rickey.

Henry Polk Lewis, Jr., son of Rev. and Mrs. H. P. Lewis, of Ruleville, Miss., was one of four students of the Mississippi Agricultural and Mechanical College who attended the recent Students' Conference at Milwaukee. He went as the representative of the Character Builders Sunday school class at Starkville, composed of Methodist students of the college.

Rev. Joseph B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, authorizes the Advocate to state that Rev. Thos. H. Mills, at his own request, has been released by Bishop Candler from the Longview charge, and that Rev. William I. Henley has been appointed to serve the charge until the next meeting of the Annual Conference.

The district parsonage of the New Orleans District was entered by a burglar one night last week and the presiding elder, Dr. R. H. Harper, found himself without a watch and some $20 in cash the next morning. Some of Dr. Harper's friends, learning of his loss, presented him a new watch on Friday evening of last week, taking advantage of the meeting of the New Orleans District missionary institute to do so.

Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, has declined to accept the secretaryship of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, to which he was unanimously elected by the bishops following the sudden death of Dr. David D. Forsyth, for many years secretary of the Board. Dr. Cherrington, who is a layman, feels that it is his duty to continue in the temperance work.

The "White Gifts for the King" Christmas service at the First Methodist Church, Aberdeen, Miss., was unusually interesting and inspiring. The church was beautifully decorated, and an appropriate pageant was artistically rendered. In addition to the gifts of material things, including $160 in cash for the Superannuate Fund, three little girls gave themselves to the King and were received into the membership of the church. Rev. R. G. Moore is the pastor at Aberdeen.

Dr. Robert E. Goodrich, pastor of the First Methodist Church, Shreveport, La., is giving a series of sermons on Sunday evening on the general topic, "Christian Apologetics." His subjects are: "Why I Am Not an Infidel;" "Why I Believe the Bible to Be the Word of God;" "Why I Believe in the Efficacy of Prayer;" "Why I Believe in the Deity of Jesus Christ;" "Why I Believe in the Sovereignty of the Church Over All Other Institutions."

President Coolidge, in his budget message to Congress, used these significant words: "Whatever is necessary to put into effect the expressed will of the people as written into the Eighteenth Amendment and the will of Congress as expressed in the Volstead act, will be done. Whatever funds may be necessary to vindicate the law and secure compliance with all its provisions should be provided. The constitutional duties of the President and the Congress make any other course indefensible."

Rev. F. N. Sweeney, of Franklinton, La., sends us the sad news of the death, on Saturday of last week, of Mr. S. K. Cozine, a consecrated member of the Methodist church at Franklinton. He was a member of the board of stewards and president of the men's Bible class. Funeral services were held at the Methodist church on Sunday afternoon, conducted by Brother Sweeney and Rev. Mr. Carroll, of the Baptist church. The deceased was 81 years old. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. Henry T. Young, of the Louisiana Conference, one of our most efficient general evangelists, paid the Advocate office an appreciated call one day last week. He was returning from the meeting of the evangelists in Nashville, and reported a good meeting. Brother Young stated that he has two open dates—one in January and one in February—that he will be glad to have taken. He will go wherever he is needed. Rev. O. H. Scott, of McComb, Miss., formerly with Dr.

L. J. Miller, will be associated with Brother Young this year as singer and helper.

On the occasion of the commemoration of the twenty-fifth anniversary of his consecration as bishop in the Protestant Episcopal Church, Bishop Brent had this to say concerning pastoral visitation: "There is no room for doubt that in house-to-house visiting to-day lies the strength of the church. The rector who fails to come to know his people in their homes, who, if he calls at all, does so perfunctorily, or on the occasion of a marriage or funeral only, is not a pastor. He may be a signboard, but he is not a reservoir of spiritual influence, let his pulpit eloquence be that of angels, and his organizing gift that of a Napoleon. We usually think of Phillips Brooks as a preacher. He was first a pastor, and then, because of it, a preacher. He is quoted in Bishop Lawrence's Memoirs as saying: 'I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do, and I call as much as I can. How is it possible for one to preach to his people if he does not know them, their doubts, sorrows and ambitions?'" This is mighty good Methodist doctrine.

BELIEF.

If I were asked what I believe, I could not help
but say,
The gentle and the simple creeds of boyhood's
yesterday;
The tender faith in Bible things, the truth, the
way, the right;
The Golden Rule to live one's life according to the
light;
And everywhere the thought of God, that we are
everywhere
The children of one Father's love and of His
heavenly care.

If I were asked what I believe, I know my
thoughts would go
Back to the little child at prayer in the soft even-
glow;
And I can think of nothing else so beautiful, so
sweet,
As prayer beside my mother's knee, who tried to
lead our feet
In paths of righteousness and truth where none
could go astray
From that dear life of simple trust in childhood's
yesterday.

If I were asked what I believe, I'd have to say, as
then,
A simple faith in God's command, a manlier trust
'mong men,
A clear and more abiding course t'ward that
which men might call
The straight-out-from-the-shoulder faith of Peter
and of Paul;
The teachings most of all that came to us in Sun-
day school,
Way back in little childhood's land, the land of
Golden Rule.

—Baltimore Sun.

THE BIBLE—ALL THINGS TO ALL MEN.

The Bible is to religion what the Iliad is to poetry.—Joubert.

Every leaf is a spacious plain; every line a flowing brook; every period a lofty mountain.—Hervey.

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—Herrick Johnson.

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on the rocks and bars.—H. W. Beecher.

The Bible is a window in this prison world, through which we may look into eternity.—Timothy Dwight.

Like the needle to the North Pole, the Bible points to heaven.—R. B. Nichol.

Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well, that is the book you want to study when you are living. There is only one such book in the world.—Joseph Cook.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

—(Taken from the Baltimore Southern Methodist.)

ALONE WITH GOD.

Alone with God;
And while we pray
Our cares take wing and fly away;
As on his breast
We sweetly rest,
Our sorrow's night is turned to day
Alone with God.

Alone with God;
'Tis heaven below,
His deep, unchanging love to know.
To be shut in,
Away from sin,
Away from sorrow, care and woe;
Alone with God.

Alone with God;
O, hallowed spot
Where many a lesson has been taught,
And victory won,
Through his dear Son;
In many a battle that was fought
Alone with God.

Alone with God;
Whom we adore;
Drawn are the shades and closed the door
In this retreat,
In service sweet.
We learn to love him more and more.
Alone with God.

—Christian Worker.

A FRIENDLY NOTICE TO OUR SUBSCRIBERS.

The subscriptions that were received last year in connection with the special "Every Family" proposition will have to be discontinued as soon as they expire. This is in keeping with the terms of the special proposition and is necessary because the special price does not allow any margin for carrying the subscriptions beyond the date of expiration. The special proposition has been renewed this year by authority of the Publishing Committee of the Advocate; but former lists will have to be discontinued unless renewed. We make this statement that subscribers at the special rate may understand the situation if they do not receive the paper after the expiration of their subscriptions. We hope we shall not lose a single subscriber.

LOUISIANA CONFERENCE MISSIONARY INSTITUTES.

Monroe District, Monday, Dec. 27, 10 a.m., at Rayville.

Ruston District, Tuesday, Dec. 28, 10 a.m., at Arcadia.

Minden District, Wednesday, Dec. 29, 10 a.m., at Minden.

Alexandria District, Thursday, Dec. 30, 10 a.m., at Alexandria.

New Orleans District, Friday, Dec. 31, 8 p.m., at First Methodist Church.

Lake Charles District, Monday, Jan. 3, 10 a.m., at Leesville.

Lake Charles District, Tuesday, Jan. 4, 10 a.m., at Crowley.

Baton Rouge District, Wednesday, Jan. 5, 10 a.m., at Hammond.

Baton Rouge District, Thursday, Jan. 6, 10 a.m., at Baton Rouge.

Shreveport District, Friday, Jan. 7, 10 a.m., at Shreveport.

For New Orleans, at Covington and Morgan City, dates to be fixed later.

J. G. SNELLING,
Conference Missionary Secretary.

IN THE BEGINNING.

Like the author of Genesis, the writer of the Fourth Gospel does not undertake to say how far back that beginning was. He had been thinking about the matter a long time. He was a man of prayer and of daily communion with God. He was familiar with the philosophies and the religious beliefs of his day. Then, as now, sincere and wise men differed in their judgments and beliefs regarding the when and how of creation. But to John the vital question about creation is not the question of time (when), nor of method (how). For him the deeper and more important concern is the question of the almighty Power, the creative Mind, the omnipotent Person, back of the whole process and product of creation. Whose handiwork is man, and the visible universe in which he lives? Whose infinite mind and will do these reveal? How are they related to the revelation of God in Christ? These are for us, as they were for John, the all-important questions. If once these questions are rightly answered, we may rest content, keeping our minds open for further light regarding the when and how.—Henry H. Meyer.

TWO INSECT CARPENTERS.

Think of boring a hole almost four inches deep in a tree trunk with a horse-hair! That is something that no one really could do, but on a summer day you may see some one who seems to be doing it.

That "some one" is Mrs. Ichneumon Fly. She has four gauzy wings and six legs, and what looks like a horse-hair tail three or four inches long. But it isn't a tail, and it isn't horsehair. It is the most wonderful gimlet in the world. God has equipped her with it.

When Mrs. Ichneumon gets ready to lay her eggs, she goes to the trunk of a tree, perhaps a big maple, and begins boring a hole with this wonderful gimlet of hers. When she thinks she has made the hole deep enough, she sends an egg down through the middle of the gimlet, which is hollow, and leaves it at the end of the hole which she has made.

Perhaps some one else is living in that maple tree, for there is another insect carpenter that lays her eggs there. The other carpenter is Mrs. Horntail. She, too, has a strong gimlet, but is a much shorter gimlet than Mrs. Ichneumon's, so that her eggs are laid nearer the outside of the tree.

When the little Horntails hatch, they begin gnawing their way into the tree, for there is nothing in the world that little Horntails like to eat better than wood. And there is nothing that a little Ichneumon Fly likes to eat better than a little Horntail. In order that her children shall have food which they like best, Mrs. Ichneumon Fly bores those deep, deep holes, which she hopes will end in a tunnel that some little Horntail is making.

Sometimes the little Horntails eat so much of the wood that they do a great deal of harm to the trees. That is why we call Mrs. Ichneumon and her family good friends of ours, and of the times. —Dorothy Arno Baldwin, in Christian Intelligencer.

HISTORY OF MISSISSIPPI WANTED.

The Publisher of the Advocate will pay $12.50 for a good copy of the History of Mississippi, by Claiborne.

THE PROMISE OF VICTORY.

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.—Isaiah 61-11.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ANNA ALLEN HAMER was born Nov. 26, 1874, and died Nov. 25, 1926. She was married to Ransom Hamer, Nov. 10, 1895. To mourn her going away she left her husband, two daughters, Artie and Dollie; three brothers, Frank, Cell and John Allen; besides a host of other kindred and friends. Mrs. Hamer joined the Methodist church about thirty-seven years ago, and at the time of her death she was a faithful and devoted member of Salem church, on the Kilmichael charge. Revs. Carroll Varner and H. N. McKibben conducted the funeral services, and her body was tenderly laid to rest in the Salem cemetery in the presence of a large congregation of sorrowing loved ones and friends. However, they sorrow not as those who have no hope, for often Mrs. Hamer talked to those near and dear to her of her hope in the life to come. Salem church and community have lost a good woman, her husband a devoted wife, and her children a loving, self-sacrificing mother. As her former pastor I have spent many happy and profitable hours in her Christian home, and I now feel that I have lost a true friend. To her loved ones and friends I wish to offer my tenderest sympathy, and commend them to the love and care of our great Savior. Jesus has promised to be our help in time of trouble, and if we trust him, he will give us strength to help us bear our burdens and sorrows. May our blessed Lord be very near these loved ones in this hour of grief.

R. T. HOLLINGSWORTH.

The subject of this sketch, RICHARD HANCOCK, JR., was killed in an automobile wreck near Satartia, Miss., Dec. 9, 1926, about 7 o'clock p. m. The funeral services were conducted at the family residence by Rev. J. H. Moore, pastor of the Methodist church. His pallbearers were: Halbert Oliver, Aubrey Broomfield, W. C. Martin, Byrd Martin, Sterling Cotton, and Johnnie Graham. The interment took place at Mount Olive cemetery. The floral offering witnessed to the high esteem in which the deceased was held, as well as the many expressions of love and friendship made to the writer. The life of the deceased was in many respects very beautiful. He was 25 years of age, and lived most of his life in Bentonia, Miss. He was a member of the Methodist church, and junior steward in the same. He was always ready to help in the support of his church, was of a splendid disposition, cheerful, kind, and big-hearted, with a smile for every one. To know him was to love him—his friends were numbered by his acquaintances. He had splendid business ability, and was making a fine success in the financial world. Members of his immediate family left to mourn his untimely departure are: His father and mother; three sisters, Laura, Dolly, and Etta Mae; three brothers, Lee Rande, Robert, and Marion; and his grandmother, Mrs. M. Kennison. His going is felt as a distinct loss to Bentonia. However, while his body has been laid to rest, we feel that his character still lives with us, and his influence will continue for good upon all who knew him. While he is lost to our material vision, we shall ever feel his spiritual presence, and look forward to the day of a happy reuniting.

A FRIEND.

SOUTHERN METHODIST UNIVERSITY STUDENTS SUPPORT MISSIONARY.

Oversubscribing the Earl Moreland fund by $1,400, Southern Methodist University students carried out their slogan to "make it a happy Christmas in Happy Porte" during the first hour of the week's campaign from Dec. 8 to 15, inclusive. The goal of the drive was set at $2,000, and pledges made during the chapel hour amounted to over $3,400.

Earl Moreland is a graduate of Southern Methodist University, and is now vice president of Porte Allegre College in Porte Allegre, Brazil. When he received his master's degree in 1921, his fellow-students pledged themselves to support him in his work. Since that time it has become a tradition, and every year a campaign is conducted to raise his salary. This year it was conducted by Fred R. Harrison, of Fordyce, Ark, a student in the Theological School.

Earl Moreland was born in Oklahoma, where his father is now presiding elder. He entered the Southern Methodist University medical school, which was held in Dallas the year before the university was formally opened, and in 1915, the first year of the school, was enrolled as a sophomore. He received his B.A. degree and went to Washington, D. C., where he served a year as assistant pastor to Dr. Clovis G. Chappell at the Representative Methodist Church.

Returning to Southern Methodist University, he took up work for an M.A. degree, and at the same time was Educational Director of the Highland Park Methodist Church. He was active in practically all student activites, and was especially interested in working out a definite religious and social program on the campus. During the years he was a student, he was manager of the football team, helped to rewrite the student constitution, worked his way through school, was a member of the Varsity Quartet, and in his last year was voted the most popular man in the university.

In 1924 he married Miss Louise Hardy, who was active in mission work. He will return to Southern Methodist University the first of January for a short visit on his leave of absence following five years of successful work in Brazil.

NOTES FROM THE MORTON CHURCH.

On Sunday, Dec. 26, Rev. L. E. Alford, presiding elder of the Newton District of the Mississippi Conference, preached at the Morton Methodist church, in the place of Rev. Thomas A. Ferguson, pastor, who is visiting relatives and friends in South Mississippi. Brother Alford took as his subject, "Accomplishing the Task," or reaching the goal as set by the Missionary Council of the Methodist Episcopal Church, South. He handled his subject in a masterful and scholarly way, and proved by his argument that the Newton District is able financially, morally and spiritually to meet every demand of the church. There are within the bounds of the Newton District over twelve thousand members of the Methodist church, whereas the assessment for the whole district is less than $7,000. Brother Alford is one of the outstanding presiding elders of our great church—he has the zeal, the business ability and the spiritual devotion that ought some day cause the General Conference to elect him one of our bishops.

Mr. and Mrs. J. P. Blackwell, with their sons, Walter and Clifford, formerly members of the Morton church, but now members at Picayune, visited relatives and friends here last weekend and attended Sunday school and church services on the 26th. The Blackwells were good workers in our church, and it was regretted by our membership very much when they moved away.

Our church has recently been rewired and new electric fixtures installed so as to be ready for the high tension wires of the Mississippi Light and Power Company, which will reach here in about two weeks.

C. C. WINDHAM.

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TERRIBLE PAIN

Alabama Lady Tells How She Obtained Relief by Taking Cardui. Feels Fine and Enjoys Life Now, She Says.

Talladega, Ala.—Mrs. Mary Hardy, 406 Henderson Avenue, this city, says that seven years ago she "got down sick" and was unable to attend to her housework.

"I have never been so weak before or since," she says. "I had a terrible pain in my side—so sore in my side and the lower part of my body.

"Across my back ached, and I was so nervous I couldn't stand up. I had just about given up when some one who came to see me began talking about Cardui. This caused me to get it. I took about two bottles before I saw much improvement.

"After this, though, I picked up right away. I slept better at night. I was hungry, enjoyed my food, which I hadn't done for some time.

"The pain and soreness gradually left my side. I regained my strength. I took about six bottles and left off for awhile, then took two or three more. . . I feel just fine, enjoy life and can work now, too."

Cardui is purely vegetable, and contains no harmful drugs. It has helped thousands of suffering women and should help you, too. *NC-168*

Take CARDUI A VEGETABLE TONIC

Remember the name of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

THE PASSING HOURS OF 1927.

What wilt thou do the new year for
God or man?
To prove thyself a part of his great
plan,
Who sent thee forth some noble work
to do,
Some cross to bear, a life to live that's
true?

What wilt thou do to ease another's
load?
To help some wayfarer along the
road?
What word of cheer from thee will
make the day
Less dreary to some toiler on the
way?

From rise to set of sun the golden
hours
Will pass swiftly, but while passing
they will be ours;
Priceless as jewels in a monarch's
crown—
Rightly improve them ere life's sun
goes down.

—Selected.

TO THE MISSION STUDY SUPERINTENDENT.

We wish to call to your attention the special campaign for missions being put on for the months of January and February. The General Department of the Board of Missions is carrying this forward under the action of the General Conference. One of the educational features of this campaign will be a Church School of Missions, conducted by the pastor. The text used will be, "Yet Another Day in Methodist Missions," which has been prepared specially for this purpose by Dr. E. H. Rawlings.

It is very greatly desired that the women of the church shall help to make this School of Missions a success by forming classes in the school and studying this text. "Yet Another Day in Methodist Missions" may be substituted for either a home or foreign study book, and will count for credits wherever taken in a Church School of Missions. It may not be used for a mission study book for classes of women who do not co-operate in a Church School, but will be credited wherever this is done.

Will you not give your pastor your heartiest co-operation when he begins the promotion of this campaign, doing what you can to develop the School of Missions? Groups of women will find the study of the above mentioned book most profitable.

MRS. B. W. LIPSCOMB.

BUSINESS MEETING AT HAYNESVILLE.

The ladies of the Woman's Missionary Society held the last business session of the year Monday afternoon at the church. The program was as follows:

Song, "Jesus Calls;" devotional, "If Jesus Came To-Day, Could We Stand the Test in Following Him?" Acts 1:12-14; 2:1-4; prayer, Miss Winnie Camp; minutes, reports of officers; treasurer, dues paid in full, small amount due on pledges; local treasurer, amount on hand, $103.66; funds from bazaar, $76.25. Voice agent reported seventeen subscribers to the Missionary Voice. The Society voted to make an immediate payment of $100 on the church debt; $10 to the Wesley House at Houma; $5 for Christmas presents for children of St. Mark's Hall, New Orleans, the remainder of the funds to be placed on the Belle Bennett Memorial pledge. New officers were elected for 1927.

PRAYER.

By Margaret E. Sangster.

Lord, let me like a lighthouse stand,
Above life's troubled sea,
And let me speak of love and land,
Across its mystery.
Let me give to some mariner,
Who fears the stormy gloom,
The comfort that a candle brings
To a long, lonely room.
Lord, let me like a lighthouse stand,
Above the ocean's fear;
Lord, let my glow be like a hand
That draws a lost soul near!

ZONE MEETING AT GIBSLAND, LA.

A goodly number of the Methodist W. M. S. of this church attended a zone meeting of the W. M. S. at Gibsland on Monday afternoon. Mrs. Chas. Byrd and the Gibsland W. M. S. were hostesses and the meeting was in the school auditorium, as the Methodist church is in process of construction. Mrs. V. C. Pipes, of Arcadia, who is leader of the zone work, led the program and conducted the devotional, basing her remarks on the 27th chapter of the gospel by St. Luke. Her subject was: "If Jesus should come to-day, would He find us busy in His service?" Mrs. G. A. Morgan, our new pastor's wife, of Arcadia church, was present and talked on "Woman's Place in Missions." Mesdames D. R. Shehee and ... O. Collinsworth gave a dialogue, "Why I belong to the W. M. S." A song, "Let the lower lights be burning," by Mrs. N. D. Huie and L. M. Wimberly. A story of the life of Bell Bennett by Mrs. W. E. Conger. A poem, "In Memoriam" (Belle Bennett), written by Hortense McClesky, was read by Mrs. Paul Melton. A vocal selection, "Gather them all for Jesus," by little Sunshine Shebee and Faye Wimberly, were some of the interesting features of the program. A new W. M. S. has been recently organized at Bienville and was introduced by Mrs. Pipes. The president of the Bienville organization, Mrs. Wilson, in turn presented the members of the Society. The poem, "The Master Calls," was read by Mrs. Pipes, and the meeting closed with a song, "Have Thy Way, Lord," and prayer.

ZONE MEETING AT KENTWOOD.

There was a very interesting, profitable and Spirit-filled zone meeting of the Woman's Missionary Society held on Tuesday afternoon, Nov. 30, at the Kentwood Methodist Church. About fifty-five ladies were present and enjoyed the program that was rendered by the Amite Auxiliary, which was presided over by the ... president, Mrs. C. S. Stewart, of Amite, and was as follows:

(Continued on Last Page.)

Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today.

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Tell me your plan wherby I can make more money.
Name.....
Address.....

For Particular Folk Good Old Luzianne

For years and years the Good Old Mammies have been serving Good Old Luzianne.

Luzianne dates back to the time of the old plantation home when dining was an art and the most delectable of dishes were originated.

And Luzianne is the same today as it always was. Made right, you can't help but like it. Try a pound.

GUARANTEE *Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.*

Bavarian China Cup and Saucer---FREE

A genuine Bavarian breakfast coffee cup and saucer, beautifully fluted and decorated with floral design is placed in each 3 lb. pail of Luzianne. The pail contains 3 pounds net weight of coffee, the cup is additional and entirely FREE.

The pail, with enclosed handle, forms a most useful household article for member: You use only half as much Luzianne as you do ordinary coffees.

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Policies issued to **adults** for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to **children** for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write to-day for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association
J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

Sunday School

SUNDAY SCHOOL LESSON FOR JAN. 9.

Subject: "The Standard of Christian Living."

Lesson Text: Luke 6:27-38.

Golden Text: "Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:48.

Teaching Points:

1. Hindrances in the way of understanding the Christian law of love must not be allowed to interfere with our practice of it.

2. No human being, not even an enemy, is to be excluded from the benefits of this law of love.

3. Those who sincerely practice the Christian law of love may expect great rewards.

4. The example of our Heavenly Father is held up by Christ for our imitation. It is his love for us that makes him merciful.

5. In our dealings with our fellowman we are not to judge harshly or condemn unjustly. Justice must be tempered with mercy.

6. Our practice of the law of love must be without reservations.

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The second session of the Louisiana Conference Sunday School Council met at 10 a.m. in Alexandria, Dec. 30. The first session was organized and held in March at Mansfield.

Dr. W. W. Drake was elected president of this Council and Prof H. W. Rickey, of Louisiana College, Secretary. The following presiding elders were present: Rev. C. C. Wier, Rev. H. N. Brown, Rev. W. L. Doss, Jr., Rev. K. W. Dodson, Rev. W. D. Kleinschmidt, and Dr. W. W. Holmes. Conference Superintendent of Teacher-Training, Dr. A. S. Lutz, was present. Rev. B. C. Taylor, of New Orleans, Superintendent of Adolescent Work, was here. Mr. T. W. Holloman. Conference Superintendent of Administration, took an active part in our program. Miss Cora Perkins represented the General Board Staff of Nashville and rendered a great service. Three of our district secretaries were present—Dr. F. C. Wrenn, of the Minden District, Prof. H. W. Rickey, of the Alexandria District, and Mr. A. M. Mayo, of the Lake Charles District.

In addition to the above leaders, the Conference Extension Secretary, Rev. A. K. McLellan, and many welcome visitors were present. The general theme of the Council was, "Building Together Our Program for the New Year."

The pastor at Alexandria, Dr. Cleanth Brooks, was Council host and did his part well.

Dr. O. E. Goddard was a welcome visitor at part of our session and gave much inspiration. He talked on "Sunday School Evangelism."

The following members of the Conference Council sent their regrets at not being able to be present: Mr. J. H. Carter, Prof. Raulins, Dr. N. E. Joyner, and Rev. Marion Monk.

Each district in our Conference is expected to hold a district council meeting during the early part of the year. Alexandria and Ruston have had their meeting. The Baton Rouge District will hold theirs next Wednesday at Hammond at 1 p.m. Each of the Councils has planned a whole day Sunday school conference. There will be a "set-up meeting" in Homer, Jan. 16, at 2:30 p.m., for a Standard Training School. The prospects for this School are great and may take the lead of all our schools. Haynesville, Athens, Homer, and other schools make this prospect so promising.

All Sunday school leaders in Louisiana are looking forward to the Statewide Conference to be held at Monroe and West Monroe, Mar. 29, 30, 31. The Conference Staff is now working on the program.

C. D. ATKINSON,
Conference Superintendent.

"IN THE BEGINNING———"

I do not feel that I should apologize for a seeming lack of work done this month, because there actually has been done quite a bit.

We were quite fortunate in getting located so easily in Alexandria because of the wonderful kindness of Rev. and Mrs. C. D. Atkinson, who directed us so that the problem of a house was quickly solved.

We attended the pre-sessions of Conference Superintendents and Extension Secretaries and the General Council in Nashville December 8-18. It would employ too much space to recount the magnificent and constructive things that were done there. We shall enumerate a few of our general impressions as follows:

1. We were grateful for the opportunity to sit down among the leaders of Southern Methodism's great program of Religious Education.

2. We were enthralled by the whole-hearted earnestness of those who are responsible for the training program at Nashville and in the various Conferences.

3. We were convinced that these consecrated Christian men and women in our Central Office deserve our heartiest coo-peration in "Our Common Task."

4. We were aflorded a peep into the "Inner Chamber," where sat the consecrated and earnest men and women of our church. There we caught a glimpse of the dynamic force and consuming power pictured there as this group faced and sought to solve weighty and perplexing problems and plan wisely and rightly for the future of Christian training in our church. The sheer force of it grasped and held. There came to me a vision of the tremendous power of training aright for Christ and His Kingdom. How fortunate it would be if more of our workers could be there!

Since getting back from Nashville we have perfected plans for promoting Missionary Education in the Sunday schools and, also, a plan of work for Sunday School Extension for 1927. These will appear shortly in letters and in the Sunday School Outlook, to pastors, superintendents, district superintendents of missionary education, and other Sunday school workers.

We have to date written 49 letters in the interest of this work.

At the Sunday School Council, Dec. 30, we presented plans as stated

(Continued on Next Page.)

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

WOMAN COULD NOT SLEEP

Her Mother-in-Law Knew A Remedy

Mrs. Belle Thompson was in a very weak and run-down condition for four years. She had great difficulty in getting to sleep at night and even then did not sleep soundly. She would wake up again and again. Besides this her appetite was poor. "My mother-in-law told me of Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Sanative Wash," she writes. "I took six bottles of the Vegetable Compound and I was not the same woman at all. I could sleep and would get up in the morning singing and feeling fine. I am the mother of three children and always after the babies came I had to take treatments, but I can truly say that this last time I have only used the Sanative Wash. It does me more good than the treatments. It keeps me on my feet to care for my children and I do most of my work. I feel it my duty to let you know how both of the medicines have helped me." —Mrs. Belle Thompson, R. 2, Rossville, Georgia.

Are you on the Sunlit Road to Better Health? If Lydia E. Pinkham's Vegetable Compound has helped others, why shouldn't it help you?

BOHNE & WILT, Booksellers and Stationer, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals. School Books

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Enjoy a personally conducted tour to seven European countries, June 15th. to August 15th., 1927. Rates remarkably reasonable. Can include a trip to the Holy Land. For particulars write to the organizer—

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Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

SUNDAY SCHOOL.

(Continued From Page 12.)

above. The presiding elders present kindly gave a brief interview to present the plans to them and most graciously consented to render every assistance.

Our Council Meeting was well attended and much was accomplished in a most constructive way. Many expressed themselves as well pleased with the proceedings of the day.

We have received requests for Cokesbury Schools from several of our pastors and superintendents. A letter to-day from Brother Jas. A. Knight asks for a Cokesbury School in January. We were glad to receive such a message and began at once to lay plans for this school. We hope that many requests for schools will come during the winter months, then the summer months will not be overcrowded. We request our pastors and superintendents and other Sunday school workers to send all requests for Cokesbury Schools and reports of schools or classes held to our office in Alexandria. This will save you time, as we have material on hand ready to send at your request. We are ready now to send out examination questions to local classes on request.

The Conference Superintendent and Sunday School Extension Secretary have a joint office at 611 Commercial Bank Building, and we shall be glad to receive a visit from you.

The Sunday School Extension Secretary wishes a happy and prosperous New Year, and may the blessings of God be upon you and yours. May our service to Him be unfailing and consecrated.

We plead for your prayers, your help, your sympathy.

A. K. McLELLAN.

825 Johnston, Alexandria, La.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

There are many excellent people who seriously object to making "drives" for money for the church to use in extending the Kingdom. Their objections are well founded. Giving should come as a result of a knowledge of the needs; it should express our love for Christ; it should contribute to the building of Christian character in the person who gives. Making an intense "drive" for souls is likely to have a bad effect on the driver and the one who has been driven. There is no record that we know of where Jesus is seen as a "driver" for money or men. The main purpose of the church is to win the loyalty and love of every one to Jesus Christ. "He that winneth souls is wise." Every disciple is called to be "fishers of men." The "drive" for money and for souls is apparently successful. The point I am trying to make is, is the drive the best method, is it the method Jesus taught and practiced? To be sure, it requires the deepest consecration and skill and tact on the part of pastor, superintendent, parent, or teacher to present Christ in such a manner that Christ will be accepted. The pastor is not called upon to minify his pulpit ministrations in the least, but he is asked to help train a number of men and women in the art of winning souls. Training comprehends much prayer, hard study, and full consecration. All this can not be done in three short months, but we can make a beginning. The tragedy is, so few are willing to subject themselves to the training process. If we can get one person out of ten who will let the Spirit lead and teach, something great is sure to take place. The Bible, the literature furnished by the Sunday School Board, books on evangelism, can be used at the prayer meeting hour to good advantage in making evangels of the teachers and others. If ever the Kingdom is established fully in any community, it will be established mainly by the people who live in the community. There is yet something to be learned about winning souls as well as about getting money. Let us be learners. Be wise enough to give literature on Evangelism a fair trial. Ask for it and use it for all it is worth. Jesus meant much more than we think when he said, "Go teach."

Rev. R. B. Pearson, pastor at Ashland, has ordered the Wall Chart of the Program of Work for his Sunday school at Ashland; and so has Rev. W. C. Newman, of Houlka, done likewise. The pastors at Ackerman and Buena Vista are planning to have training classes at an early date. Batesville, Hernando, and Lula have agreed to give the missionary program once a month.

We have training schools scheduled as follows: Clarksdale, April 12-17; Ruleville, April 18-23; Greenville, April 24-29; Aberdeen, May 9-14; Grenada, June 6-11. Batesville, Corinth and Kosciusko are on the list, but dates have not been settled. There is more interest manifested in these schools than at any time in the past. The matter of laying by a small sum for training the teachers of your school should be settled in the beginning of the year.

AN OLD RECIPE TO DARKEN HAIR

Sage Tea and Sulphur Turns Gray, Faded Hair Dark and Glossy

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome.

Nowadays we simply ask at any drug store for "Wyeth's Sage and Sulphur Compound." You will get a large bottle of this old-time recipe improved by the addition of other ingredients, at very little cost. Everybody uses this preparation now, because no one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy and you look years younger.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

TREASURER'S REPORT, EUROPEAN SPECIALS.

Since the meeting of our Annual Conference, the following charges, grouped into districts, have remitted to the treasurer for European Missions:

Aberdeen District.

Amory	$ 3.00
Aberdeen	100.00
Fulton	9.38
	$112.38

Columbus District.

Brooksville	$ 8.85
Shady Grove, Ethel	.75
X Prairie, Macon circuit	4.90
Shannon	1.62
Starkville	20.15
	$ 36.27

Corinth District.

Jacinto, Burnsville circuit	$ 1.15
Rienzi	3.00
	$ 4.15

Greenville District.

Boyle	$ 3.10
Bobo	2.22
Coahoma	4.06
Clarksdale	12.50
Duncan	5.00
Friars Point	9.00
Greenville	10.00
	$ 45.88

Greenwood District

Ruleville	$ 11.13
Avon	1.72
	$ 12.85

Grenada District.

Grenada	$ 20.66
Pickens	5.83
Vaiden	2.77
West	4.20
	$ 33.46

Sardis District.

Batesville	$ 5.75
Birdie	1.18
Tillatoba	1.70
	$ 8.63

Grand total $253.62

H. P. LEWIS, Treasurer,
North Mississippi Conference Sunday School Board.

I will buy old pamphlets, broadsides, pictures, books, letters, stamps. Send for free booklet of items wanted. Mr. Jackson, 20 Pemberton Sq., Boston.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

To date we have six on the Leadership Training Honor Roll for the Conference year. This is a mighty good start. Several have written for questions and have asked the loan of books in order that they may take training. I trust that they will not only take training themselves, but hold training classes in their various Sunday schools.

The Board has decided to place the name of each charge where a Training Class takes the examination on the Honor Roll. We hope this will encourage many charges to go through the examination. Several charges are now planning for classes. We are try-

(Continued on Last Page.)

Mother!

Clean Child's Bowels with "California Fig Syrup"

Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

A Fine Tonic. Builds You Up

Prevents and Relieves

Malaria-Chills and Fever-Dengue

TRAFFIC OFFICERS TO AWARD GOOD CONDUCT EMBLEMS TO MOTORISTS.

If you are an automobile owner and were not arrested during the year 1926 for speeding, reckless or drunken driving, and if you did not figure in any serious collision, you will be awarded an attractve Good Conduct Emblem for your car by the International Association of Automobile Traffic Officers, by applying by mail.

This was announced at National Headquarters, 505 University Street, Seattle, Washington, by Mr. Jack Howell, Executive Secretary, who says: "It is the object of our Association, through the awarding of these emblems, to create a spirit of co-operation and understanding between the motorist, the pedestrian, the traffic officer and the judge."

Mr. Howell, who is aided by some of the most outstanding public officials in the United States, continued that, "Parking violations, orten caused by misunderstanding of the traffice code, will not be held against the motorist in the awarding of these Good Conduct Emblems, as quite frequently proper signs are not displayed to warn the motorist.

"This nation-wide association was formed the first of this year for the purpose of establishing the 'Golden Rule' in traffic, for the abolishment of obsolete traffic rules and systematically assisting in the protection and education of the pedestrian as well as over twenty million motorists; to establish a department where the complaints and suggestions of the motorist and pedstrian may be given consideration and acted upon; to teach that the good traffic officer is a gentleman, is as human as the motorist and pedestrian and is their friend performing his duty for the protection of their life and property."

The membership of the International Association of Automobile Traffic Officers consists of traffic officers, chiefs of police, city and traffic engineers and prominent police and traffic judges throughout the United States and Canada, who are co-operating in the solution of the great present day motor vehicle traffic problems.

FROM THE COALVILLE CIRCUIT.

Dear Brother Carley: A few days after Conference, we loaded our things on a truck and started to Coalville. When we arrived, we found several of the good ladies at the parsonage with a warm supper ready for us. The next evening quite a crowd came in and gave us a good pounding, which we appreciate. Good things to eat continue to come in. Since we began to write this letter, a man brought a sack of flour, sent by that faithful man of God, Rev. G. W. Huff. He is crippled with rheumatism and has other ailments that keep him at home; but he still loves God, the church, and the brethren. It is a pleasure to be associated with him and Brother Fayard, who, perhaps, has done more for Methodism in this section of the country than has any other one man.

This is a four-point work, giving half time to Coalville church, which is one of the strongest country churches in the Conference. The parsonage is located there, about twelve miles from Biloxi, which is our post office. It is a good, new, comfortable building. We have here some of as fine people as we have ever served. They are loyal to the church and love their pastors. We have been around the circuit twice and have heard but very little criticism of any former pastor. This speaks well for them. But if we had, we would not go into print with it, for we remember the obligation we took forty-three years ago when we joined the church, which forbids speaking evil of ministers.

The work is starting off nicely. We have good congregations. We have organized an Epworth League at Cedar Lake, and expect to organize one at Coalville in a few days. This pastor does not claim credit for the one organized. He does not desire honor for work done by a former pastor over which he lost sleep, prayed, and shed tears. He would rather suffer wrong at any time than to do another an injustice.

Our new presiding elder is starting off well. He was once pastor of this people, and they love him and are glad to have him on the district. He has the work at heart, is kind and brotherly, is planning for great things, and we predict for him a good year.

Yours truly,
W. W. MURRAY, P. C.

THE LYNCHING RECORD FOR 1926.

Dear Sir: I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 29 persons lynched in 1926. This is 13 more than the number 16 for 1925; 13 more than the number 16 for 1924; less than the number 33 for 1923, and 28 less than the number 57 for 1922. The courts had acquitted one of the victims; 20 of the persons lynched were taken from the hands of the law, 8 from jails and 12 from officers of the law outside of jails; 2 of the persons lynched were women.

There were 33 instances in which officers of the law prevented lynchings; 4 of these were in Northern States and 29 in Southern States. In 27 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 6 other instances, armed force was used to repel the would-be lynchers. In 4 instances during the year, persons charged with being connected with lynching mobs were indicted. Of the 34 persons thus before the courts, 9 were sentenced to the penitentiary: 8 for terms ranging from 4 to 20 years, and 1 for life.

Of the 29 persons lynched, there were 22 Negroes, 6 whites, and 1 Indian. Five, or less than 17 per cent of those put to death, were charged with rape or attempted rape. The offenses charged were: Murder, 8; rape, 2; attempted rape, 3; killing officer of the law, 5; wounding officer of the law, 2; attacking woman, 1; insulting woman, 1; frightening woman, 1; burglary, 1; charge not reported, 5.

The States in which lynchings occurred and the number in each State are: Arkansas, 2; Florida, 8; Georgia, 1; Kentucky, 1; Mississippi, 4; New Mexico, 1; South Carolina, 3; Tennessee, 1; Texas, 7; Virginia, 1.

Yours very truly,
R. R. MOTON,
Principal, Tuskegee Normal and Industrial Institute.

A Remedy for Piles

Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Company, Atlanta, Ga. (adv.)

Girls! Good Health Adds To Your Personality—Makes You Attractive To Men

Bright eyes, a clear complexion, rosy cheeks, animation, make for beauty every time. A well woman is always beautiful.

Take a bottle or two of that well-known herbal Tonic, which has stood the test of time, namely,

Dr. Pierce's Golden Medical Discovery.

Thousands in every state have testified that instead of being pale, weak and tired this Discovery gave them renewed vitality.

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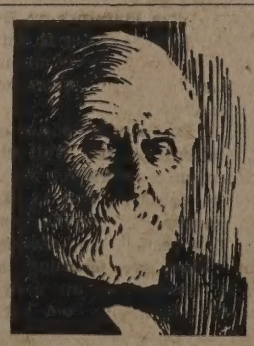

DR. W. B. CALDWELL AT THE AGE OF 83

Old Folks Need a Mild Laxative—Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round.

Scotland, at New Hope, Jan. 9, 11 a.m., 2:30 p.m.
Osyka, at Osyka, Jan. 12, a.m.
Magnolia, Jan. 12, p.m.
Bogue Chitto and Norfield, at Johnston, Jan. 16, 11 a.m., 2:30 p.m.
McComb, Pearl River Avenue, Jan. 16, 7 p.m.
Crystal Springs, Jan. 19, 7 p.m.
Adams, at Adams, Jan. 23, 11 a.m., 2:30 p.m.
Fernwood, at Fernwood, Jan. 23, 7 p.m.; Jan. 24, 10:30 a.m.
Bayou Pierre, at Center Point, Jan. 26, a.m.
Hazlehurst, Jan. 26, 7 p.m.
Meadville and Bude, at Meadville, Jan. 30, 11 a.m., 2:30 p.m.
McComb, Centenary, Feb. 2, 7 p.m.
Wesson and Beauregard, at Wesson, Feb. 6, 11 a.m.; Feb. 9, 7 p.m.
Georgetown, at Hopewell, Feb. 13, 11 a.m., 2:30 p.m.
Brookhaven, Feb. 14, 7 p.m.

A District Missionary Institute will be held at Brookhaven Jan. 11. Representatives of the General Board of Missions will be present to give inspirational addresses and direct the work of the Institute. The church and charge Boards of Lay Activity are expected and urged to attend, with others who are interested in the great missionary program of our church. The pastors are requested to see that every church is well represented.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Taylorsville and Mize, at Taylorsville,
Bonhomie, at Bonhomie, Jan. 9, 11 a.m., 2 p.m.
Sumrall, Jan. 9, 7 p.m.
Richton, at Ovette, Jan. 16, 11 a.m., 2 p.m.
New Augusta, at New Augusta, Jan. 19, 2 p.m., 7 p.m.
Heidelberg, at Heidelberg, Jan. 23, 11 a.m., 2 p.m.
Leaksville, at Winborn Chapel, Jan. 29, 11 a.m.
Leaf, at Leaf, Jan. 30, 11 a.m., 2 p.m.
Lucedale, Jan. 30, 7 p.m.
Silver Creek, at Silver Creek, Feb. 6, 11 a.m., 2 p.m.
Purvis, at Purvis, Feb. 13, 11 a.m., 2 p.m.
Collins, at Collins, Feb. 20, 11 a.m., 2 p.m.
Main Street, Feb. 20, 7:30 p.m.
Prentiss, at Prentiss, Feb. 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Capitol Street, Dec. 5, 7:30 p.m.; Jan. 7, 8 p.m.
Harrisville, at Harrisville, Dec. 11, 12, 11 a.m.
Mendenhall, at Mendenhall, Dec. 12, 3 p.m. and 7:30 p.m.
Fannin, at Fannin, Dec. 18, 19, 11 a.m.
Brandon, at Pelahatchie, Dec. 19, 3 p.m. and 7:30 p.m.
Millsaps and West End, Dec. 26, 11 a.m.; Jan. 12, 7 p.m.
Terry, at Forest Hill, Dec. 26, 2:30 p.m. and 7 p.m.
Eden, at Bentonia, Jan. 2, 11 a.m. and 2 p.m.
Flora, Jan. 2, 7 p.m.; Jan. 3, 9:30 a.m.
Madison, at Madison, Jan. 9, 11 a.m.; Jan. 10, 10 a.m.
Vaughan, at Vaughan, Jan. 9, 3:30 p.m. and 7 p.m.
Camden, at Sharon, Jan. 16, 11 am. and 2 p.m.
Canton, Jan. 16, 7:30 p.m.; Jan. 17, 7:30 p.m.
Benton, at Midway, Jan. 22, 23, 11 a.m.
Yazoo City, Jan. 23, 3 p.m. and 7:30 p.m.
Satartia, at Satartia, Jan. 29, 2 p.m.; Jan. 30, 11 a.m.
Yazoo ct., at Lintonia, Jan. 30, 2 p.m. and 7 p.m.
Florence, at Florence, Feb. 6, 11 a.m. and 2 p.m.
Bailey Avenue, Feb. 6, 7 p.m.
Clinton, at Pearl Chapel, Feb 13, 11 a.m. and 2 p.m.
Bolton, at Raymond Feb 13, 7:30 p.m.; Feb 14, 10 a.m.
Missionary Institute at Galloway Memorial, Jan. 12.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

Vimville, at Pleasant Hill, Jan. 8-9, 11 a.m.
Fifth Street, Jan. 9, 7:30 p.m.
Scooba, Jan. 16, 11 a.m., 2 p.m.
Matherville, at Poplar Springs, Jan. 22-23, 11 a.m.
Shubuta, Jan. 23, 3 p.m., 7:30 p.m.
De Soto, at De Soto, Jan. 29-30, 11 a.m.
Quitman, Jan. 30, 3 p.m., 7:30 p.m.
Waynesboro ct., at Hebron, Feb. 5-6, 11 a.m.
Bucatunna, at Bucatunna, Feb. 6, 3 p.m., 7:30 p.m.
Pachuta, at Pachuta, Feb. 12-13, 11 a.m.
Enterprise, at Enterprise, Feb. 13, 2 p.m., 7:30 p.m.
Daleville, at Soule's Chapel, Feb. 19-20, 11 a.m.
Waynesboro, Feb. 27, 11 a.m., 3 p.m.

The district Missionary Institute will be held at Central, Jan. 6.

ROBERT SELBY, P. E.

Newton Dist.—First Round.

Carthage ct., at Singleton, Jan. 8, 9.
Carthage sta., Jan. 9, 10.
Walnut Grove, at New Walnut Grove, Tuesday, Jan. 11.
Harperville, at Harperville, Jan. 15, 16.
Homewood, at Homewood, Jan. 22, 23.
Newton, Jan. 25, 7:30 p.m.
Lake, at Lawrence, Jan. 30, 3 p.m.
Trenton, at Trenton, Friday, Feb. 4, 11 a.m.
Shiloh, at Clear Creek, Feb. 5, 6.
Raleigh, at Raleigh, Feb. 6, 7.
Burnside, at Burnside, Thursday, Feb. 10, 11 a.m.
Philadelphia sta., Thursday, Feb. 10, 7:30 p.m.
Philadelphia ct., at Mars Hill, Friday, Feb. 11, 11 a.m.
Cleveland, at Linville, Feb. 12, 13.
Laurel, First Church, Friday, Feb. 18, 7:30 p.m.
Laurel, Kingston, Feb. 20, 3 p.m.
West Laurel, Feb. 20, 7:30 p.m.

The Missionary Institute will be held at Lake, Friday, Jan. 7.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Americus, at Rosedal, Friday, Jan. 7, 11 a.m.
Van Cleave, Saturday and Sunday, Jan. 8, 9, 11 a.m.
Biloxi, Sunday, Jan. 9, 7 p.m.
Stillmore, at Barth, Sunday, Jan. 16, 11 a.m.
Poplarville, Sunday, Jan. 16, 7:30 p.m.
Hub, at Baxterville, Saturday, Jan. 22, 11 a.m.
Columbia, Sunday, Jan. 23, 11 a.m.
Lumberton, Sunday, Jan. 23, 7:30 p.m.
Logtown, Sunday, Jan. 30, 11 a.m.
Bay St. Louis, Sunday, Jan. 30, 7:30 p.m.
Picayune, Sunday, Feb. 6, 11 a.m.
Carriere, Sunday, Feb. 6, 7:30 p.m.
Brooklyn and Bond, Sunday, Feb. 13, 11 a.m.
Saucier, Sunday, Feb. 13, 7:30 p.m.
Wesley Memorial, Wednesday, Feb. 16, 7:30 p.m.

JAMES L. SELLS, P. E.

If You Have Piles or ... Write for My Free Bo...
HENRY F. ALEXANDER, M.D.
Box 893 — Knoxville, Tenn.

Vicksburg Dist.—First Round.

Hermanville, at Hermanville, Jan. 9, a.m.
Utica, at Utica, Jan. 9, p.m.
Washington, at Washington, Jan. 16, a.m.
Natchez, Jan. 16, p.m.
Harriston, at Harriston, Jan. 23, a.m
Fayette, Jan. 23, p.m.
Mayersville, at Mayersville, Jan. 30, a.m.
Rolling Fork and Cary, at Rolling Fork, Jan. 30, p.m.
Roxie, at Roxie, Feb. 6.
Rocky Springs, at Rocky Springs, Feb. 13.
Rosetta and Mount Vernon, at Mount Vernon, Feb. 20.
Nebo, at Oak Grove, Feb. 26.
Oak Ridge, at Porter's Chapel, Feb. 27.
Woodville, March 6.

J. T. LEGGETT, P. E.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

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Standard Teacher's Bible

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

Scripture lesson, Mrs. J. W. Dunn, of Amite; "What the Missionary Society Means to Me," Mrs. Ralph Napier. This was a round table talk in which the following responded: Mmes. E. Forshag, of Amite; E. Nettles, of Greensburg, and H. Broyles, of Kentwood.

A paper, "How to Make the Missionary Society Worth While," Mrs. H. E. Andrews, of Amite; "Why I Belong to the Missionary Society," round table discussion, led by Miss Fannye Reames, of Kentwood, followed by Mmes. E. Forshag, J. W. Dunn, of Amite, and S. L. Broyles, of Kentwood. "Tithing," a talk by Mrs. Robert Reed, of Amite. Vocal solo, Mrs. J. O. Shoemake, of Kentwood. A very interesting missionary talk by Mrs. C. S. Stewart, of Amite; piano duet, Mrs. C. D. Ott and Miss Rachel Hutchinson, of Kentwood. Question box, conducted by Mrs. E. Forshag, of Amite.

At the conclusion of the program the Kentwood Auxiliary served refreshments. The next meeting will be in Greensburg.

If Back Hurts Begin on Salts

Flush Your Kidneys Occasionally by Drinking Quarts of Good Water

No man or woman can make a mistake by flushing the kidneys occasionally, says a well-known authority. Too much rich food creates acids which clog the kidney pores so that they sluggishly filter or strain only part of the waste and poisons from the blood. Then you get sick. Rheumatism, headaches, liver trouble, nervousness, constipation, dizziness, sleeplessness, bladder disorders often come from sluggish kidneys.

The moment you feel a dull ache in the kidneys or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage, or attended by a sensation of scalding, begin to drink soft water in quantities; also get about four ounces of Jad Salts from any reliable pharmacy and take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush clogged kidneys and stimulate them to activity, also to help neutralize the acids in the system so they no longer cause irritation, thus often relieving bladder disorders.

Jad Salts is inexpensive and can not injure; makes a delightful effervescent lithia-water drink, which everyone can take now and then to help keep the kidneys clean and the blood pure, thereby often preventing serious kidney complications.

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years.
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Oberlin, at Oberlin, Dec. 12; Q. C., Dec. 13, 10 a.m.
Lecompte and Cheneyville, Dec. 19; Q. C., at Lecompte, Jan. 27, 7 p.m.
Evangeline, at W. C., Dec. 26, 3 p.m.
Melder, at F., Jan. 2, 11 a.m.
Glenmora, Jan. 2; Q. C., Jan. 27, 7 p.m.
Evergreen, at Evergreen, Jan. 9, 3 p.m.
Natchitoches, Jan. 16.
Alexandria, Jan. 19, 7:30 p.m.
Pineville, Jan. 20, 7:30 p.m.
Pleasant Hill, Jan. 23, 3 p.m.
Pelican, at Pelican, Jan. 24, 3 p.m.
Oakdale, Jan. 25, 7:30 p.m.
Elizabeth, Jan. 26, 7:30 p.m.
Provencal, Jan. 30, 3 p.m.
Bunkie, Feb. 2, 7:30 p.m.
Eunice, at Eunice, Feb. 3, 3 p.m.
Opelousas, Feb. 4, 7:30 p.m.
Melville, at Melville, Feb. 5, 3 p.m.
Lottie, at Lottie, Feb. 6, 3 p.m.
Rapides, at H., Feb. 13, 11 a.m.
Boyce, Feb. 13, 7:30 p.m.
Kurthwood, Feb. 16, 10 a.m.

District stewards will meet at First Church, Alexandria, Jan. 6, 10:30 a. m.

Missionary Institutes will be held as follows: Opelousas, Jan. 10, 7:30 p. m.; Lecompte, Jan. 11, 7:30 p. m.; Glenmora, Jan. 12, 7:30 p. m.; Robeline, Jan. 14, 7:30 p. m. Attend these meetings with your folks, and it will make your task easier for the next two months. Do not expect supper.

C. C. WIER, P. E.

Lake Charles Dist.—First Round.

Zwolle ct., at Holly Grove, Jan. 9, a.m.
Barham, Jan. 9, p.m.
Leesville, Jan. 16, a.m.
Many and Peason, at Many, Jan. 16, p.m.
De Ridder, Jan. 23, a.m.
Merryville, Jan. 23, p.m.
Indian Bayou, Jan. 30, a.m.
Rayne, at Rayne, Jan. 30, p.m.
Acadia ct., at Maxie, Feb. 6. a.m.
Crowley, Feb. 6, p.m.
Converse and Hornbeck, at Converse, Feb. 13.
New Iberia, Feb. 20, a.m.
Lafayette, Feb. 20, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Standard, at Standard, Jan. 9; preaching, 11 a.m.
Rochelle, Jan. 9; preaching, 7:30 p.m.
Ringgold, at Ringgold, Jan. 15, 16.
Cotton Valley, at Cotton Valley, Jan. 23.
Ferriday, Jan. 26; preaching, 7:30 p.m.
Coushatta, Jan. 30; preaching, 11 a.m.
Colfax and Montgomery, at Colfax, Feb. 6; preaching, 11 a.m.
Campti, at Campti, Feb. 6; preaching, 7:30 p.m.
Winnfield, Feb. 8.
Winnfield ct., Feb. 8.
Trout and Good Pine, at Good Pine, Feb. 13, 11 a.m.
Jena and Jonesville, at Jonesville, Feb. 13, 7:30 p.m.
Zenoria, at Zenoria, Feb. 16, 2 p.m.
Plain Dealing, at Benton, Feb. 20; preaching 11 a.m.
Bossier ct., at Parker's Chapel, Feb. 20, 7:30 p.m.
Castor, at Castor, Feb. 23, 2 p.m.
Columbia, at Columbia, Feb. 27; preaching, 11 a.m.
Minden, Feb. 28, 7:30 p.m.
Pollock, at Pollock, Mar. 2, 2 p.m.

K. W. DODSON, P. E.

SUNDAY SCHOOL.

(Continued From Page 13.)

ing to assist in this work as best we can and hope to be able to serve you by offering Standard Cokesbury Schools in a much larger way than we have been able to do in the past.

Have You Seen Our Beautiful New Gift Shop?

We are importing all our own Gift Merchandise and Novelties this season.

Marks-Isaacs Co. 711 TO 725 CANAL STREET

Prices will please you, too! Don't forget us in your Gift Shopping.

The District Workers' Meetings up to the present have been most helpful; each of the districts has planned for a workers' meeting. At this date, four District Workers' Meetings have been held—Brookhaven, Jackson, Meridian and Newton. Some of the goals they have set have been larger than any efforts attempted before.

The Brookhaven District agreed to place 15 Programs of Work; to attempt to have 8 ranking C Type schools and 2 ranking B Sunday schools. They set as their goal 6 ranking Elementary Departments and 6 schools to observe Children's Week; 200 Standard Training awards, 75 Cokesbury awards; 100 per cent for Sunday School Day and 90 per cent mission observance, with 10 per cent increase in enrollment. They made arrangements for six circuit institutes and for five Cokesbury Training Schools.

The Jackson District placed 25 as the number of Programs of Work to be placed, with 10 ranking C Type Sunday schools and 4 ranking B Type Sunday schools; 4 Standard Elementary Departments and 15 ranking Elementary Departments; 20 to observe Children's Week; 500 Standard Training awards and 50 Cokesbury awards; 100 per cent Sunday School Day observance with 75 per cent increase missionary observance; 10 per cent enrollment increase; six circuit institutes and 11 Cokesbury Schools. The other districts will be tabulated and placed in the News Letter. The work so far indicates a most healthy increase over last year.

Remember the workers in your prayers, and may the blessings of God be with you each and every one.

Yours in Him,
JOHN C. CHAMBERS.

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is a prescription for
Colds, Grippe, Flu, Dengue Bilious Fever and Malaria.
it kills the germs.

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Indigestion, Gas, Colic, Pain in Right side. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street, Dept. 375, Chicago, Illinois.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3631.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 13, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

CHURCH LOYALTY.

In writing the caption to these paragraphs, we have in mind primarily loyalty to the program of the church as formulated, approved, and adopted by the church in its law-making assembly.

This program is a great one—it has to be, for ours is a great church. It calls for a great deal of work, unflagging zeal, careful planning, the giving of much money, the expenditure of much time and energy. It is such a program as befits a great church in a time of great world need.

This program cannot be carried out by those who are lacking in loyalty to the law-making authority of the church. There may be difficulties in the way of putting on the program in some places—we know there are such difficulties—but their existence does not justify any leader in failing to put it on. The program has been adopted, its provisions have been made clear, definite instructions have been sent out, the command has been given; now, the only thing for the loyal church leader and church member to do is to go to work.

To give point to this matter of church loyalty, we quote from the Discipline of 1926, Section V, Paragraph 483, Article XXII, dealing with the duty of the preacher in charge concerning the missionary work of the church: "He shall see that each League holds a monthly meeting for the study of missions, that the Woman's Missionary Societies are organized in every church where at all practicable, and especially conduct through the months of January and February, as directed above, an intensive missionary cultivation, during which time he shall hold missionary mass meetings, seek in every way to educate and inspire his people concerning the evangelization of the world, and through the missionary committee conduct an every-member canvass in every congregation to secure a free-will offering for missions in addition to the assessment."

This legislation is that of the very latest General Conference. It is not merely advisory or suggestive, but mandatory. It does not say that the preacher in charge "may" do these things, but that he "shall' do them. This legislation is not old enough for it to have fallen into "inoccuous desuetude"—it is fresh from the hands of the representatives, both lay and clerical, of all the Annual Conferences. It was made to be carried out.

There ought not to be a single pastoral charge in the Methodist Episcopal Church, South, in which this legislation is not carried out in every single congregation. Simple church loyalty requires it. And the members of the church are as much bound by the obligation of loyalty as the preachers are.

EVANGELISM THROUGH THE SUNDAY SCHOOL.

The end of all the work of all the organizations of the church is to bring about the salvation of the individual through faith in Christ, and to nurture in the Christian faith those who have thus accepted the Savior. This nurturing process involves, of course, opportunities for expressional activities in promoting the interests of the Kingdom of God; but the primary task of the church is to get people saved.

The Sunday school is at once the best field and the best agency for evangelistic work that the church possesses. It is the best field because it reaches people of all classes, all ages, and all conditions of society in the community, especially among the children and young people; and it is the best agency because it deals directly and continuously with the individual in application of the principles of Christ as they are authoritatively laid down for us in the Bible.

It is no wonder, therefore, that the church is coming to realize what a tremendously effective agency the Sunday school is for carrying out its primary aim, and that the Sunday school is more and more being used to bring the unsaved to Christ. It is in keeping with this use that a definite period of time each year has been set apart for specific evangelistic activity through the Sunday school.

One of our Conference Sunday School Superintendents, Rev. R. H. B. Gladney, of the North Mississippi Conference, has consistently emphasized in his work the truth that "the permanent redemptive forces of a community are the resident forces." This statement is simply a striking way of saying that if a community is to be saved, it must be saved through the regular, persistent, consecrated efforts of those living in the community, rather than by spasmodic efforts occasionally made by those brought in from the outside. This is not a condemnation, or even a criticism, of what we are accustomed to call "revivals," or of the labors of those who are called in from time to time to assist in the work of evangelization; it is a recognition of the fact that a community cannot be saved apart from itself, and that periodic emotional stresses in the religious life are not sufficient to maintain permanently the vital facts of religious experience.

We have recently had brought to our attention some facts that have great significance in this connection. An investigation, extending over a period of five years and embracing five thousand churches, showed that of one hundred members brought into a church through spasmodic revival efforts, only thirteen at the end of the period retained even nominal connection with the church, while of one hundred brought in through the Sunday school, having a background of religious training, sixty-six remained in active connection with the church and fifty per cent of them were actively engaged in the work of the church. These facts, taken in connection with the further fact that approximately eighty-five per cent of the membership is recruited through the Sunday school, would seem to fix beyond question the place of the Sunday school in our program of evangelism.

Wise are the pastors, therefore, and the leaders of Sunday schools who follow faithfully a program of evangelism through the best agency for evangelistic effort the church possesses.

IN DANGER OF BEING FORGOTTEN.

We have never felt that it is an exact characterization to speak of the superannuated preacher as the "forgotten man;" we are afraid, however, that there is danger that this may become the proper term to use.

When the Special Effort in Behalf of Superannuates was undertaken a comparatively short time ago, there was great interest manifested; much enthusiasm was aroused, and many of the congregations in the church put on the campaign according to the plan, securing pledges to cover their quotas, and many of them making the first year's payment in full; some churches even paid the five years' quota in full.

But the Minutes of the Annual Conferences seem to show that there is a steady falling off in the receipts for this sacred cause each succeeding year. How is this to be explained? Is the cause any less sacred? Is the need any less urgent? Has the church become poverty-stricken within the past two or three years? Surely we cannot answer these questions in the affirmative.

What is the trouble, then? Is it that we are in danger of forgetting the needs of these worn-out servants of the church; of forgetting the pledges we made in good faith; of forgetting the obligation we are under to those into whose labors we have entered?

These superannuates are our living heroes of the Cross. What a tragedy it will be if we forget all about them, in spite of our promises and pledges, and let them go down to their graves in suffering and want!

HOW RICH IS HE?

We read the other day of a man who is reputed to be one of the richest men in the world. He is a titled Englishman, with whose name we are not familiar. It seems that he is famous for his scale of living, especially for the luxuries he provided for his table. He had men employed to secure famous recipes for him from all over the world, and it was not unusual for some special dainty to be hurried to his home by special train or airplane. He is known as an epicure of the epicures. But now he is sick, and all he is allowed to eat is—chicken broth! The man who was accustomed to rare and costly viands from the four quarters of the earth now has to be satisfied with the simple food that any barnyard can furnish. We imagine that Mr. Jiggs with his corned beef and cabbage is happier—and richer—than he.

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AN INTERPRETATION.

By H. Walter Featherstun, D.D.

Some readers of the Bible fail to catch the full value of the opening verses of the Gospel of John, and especially of the term, "Word." They may know that "Word," in a sense, means Christ, but what is gained by the use of the term in that sense is not understood.

Let us try to put ourselves in John's place. He was a young Galilean fisherman, a son of Zebedee, and younger brother of James. He was evidently the youngest of the apostolic college, and is designated as "the disciple whom Jesus loved." He must have been poorly educated when he and his brother became members of that company called "the twelve," or "the apostolic college." We are inclined to wonder that with such handicaps as a fisherman's life on Galilee at that period of Jewish depression suggests, this young Jew should get such a grasp of the Greek language, which was not his mother tongue, that he should write five books of the New Testament, using statelier, purer and stronger Greek than any other of the writers in that group except Paul, whose education was ample, and whose native tongue was Greek. But such things have been here and there where energy, intellectuality and consecration rule the life. Greek was the most elegantly expressive and musical language on earth at that time. In Italy it was greatly feared that it would crowd out the Latin, the native tongue of Rome. This Jewish boy John, a Galilean fisherman, under the leadership of the Christ, and later of the Holy Spirit,

"Broke his birth's invidious bar,
And grasped the skirts of happy chance
And breasted blows of circumstance,
And grappled with his evil star,"

and saw much of the glories of heaven and revealed in them, and wrote about them for us; and revealed more fully and clearly to us the real Christ.

John begins his Gospel with an utterance that suggests Greek philosophy; and far outreaches anything Greek philosophy ever suggested: "In the beginning was the Word, and the Word was with God, and the Word was God." What a magnificent ascending concatenation: "The Word—The Word was with God—The Word was God!" Two modern language versions of the New Testament are before me; one of these follows the Authorized Version and the Revised by using the term, Word; the other uses the Greek Logos, spelled with English letters. In this connection the two words mean the same. It is perfectly and plainly evident that John would have us think Christ where he writes Word. Suppose we simplify for the children, and for some older folks, who love simplicity, by putting Christ where John wrote Logos: "In the beginning was the Christ, and the Christ was with God, and the Christ was God." Let us go on further: "All things were made through the Christ, and without the Christ was not anything made that hath been made." All of this emphasizes tremendously that Christ the Son of God is, as our Second Article of faith puts it: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father." Why do we, following John, say that Christ is the Word of the Father? It is because to us Christ is the full expression of God and of the revelation of God's thought so far as human minds can possibly grasp such mighty things.

John then passes into another very beautiful figure: "In him was life, and the life was the light of men." The Christ life enlightens us men and women. Nelson, whose mother was a French Protestant, concluded to be an infidel, and began by reading Voltaire; but Voltaire's ignorance of the Bible drove Nelson from his resolution, and led him to write a book in defense of his mother's religion. When a young man I undertook to read one of Ingersoll's lectures, but threw it aside disgusted with this infidel's crass ignorance of the Bible. "In Christ is life"—a higher life—and this higher life is light. John then says: That "Christ is the Light of the World."

There follows a startling statement: "There was the true (the real) light which lighteth every man coming into the world"—or as the Authorized Version says, "That cometh into the world" —or as the Revision puts it: "as he cometh into the world." There are before me four distinct versions of the Greek New Testament, and they all agree, making it perfectly clear that these words were used by John. They express the truth set forth in our service for the baptism of infants: "All men though fallen in Adam are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit." Yet there are some very worthy men, because, we suppose, of preconceived theological notions, who try to force into these plain words of John some other sense. Their efforts are vain; for Christ, as reported by Matthew, Mark, and Luke, declared of some little children who were being denied their sacred rights in religion: "To such belongeth the kingdom of God." Matthew relates a startling story. "He called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believeth on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

John passes from this joyous statement about the Light of the World lighting every earth born child of our race, "as he is coming into the world," thus giving to every child a chance to reach the highest and best; and he utters one of the saddest sentences he ever penned: "He came unto his own (the chosen Jewish people), and they that were his own received him not." Then he rushes on to a veritable shout of glory: "But to as many as received him he gave the right to become children of God." This supreme right is ours: how do we use it?

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove,

"Thou seemest human and divine,
The highest, holiest manhood thou:
Our wills are ours, we know not how;
Our wills are ours to make them thine."

672 North Jefferson Street, Jackson, Miss.

THE HUNDRED PER CENT HABIT.

Both of our Mexican Missions have contracted the hundred per cent habit—that is, the habit of paying all assessments 100 per cent.

During the year 1926 the Western Mexican Mission, writes the Rev. J. P. Lancaster, superintendent of the Eastern district, met all obligations in full 100 per cent in accordance with its usual custom.

The Rev. F. S. Onderdonk, in charge of the Texas Mexican Mission, reports that all members of this mission also paid all assessments in full during the past year. In this respect the two Mexican Missions surpass any other Conference or Mission of the entire church.

The 1,826 members of the Western Mexican Mission cntributed during the past year for all purposes $13,065.07. They paid in full the forty cents per member special asked by the Board of Missions for missionary maintenance in 1926; they came out 100 per cent on the $200 promised each year for five years to the Superannuate Endowment Fund; they contributed in full their share of the fund for pastors' salaries, totaling $3,119.50. The membership of this Mission shows a net increase of 317 for the year, the total membership to date being 1,999.

Not only have the members of the Western Mexican Mission paid all past obligations, but they are looking toward the future. They have accepted the $400 quota assigned to them as their share in the $1,000,000 free-will offering for missions that will be taken at the close of the special missionary-study period during the months of January and February, 1927, and it can be confidently counted on that this amount, too, will be paid in full, says Mr. Lancaster, for the Mexican Christians who belong to this mission know no other way of doing—they have contracted the hundred per cent habit.

To some people $400 may seem but an insignificant part of the great $1,000,000 missionary offering, but not when one recollects that the assessments levied upon the Mexican Methodists are upon the same decimal basis as upon the members of any other Methodist church. Four hundred dollars is all that these Mexicans have been asked to give; they have already accepted their quota and are planning out of their dire poverty —for they are desperately poor—to meet their quota in full. And it will be paid—100 per cent! —Missionary Bulletin.

ANNUAL MEETING OF EVANGELISTS.

Decrying modernism as unsettling the faith of many and hindering the progress of the kingdom of God, general evangelists of the Methodist Episcopal Church, South, at the closing session of their annual meeting, Dec. 29, went on record as being opposed to modernism in its four constituent elements, which they named as rationalism, liberalism, destructive higher criticism, and evolutionism.

With the adoption of strong resolutions opposing modernism, endorsing of Senator Borah's resolution for international outlawry of war, pledging allegiance to the Methodist Assembly at Lake Junaluska, N. C., and acceptance of Bishop James Cannon's invitation to hold an evangelistic conference at that place next summer, evangelists brought to a close their annual conference Wednesday afternoon, Dec. 29.

Memphis, Tenn., was selected as the next meeting place of the evangelists in the regular annual conference. The date will be Dec. 10, 1927.

The new board of control was elected as follows: Dr. W. M. McIntosh, Columbus, Miss.; Rev. Lovick P. Law, Siloam Springs, Ark; Rev. J. B. Andrews, Siloam Springs; Rev. W. B. Hogg, Memphis. Rev. Burke Culpepper was re-elected secretary and treasurer for the ensuing year, and Dr. J. W. Perry, Nashville, Tenn., by virtue of his office as secretary of home missions, will remain at the head of the department of evangelism for the present Methodist quadrennium, 1926-30. The board of control will arrange for the regular and called meetings of the church's evangelists. No new members were elected at the present session.

The department of evangelism includes more than 100 active evangelists and evangelistic singers, authorized by the church to assist pastors in holding revival services. They are amenable to

the discipline of the church and render yearly account of their service as do members of the pastorate.

The resolutions on modernism were as follows:

"Whereas, modernism during the past few years has made serious inroads upon the religious life of America; has injected the poison of skepticism and infidelity into many of the leading institutions of learning throughout the land; and,

"Whereas, it has confused and unsettled the faith of multitudes of people and thus hindered the progress of the kingdom of God in the world;

"Therefore, be it resolved, That the general evangelists of the Methodist Episcopal Church, South, in convention assembled, put themselves on record as being opposed to modernism in its four constituent elements of rationalism, liberalism, destructive higher criticism, and evolutionism.

"Further, be it resolved, That we take this occasion to express and to emphasize our firm and unshaken faith in the great fundamental doctrines of historical Christianity, such as the divine inspiration of the Holy Scriptures, the Genesis account of the creation and fall of man, the Virgin Birth, the sacrificial atonement, and the bodily resurrection of Jesus Christ."

The resolutions were signed by J. W. Carter, Lexington, Ky.; John C. Patty, Chattanooga, Tenn., and Andrew Johnson, Wilmore, Ky.

Evangelists declared the meeting just closed to be one of the best in the history of the organization. The majority of the 100 members of the evangelistic body were present.—Secular Press Bureau.

A LEGAL MATTER OF INTEREST.

By Hon. T. W. Holloman.

The effect in Louisiana of the so-called trust clause in our Discipline has been a matter of concern. Substitutions and fidei comissa are prohibited, and the taking of property out of commerce by trust clauses or other devices has been in disfavor.

In 1817 Julian Poydras made a donation to the Female Orphan Society of certain property, with the condition that it should never be alienated. Some ninety years later the donee contracted to sell a part of the property to the Y. M. C. A. The purchaser declined to carry out the purchase on account of this condition. The Society brought suit to compel the defendant to accept title. In a decision in which the court reviewed the law and the policy indicated thereby, the Supreme Court of Louisiana held that a condition of inalienability attached to a donation for pious uses was void, and reputed not written as creating a tenure of property not provided by our Code and as putting the property out of commerce, contrary to public policy.—Female Orphan Society vs. Y. M. C. A., 119 La., 278.

The Court said that it must not be understood as holding that a donor could not make a donation on such terms that it should lapse and the property revert to him or his heirs on breach of the condition, or that a particular destination could not be attached to property given for such uses. It held that this was well settled by the McDonough Will Case, 8 La. Ann., 256, and by other cases.

It may be noted, however, that our Court has frequently held that gifts for pious uses are highly favored as being for the public good. The term includes the use of property for religious, charitable, educational and scientific purposes and the advancement of the arts. And by statute property may be conveyed to trustees for such purposes.

The trust clause in the Discipline reads as follows (the language in parenthesis is that used in the purchase of parsonage property):

"In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church, South; (residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may from time to time be appointed in said place); subject to the discipline, usage, and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds the said premises are situated."

It is seen that in this language there is no attempt to stipulate the inalienability of the property. The object of our church law is, as I understand it, to secure a fee simple title in the church to such property as it holds—to make sure that title is in the church and subject to its control and not in and subject to the control of a set of individuals or the trustees of a corporation. This is indicated by paragraph 240 of the Discipline.

The language seems simply to state the object or destination of the property and to secure the control of the church, according to its discipline usage, in the use, maintenance and disposition of the property. And the Supreme Court of Louisiana has so held in the case of Board of Trustees of the Seventh Street Colored Methodist Episcopal Church vs. William Campbell, 48 La. Ann., 1543.

This church, commonly called the Calvary or Mount Calvary Church, was incorporated. It had purchased certain church property and at the end of the deed was a trust clause, which is identical with that in our Discipline, mutatis mutandis. It contracted to sell same to the defendant, who declined to take title because the property was held "in trust, and really for use only." The quarterly conference and the preacher in charge authorized the sale.

Plaintiff sued defendant to compel him to accept title. Judge King, of the Civil District Court for the Parish of Orleans, decided for plaintiff, and the judgment was affirmed by the Supreme Court, Judge Nicholls, then Chief Justice, being the organ of the Court. The Court held, using the language of the syllabus which is in accordance with the decision:

"Where, in an act, a vendor declares that he sells the property with full warranty without a word of reservation, exception or limitation, a clause at the very close of the act which declares 'In trust that said premises shall be used, and kept, maintained, and disposed of as a place of divine worship, for the use of the ministry and membership of the Colored (Methodist) Episcopal Church in America, subject to the discipline, usage and ministerial appointments of said church, or from time to time authorized and dedeclared by the General Conference of said church, and the Annual Conference within whose bounds the said premises are situated,' is no part of the contract between the vendor and his vendee; it is an enunciation foreign to the disposal of the property, in which vendor who had parted absolutely with his entire interest had no concern. It is merely a clause declaratory of the object for which the purchase was made."—Board of Trustees of the Seventh Street Colored Methodist Episcopal Church vs. William Campbell, 48 Ann., 1543.

The Court then referred to the fact that the property had certainly not passed out of commerce, and said:

"* * * There must be, therefore, some present method by which the property can be disposed of. We know of no one but the plaintiff who could dispose of it. It holds the legal title, and if there be any person or persons having any vested interest in it, they have not been made to appear. It may be that the plaintiff corporation, as a condition of placing itself subsequently in religious connection with a religious body known as the Colored Methodist Episcopal Church of America, has been made to consent and has consented to deal with the property according to the rules and regulations of that body, and that in so doing they have consented to subordinate, for certain purposes, their powers to the control or supervision of a superior body, but if they have done so the only interest which defendant has in that matter is that the Board of Trustees should have exercised their powers in the manner and form and under the conditions it had agreed to. If it has done so and the controlling, superior body approves and consents to the transfer, defendant can have nothing to apprehend. The property will have been freed from further control and will pass unfettered and free into defendant's ownership. * * *"—Board of Trustees of the Seventh Street Colored Methodist Episcopal Church vs. William Campbell, 48 Ann., 1549.

So far as I know, such a clause has not been construed in any other case, but the principle here has been affirmed in a number of subsequent cases and this case cited as authority. It seems to me that this decision determines and settles the effect of our trust clause in Louisiana.

Alexandria, La.

TO THE PASTORS OF LOUISIANA METHODISM.

Upon recommendation by the Board of Temperance and Social Service and by unanimous vote of the Conference at the recent session at Homer, Rev. A. W. Turner was appointed Legislative Director of the Louisiana Legislative Prohibition League. Brother Turner needs no introduction to Louisiana Methodism. His constructive work in the interest of Prohibition for many years past, his unusual record of being instrumental in placing on the statute books of the State most, if not all, the legislation favorable to the enforcement of the Eighteenth Amendment, is all the commendation necessary.

Brother Turner is now making out his schedule of dates for the year and it is hoped that the pastors will open their pulpits to him that his message, which is vital to our needs at this time, may be placed before our people.

W. C. CHILDRESS, President,
Conference Board of Temperance and Social Service.

THE SPIRIT OF SACRIFICE.

"I do not know of anybody in any church in the connection who has given so generously to the cause as a poor mother here on the Georgetown circuit in Texas," declares the Rev. D. W. Carter, of the Texas Mexican Mission, who has charge of the work among Mexicans.

"Recently while raising our annual collections I appealed to the congregation to give in the spirit of sacrifice and to do all that they possibly could. One woman, the mother of a large family, whose aged husband is unable to work, came forward and gave me $5 which she and her children had earned picking cotton. This was indeed a sacrifice on her part. I do not know of anybody in the church who has done more—or even as much."

Mr. Carter, who is 78 years of age, has been in charge of this circuit ever since his superannuation, and has built two chapels for the members at no expense to the Board of Missions. The total membership of this circuit is 55, and a meeting is held annually in special effort to increase the membership. There was never any organied work on this circuit until opened by Mr. Carter.

There was no school for Mexicans in Georgetown until Mr. Carter brought up this matter before the members of the school board. Such a school has been opened and is proving a great success. Two boys who were sent from this mission to the Wesleyan Institute at San Antonio, Tex., have made good.

There is a great opportunity for work among the many Mexicans in the State of Texas. "I cannot do more than I am doing, on account of my age," says Mr. Carter, "but if we had the men and the meaus this work could be greatly extended."—Missionary Bulletin.

The fact is, God can use any sort of man and every peculiarity of man—only let the man give himself as he is to God. This is what Elijah did—utterly surrendered his nature to God.—Pulsford.

REPORT OF THE FINDINGS COMMITTEE OF THE MISSIONARY COUNCIL.

In this the first session of the Missionary Council of the Methodist Episcopal Church, South, an organization provided for by the General Conference of 1926, we have been brought face to face with the world missionary situation as our church is related to it. We have been made to feel afresh something of the world's great need and the critical significance of the present hour.

With opportunities such as we have not had before, we witness steadily decreasing payments for the support of our work in world evangelization. The only response the church has made to the critical situation created by our failure to collect Centenary pledges in full, has been to cut appropriations to missons, both home and foreign. At the same time we have been contributing in increased measure to our local or home church interests.

Great numbers in our church are suffering from spiritual nearsightedness. When our Lord was upon the earth in the flesh, he was moved by compassion when he saw the multitudes, because they were as sheep not having a shepherd; but apparently his church is not so moved with compassion to-day, although the multitudes are far more numerous and as fully bewildered, and as pitifully shepherdless as then.

The awful fact in life is that this is a lost world. Despite all the discoveries of science, the progress in secular education, and the increase in comfort and luxury, the world at large is still dominated by St. John's sinister trinity—"the lust of the flesh, the lust of the eye, and the pride of life." The best news that ever came to this lost world was the message of the angels, "for unto you is born this day in the city of David, a Savior, Christ the Lord." The glory of this message is that he came to save all lost men and women of every nation, and he commanded as his last general order to his disciples that they should go into all the world and carry the good news of salvation to every creature. And these disciples went everywhere preaching the Word, loyal to their Savior and Master in spite of persecution, even unto death.

Are our Methodist people really loyal to our Lord? Are we earnestly, persistently, joyfully, obeying his last command to carry the story of his deathless love to lost men and women? Multiplied millions of lost men and women whom Jesus came to save from sin, have never yet heard the story of his wondrous love.

Now our people are utterly failing to obey our Savior's command at the very time when our country is the richest, most prosperous nation the world has ever known. We have increasing billions of money in savings banks, increasing billions in protection in life insurance; and we probably spend more money for gasoline on one Sunday, certainly in one week, than we give to missions in a whole year. It is tragic.

Before a situation that calls imperatively for advance, we have been simply holding the line. Further reduction of appropriations would mean the breakdown of organization and morale among our faithful workers on the field that would be well-nigh irreparable. To sound a retreat would be base disloyalty to our Lord, a violation of all the glorious traditions of our past, and would make us unworthy to bear the name of that illustrious and apostolic leader, whose most characteristic utterance was, "the world is my parish."

We would call attention to the vigorous and forward-looking missionary policy found in the legislation of the General Conference of 1926.

1. The months of January and February of each year were set aside by the General Conference as a period of missionary cultivation in each congregation, at the conclusion of which a free-will offering for missions is to be taken.

Paragraph 467, Article VI, of the Discipline reads: "The revenues for the general work of the Board shall be derived from apportionments distributed to the several Annual Conferences for collection in every congregation, from Sunday schools, Epworth Leagues, free-will offerings taken in every church each year during the months of January and February, within which period a special missionary cultivation campaign shall be conducted through the whole church in every congregation, when each member of the church shall be given an opportunity to make a free-will offering for maintaining the general work of the Board."

2. We call attention to the objective or goal to be striven for as the fruitage of this period of special missionary cultivation, namely: raising of at least one million dollars over and above income from regular sources, as shown in Paragraph 467, Article VI, "This free-will offering shall be in addition to the missionary assessments for the year and shall not include the income from the Sunday schools and Epworth Leagues."

3. The General Conference has made provision and given specific instructions for carrying out a special period of cultivation and the taking of a free-will offering for missions each year during the quadrennium, as shown in the Discipline.

Paragraph 482, Article XXI. "The presiding elder shall preach annually on missions in each charge in his district, see that adequate plans are adopted for the missionary education of all the churches and for raising missionary funds, conduct with his preachers and lay representatives a missionary institute early in the Conference year, in which institute he shall lay plans for a district-wide observance of intensive missionary cultivation during the months of January and February, as directed in paragraph 467."

Paragraph 483, Article XXII. "The preacher in charge shall preach frequently on missions—hold a school of missions annually in every church in his charge, and shall otherwise promote the cause of missions in the congregation. He shall * * * especially conduct through the months of January and February, as directed above, an intensive missionary cultivation, during which time he shall hold missionary mass meetings, seek in every way to educate and inspire his people concerning the evangelization of the world, and through the Missionary Committee conduct an every-member canvass in every congregation to secure a free-will offering for missions in addition to the assessment."

4. In keeping with Paragraph 483 of the Discipline let each pastor in our great church be urged by the Conference Missionary Secretary, through the presiding elders, to organize at once (if he has not already done so) a missionary committee in each congregation. This committee should form the nucleus for a study class, and, with others, enter immediately upon the study of the book, "Yet Another Day in Methodist Missions."

We regard as of supreme importance the organization and use of missionary committees in each congregation as directed by the Discipline. The organization of this committee and the every-member-canvass for a free-will offering for missions are General Conference requirements that must not be evaded. The integrity of the Missionary Institute must be preserved for the express purpose for which it was created by the General Conference, namely: missionary cultivation and the promotion of plans for the realization of the spiritual and financial objectives set forth in this General Conference legislation for the enlargement of our missionary operations.

J. A. BAYLOR,
Chairman of Committee.
R. S. SATTERFIELD,
Secretary of Committee.

SUNDAY SCHOOL EVANGELISM—PERSONAL REVIVAL.

By Rev. W. B. Ricks, D.D.

Some one has truly said that the ideal church and Sunday school are one where the whole church membership is at Sunday school and the whole Sunday school is at the preaching service. In that event the evangelism of the church and the Sunday school would be one and the same and would be designated personal.

The Sunday school, which has more to do with the religious training of the childhood of the church than any other organization, is largely charged with bringing the children into fellowship with Jesus and schooling them in Christian living. If the Sunday school fails in this task, it has failed woefully, for it is not a club or mere religious school, but a soul-winning and soul-developing agency. It should undoubtedly be the greatest evangelistic agency of any organization in the world. It should be a rare thing for a boy or girl to regularly attend a Sunday school and pass beyond the teen age without having been brought into vital fellowship with Jesus and having made a definite and determined decision to follow him.

If, however, the Sunday school is to do this evangelistic work, it must have such a program and goal of vital Christian instruction and education as to produce religious conviction, decision, and daily effort in Christian living. This end cannot be attained through haphazard methods. If the world is ever to be won to Jesus Christ, it must be done largely in youth and through religious instruction and personal touch by individuals of a truly Christian experience—by men and women who are born of God. Definite times should be set and special efforts made each year to bring the pupils to a definite decision for the Christian life and to renew those who have become calloused or indifferent.

In view of these facts and truths, which would be admitted by most Christian people, the program of evangelism outlined by the Evangelistic Committee of the General Sunday School Board for the months of January, February, and March of this year, culminating with Easter, should be heeded by our pastors and Sunday school leaders. It has been suggested by the committee that this outlined plan can be changed or modified to suit each situation.

If the whole church should be in the Sunday school and the Sunday school in the preaching service as suggested in the beginning of this article, then in many places the pastor should plan in this three months' effort to use the whole church and all its organizations to work together with the Sunday school, promoting prayer, Bible study, and personal workers' bands and having for the last week or ten days of the said period preaching services by the pastor.

As a pastor in several States I used this method a number of years and had really great revivals, receiving scores of members on profession of faith, with permanent and wholesome results. And the teachers and officers of the Sunday school and the workers of the whole church who, with soul passion led their pupils and others into definite and permanent decisions to live and work with Jesus, came into more vital Christian experiences. Thus the church, with all its agencies, served the whole community in the spirit of the Master.

This sort of program each year can be worked and ought to be worked in the country and village churches and Sunday schools, as well as in the towns and cities. Then our evangelistic efforts will not be so spasmodic and we will be working more in harmony with our Lord when he set a child in the midst and said "of such is the Kingdom of God."

Murfreesboro, Tenn.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

We are living in a day when the moral structure of society is being shaken to its foundations. War from without, menacing forces from within, have forced democracy to a supreme test. The only power which can insure right social relations and right individual life is the gospel of Christ. To spread this gospel is the work of the church.

There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian

leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education. Then the church will make one great mistake if it loosens its hold on its colleges. Extinguish the church colleges and you put out the eyes both of the church and the State.

The Christian college is like unto a manufacturing plant—it takes the finest raw material the church can furnish, multiplies its value a hundredfold and returns it to the church in a life-giving stream of intelligent faith, trained power and consecrated leadership.

Just now we have before us the one question: Will we loosen our hold on our church college at Brookhaven, Miss., and close up that life-giving stream of intelligent faith, trained powers, and consecrated leadership?

I want to visit your church and present this matter to your congregation, and the matter of endowing Whitworth College. For we have before us the greatest problem that ever confronted the college in its long history. The endowment must be raised, and in a way that will reflect credit to our great church. Then will you please arrange an engagement for me to visit your congregation and present the interest of the college and the endowment? It is going to take the co-operation and best efforts of every leader in the Mississippi Conference.

What do you think of making a quota for each charge, based on the pastor's salary, say one and one-half times the salary assessed, going over a period of three years, paying one-third of it each year? If we would adopt this plan, we would get the $500,000 and the college would be endowed.

Please write me what you think of this plan, and also arrange a time that I can come to your charge.

Thanking you for this co-operation, I am,

Yours for the cause,

R. A. MADDOX.

Jackson, Miss., R. F. D. No. 1.

RESOLUTION ADOPTED BY THE ADMINISTRATIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, OCT. 22, 1926.

On recommendation of the Committee on Temperance and Prohibition, voted:

"That the Administrative Committee call the attention of pastors to the significance attaching to Sunday, Jan. 16, 1927, as the anniversary of the adoption of the Federal Prohibition Amendment, and suggest that they make appropriate recognition of the occasion, with a view to emphasizing the moral and spiritual issues that are involved in the prohibition movement and the resposibility of the churches in connection therewith. It is further recommended that denominational agencies, the religious press and local federations of churches be invited to co-operate in calling attention to such a recognition of the day."

To celebrate the seventh anniversary of constitutional prohibition, the administrative committee of the Federal Council of Churches of Christ in America is calling upon the churches in America to set apart Sunday, Jan. 16, 1927, for special sermons and addresses upon the great value of the prohibition law; the good results obtained therefrom; and the necessity for constant vigilance because enemies of prohibition are still continuing their fight against the enforcement of the law.

Bishop James Cannon, Jr., who represents the Methodist Episcopal Church, South, on the administrative committee, and is also a member of the committee of seven on temperance of the Federal Council, says this is the first time that the administrative committee, which is the executive arm of the Federal Council, has made such an appeal, and it indicates the determination of the great religious bodies to stand by the prohibition amendment and demand its enforcement.

ANNUAL REPORT, LOUISIANA DEPOSITORY, AMERICAN BIBLE SOCIETY.

The voice ceases, the Book abides.

The distribution from this depository for the year 1926 has been 2,599 Bibles; 6,701 Testaments; 60,940 portions—a total of 70,240 volumes. Fifty-nine thousand four hundred and fifty-five have been sales; 10,785 have been donations. Total value, $3,385.96; $3,024.25 have been sales, $361.71 have been donations and discounts.

We gave away 5,000 Portions of the Scriptures to the poor children again this year—3,000 to the white children on Dec. 24, 2,000 to the colored children Christmas day. Half of these were paid for by a good lady of New York, the other half by friends in New Orleans, and booked as sales.

We have distributed at night between the hours of 9 and 12 in the slum districts 5,458 volumes of the Scriptures, value $54.53. We received from churches and individuals for this work $56.

We have visited during the year 114 steamships and supplied them with 2,688 Portions of the Scriptures. These were sent here from New York for this work, and are not included in the above report. We have received a donation of $5 in cash for this work.

We have received personal donations of $66.50 applied on depository rent. A good lady of Bridge Hampton, N. Y.; Mr. T. McComb, and the First Presbyterian Church of New Orleans have paid the larger part of this.

When Louisiana was admitted to the Union in the year 1812, there was a long search for a Bible on which to administer the oath of office. Ultimately, a priest offered his copy of the Latin Vulgate. It was estimated that there were at least 78,000 homes in which no copy of the Scriptures was available. But now, God be praised, there is an average of 190 volumes of the Scriptures leaving this little sub-depository every day in the year.

There never has been a time in the past which has offered so many facilities for the world-wide spread of the Gospel as are before us to-day.

"Say not ye, there are yet four months, and then cometh harvest; behold I say unto you, Lift up your eyes and look on the field: for they are white already to harvest" (John 4:35).

To those people who have been so kind to us and have shown readiness to co-operate with us, we wish to say: Stretch your imagination as you will, you will never be able to understand fully what your help has meant to us, for which we thank you.

Yours in the name of the Master,

G. A. PERKINS.

900 St. Charles Street, New Orleans, La.

MERIDIAN DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for the Meridian District, which was held at Central Church, Meridian, Jan. 6, 1927, was considered from every viewpoint one of the best ever held in the district. Several days before the time for the institute, Brother Selby, the presiding elder of the district, had invited representative men from over the district to meet with him as a committee, to plan a program for the institute. Notices both from the presiding elder and a committee had been sent to those who were expected to attend, and the attendance was certainly gratifying. It was estimated that there were two hundred people in attendance. Every pastor in the district was present, also district secretaries of the Woman's Missionary work and Epworth League work.

Strong and inspiring messages were brought by Rev. Robert Selby, Rev. J. L. Neill, and Dr. J. M. Sullivan, Conference Lay Leader. Mr. W. D. Hawkins brought encouraging words, and explained the plan to be followed.

It was thought wise to hold two group meetings in the district, one north and one south of Meridian, as a part of the cultivation work; these were provided for and are to be held at Porterville and Shubuta.

I am sure all left feeling that it was a great meeting, and will mean much to the missionary interests of our church.

J. H. JOLLY, Reporter for District.

A REQUEST TO OBSERVE ANNIVERSARY OF THE PROHIBITION AMENDMENT.

Dear Brother Carley: Will you kindly ask the readers of the Advocate to observe Jan. 16 as the seventh anniversary of National Prohibition?

Each pastor will determine just how much time he will give, as well as the plan that appeals to him as being best for his congregation.

Some layman may be secured for a short talk on "Law Observance."

Special effort to reach all of the Sunday schools should be included in the plan.

A. W. TURENR,
Legislative Director, Louisiana Legislative Prohibition League.
Shreveport, La.

EVANGELISTIC TENT AVAILABLE.

Dear Brother Carley: The Committee on Evangelism owns a tent, a good one, which is for rent at $25 per week to any one needing it. I would like to mention this through the Advocate, as this tent should be kept busy. It has good side walls, and is in first-class condition. Those desiring to use it should write our Missionary Secretary, Rev. J. G. Snelling, 815 Washington Avenue, New Orleans, La.

HENRY T. YOUNG.

RESOLUTION ON REFERENDA ADOPTED BY THE NATIONAL TEMPERANCE COUNCIL, WASHINGTON, D. C., Dec. 1, 1926.

Resolved, That it is the sense of this National Temperance Council that the temperance forces of the United States should not be diverted from the main issues in any election by giving attention to so-called wet and dry referenda on the Eighteenth Amendment or the National Prohibition Law, which referenda are without authority under the Constitution, and which are legally futile and can have no binding effect.

In any State referenda having to do with laws or State constitutional provisions which will have a legal and binding effect, the temperance forces should take an active part.

If the church is to have any real influence on our industrial life, it must have courage. It must expect to be misunderstood at times and criticized. It must pay the price of sympathy with the labor movement—or else forfeit its hold on the working masses as tragically as it has been forfeited in Germany. The church had better make occasional blunders than timidly abdicate the field.—Worth M. Tippy.

A few months ago, I stood one day in Westminster Abbey at the tomb of the young Unknown Soldier. He died because the politicians told him that thereby he would help to make an end of war. I crossed the street to the House of Parliament and heard sixty million pounds voted in new taxation for the British navy. Similar incidents can be observed in France or the United States. Is it any wonder that hosts of young people all over the world are in a state of almost chronic revolt against the complacency of their elders toward war?—Walter W. Van Kirk

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write. REV. J. C. BARR, D. D., President Presbyterian Hospital, 761-773 Carondelet St., New Orleans, La.

WANTED—A SPIRITUAL CHURCH.

By Rev. O. E. Goddard, D.D.

(Article No. 1)

The church is a spiritual institution. Its capital stock is spirituality. A church spiritually bankrupt can win no victories. Such victories as we have won were won by reason of our spiritual resources. The failures we have made grew out of inadequate spiritual powers. All departments of the church need spiritual power. A genuinely spiritual church is the desideratum of the hour. All our chief pastors, all our editors, all our presiding elders, all our pastors, all our college presidents, all our connectional officers, all our leading laymen and our good women, not a few, would agree that our paramount need is genuine spirituality. With this we can conquer—without it we fail. With it we are invincible—without it we are impotent.

But there might not be such unanimity of opinion as to what genuine spirituality is. Some things pass for spiritual manifestations that are not of the Spirit. It is important that these pseudo spiritual manifestations be cognizable. Emotionality is sometimes mistaken for spirituality. In former years, the emotional church members were supposed to be the spiritual members. It seemed to be supposed that activity of the lachrymal glands indicated the presence of the Spirit. But we have learned that spirituality cannot be measured by the amount of briny fluid that the lachrymal glands secrete. The Spirit has much more useful and dignified functions than making people cry. A spiritual man may or may not exhibit emotions. An emotional man may or may not be a spiritual man. Orthodoxy is sometimes mistaken for spirituality. Orthodoxy is commendable, desirable. But a man may be orthodox, may be loud in his affirmations of his orthodoxy, yet in no sense spiritual. Sometimes church loyalty is mistaken for spirituality. Church loyalty is most commendable. But a man may be an ardent Methodist, a most loyal Baptist, yet not the least bit spiritual. Much less can you judge a man by his claims to great spiritual experiences. Some of the most unethical people I have ever known claim marvelous spiritual experiences.

Jesus said, "By their fruits ye shall know them." This is an infallible test. He who has the fruits of the Spirit is a spiritual man. He who has not the fruits of the Spirit is not a spiritual man. What are the fruits of the Spirit? "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

If we desire to know if a man is spiritual, we should not ask, "Is he emotional, orthodox, loyal or loud in his profession of spiritual experiences," but: "Has he the fruits of the Spirit? Does he love God and his fellow-men and act accordingly? Does he have the joy of the Lord? Is he a peaceable man? Does he suffer long and yet is kind? Is he meek? Is he good? Is he temperate? Has he faith?" If these be in him and abound, he is neither barren nor unfruitful. If he have these fruits, he is a spiritual man, even if some self-appointed heresy-hunter calls him a heretic.

No man can by obedience to any set of rules or outward performances produce the fruits of the Spirit. They come from the Spirit dwelling within. He who would be spiritual must have the Spirit in regenerating power; know him in assuring power—"The Spirit himself beareth witness with our spirits that we are the children of God." We must know him in his guiding power. "Howbeit when he, the Spirit of truth is come, he shall guide you into all truth." We must know him in his Pentecostal power. "But ye shall receive power after that the Holy Ghost has come upon you." We must know him as our intercessor. "The Spirit himself maketh intercession for us with groanings that cannot be uttered." He who knows the Holy Spirit in all these functions will bear in his life spiritual fruits. Some people are skeptical about the conscious touches of the Holy Spirit because they have never experienced them. They have not experienced them because they have not maintained a courteous attitude toward the Holy Spirit. Some people resist the Holy Spirit. Some rebel against him. Some vex him. Some quench him. No man who assumes any of these antagonistic attitudes will ever know the secret of his power or be able to bear spiritual fruit. But if we yield ourselves to him, and allow him to have his way in our lives, we may have the fruits of the Spirit. A church with these fruits is a genuinely spiritual church.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Among a collection of paintings which it was my privilege to see quite recently, one especially attracted my attention and study as I sat and enjoyed the scene the artist had so skillfully depicted—a sketch of meadow land, a group of haymakers with their carts and implements, a dappled, saffron sky, the clouds catching the golden glints of the sun hastening to its setting, and beyond the meadow and winding brook among the forested hills. The genius who had so exquisitely created this picture named it "After the Storm." Though I am neither a painter nor a musician, I enjoy fine paintings and good music. I learned a lesson from this picture. May I not pass it onward to others?

If I drew near, it seemed rough and rather uncouth, but some one skilled in such matters had provided a comfortable seat, that one might have the right perspective. From this vantage point meaning, life and beauty of it all could be seen, doubtless as the artist intended. The "proper perspective" is seeing things in right proportion, understanding life in its relation to God, to men, to the great busy world about us.

For life is not all introspective or all prospective. As this new year comes to us with days of gracious opportunity, its nights that draw sable curtains about us, and give time for thought and rest, let us see things aright, catch the meaning and worth of this vaster picture in its proper perspective. Oh, how eager, how hungry, people are for comforting truth! Normal folks I mean, not cranks, criminals, and crooks—just you and I, our friends and companions. This life picture puzzles them; it has always puzzled men until they get a right view from the Christ who would bring all men to see as he saw. Instead of so much talk about new resolutions, and the vast amount of humorless humor wasted thereon, the world would be wiser and better if it would readjust its affairs in many ways; I rejoice in this supreme fact: He who holds the life and destiny of all of us has the right perspective. He knows, he sees, he understands. Wherefore comfort yourselves with these words, and follow him in his way.

Simon Peter, servant and disciple of our Lord, challenges the admiration and enlists the sympathy of every strong, virile man who is trying to live a Christian life. No one that has studied this wonderful personality ever attributed consistency to him. His denial, his profanity, his rashness are so intensely human, so far removed from the high ideal of the divine life, that we sometimes wonder how he ever won the saint's reward at the end. He was a miracle of grace, a wonderful example for all time of Christ's mercy and love. There were so many turning points in his life that we sometimes marvel how he ever headed in the right direction. Some artist, I believe, has endeavored to paint that touching scene on Galilean shores, where he had the last earthly interview with his risen Lord. After that thrice repeated question and answer, so tender, so appealing to one's sympathy, so filled with the spirit of understanding and devoted love, Peter was apparently ready and willing for any venture, any enterprise, for his Master; yet the old, ever curious, nature again asserts itself. Seeing John following, he asks, "Lord, what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee?" Oh, Simon, you were intensely human, so replete with many frailties and weaknesses, so much of a failure as a leader, yet led so many forlorn and dangerous actions, that you are a continuous paradox and a wonder! We only hear of one break he made after Pentecost, when he acted in a double-minded way with the Gentile converts; but we are willing to pardon this, because all his life he had imbibed the prejudices of his own race. And there is no record that he ever answered back to Paul's just rebuke in the matter. Tradition has it that the Master's last message to him was fulfilled in his death. "When thou art old another shall gird thee and lead thee whither thou wouldst not." And that was about the time he was superannuated. Some old preachers can no longer gird themselves for the battle. Don't let them die on the crosses of neglect and poverty. For that is a mighty lingering and painful kind of passing.

Shreveport, La.

WANT TO BE A TEACHER?

"A teacher must be a leader. If you can't lead you can't teach," is the advice of Dr. Stratton D. Brooks, President of the University of Missouri, in the January installment of the "Life Job Series" in the American Boy Magazine.

"A teacher's job is genuinely big; he's helping to make men, helping to shape the nation," Dr. Brooks writes. "Then there are more personal elements worth considering—such as chances for study and research, opportunities for leadership in his association with other men, pleasant social opportunities, long vacations that give a man time for travel and writing and other special hobbies."

"What training should a teacher have?" President Brooks was asked.

"Four years of college training, at least—two years of straight college work, and two years of professional training. Better to have three years of professional training, if possible," he advised the American boy interviewer, from the American Boy Magazine.

"What opportunities are there for teachers?" was the next question.

"Good men are in great demand for grammar grade and high school teaching in our public schools," he answered. "There are attractive openings in private schools, too, for men of somewhat exceptional education and particularly pleasing personality. Some private schools pay unusually good salaries, but there are, naturally, fewer openings in that field.

"High school teaching gives you closer contact with your boys than you'll get, as a general thing, in college teaching. If you want to teach boys, there isn't a happier job in the world than being principal of a small high school. If you want to teach Latin or science, if your primary interest is in the subject rather than in the student, you'll probably be happier in a college.

"Many men start up by way of the small high school principalship. Not infrequently, a man has such a principalship offered him as soon as he has been graduated from college. More frequently, he goes from college to the high school classroom, and if he makes good there, has a small principalship offered him within two or three years.

"High school teachers' salaries vary greatly, but you're likely to draw around $1,600 a year as a beginner. A college instructor usually starts at $1,500 or $1,600, and may make $200 or $250 more for six or eight weeks of summer school work. The maximum salary for the average college instructor is $2,000 a year. To get more he must climb up, toward a professorship. If he does, he may estimate his probably annual salary from year to year by allowing $100 to each year of his life—that is, thirty-two, he'll probably be getting $3,200 a year; at forty-five, $4,500; and so on. Those figures are a little above the average, but are a fair approximation.

"We need enthusiastic men on teaching staffs," Dr. Brooks concluded, "men who like to work and want to stay in it. There is a great satisfaction in molding boys into good men. Teaching is a good life work."

The Home Circle

NOT LOST.

All we have done, or nobly failed in doing,
All we have been, or bravely striven to be,
Makes for our gain, within us still surviving
As power and larger possibility.

All, all shall count; the mingled joy and sorrow
To force of finer being rise at last;
From the crude ores in trial's furnace smelted
The image of the perfect life is cast.

—British Weekly.

THE ADVENTURE OF PETER PIPER.

Essa went to the window for about the tenth time that evening. All she could see was the cold rain beating in gusts down the pane, and her own anxious little face reflected against the dreary darkness.

"Oh, dear, I do wish Peter Piper would come home soon," she sighed.

Billy looked up from the lessons he had been trying to do at the big living room table; "I wish he would, too. It's such an awful bad night. You don't suppose he's still up—"

"Dear me, no!" Essa answered so quickly that Billy didn't even finish his sentence. "Only," and she looked very much worried indeed, "only he just might be—and—I'm afraid if he's up there on a night like this he'd—die!" She hardly managed to keep the sob out of her voice as she finished.

"Aw, don't worry, Essa," Billy comforted bravely, "He's down long ago, I bet, and, anyway, you know about a cat having nine lives."

Mother had been busy all evening at her little writing desk in the alcove, but now she appeared with a cheery little half-yawn and announced: "Nine o'clock. Bedtime for a pair of young persons known as Essa and Billy. Come, clear away your books! Why, what's the matter, children? You look like a funeral!"

"It's Peter Piper, mother," said Essa. "He hasn't come home, and we're afraid he's up a telegraph pole on James Street, and it's so rainy and windy out that we're afraid if he is, he'll be dead by morning."

"If he is, how did he come to get up there?"

"Well, when you sent me down to the store, after I came home from school, he followed me up the street, like he does, you know, and when I got that far, Billy came tearing along with Tom and that new bulldog of Tom's, and Peter started up the nearst telegraph post like a shot. I called and called, but he wouldn't come down as long as the dog was there, so I had to go on. I 'spected he'd get down all right, 'cause he wasn't up very far, and he's always climbing, you know, and then, when it started to rain, I just hurried home and didn't even go around that way to look if he was still up. I didn't really start thinking about him until after supper, he wasn't home."

Mother pursed her lips and thought very seriously. "If we'd thought of it earlier, you might have run over just to ease your minds, but it's too late and stormy for you to go now, and daddy won't be home from his meeting until eleven, so I'm afraid there's nothing to do but go to bed and forget about it until morning."

Billy went to sleep much sooner than Essa, but all night he dreamed of roaring lions and yawning precipices and cold waves rolling over him and making him gasp and shiver. He wakened very early, and, slipping on his bathrobe, crept downstairs. No Peter appeared with a bound and a "purr-r-meou," to brush delightedly against his legs. He went back and dressed hurriedly, and then slipped out as quietly as a mouse.

The rain had stopped, but it was damp, and the wind was chilly and raw. He began to run to keep himself warm. As he turned the corner on to James Street, his heart almost stopped beating, for he thought he heard a faint, pitiful "meouing." Sure enough, there was poor Peter, draggled and wailing, at the very top of the fifty-foot pole. Billy called, and Peter cried more loudly in response, but he was plainly too terrified even to attempt to get down. Billy tried to climb up after him, but the bottom spike was too high for him to reach, and Peter was right up above the cross-pieces, so he could not have gotten hold of him if he had been able to get up. There was nothing to do but run back home for help.

He burst in like a small hurricane, and shouted: "Mummyy! Daddy! Peter's away up at the very top of a telegraph pole, and he's half dead with the cold and wet. Come 'n' help get him down!"

Mother was at the door in a second with a cape around her shoulders, and Essa was out in the hall with her hair wild and her eyes wide.

"Come and tell us what to do, daddy," mother called when she had gotten the story straight. "Poor Peter Piper has been up at the top of a telegraph pole all night, and the children are half sick over it. How are we going to get him down?"

"I don't know, I'm sure—unless you call out the fire department, and get the hook-and-ladder fellows up after him," father replied sleepily.

"Nonsense," said mother with a little laugh. "But that gives me an idea—I know what I will do. I'll call up the nearest police station, and see what they suggest for a pussy in distress."

The officer at the station was most obliging. "We'll fix it up for you, ma'am," he promised readily. "We'll have one of the telephone linemen climb up and bring him down."

Billy rushed out again to be on the spot, and it really wasn't very long before the man came along, grumbling good-naturedly about cats in general and this cat in particular. However, he was sorry for Peter when he saw how exhausted he was, and brought him down very gently.—Dora Smith Conover, in Christian Guardian.

A STORY FROM OLD DAMASCUS.

By Dr. J. M. Rowland.

Among the stories full of human interest that I brought back from the East none is more interesting than the one related by Mr. Shimeai, the manager of the Damascus Palace Hotel, where we were guests during our stay in the oldest city of the world. Mr. Shimeai is a charming Syrian of the higher type and leaves pleasant memories in the hearts of those who stop at his hotel. He takes as much interest in you as if you were members of his family.

It was Sunday afternoon and we had conducted our religious service in the hotel parlor. The manager in a quiet and modest manner, said: "Would you like to hear my story of the war? It shows a miracle of God." He spoke as if there was a great experience in his heart, and he had to give public testimony to the faith that was in him. This is the tale he told:

During the war, when the Turks were so oppressive in this part of this world, the officers were searching all houses and opening all mail. They searched his home in Baalbek and found a book of anti-Turkish propaganda, which some one had mailed him with his name in the front page. He had not been to his old home for some time, and had not seen the book. Officers located him and wired to Damascus for his arrest. He was cast into prison and soon tried before the military court, which condemned him to death. He was ordered cast into a horrible underground prison, where he would be tortured with the lash for several days and then shot to death. It was a horrible place, full of mud and filth, with swarms of rats and insects everywhere. In his despair, he wished he might die, but in the moment of his darkness, he remembered the words of the twenty-third psalm: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures—yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me." In that moment sweet peace entered his heart and he had the assurance from God that he would be delivered.

A prominent Turkish official and editor of the Turkish paper had been befriended by Mr. Shimeai. He often stopped at the hotel. This very day this Turk came to the hotel for lunch, and, as he took his seat at the table, he asked for Mr. Shimeai, and was told he had been condemned to death and was in the underground prison awaiting his execution. The Turk arose from the table without eating and hurried to the headquarters of the Dictator of all Turkey, Kemel Pasha, who, at that time, was in Damascus for some weeks' stay. The dictator admitted him, thinking his mission was an urgent matter of war. The dictator had absolute power, and whom he would kill he could kill, and whom he would he could save. He was at lunch and the editor went at once to the point, telling Kemel Pasha his friend, Mr. Shimeai, was condemned to death and must be set free. Kemel Pasha had spent several days at the hotel and remembered Mr. Shimeai. Because he was the editor's friend, the dictator of all Turkey turned to his telephone and ordered the prisoner brought from his dungeon and set free.

There was a light in the eyes of this Syrian gentleman and a smile on his face as he related this experience. Below in the streets come up the heathen rabble, that had made some of us think the raging of the heathen was about all there was in this old city, but there are stories like this that shine out as true gold in all this garbage of the East.—Richmond Christian Advocate.

YOUNG PEOPLE AND THE DAY OF PRAYER FOR MISSIONS.

To what extent are our girls and young women sharing in the plans and privileges of the Day of Prayer for Missions? Are they definitely organized for interdenominational co-operation? Is it too much to ask that each local interdenominational group appoint a committee—an exceedingly wise committee—who, with the leaders of the young people, will be responsible for their participation in this first world-wide observance of the Day of Prayer?

What an opportunity to bring them—our successors of ten, fifteen or twenty years hence—new visions of unity, new inspirations for service! They need to feel the thrill of comradeship in this vast army of women from all the great Protestant communions, united in the fellowship of prayer. Nothing will prepare them more adequately for those broader conceptions of our common task; nothing will develop in them more splendidly that catholic sympathy and that sense of inter-denominational partnership which are marks of this new day in Missions.

What an opportunity to teach them the need of constant spiritual reinforcement! They must know that the doing of things is not enough. Stevenson calls this feverish, restless activity which tempts us all to-day "a symptom of deficient vitality." It is the force of soul that is missing. Richard Roberts warns us that our pre-occupation with machinery and organization is "a symptom of the deficit of life in ourselves." Our Day of Prayer ministers to the restoration of personal power. After all, how can we give if there is nothing in ourselves to give?

What an opportunity to teach the real value of silence! In the moments of quiet meditation we learn that it is in silence that high thoughts and deep emotion are born. The Day of Prayer taps unsuspected reservoirs of spiritual energy as earnest Christian women, with the burden of the world's need of Christ upon their hearts, listen to catch the eternal music of the Inner Voice. "One hour of such listening," says Mrs. Herman, "may give us a deeper insight into the mysteries of human nature, and a surer instinct for Divine values than a year's hard study or external intercourse with men."—Bulletin.

"I noticed that customer you just attended to didn't buy anything, yet he seemed pleased," said the eagle-eyed floorwalker. What did he want to see?"

"Me at 8 o'clock to-night," replied the pretty assistant, blushing.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. R. A. Bozeman, Louisiana Conference evangelist, was scheduled to begin a meeting at Eldorado, Ark., immediately after the holidays.

We thank Rev. James W. Sells, pastor of "The Church with the Amber Lights," Pascagoula, Miss., for a copy of the beautiful little calendar he is distributing.

Mrs. A. J. Bonnette, of Shreveport, La., kindly writes: "I receive my paper on Thursday of each week, and I find myself looking forward to that day. It is like a true and tried friend, always welcome."

At the first quarterly conference of the Covington charge, Louisiana Conference, held on Jan. 2, the salary of the pastor was increased and plans made for a larger work this year. Rev. H. W. Jordan is serving this charge for the first year.

The late P. M. Barringer made a bequest of $10,000 for the establishment of a loan fund to aid worthy young men and women to get an education at Duke University, preference being given to applicants from Rowan County, N. C., where Mr. Barringer spent most of his life.

Dr. H. C. Morrison, accompanied by his wife, spent a day or two in New Orleans last week, en route from Kentucky to Florida to escape the cold weather. Dr. and Mrs. Morrison were guests at the reception to Dr. Mitchell and family given by Mr. and Mrs. W. B. Reily.

On Thursday evening, Jan. 6, a reception was tendered Dr. W. B. Mitchell and his family at the home of Mr. and Mrs. W. B. Reily, this city. Dr. Mitchell is the new pastor of Rayne Memorial Church. The reception was largely attended and was a delightful occasion in every way.

The "Big Brother" says of Judge Percy Bell's address to the class on Christmas Sunday: "The address by Judge Percy Bell Sunday morning before the Big Brothers Bible class was one of the most beautiful that has ever been heard by its members."

Rev. Elmer C. Gunn, pastor of the Carrollton Avenue Methodist Church, New Orleans, is in Louisville, Ky., this week on business before the Board of Church Extension. Brother Gunn is president of the Conference Board of Church Extension.

Dr. John F. Foster, our pastor at New Iberia, La., is giving full proof of his ministry, as usual. He has made 186 pastoral calls since Conference, in addition to meeting other demands upon his time. A recent prayer meeting had an attendance of sixty-six.

On Friday night, Feb. 14, Rev. M. L. Burton will deliver an address on missions at the Methodist church—"The Church with the Amber Lights"—in Pascagoula, Miss. The congregations from Kreole, Americus, Escatawpa, and Moss Point are expected to join in the service.

Rev. James H. Felts, our pastor at Greenwood, Miss., is busy about the manifold tasks of his great pastorate. He is planning for a great revival effort, beginning on April 19. Brother Felts is the retiring president of the Kiwanis Club of Greenwood.

We learn from the Messenger of the First Methodist Church, Shreveport, La., that the following memorial endowments have been established in that church: C. W. Blair, Sunday school endowment, $3,000; C. W. Blair, current expense endowment, $2,500; Mrs. F. T. Whited, Missionary Society endowment, $3,000; John P. Scott, memorial fund endowment, $5,000.

We learn from the Methodist Layman that Wesley Brotherhoods have recently been organized at the following churches in our territory: East End, Meridian; Kingston Church, Laurel; Walnut Grove, Miss.; Wesley Memorial, Biloxi; Ponchatoula, La.; Parker Memorial, New Orleans; First Methodist Church, New Orleans. The laymen of the church are going to do great things this year.

A note from Mrs. James S. Duke, Birmingham, Ala., brings us the sad news that Brother Duke has been in the Norwood Hospital at Birmingham since Dec. 26, suffering with high blood pressure and a serious nervous condition. Brother Duke, formerly of Mississippi, is secretary of the Y. M. C. A. of the Stockham Pipe and Fitting Co., Birmingham. Let all his friends pray for his speedy restoration to health.

The Presbyterian Hospital, this city, will celebrate its twentieth birthday on Saturday, Jan. 15, at 3 o'clock in the afternoon, at the Corinne Casanas Memorial Building, 822 Girod Street. At the same time, the graduating exercises of the class of 1927 of the Training School for Nurses will be held. The Presbyterian Hospital is one of the great institutions of its kind in New Orleans.

Rev. F. J. McCoy is beginning his tenth year as pastor of our church at Houma, La., in the French section of the State. On the Sunday before Conference he received twenty-four members into the church, and on the Sunday after Conference he received eight. The membership of the charge is now 229, with all the organizations of the church at work.

Dr. H. S. Spragins, pastor of the Galloway Memorial Church, Jackson, Miss., writes: "We begin a meeting on Sunday, Jan. 9, with Dr. Arthur J. Moore, of First Church, Birmingham, Ala., doing the preaching, and Mr. James V. Reid, of Fort Worth, Tex., leading the singing. The meeting will continue for two weeks, and we are expecting large results from this special evangelistic effort."

Bishop James Cannon, Jr., whose episcopal district includes the Congo Mission, expects to sail for Africa early in February. He will probably go by way of Cape Town on the south, or by Mombasa on the east coast. He will be absent until the spring meeting of the College of Bishops in Nashville, May 2. He will hold the Annual Conference of the Congo Mission at Wembo Nyama, about March 3.

The distressing news comes to us from Dr. H. S. Spragins, pastor of Galloway Memorial Church, Jackson, Miss., of the serious illness of Mrs. Charles B. Galloway. At the time Dr. Spragins wrote, it was reported that there was a slight improvement in her condition. The editor of the Advocate has a deep affection for Mrs. Galloway that dates back to his days as a student in Millsaps College, her friendship being one of his most precious possessions. He joins with her multitude of friends in earnest prayer for her recovery.

Dr. W. G. Henry, of Emory University, will conduct a tour through several European countries, from June 15 to Aug. 15. Arrangements can also be made on this tour for a trip through the Holy Land. The cost of the tour will be remarkably reasonable. Dr. Henry was formerly a member of the Mississippi Conference, being pastor of Galloway Memorial Church, Jackson. He is now professor of Religious Education in Emory University. Those who may be interested in making this tour with him should write to him at Emory University, Georgia.

The editor of the Advocate, upon invitation of Rev. J. G. Snelling, Louisiana Conference Missionary Secretary, had the pleasure of attending and speaking before the Shreveport District Missionary Institute at Shreveport on Monday of this week. Dr. W. W. Holmes, the presiding elder of the district, had made careful preparation for the meeting, and there was a full attendance of pastors and laymen, men and women. The interest was gratifying, and there seems to be no doubt but that the Shreveport District will do all—and more—that is expected of it. The meeting was held in the First Methodist Church, of which Dr. R. E. Goodrich is the greatly beloved and highly successful pastor. In the afternoon, the district stewards met, after which there was another meeting of the pastors and laymen to discuss the work of the district generally. Rev. C. D. Atkinson, Conference Sunday School Superintendent, was present and spoke in the interest of the Sunday school work. It was altogether a pleasant and profitable day.

A FRIENDLY NOTICE TO OUR SUBSCRIBERS.

The subscriptions that were received last year in connection with the special "Every Family" proposition will have to be discontinued as soon as they expire. This is in keeping with the terms of the special proposition and is necessary because the special price does not allow any margin for carrying the subscriptions beyond the date of expiration. The special proposition has been renewed this year by authority of the Publishing Committee of the Advocate; but former lists will have to be discontinued unless renewed. We make this statement that subscribers at the special rate may understand the situation if they do not receive the paper after the expiration of their subscriptions. We hope we shall not lose a single subscriber.

TO OUR PASTORS.

The Business Manager of the Advocate has sent to all the preachers the necessary envelopes, blanks, etc., for putting on the Advocate campaign. If any one of them has failed to receive this literature, a card to the office to that effect will bring a supply immediately. Now is the time to put the Advocate into the homes of all our people.

A CORRECTION—AND SOME NEWS ITEMS.

Dear Brother Carley: I notice in the recent North Mississippi Conference Minutes that Myrtle Circuit is not credited with having paid anything on the benevolences, while the charge paid $198 for those causes. Kindly make this correction in the Advocate.

Our fourth year here has begun more favorably than any previous one has. Rev. E. H. Cunningham, our splendid presiding elder, held our first quarterly Conference on January 2 and 3. He preached two fine sermons and we had the best conference from every standpoint that we have ever had.

We hope and believe this will be our best year here.

This is a splendid people to serve.

Rev. J. T. Gullett, our Conference evangelist, was here, too, and preached a great sermon on Sunday night.

With best wishes,

J. L. NABORS, P. C.

LAY DELEGATES AT THE ANNUAL CONFERENCE.

The last General Conference provided for an increase in the number of lay delegates to the Annual Conference, providing for one lay representative for every eight hundred church members or the majority fraction thereof.

Our law-making body evidently thought that this was a move in the right direction, because the legislation was passed by a good majority. It has been estimated that this would increase the lay membership in the Annual Conferences approximately forty per cent.

We are considerably concerned about the situation. We are not at all sure that any great benefit is to be derived from the increase unless something radically different is done to provide an adequate and thoroughly interesting program for these lay members of the Conference.

What has been the situation with reference to the attendance and participation of lay members in the Annual Conference in the past?

It is a rare thing to find more than fifty per cent of the lay members present, unless some special matter like unification is being voted on, or delegates to the General Conference are to be elected; and a large number of these remain for only two or three days at most. A careful examination of the records also will reveal the fact that many of these laymen are on the several Conference boards, and, aside from the service rendered in this way, participate very little in the proceedings of an Annual Conference.

Certainly we are all agreed that it is desirable, nay imperative, that our laymen be informed of the proceedings of the church as to its organization, its history, and its program of work. Thoughtful men throughout the church are asking this question: What can we do to provide for an adequate program at the Annual Conference that will be instructive and inspiring to our laymen and will draw them in sufficient numbers to be productive of the greatest possible results?

As we look upon an Annual Conference we are at once faced with the fact that in the beginning it was distinctly a conference for the preachers and that in its actual working it has remained so in the main, although laymen have been admitted into its membership. This is true both so far as organization is concerned and the work done.

We find the bishop presiding. The secretary and his assistants are preachers.

The presiding elders nominate the quadrennial boards and the various committees. In nearly every instance the presidents and secretaries of various boards are preachers.

The representatives of the various connectional interests and other organizations that are religious or semi-religious in their complexion are in the main preachers.

The routine of the work of the Conference for the most part relates to that which immediately affects the preacher. The presiding elders make a report of the work of their districts, preachers of their several charges, and boards of their work, and the committees on matters placed in their hands. Inquiry is made into the character and achievements of the undergraduate preachers. They are examined by committees, reports made, and they are passed from one class into another. Deacons and elders are elected and ordained in due order. Reports are made relative to application for admission on trial; these are heard and applicants voted upon.

Practically the only time the work of the Annual Conference does not take its complexion from the viewpoint and administration of the ministry is when a representative of the Board of Lay Activities or the report of the Board of Lay Activities is heard.

In making the foregoing statement we are not indulging in criticism or complaint. We are simply calling attention to the facts; it may be that none of the conditions referred to above should be changed, but they do point to the reason for lack of greater interest on the part of the laymen in the Annual Conference.

What we are seeking to do is to raise in all good conscience this question: What use is the increase in lay membership when it seems practically impossible to secure more than fifty per cent attendance of lay members already provided for?

And, further, to ask this question: Is it possible for us in connection with the work of the laymen of the church to provide during the Annual Conference session a day for the consideration of the work of the church from the standpoint of the laity?

Or could a lay conference be held at the same time and same place with the Annual Conference but in a separate building, a special effort being made to promote attendance of laymen on that day?

We are sure that we sound no uncertain note or make no statement that any one vitally interested in the extension of Christ's kingdom will contradict, when we say that there is a primary and fundamental need of a more thorough understanding and appreciation of the church's program on the part of the laymen. It is a fact patent to every one that the laity as a whole need larger information and greater inspiration that they may give themselves more fully to the task of converting the world to Christ.

Every one knows also the need for the individual occasionally to leave his own community and come in contact with groups from other communities and seek the inspiration coming from great messages delivered by men whose contacts have been as broad as the world.

Increased representation, if the delegates attend, will present at once a new problem in the matter of Conference entertainment. Many of our Conferences are already facing a problem in securing voluntary entertainment. Some have provided for entertainment by Conference assessment. Are practically all the Conferences moving in this direction?

But this is not the most vital question. The fundamental need as we see it is to provide some sort of program that will inform and inspire our laymen for greater consecration and larger service in the kingdom of God.

We are writing this editorial with the hope that it will provoke discussion.

What can we do more vitally to interest the laymen?

Is there anything to be gained from the increase in lay membership?

Is it possible for us to provide in the Annual Conference session a day that can be devoted to the work of laymen in the church?

Our brethren of our sister church are giving a great deal of consideration to this question. Many of her bishops are giving much thought to it. Bishop Nicholson is reported as having said: "If there is any way to work out an efficient lay organization, I propose to find it."

We throw out this challenge to the readers of the Methodist Layman. Surely there is need that we give our best thinking to this question.—The Methodist Layman.

The American people, according to recent government figures, while constituting but six per cent of the population of the globe, are consuming thirty per cent of its products and manufactured goods. That is ground for some sober reflection in the American churches.—Carl E. Milliken.

THE THREE HOUSES.

By Rev. Robert E. Goodrich, D. D.

There's a highway that winds from the gates of the dawn
O'er the hills towards the high-poised noon,
That leads on adown the long slopes to the west,
To the land of the crescent moon.
By this mystical trail of the Highway of Life,
Dim Destiny writes her grim scrolls
As, in the vast pageant of laughter and tears,
We stage the great drama of souls.

Three Houses there stand by this far-winding way,
By this road that runs on through the years.
And they're builded of memories, labors and dreams,
Of sorrows and songs and of fears.
Three Houses—and each is a treasury fair,
And each is a tomb with its loss,
For they shelter the joys that are pulsing with life,
And the hopes that are nailed to the cross.

The House of the Past, with its sobs and its songs,
Lies wrapped in the haze of the dawn,
But an oft trodden trail wanders back through the years
To that House of the things that are gone.
For Memory, swifter than magical steed,
And stranger than Wizardry's hand,
Takes us back to the sunshine and shadows that fell
On that House of the far away land.

The House of the Present is lifting its dome
As daily we falter or climb,
And its strength or its weakness, its beauty or shame,
We forge in the furnace of Time.
We fashion its uplifting towers and walls
As, like shuttles, we ply here and there,
For our thoughts and our deeds become timber and stones
To make that House faulty or fair.

The House of the Future stands golden with hope,
Or—perchance it lies darkling with gloom.
And its portals lead on to the Conqueror's crown,
Or—perhaps to our self-made doom.
Its substance and form? Ah, well, we shall see,
In the soft light of Life's fading day,
That the Present and Past, slipping on through the years,
Make that House at the end of the way.

Shreveport, La.

LOVE HIM NOW.

By James Hickman

If with pleasure you are viewing
Any work a man is doing,
If you like him or you love him, tell him now.
Don't withhold your approbation
Till the rector makes ovation,
And he lies with snowy lilies o'er his brow.
For no matter how you shout it,
He won't really care about it;
He won't know how many tear drops you have shed.
If you think some praise is due him,
Now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval of a friend.
For it gives to life a savor,
And it makes you stronger, braver,
And it gives you heart and spirit to the end.
If he earns your praise—bestow it;
If you like him, let him know it,
Let the words of true encouragement be said;
Do not wait till life is over
And he's underneath the clover,
For he cannot read his tombstone when he's dead.

—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In 1838, there came to Mississippi and settled in the northern part of Kemper County, from North Carolina, the Rev. J. H. Morse, who built a Methodist church at Spring Hill; after many years he furnished the material to build the second church house. He and his wife—a Miss Adcock—contributed to this community five boys and eight girls. This was the beginning of Methodism in this community. Brother Morse is known as the father of Methodism here. Six preachers were licensed from this church and became members of the Mississippi Conference, two of them his sons, W. W. and J. M. Morse. All of his children made good. SARAH KATHARINE MORSE, who married H. G. Bethany in 1882, was born in 1857. Three splendid boys were born to them, who, with their father, remain to bless her memory and reflect credit upon her. Aunt Kate, as we called her, was one of the most unique characters in this county—a very strong character, splendid personality, original, witty, practical. Had she had the advantages in early life or the opportunities of to-day, no doubt she would have been one of the great women of to-day. In my estimation she was great in many respects. She lived a quiet life, seldom going from home. She did her own work at home. She was big-souled, large-hearted, with a big brain, well informed, frank, deliberate. No one would suspect her greatness, meeting her a few times; but she grew on one. One of the greatest pleasures to me was to visit her home. Her pastor was always welcome. She was liberal with her small earnings. She joined the Methodist church early in life at Spring Hill. "She has done what she could." Out of the thirteen children, she is the twelfth to go to her reward, leaving only the Rev. J. M. Morse, of the Mississippi Conference, to follow—the only one left. She went to her reward Dec. 19, 1926; her body was laid to rest in the Spring Hill cemetery, services being conducted by her pastor, Brother Railey, assisted by Brother Nicholson and myself. I am sure that Brother Morse and wife and the children gone before will give Aunt Kate a beautiful welcome into an everlasting habitation. I am expecting Brother Bethany and the boys to be true to the mother's God and to Spring Hill church.

M. L. WHITE, Ex-Pastor.

BROTHER J. S. POWELL was born in Missouri, Sept. 30, 1862. He went to Texas when quite a young man and engaged in the cattle business, in which he had large success. On Jan. 20, 1907, he was happily married to Mrs. Ruth Hamer, after which time he made his home in Stewart, Miss., where he made a host of friends. He entered business here and became one of the most progressive and influential men of that section. He was a man of fine information and knew what was going on in the world about him. Young men were the special object of his interest. He lent aid to a number of worthy, struggling young men who, no doubt, will rise up in the day of judgment to call him blessed. Brother Powell never joined the church till 1923, but he had always had a high regard for the church. He was a member of the board of stewards at the time of his death. Because of his clean life, his interest in the public welfare, his devotion to his loved ones, and his interest in the progress of the church, he was very highly esteemed. He was a man of tender feeling for his friends. He loved the church. At the time he was overtaken by his fatal illness, he and his wife were planning to attend the Conference at Columbus, being invited by a good friend to spend the time in his home. He was stricken with apoplexy Oct. 25, and died Nov. 12. His remains were carried, in compliance with his expressed wish, to Winona for interment, where in beautiful Oakwood cemetery his ashes will sleep till awakened by the resurrection trumpet. Peace to his ashes and benedictions on his loved ones.

E. S. LEWIS.

MR. G. T. DUTTON was born March 25, 1862, and died Aug. 5, 1926. It has been, and always will be, a mystery to us concerning the death and passing of some of our most worthy men and women, but in the sudden death of Brother Dutton we are again called upon to think of the mysterious, yet wonderful workings of our God. Brother Dutton was a character that we all appreciate because of his honest, fair, and impartial dealings with his fellow-men. He was a true and tried friend to his country, and no man could speak aught against him. He was a true and tried friend of the church—at the time of his death he was a trustee of church property and faithful in the discharge of his duty. He was a true and faithful friend to his pastor—he often made inquiry as to the welfare of his preacher. Brother Dutton loved his family. He was twice married, his first wife being Miss Mattie Morgan. She was taken from him some years ago, but to this union were born three children, Mrs. Loy Baker, of Haynesville, La.; W. C. Dutton, of Cotton Valley, La., and Miss Ila Dutton, of Athens, La. He was married the second time to Mrs. Belle Pickles, Jan. 13, 1912, and to this union was born one child, Thomas, Jr., who died in infancy. To the children we extend our tender sympathy, and pray that the God of peace will bless and comfort. To his faithful wife we offer our love and earnest prayer, for our Lord doeth all things well.

J. F. DRING, P. C.

RESOLUTIONS.

On Oct. 28, 1926, the gentle spirit of MRS. LILLA WARREN SALE took its flight from this world. With humble and broken hearts we bow to the will of our great Master; but how sad it is to part with those that we love and with those whom we have labored with! Yet when we look into their faces for the last time, we remember that our Lord has promised that we shall meet again. He has also said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Our friend and fellow-worker is gone, and Oh! how we do miss her! Yet we well remember her willingness to work, toil and suffer, and because of her faithfulness we know that some day we shall see her in the land of eternal bliss, where no sorrow, sickness and death can come, and where separation will be no more. Sister Sale was a member of the Methodist Episcopal Church, South, of Athens, La. She was also a worthy and honored member of the Woman's Missionary Society.

Whereas, our sister has passed from this life; therefore, be it resolved, That we bow in humble submission to the supreme will of God. And in this trying sorrow that comes to the children of this faithful and good mother we extend our tenderest sympathies, and pray that the God of love will bless and sanctify this sorrow to the good of each of her children and friends.

Also, that a copy of these resolutions be sent to the family, and to the New Orleans Christian Advocate.

Signed: Mrs. Fannie Brownfield, Mrs. Bettie Pace, Mrs. J. F. Dring, Committee.

FROM ROCHELLE, LA.

Dear Dr. Carley: As you see, I'm starting the new year off right by writing you, wishing you a most successful year, and by sending you my subscription to the Advocate.

Since Rochelle is the newest station charge in the Conference, being made a station at the last Conference, and since I am the youngest preacher in the Conference in point of years, and a member of the First Year Class, you and the other brethren of the State might like to know something of the start we have made here.

As you know, Rochelle is a sawmill town. There are no wealthy people here—all are salaried workers for the Tremont Lumber Company. The membership of our church is comparatively small, only 117 on roll, but that 117 believe in supporting the church. That is shown by the fact that they made this a station and that they have placed all the expenses on a monthly budget plan. The pastor does not have to worry about the finances of the church in any way—all that is done by the stewards. The board met a few days ago and set the preacher's salary to their satisfaction and to the pastor's entire satisfaction, and more.

On our arrival, the women of the Missionary Society equipped the parsonage with gas heaters and range. Then they gave mother and me a big reception and "pounding," filling our pantry to overflowing, and filling our hearts with joy at the royal reception. Then at Christmas, the ladies played Santa to mother and me, and again our pantry was filled.

The Sunday school and the League are both a joy to my heart, being well attended and under very efficient management.

At our board meeting, Mr. S. M. Abel was elected chairman for another year. He has been the chairman of the board practically ever since there has been a Methodist church in Rochelle. So with him at the head, we are assured of a successful year as far as the board's work is concerned. My hope and prayer is that the work of the pastor may keep in step with that of his faithful laymen and lay women. I solicit the prayers of all the brethren that the kingdom of God may be much advanced here at Rochelle during this year.

Yours in his service,

JAMES T. HARRIS.

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FEW FOLKS HAVE GRAY HAIR NOW

Druggist Says Ladies Are Using Recipe of Sage Tea and Sulphur

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture improved by the addition of other ingredients by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur Compound is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

SPLENDID REPORT OF ARCADIA WOMAN'S MISSIONARY SOCIETY.

The Methodist Woman's Missionary Society met on Monday afternoon at the church in a business session, and many things of interest were discussed. Mrs. F. T. Taylor, president, was in the chair. She also conducted the devotional exercises, using as her Scripture lesson portions of the first and fifth chapters of Galatians. After a hymn, "Near the Cross," and prayer by Mrs. V. C. Pipes, reports of officers and the committee chairmen were given. Mrs. V. C. Pipes, chairman of the social service work, gave an interesting report as follows: She taught a Negro Bible Sunday school class; has made five talks at the Negro churches; drew plans for the colored girls' dormitory. Mrs. J. E. Currie, superintendent of supplies, reported that $40 had been sent to Houma and St. Mark's settlement homes; $30 was expended on the orphans' box of clothing; a box of clothing valued at $50 was sent to the Houma storm sufferers. Mrs. Ed. Conger, chairman of publicity, reported 132 inches of publicity clippings; the treasurer, Miss Martha Cole, reported that $114 were collected in dues; $52 in pledges, and $125 had been collected on the pledge for the Belle Bennett Memorial; Mrs. V. C. Pipes and Mrs. F. T. Taylor each made a memorial or "love offering" of $100 in memory of their mother and husband; $10 has been spent on the Brevard Institute and Belle Horizonte school in Brazil; $16 has been spent for miscellaneous causes. The Woman's Missionary Society this year has reached the "Standard of Excellence." The local treasurer, Mrs. George Pettigrew, reported $85 in the local treasury.

ZONE MEETING AT HAMMOND.

The women of the Methodist church held their fourth zone meeting of zone No. 6, Baton Rouge District, Tuesday afternoon, Nov. 30, at the Methodist church in Hammond. The meeting was called to order by the zone leader, Mrs. L. A. Sims, with Mrs. C. B. Johnson, acting secretary.

The Bible lesson was given by Mrs. S. W. Bigger. It was taken from the ninth chapter of St. Luke, with the twenty-fourth verse as the text: "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall find it." God teaches in his word that the missionary spirit is his plan of salvation. We see in the Old Testament how Israel fell because she monopolized for her own personal and national use that which God had committed to her as a sacred trust. Saving her life—for herself and her own—she lost it. Greece was marvelously equipped to teach other nations of the earth culture and art, but looking with scorn upon other nations not possessing such gifts, gave herself up to unworthy pleasures, and the opportunity to serve was taken away from her.

What is true of nations is true of individuals. The twelve Apostles left an impress upon history that will survive to the end of time because they gave their lives in service to Christ and their fellow-men. St. Paul, the great missionary, found life on the road to Damascus and became a servant of Christ Jesus.

Prayer, Miss Bradford.

The welcome was given by Mrs. Jordan, and Mrs. Kemp, of Ponchatoula graciously responded. The roll call showed sixty-three in attendance: Ponchatoula 16, Natalbany 7, Wesley Chapel 1, Hammond 26 members and 13 guests.

After the singing of the song, "Can the World See Jesus in You?" Mrs. J. Coburn, of Ponchatoula, gave a most interesting and instructive lecture on one of our home mission books, "Our Templed Hills." The rural church in the past has been near to our nation's heart. The writer of our patriotic hymn, "America," pictured a temple on every hill, and we sing, "I love thy rocks and rills, thy woods and templed hills." About fifteen years ago we began to hear much about the decline of our rural church. The rural church must win out. We believe the day is coming when every hill and valley will re-echo the music of the church bell. In order to bring the rural church to its rightful place of leadership in the nation, we must study prayerfully its problems and prepare ourselves for its program.

1. Times in the country have changed. Improved machinery means fewer people are needed in the country. Automobiles and good roads have enlarged the rural neighborhood. Scientific agriculture is generally accepted. Consolidation of rural schools is paving the way for the consolidation of the rural churches. The radio, the telephone, the rural free delivery, are tending to make the people dissatisfied with a small, uninteresting church. Religion in the countryside must be adapted to meet the needs of this new rural life.

2. The Christian program for the rural life means the church has a great opportunity in maintaining a happy and efficient home life. It means co-operation on the part of village and country.

3. Missionary work is the great need in many parts of the country. Church people must carry the Light to the homes yet unreached.

4. There is the need for leadership, good leadership, friendly leadership, in the rural church.

5. A great nation-wide policy of rural evangelism is needed.

6. The program for the rural church must be a program of activities worth while. The list reads: home talent plays, classes in music, dairymen's meetings, children's parties, Boy Scout meetings, girls' clubs, daily vacation Bible schools, etc.

Mrs. Coburn is a forceful speaker, and she brought home to us our opportunities and responsibilities in our own towns and communities.

Music was given by Annie Lotille and T. A. Barksdale, after which Mrs. Crook, of Hammond, gave a talk on "What Mission Study Has Meant to Me." She told of the greater vision she had caught by learning of the missionary fields all over the world, of the people and their needs, and of the lives of the great missionaries; how they have saved their lives by losing them in the service of the Master.

"Give of the Best to the Master," was sung by Julia Webb McGehee.

The Belle Bennett Memorial was presented by Mrs. Booth, of Ponchatoula. She urged each auxiliary to meet its quota by paying $5 per capita. After the talk a collection for this cause was taken.

After a short talk by Mrs. Merry upon the work of her Junior Missionary Society, a duet, "In the Garden," was sung by Rosa Wolf and Heulet Addison.

Mrs. Sims spoke of the success of our zone meetings during the year. Co-operation is the key unlocking the door. Do you give the same wholehearted co-operation in the activities of your church? She closed with an appeal to each and every one to go forward in the service of the Master.

The program for the afternoon was closed with prayer by Mrs. Vinyard, of Ponchatoula. All present were then served refreshments by the Hammond Auxiliary.

(Baton Rouge District is becoming noted for her wonderful zone meetings. Keep up the good work. Some of us other districts will try to keep step with you.—Page Editor.)

Help Kidneys By Drinking More Water

Take Salts to Flush Kidneys and Help Neutralize Irritating Acids

Kidney and bladder irritations often result from acidity, says a noted authority. The kidneys help filter this acid from the blood and pass it on to the bladder, where it may remain to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer in constant dread; the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in voiding it.

Bladder weakness, most folks call it because they can't control urination. While it is extremely annoying and sometimes very painful, this is often one of the most simple ailments to overcome. Begin drinking lots of soft water, also get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast. Continue this for two or three days. This will help neutralize the acids in the system so they no longer are a source of irritation to the bladder and urinary organs, which then act normal again.

Jad Salts is inexpensive, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by acid irritation. Jad Salts causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink which may quickly relieve your bladder irritation.

STOMACH AND GAS PAINS

Indigestion, Colic, Pain in Right Side, Gall Troubles. Everything failed, even two operations, before finding help I'll tell you about FREE. Madeline E. Unger, 22 Quincy Street, Dept. 275, Chicago, Illinois.

First Aid for Whooping Cough

Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

Very soon it loosens the phlegm and overcomes congestion. Once you have learned its value, you will never be without it for emergencies.

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ROCHE'S EMBROCATION

OFFICERS INSTALLED AT GOODMAN, MISS.

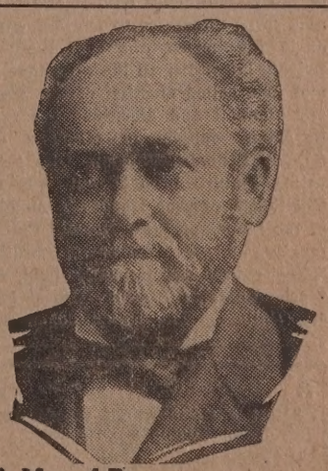
The Methodist Woman's Missionary Society of Goodman met Monday, Jan. 3, for the installation of officers for the year. Our pastor, Rev. C. W. Avery, conducted this service very effectively.

Officers installed were: Miss Stella Doty, President; Mrs. I. U. Donald, Vice President; Miss Mary Carter, Secretary; Mrs. W. R. Ellis, Treasurer; Mrs. W. L. Harmon, Superintendent of Juniors; Mrs. J. W. Henderson, Superintendent of Bible Study; Mrs. J. B. Browning, Superintendent of Social Service; Mrs. I. U. Donald, Superintendent of Mission Study; Mrs. J. C. Donald, Superintendent of Publicity; Mrs. Carrie Carter, Superintendent of Supplies.

Brother Avery gave us a splendid talk on "Stewardship," stressing the advantage and necessity of sysmatic and especially sacrificial giving.

We were pleased to have as our guest Mrs. Avery, our pastor's mother.

SUPERINTENDENT OF PUBLICITY



A Man of Rare Professional Attainment

The originator of Dr. Pierce's Golden Medical Discovery was the late Ray V. Pierce, M.D. At first he practised medicine in Western Pennsylvania and his unusual ability and success were soon recognized there, then he moved to Buffalo, N. Y., and established the World's Dispensary where his famous home remedies have ever since been made.

Each succeeding year the sale of Dr. Pierce's Golden Medical Discovery has been greatly increased. Evidently people appreciate the fact that it increases the appetite, stimulates the digestion, helps to enrich the blood, clears the skin of eruptions and blemishes, and makes both men and women feel as they did when they were young. It contains no harmful ingredient.

Ask your nearest druggist for Doctor Pierce's Golden Medical Discovery, in tablet or liquid form, or send 10 cents for a trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y.

Sunday School

SUNDAY SCHOOL LESSON FOR JAN. 16.

Subject: "The Christian's Use of the Bible."

Lesson Text: Deut. 6:4-9; II Tim. 3:14-17.

Golden Text: "Thy Word Is a Lamp Unto My Feet, and a Light Unto My Path." Ps. 119:105.

Teaching points:

1. Emphasis upon the unity of God is an indispensable safeguard against polytheism. Polytheism was a great evil in Old Testament times, and is one of the greatest hindrances to Christianity in the heathen world today.

2. Every faculty of our being must be enlisted in loving God.

3. The Word of God must be written upon the tablets of our own hearts and taught diligently to our children.

4. Timothy was a shining example of the benefits of early instruction in the Holy Scriptures.

5. All religious teachers, at home, in the Sunday school, in the pulpit and elsewhere, should consider the whole Bible as a storehouse of truth from which to draw instruction.

LOUISIANA EXTENSION SECRETARY AT WORK.

On Sunday, Jan. 2, we preached for Brother H. L. Johns both morning and night to large and unusually appreciative congregaions. It was a great pleasure to be with these good people of the Natchitoches church and to be able to be of service to Brother Johns during his absence in one of the New Orleans hospitals. In the afternoon we met in a called meeting of the Workers' Council and discussed the most important subject of Missions and Sunday School Extension. One interesting feature brought out was the fact that Professor Maddox, a member of the Louisiana State Normal College faculty and a member of Brother Johns' church and Sunday school, was a schoolmate of Brother Kim at Hendrix College. The Natchitoches Sunday school is supporting our Louisiana Sunday School Special.

In the afternoon, after the missionary meeting at the Leesville church, Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, gave opportunity for presentation of important district matters. He very kindly allowed the Extension Secretary to present his work and conduct a brief round table discussion. At this meeting we received applications to place personally and explain 4 "C" Type Programs of Work, and a Sunday school institute was planned, at which time a Cokesbury School would be set up.

On Tuesday we were at Crowley church, where the same program was followed. Brother Doss again gave opportunity for the Sunday School Extension Secretary to present his work. Here we received one application for "C" Type Program of Work. A Cokesbury class was planned, to begin Jan. 23, with Brother L. C. Wilson, Lake Arthur.

Last night (Wednesday) was spent with Brother Knight and his Sunday school workers at Melville. A "C" Type Program of Work was placed and explained. A Cokesbury class was set up, to begin on Sunday, Jan. 16.

A letter from Brother L. R. Sparks, of Zwolle, asks for a Cokesbury class at Zwolle. We hope this class can be started soon.

We are glad to acknowledge a note from Brother F. C. Cady, of Melder, extending an invitation to come to his charge.

These letters and requests from the brethren are greatly appreciated, and we hope that each pastor and superintendent will get busy and plan a class on their charge, or an Approved Cokesbury School. We would like to plan in conjunction with the pastor some one-day Sunday school institutes.

Invite us—we will come.

A. K. McLELLAN.

825 Johnston Street, Alexandria, La.

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

A Sunday school institute, or council meeting, has been held in connection with many of the Missionary Institutes in our Conference. Most of these council meetings have been in the afternoons.

* * *

At the Hammond meeting, Jan. 5, the Sunday school groups decided on the place and date for their next meeting—Natalbany, Feb. 6, at 2 p. m. The group also decided to give one whole day to the annual Sunday school conference; this was the action of two other district councils, the Alexandria and the Ruston.

* * *

We are having more requests for Sunday school literature on "Evangelism" than ever before. Among the recent ones were Mr. A. M. Mayo, Rev. William Schuhle, and Dr. Brooks. Mr. Mayo writes: "Please send me about twenty-five each of the two or three leaflets on Evangelism in the Sunday schools, etc, for my teachers. We commenced to-night on the work in Workers' Council."

* * *

The little town of Choudrant, near Ruston, had a historic meeting to-day in its joint missionary and Sunday school institute. The following leaders were present and took part: Rev. Elmer T. Clark, of Nashville; Dr. Drake, of Ruston; Rev. J. G. Snelling, of New Orleans; Rev. A. K. McLellan, of Alexandria, and the presiding elder of the Ruston District.

* * *

Dr. W. W. Holmes, presiding elder of the Shreveport District, writes: "I wonder if you could be with us next Monday, at 10 a. m., for our missionary institute? Will have all the preachers present at that time. We will talk Sunday school at 2 p. m. Come if you can."

* * *

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, writes a most interesting letter to our office about the prospects of Standard Training Schools in his district for this year. He says: "I hope you can be with us at Leesville on the 16th inst., to help organize the board of managers there."

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following are the goals set by the Workers' Council of the Hattiesburg, Meridian and Newton Districts:

The Hattiesburg District set as their goal 50 Programs of Work to be placed, with 10 ranking C Type Sunday schools and 3 ranking B Type Sunday schools; 4 Standard Elementary Departments and 15 ranking Elementary Departments; 12 schools to observe Children's Week; 150 Standard Training awards and 20 Cokesbury awards; 100 per cent Sunday School Day and Missionary Day observances; 10 per cent enrollment increase; 5 Circuit Institutes; 6 Standard Cokesbury Schools and 12 weeks of teaching by college students.

The Meridian District set as their goal 25 Programs of Work to be placed, with 10 ranking C Type Sunday Schools and 3 ranking B Type Sunday Schools; 6 Standard Elementary Departments and 24 ranking Elementary Departments; 12 schools to observe Children's Week; 150 Standard Training awards and 100 Cokesbury awards; 100 per cent Sunday school Day and Missionary Day observances; 25 per cent enrollment increase; 5 Circuit Institutes; 10 Standard Cokesbury Schools and 10 weeks teaching by college students.

The Newton District set as their goal 46 Programs of Work to be placed, with 10 ranking C Type Sunday schools and 2 ranking B Type schools; 30 ranking Elementary Departments; 10 schools to observe Children's Week; 100 Standard Training awards and 100 Cokesbury awards; 25 Decision Day observances; 75 observing Sunday School Day; 50 observing Missionary Day; 5 per cent enrollment increase; 9 Circuit Institutes; 8 county Institutes; 4 Standard Cokesbury Schools and 6 weeks of teaching by college students.

The Vicksburg District Meeting was called and because of bad roads and high water and other reasons, it was thought advisable to postpone part of the work until the meeting of the District Conference, which was done, and the wrokers will hold their meeting at the District Conference and plans will be made there for this work. The Vicksburg District is asking for a Standard Training School and we are planning to hold a school for the Vicksburg District in the month of June.

The Sunday school at Union, Miss., was checked the first Sunday in January. I do not believe it has ever been my privilege to be in a friendlier, more interested group than this group at Union. If they carry out the work planned by them at this time, it will only be a short while before their school will be a Standard school. Brother Clegg is hard at work and his people are responding in a fine way.

Brother Hull spent last week at Pearl River Avenue teaching a class on Organization and Administration. He goes from Pearl River Avenue to Osyka. The field is opening up in a most pleasing way and we are trusting for health to remain with us that we may be able to meet the demands placed upon us.

Pray for the work and us.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Tuesday last I was in Corinth laying plans for the Corinth District Standard Training School, and Rev. E. H. Cunningham took me to his quarterly conference at Carolina, on the Booneville circuit, Rev. R. C. Nanny, pastor. On our way we picked up Brother W. C. McCay of Wheeler, Brother E. C. Sullivan of Silver Springs, Brother J. T. Gullett, District Evangelist. All the churches on the Booneville circuit were in attendance upon the conference with good reports for the first quarter. We presented missionary instruction in the Sunday school and secured chairmen of missionary committees from eight schools from Booneville circuit and Wheeler circuit.

Thursday we went to Tishomingo, and Brother E. P. Craddock, Brother G. C. Schwartz, both of Iuka, Brother W. T. Phillips of Chalybeate, happened to be on a visit at Tishomingo, and we secured the names of ten chairmen of missionary committees, made arrangements for a training school to be held at Tishomingo and one at Iuka. Brother Humphreys of Tishomingo has a great field and he is working with zeal and intelligence in building the kingdom of God. Brother Schwartz and Brother O. T. Gaines are preparing to make a survey of Iuka and the suburbs preparatory to a great forward movement in that charge. Rev. E. H. Cunningham is giving the Corinth District a vigorous leadership. He knows what to do and is laying hold of the task with a strong hand. Brother A. T. McIlwain

(Continued on page 13)

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Select a standardized school for your Business Training.
Write to the
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CAN BE CURED
Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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Cabbage, 500 65c, 1000 $1. Bermuda Onions, 500 $75c, 1000 $1.25. Sexton Co., Valdosta, Ga.

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HENRY F. ALEXANDER, M.D.
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BOHNE & WILT, Booksellers and Stationer, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

FROM THE WINNFIELD CIRCUIT.

Dear Dr. Carley: Just a few words about the Winnfield circuit. When we returned from Conference, we were very cordially welcomed back on this work again for this year. We are planning and hoping to make this the best year in the history of the charge.

On New Year's Day, the good people of Joyce surprised the pastor and his wife with a shower, so that there is enough in the larder to do quite awhile. In every way the co-operation and spirit of the people are fine.

We are planning to put on some local training classes for the Sunday school officers and teachers.

Hearty enthusiasm in every branch of church work gives us a very hopeful outlook for the year.

G. H. CORRY, P. C.

Note: I wish to inform all readers of the Advocate that I receive my mail this year at Joyce, La., instead of Winnfield, La., as published in the Annual of the Louisiana Conference.

G. H. CORRY.

MEETING OF MISSISSIPPI CONFERENCE CABINET.

To the Officers: A meeting of the Mississippi Conference Epworth League Cabinet will be held at Main Street Church, Hattiesburg, Miss., Sunday, Jan. 16, 1927. A large number of our officers can attend this meeting only on Sunday, hence the necessity for holding it on that day.

Matters of very great importance will be discussed, and it is hoped as many as possible will arrange to attend.

The meeting will adjourn in time for all who desire to catch the evening trains for home, but Epworth Leaguers of Hattiesburg will be glad to have all who can to remain over until Monday.

You will please advise us as early as possible whether you can attend, when you will arrive, and when you wish to leave; this in order that we might provide entertainment for you while here.

Sincerely,

J. H. WEEMS, President.

Hattiesburg, Miss.

W. C. T. U. LEADS MOVEMENT AGAINST SALE OF HIP FLASKS.

The National Woman's Christian Temperance Union has inaugurated a campaign to enlist public sympathy against the advertising and display of hip flasks. Mrs. Ella A. Boole, national president of the W. C. T. U., has issued a statement in opposition to the sale of flasks, and has communicated personally with several of the largest merchants. The entire membership of the W. C. T. U. has been enlisted in the campaign, so that by next Christmas there will undoubtedly be a noticeable difference.

The W. C. T. U. has found many merchants who have voluntarily discontinued the advertising and sale of hip flasks because of the great public opinion against them, this feeling of resentment being specially noticeable among women.

Mrs. Boole's statement to the press follows:

"The National Woman's Christian Temperance Union asks all merchants not to advertise or sell hip flasks for the following reasons:

"1. The beverage traffic in intoxicating liquors is prohibited under the Constitution. Hip flasks are used in transporting liquors for beverage purposes, hence they are contributing to the violation of the law.

"2. They are suggestive of ways in which the law may be violated, their very attractiveness increases their sale, and accordingly the violation of the law.

"3. The ease with which they can be purchased is especially to be deplored, because of the temptation to young people, for their possession means their use. These young people may be following the example of their fathers and of society leaders, but the practice is in defiance of the law.

"4. We appeal to all women, and especially to all mothers, to join in this movement by a personal protest wherever they see hip flasks displayed, advertised or offered for sale by the stores of which they are patrons.

"5. There is a patriotism of peace as well as war, and that consists in obedience to the laws of our country, and sustaining the government in its efforts to enforce our laws."

It must not be assumed that all merchants sell hip flasks. There are a great many who refuse to participate in profits from that sort of business. One of these high minded men is the partner in one of the greatest stores in the United States. He noticed hip flasks being advertised in the mail order section of his business, and he ordered the catalogue discontinued and a new one minus hip flasks. Another instance was that of a young woman who worked in a store in Illinois where hip flasks were displayed. She told her boss that the women of the town were opposed to that sort of thing; and so well did she make her protest that the boss took the flasks from the shelves and stopped their sale.—W. C. T. U. Bulletin.

REGRETS.

We were much interested in the article on "Overcrowded Conferences" in the Advocate of Dec. 16, and our heart responded to a very hearty Amen to the suggestion, "Salary-seekers and place hunters have no business in the Methodist ministry." This would seem hard from a natural standpoint, but God says in his Word, 'I have chosen you and ordained you that ye should go and bring forth fruit" (John 15:16), and, "Faithful is he that calleth you who also will do it" (I Thes. 5:24).

It is an imposition upon the public to send men out to teach faith in God who have no faith in him themselves. If we look after his interests in this world he will verify the promise, "My God shall supply all your need" (Phil. 4:19). This may not mean a life of luxury, but "all our need." If we follow him, we must take the "Way of the Cross," which stands for sacrifice and self-denial.

Why go out to teach a complete salvation when we do not know it ourselves? Pardon me when I say that I am not a "modern" Methodist. I do not believe God ever called a "flapper" to teach his Word. "Be not conformed to this world, but be ye transformed." "If any man loves the world (worldly pleasures and customs), the love of the Father is not in him" (I John 2:15). There must first be separation and then consecration—without it we are as "tinkling brass nd a sounding cymbal."

Again, a minister should understand the doctrines of his own denomination founded upon the Word of God as he sees it. Nowhere does the Bible or Mr. Wesley teach that we are saved by our own works—by anything we can do.

We heard a minister say from the pulpit that necessity was laid upon him to preach the gospel in order to save his own soul. "If I do this thing willingly, I have a reward" (I Cor. 9:16-17), if not, the reward is lost and they are saved by fire (I Cor. 3:9 to 15). Another minister once declared that in Matt. 25:41 we have a picture of the lost because they refused to feed the hungry. The "rich man" was lost not because he refused to feed Lazarus, but because he rejected Jesus Christ, "there being no other name under heaven given among men whereby we must be saved." Had the "rich man" been saved, it would have been his "joy and crown of rejoicing" to have ministered to needy ones for Christ's sake. The rich man had a form of godliness without its power (II Tim. 3:5).

Believe me, this is not written in any spirit of criticism, but with profound regret that so many are sent out into the ministry, I fear, before they are called, thus leaving the people in darkness and ignorance wherever they touch.

F. BURDINE.

Amory, Miss.

SICK HEADACHE

No Pleasure, Says Ohio Lady, to Go Places, Till She Took Black-Draught Which Brought Relief.

Langsville, Ohio.—"For years and years I suffered with severe headache," says Mrs. Jane Campbell, of this place. "It wasn't any pleasure for me to go places, for I came home with sick headache. If I went to church or to any social gathering or to town to shop, when I got back I would have these headaches and have to go to bed for a day or more, till I would just get out of heart and would not try to go.

"About 15 years ago I discovered that Black-Draught was good for these headaches. I began using it. I would take it two or three nights in succession if I felt the least bad, and it sure did wonders for me. It is about 14 years since I had sick headaches, and I can go places and really enjoy life. It surely is splendid."

Headache often is a symptom of constipation. The best relief is secured by treating the cause of the trouble and in such a case many people have been greatly helped by the use of Thedford's Black-Draught.

Purely vegetable. Recommended for young and old. No harmful after-effects. Sold everywhere. *NC-169*

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SUNDAY SCHOOL NOTES.

(Continued from page 12)

is making a great beginning at Corinth. He is preparing his people for the evangelistic campaign, leadership training and everything else for the ongoing of Gods' Kingdom.

The chairmen of missionary committees who are looking for material to be used in the primary and junior departments should write Miss Virginia Thomas, Tupelo, Miss., for helps and suggestions. The first fact that all should place clearly before our people is, the Sunday schools of the Conference are supporting two missionaries, one in the North Mississippi Conference and one in Europe through the offerings given on Missionary Day. Using this fact as a basis, branch out and tell what these misionaries are doing in telling the "good news."

A careless, lazy man will never undertake a survey of his field, nor will he train his teachers in the divine art of winning souls to our Savior. A man must have a passion for the lost if he undertakes this task with determination of giving every soul a fair opportunity of accepting Jesus as Lord and Savior. Simply distributing the literature on Evangelism will not accomplish anything. It will require much prayer, more prayer than usual and hard study to do this work so as to secure real and lasting results. Oh, for a baptism of the Spirit that will lead all of us to prayer and study and work to the end that we may make Christ known to the last unsaved soul under our care!

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Alexandria, Jan. 19, 7:30 p.m.
Pineville, Jan. 20, 7:30 p.m.
Pleasant Hill, Jan. 23, 3 p.m.

What Are You Doing For Your Puny Child?

One Boy Gained 11 Pounds in 7 Weeks and is Now Strong and Healthly.

For weak, frail, under-developed children—and especially those that have rickets, and need a sure builder that promotes the growth of teeth and bones, cod liver oil is the one medicine supreme—nothing helps like it.

But it is nasty and repulsive and evil smelling and nearly always upsets children's stomachs—so now up-to-date chemists advise McCoy's Cod Liver Oil Compound Tablets.

Children love them as they do candy, because they are sugar coated and easy to take. One boy gained 11½ pounds in sever weeks, and is now healthy and happy—thousands of other children have grown strong and robust.

Sixty tablets for 60 cents at all druggists—but be sure and insist on McCoy's—the original and genuine.

Give them to the sickly, frail child for 30 days, and if they don't help—wonderfully, your druggist is authorized to hand you back the money you paid for them.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

THROUGH ADVICE OF NEIGHBOR

Woman Tried Lydia E. Pinkham's Vegetable Compound

"A neighbor advised me to try Lydia E. Pinkham's Vegetable Compound, which she said had helped her so much. So I bought a few bottles and tried it out. It sure helped me wonderfully. I felt much better. My work was no longer a dread to me. If I hear of any one who is troubled the way I was, I will gladly recommend the Vegetable Compound to them and I will answer any letters in regard to the same."—Mrs. Bertha Meachan, 910 Center St., Lansing, Mich.

"I had been sickly ever since I was fifteen years old. After taking Lydia E. Pinkham's Vegetable Compound I got so I could do all my housework and I am in good health."—Mrs. Marie K. Williams, Ketchikan, Alaska.

From Michigan to Alaska, from Maine to Oregon and from Connecticut to California letters are continually being written by grateful women recommending Lydia E. Pinkham's Vegetable Compound.

The Compound is made from roots and herbs and for more than fifty years has been helping to restore run-down, over-worked women to health.

Are you on the Sunlit Road to Better Health?

Pelican, at Pelican, Jan. 24, 3 p.m.
Oakdale, Jan. 25, 7:30 p.m.
Elizabeth, Jan. 26, 7:30 p.m.
Glenmora, Jan. 2; Q. C., Jan. 27, 7 p.m.
Provencal, Jan. 30, 3 p.m.
Lecompte and Cheneyville, Jan. 28.
Bunkie, Feb. 2, 7:30 p.m.
Eunice, at Eunice, Feb. 3, 3 p.m.
Opelousas, Feb. 4, 7:30 p.m.
Melville, at Melville, Feb. 5, 3 p.m.
Lottie, at Lottie, Feb. 6, 3 p.m.
Rapides, at H., Feb. 13, 11 a.m.
Boyce, Feb. 13, 7:30 p.m.
Kurthwood, Feb. 16, 10 a.m.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Greensburg, at Greensburg, Jan. 16, 17.
Springfield, at Springfield, Jan. 22, 23.
Natalbany, Jan. 23.
Washington, at Fisher, Jan. 30.
Franklinton, Jan. 30.
Denham Springs, Feb. 5, 6.
Baker, at Baker, Feb. 12, 13.
St. Francisville, Feb. 13.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Leesville, Jan. 16, a.m.
Many and Peason, at Many, Jan. 16, p.m.
De Ridder, Jan. 23, a.m.
Merryville, Jan. 23, p.m.
Indian Bayou, Jan. 30, a.m.
Rayne, at Rayne, Jan. 30, p.m.
Acadia ct., at Maxie, Feb. 6. a.m.
Crowley, Feb. 6, p.m.
Converse and Hornbeck, at Converse, Feb. 13.
New Iberia, Feb. 20, a.m.
Lafayette, Feb. 20, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Ringgold, at Ringgold, Jan. 15, 16.
Cotton Valley, at Cotton Valley, Jan. 23.
Ferriday, Jan. 26; preaching, 7:30 p.m.
Coushatta, Jan. 30; preaching, 11 a.m.
Colfax and Montgomery, at Colfax, Feb. 6; preaching, 11 a.m.
Campti, at Campti, Feb. 6; preaching, 7:30 p.m.
Winnfield, Feb. 8.
Winnfield ct., Feb. 8.
Trout and Good Pine, at Good Pine, Feb. 13, 11 a.m.
Jena and Jonesville, at Jonesville, Feb. 13, 7:30 p.m.
Zenoria, at Zenoria, Feb. 16, 2 p.m.
Plain Dealing, at Benton, Feb. 20; preaching 11 a.m.
Bossier ct., at Parker's Chapel, Feb. 20, 7:30 p.m.
Castor, at Castor, Feb. 23, 2 p.m.
Columbia, at Columbia, Feb. 27; preaching, 11 a.m.
Minden, Feb. 28, 7:30 p.m.
Pollock, at Pollock, Mar. 2, 2 p.m.

K. W. DODSON, P. E.

Ruston Dist.—First Round.

Homer, Jan. 16, 11 a.m.
Haynesville, Jan. 16, 7:30 p.m.
Jonesboro, at Jonesboro, Jan. 19, 7:30 p.m.
Bernice, at Bernice, Jan. 23, 11 a.m.
Dubach, at Dubach, Jan. 23, 7:30 p.m.
Marion, at Marion, Jan. 30, 11 a.m.
Farmerville, Jan. 30, 7:30 p.m.
Simsboro, at Simsboro, Feb. 6, 11 a.m.
Ruston, Feb. 6, 7:30 p.m.
Eros, at Eros, Feb. 13, 11 a.m.
Calhoun, at Calhoun, Feb. 13, 11 a.m., 7:30 p.m.
Lapine, at Lapine, Feb. 20, 11 a.m.
Gibsland, at Gibsland, Feb. 27, 11 a.m., 7:30 p.m.
Eros, at Eros, March 6, 11 a.m., 7:30 p.m.

Sunday school set-up meeting at Homer, Sunday, Jan. 16, 3 p. m., to plan for Standard Training School. Pastors and Sunday school workers from Homer, Haynesville, Athens, Arcadia and Gibsland charges are requested to attend.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

The following schedule is for quarterly conferences only:
Naborton, Wednesday, Jan. 5, 7 p.m.
Hosston, Sunday, Jan. 9, 3 p.m.
Vivian, Tuesday, Jan. 11, 7 p.m.
Texas Avenue, Wednesday, Jan. 12, 7:30 p.m.
Greenwood, Thursday, Jan. 13, 7:30 p.m.
Mangum Memorial, Friday, Jan. 14, 7:30 p.m.
Longstreet, Sunday, Jan. 16, 3 p.m.
Claiborne, Sunday, Jan. 16, 7 p.m.
Noel Memorial, Monday, Jan. 17, 7:30 p.m.
Bossier City, Tuesday, Jan. 18, 7 p.m.
Cedar Grove, Wednesday, Jan. 19, 7:30 p.m.
Mooringsport, Thursday, Jan. 20, 7 p.m.
Elm Grove, Friday, Jan. 21, 10 a.m. (at American National Bank).
Oil City, Friday, Jan. 21, 7 p.m.
Belcher, Sunday, Jan. 23, 3:30 p.m.
First Church, Monday, Jan. 24. 7:30 p.m.
Mansfield, Tuesday, Jan. 25, 7:30 p.m.
Stonewall, Sunday, Jan. 30, 3:30 p.m.

Delegates to district conference will be elected in this round of quraterly conferences.

W. W. HOLMES, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District.

Okolona, Jan. 16, a.m.
Verona, at Verona, Jan 16-17, p.m.
Houston, Jan. 22-23, a.m.
Prairie and Strong, at Strong, Jan. 23-24, p.m.
Woodland, at Prospect, Jan. 29-30, a.m.
Vardaman, at Vardaman, Jan. 30-31, p.m.

Let all the officials be present at this first conference. Matters of vital importance are to be acted upon. Let pastors be prepared to answer questions according to the new Discipline. Let us begin the year together in faith and love and make this a great year for revivals of religion and the salvation of souls.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

High Point, at Rural Hill, Jan. 15, 16, 11 a.m.
Louisville, Jan. 16, night.
Longview and Sessums, at Longview, Jan. 22, 23.

We begin this Conference year with the new Discipline. Let pastors and other official members take due notice and govern themselves accordingly. Let us pray and work for a great year in his name.

J. B. RANDOLPH, P. E.

Corinth Dist.—First Round.

Wheeler, at Wheeler, Jan. 14.
Pott's Camp, at Pott's Camp, Jan. 16 and 17.
Hickory Flat, at Hickory Flat, Dec. 10.
Guntown, at Saltillo, preaching, Jan. 19, p.m.; Q. C., Jan. 20, 10 a.m.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 23 and 24.
Ripley sta., Jan. 23, p.m.
Chalybeate, at Chalybeate, Jan. 26.
Silver Springs, at Payne's Chapel, Jan. 28.
Mooreville, at Allen's Chapel, Jan. 31.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—First Round.

Wades, Jan. 16, 11 a.m., 2:30 p.m.
Drew, Jan. 16, night.
Sunflower, Jan. 17, 10:30 a.m.
Moorhead, Jan. 17, 2:30 p.m.
Glendora, Jan. 23, 11 a.m., 2:30 p.m.
Schlater, Jan. 23, night.

J. E. CUNNINGHAM, P. E.

Grenada Dist—First Round.

Kilmichael, at Kilmichael, Friday, Jan. 14.
Sallis, at McAdams, Jan. 16, a.m.
Durant, Jan. 16. p.m.
Winona ct., at Bethlehem, Jan. 22.
Poplar Creek, at Friendship, Jan. 23.
Ebenezer, at Ebenezer, Jan. 29, 30.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Coahoma and Jonestown, at Coahoma, Jan. 10, a.m.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

Lula and Dundee, at Lula, Jan. 10, night.
Merigold, at Merigold, Jan. 17, a.m.
Duncan and Alligator, at Duncan, Jan. 17, night.
Gunnison and Sherard, at Sherard, Jan. 24, a.m.
Rosedale, at Rosedale, Jan. 24, night.
Lake Cormorant, at Lake Cormorant, Jan. 31, a.m.
Tunica, Jan. 31, night.
Shaw and Litton, at Shaw, Feb. 7, a.m.
Shelby, Feb. 7, night.
Evansville and Dubbs, at Dubbs, Feb. 14.

L. M. LIPSCOMB, P. E.

Sardis Dist.—First Round.

Mount Pleasant, at Mount Pleasant, Jan. 14, 11 a.m.
Cockrum, at Palestine, Jan. 16, 11 a.m.
Longtown, at Longtown, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 22, 23.
Red Banks, at Red Banks, Jan. 29, 30.

T. M. BRADLEY, P. E.

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WAS JESUS AN ANARCHIST?

We have among us some people who in their zeal for peace have gone so far as to say that they will not respond to any call of their Government for military or semi-military service in time of war, and have endeavored to justify their attitude by implications drawn from the teachings of Jesus.

They not only assert that they will not heed the call of their country, but they condemn the Government for training men for military service, and criticize the churches for permitting their ministers to serve as chaplains in the army and navy.

Now, I am as much opposed to war as any of them. An examination of records in Washington will show that I have had an opportunity to know something of its horrors. It was a soldier who said, "War is hell." He knew. Take all the epithets that have been applied to war and mutilply them by infinity, and the half has not been told. No man who has never experienced a Verdun, Chateau Thierry, Soissons, Argonne, or other such hell, can form any idea as to what modern war is. Future wars are to be even more terrible than those of the past.

While all this is true, I feel that for a man to say he will not serve his country in time of war, savors of anarchy, and for him to try to justify his attitude by claiming loyalty to the teaching of Jesus is to imply that Jesus himself was an anrchist. Was he? Do the teachings of Jesus justify such an attitude?

I know of no one who claims that Jesus made any positive declaration in regard to war. His attitude is only implied in his teaching. It is asserted, and to this we all agree, that when his teaching is universally received, war will inevitably end. That is true, but he made no declaration against war.

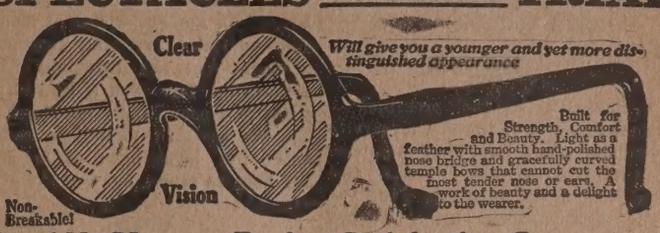
He did, however, make specific declaration as to our obligation to the civil government. When asked, "Is it lawful to pay tribute to Caesar?" (civil government), he laid down the broad principle that obligation to the government is on a parity with our obligation to God. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." He places no other obligation upon so high a plane, not even obligation to parents, wife, children, brother, sister, or even one's self (See Luke 14:26). The Roman Government as represented by Pilate was far from ideal, yet Jesus plainly taught that the Roman Government was a divine institution in John 19:11 when he said to Pilate, "Thou wouldst have no power against me, except it were given thee from above." Paul, the greatest interpreter of Jesus' teaching, enlarges upon this statement in Romans 13:1-7: "Let every soul be subject to the higher powers: for there is no power but of God. Therefore, he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment," etc.

Jesus was not an anarchist, and no man should try to justify an anarchistic attitude by pleading loyalty to the teaching of Jesus.

I know that it will be said in an effort to minimize the force of this argument, that I am a retired army chaplain and that I am in the pay of the United States Government. On the other hand, it can be said that I have been face to face with this question for nearly thirty years, and, as much as I was able, I have tried to think it through, but it is not to be weighed by self-interest. The only question is, Is this argument sound?

JOHN A. RANDOLPH,
Chaplain (Lieut. Col.) U. S. A., Retired.
Nashville, Tenn.

SPECTACLES ON 30 DAYS TRIAL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Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup, or clarified honey, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Drew, Miss.
Editor, Mississippi Conference.. ...Miss Frances Ulmer, Picayune, Miss.
Editor Louisiana Conference,
Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Hermanville League Gives "Special Program."

Hermanville League presented a special program at the church service on Sunday night, Dec. 26. The subject of this program was, "Praise God from Whom All Blessings Flow"—a study in hymns and hymn writers, League emblems, symbols, etc.

The church was appropriately decorated in gold and white, with a large white cross back of the pulpit. This cross was used in the pantomime of "The Old Rugged Cross." The B. Y. P. U. members were invited to this program, the seats reserved for them were ribboned off in their colors and the ushers pinned violets on every person who came in.

The Sunday before this program, this wide-awake League gave a program for Near East, and received $6 to send in for this work.

Watch Night Service.

The Picayune Senior Leaguers were host at a Watch Night social held Dec. 31 at the League rooms.

The recreational program was in form of a "Review of the Seasons," introducing each month in appropriate games and stunts.

About 11:30 o'clock, "hungry time" came, and after the guests were refreshed with cake and coffee, they assembled in the church and welcomed the New Year with songs and prayer. As the old year was rung out, they all voiced their sentiments for the New Year by singing, "Abide With Me."

Lumberton Intermediate Leaguers Active.

The Intermediate League of the Lumberton Methodist church is an active League. Their superintendent, Mrs. L. D. Fulmer, writes of some of their activities. We can't mention all of them, but one especially seems noteworthy. This was a food shower given to a poor family on Thanksgiving. We are glad to tell our readers about this loyal band of Leaguers, and hope to report more of the activities of this League.

A Poem.

The editor is glad to be able to give our readers a poem written by our own beloved Louise Preston, former editor. Miss Preston is in Tucson, and at Christmas time some of the Tucson Leaguers sang carols near her home. Miss Preston based this poem on the songs they sang—"Joy to the World," "The Song of the Beautiful," "Jesus is King," and "Silent Night":

Dear Carolers gay, with your voices bright,
You'll never know the joy you gave Christmas night,
Nor the burdened hearts whose burdens grew light,
As you sang for the sick—those far from home,
And bade them "Rejoice for the Lord is come."

It's hard to be sick—we long for the touch
Of loving hands—home, friends, and such—
That's why your friendly act helped so much,
And long in our hearts will your sweet voices ring,
Echoing the angel's song, "Jesus is King."

What rest to the weary! What strength to the weak!
In this tenderest message e'en angels could speak,
And I doubt if their voices sounded more sweet
Than yours, bringing calm joy and blessed hearts-ease,
Whispering low, "Rest in heavenly peace."

LOUISIANA LEAGUE NOTES.

The Leagues in New Orleans, Lake Charles and Shreveport have long been organized into City Unions. The tremendous benefit of such organization has never been questioned, but it was not until the engagement of a Field Secretary that like organization was made possible for the remainder of the State. Since August, twelve Unions have been organized, three in each of the following districts: Alexandria, Baton Rouge, Lake Charles, and Monroe. These Unions or sub-districts will do away with the present gap between the individual Chapter and the district. Both Leaguers and their pastors are enthusiastic over the possibilities of this work. Miss Cora Varnado, the Field Secretary, has put as her goal for January, 1928, "A Union League for Every Louisiana Leaguer."

Miss Varnado will begin work in the New Orleans District on Jan. 11.

MAUDE VALLIANT, Reporter.

FROM HAZLEHURST, MISS.

Dear Brother Carley: This is just to say that Hazlehurst Methodism is on a boom. The people are responding royally to the larger program of the pastor for extending our work for the year. Attendance upon the services is good at both morning and evening hours on Sunday. Last night we had, possibly, the largest attendance upon the Wednesday night prayer meeting in the history of the church. There were over one hundred present, representing one-fourth of the church membership.

A new, modern church house and parsonage will be built during the year. Brother J. S. Wise has already given a very commodious and well situated lot for the parsonage. The new church building will cover our present property—church and parsonage—on Extension Street. There are evidences of both spiritual and material advance in the work for the year. The pastor's salary has been substantially increased.

The outlook was never more promising for a forward movement along all lines than we find here. The people are enthusiastically and solidly behind the work of extending the Lord's kingdom. Our "lines have indeed fallen in pleasant places."

With kindest regards and best wishes for the new year, I remain,

Yours sincerely,
CHAS. W. CRISLER.

ABOUT THE NEW YEAR.

By George Manotte.

In a few hours (1926) the old year, with its incalculable blessings, its providential cares, its burdens, sorrows and joys, will be things of the past.

What will the New Year bring us?

Have we looked carefully upon our mistakes and carelessness of the year drawing to a close and have we already resolved to do better during the year dawning upon us?

Let our motto be for all of us who have passed from "darkness unto light," "To have a greater vision of the kingdom of God, its needs, its possibilities and its rewards"—rewards, not in the future, but even now in this present life.

"Lo, I am with you always," is not figurative, but it is "always" momentous. His voice, his touch, his personal contact are real; blessed be his promise.

Then how proud ought we to be to be known not only as Christians, but rather as the "Sons of God!"

There is a vast difference between the two conditions, and the gulf is as wide and deep as it was between Lazarus and the Rich Man.

A warning for the New Year to all who as of old at Antioch are called Christians. They followed the Master, Christ, and were logically called Christians. Some in time became "Sons of God," while others went back to their primitive allegiance.

The very same thing happens today.

We stand at the church chancel, take a most sacred vow before God and the congregation to allow us to become members of the church of our choice—it is a free decision of our will, no one is coerced into any church—and what are the results? Some follow a little while, while other "stick."

Thank God for the noble men and women who are "stickers."

The great drawback, especially in the times that now are, is the rush for ambition, riches, and power.

There are too many of us who complacently invest to their own designs the ever truthful scriptural promise found in Luke xii:31.

Yes, material things first and let the "Kingdom of God" be added as a reward, for the delusion that has all along pervaded our entire lives.

My experience has been that it is impossible for any man or woman, even if they are of keen intellect and fair reasoning judgment, to serve two masters, the world and the kingdom of God.

Both the world and the church are justly strict masters. Both expect your whole time, and both pay well. But neither will accept a compromise at serving. Neither the church nor the prince of this world is satisfied with half-hearted service, but both of them require a full time, a keen intellect, an earnestness, faithfulness and a sound judgment.

The rewards of the world, although most magnificent with its social activities, sensualities and pleasures of all kinds, cannot be compared to the Kingdom of God's rewards, which are satisfying and everlasting, while the world's fade away.

Men and women who are dividing time between the card table and the communion table will neither be successful in this world's business nor will they be efficient in church life.

In both instances they may prosper for awhile, but their "Waterloo" will surely come to pass.

Then let us not invert Luke 12:31, but "Seek the Kingdom of God, first."

And what we all need most is: A Greater Vision of the Personal God,

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3632.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 20, 1927. CHAS. O. CHALMERS, Manager.

ABERDEEN DISTRICT MISSIONARY INSTITUTE.

There was keen interest in the institute held in Okolona, Miss., Jan. 12. Rev. L. P. Wasson, presiding elder, opened the meeting with a heart-searching talk on missions. W. R. Lott was elected secretary and reporter. Twenty-two of the pastors were present, and many men and women from all over the district. Pontotoc and Aberdeen had the largest visiting delegations. Rev. J. H. Berchman, missionary from China, gave two inspirational addresses, which were a treat to all. Miss Virginia Thomas, Rev. R. G. Moore, Mrs. J. A. Price and others made missionary talks. Rev. E. N. Broyles, pastor at West Point and Missionary Secretary for the Conference, gave the details of the work to be done during January and February, to carry this cultivation on in the congregations. Brother Broyles is a master hand in presentation of the plans. The people present seemed to be very much interested. Okolona ladies gave us lunch in the church dining hall, so we had good fellowship together. Aberdeen District will do well in this mission cause.

W. R. LOTT.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE.

Brookhaven District Missionary Institute was held at Brookhaven, Jan. 11, upon the call of the presiding elder, Rev. W. H. Lewis.

The opening devotional service was led by Rev. C. C. Evains, president of the Board of Missions, Mississippi Conference. Music was rendered by Mrs. Wood on the splendid pipe organ just installed.

The presiding elder gave lucid statement of the plan of the General Conference for this special missionary program and the reason for it, reviewing the needs in our foreign missionary fields and the opportunities the church now has.

Rev. J. L. Neil, pastor from Yazoo City, recently returned from our European mission field, made a masterful address, following the same lines, full of facts and information from personal observation, that stirred our hearts until every one present felt deeply moved to make sacrifices, and to urge our membership to fall into line with the great missionary program of the church, which is endeavoring to fulfill the Master's commission.

Dr. Sullivan, of Millsaps College, Conference Lay Leader, addressed the body, and held a special conference with the church lay leaders, with splendid results.

The entire program looked to the enlisting of each church and every member in a period of cultivation and finally a free-will offering for this cause.

Brother W. D. Hawkins, Conference Missionary Secretary, led the afternoon conference, emphasizing the church's duty and privilege, explaining the working plan, giving out the literature, and with such pertinent and forceful facts and information that the time virtually ran away from us. Spiritual enthusiasm ran high; there were tears and amens, and high spots; and when the books needed were distributed (at a low price) there were not enough to go round.

The institute was closed with a consecration service that thrilled all hearts.

The facts were brought out that our missionary debt of $1,500,000 had been reduced to $140,000. The great missionary building of Nashville, the Lambuth Building, will in fifteen years pay for itself, and be worth a million dollars to the church.

There were over 164 delegates present. The ladies of the church served dinner for all, and all went home to pray and work for this greatly needed Missionary Special.

W. T. GRIFFIN.

JACKSON DISTRICT MISSIONARY INSTITUTE.

The presiding elder, pastors, and two hundred zealous laymen and elect ladies met in Galloway Memorial Church, Jan. 11, 1927, according to Paragraph 482 of the Discipline. Rev. H. S. Spragins, the meek and good-natured pastor, was host, and beamed a welcome by words and actions.

Rev. J. Loyd Decell, by verbal language over the district, and by first, second, and third epistles to preachers and laymen, advertised the meeting, and folk came as pedestians, on trains, and in automobiles, until the occasion looked like an Annual Conference. He started the meeting off with Scriptural reading, devotions, and befitting remarks, and there was burning interest from the start.

The people called "Methodist" are a loyal bunch in answering calls, in missionary propaganda, and in financing our mission fields. They have answered call after call, and will continue to do so as expediency demands, where loyalty is involved, and as long as money is needed to make our mission fields blossom and bloom. A Methodist is glad to be part and parcel of a church that does big things, and that has regard for human beings, even on the outskirts of creation. Methodism does wholesale business, and is not simply a small shop on an obscure street.

Rev. A. J. Moore, of Birmingham, addressed the gathering. He said that Americans need to think straight and live right, that we need to go out and work with people, and not for people, as though we were superior; also, that Southern Methodists talk hard times, and live good times. Four things necessary: More like Jesus, preach the whole message of Christ, make love dominant, and be unafraid of the truth.

Our own enthusiastic and erudite J. L. Neil, who for ten years made things boom in Czechoslovakia, made the inspirational address, and it was a "plumb good 'un." He called attention to the situation the world is facing to-day, and the need of the church preaching the truth in every part. He stressed the need of family altars to meet the tide of godlessness in America.

Brother W. D. Hawkins, our Conference Missionary Secretary, addressed the gathering, and went into many details of our mission work. He knows the how of "set up work," which cannot be overlooked in giving information and accomplishing tasks. Not only does he help in making things go, but he looks like, and talks like he enjoys the work.

Prof. J. M. Sullivan, Conference Lay Leader, brought a message of encouragement and hope, and exhorted the church to a prayerful consideration of missions. He exhorted that we recognize personal responsibility, that we tithe, and that we read the literature of the church. Not only can Brother Sullivan "talk fast, but he can walk fast." It is pleasing to know that we have consecrated laymen who can not only teach our youth the arts and sciences, but who are not ashamed to be numbered with the friends of Jesus Christ. Laymen like Hawkins and Sullivan, and others in attendance upon the institute, are invaluable to the church, and in the absence of the pastor, could even fill the pulpit with considerable "overflowing."

Our laymen generally "dance" properly when preachers "fiddle" correctly! Certainly we are entering upon the time when we need to be careful about the fiddling. Missionary Boards should fiddle correctly, and pastors who lead the people should fiddle correctly. Laymen then will dance properly. (There are dancers and dancers.) My church requires of me that I "seek in every way to educate and inspire . . . people concerning the evangelization of the world."

Our laymen will respond to the call of the church for "the evangelization of the world."

Our Missionary Board will use our money for "the evangelization of the world."

The word "evangelization" is from the Greek word "euaggelion," and means "to announce good news," "a good message," "a preacher of the gospel."

We would sin against God, sin against the home church, and add to the perils of the heathen were we to use our missionary money in any way except "the evangelization of the world."

Three-minute speeches were made by several laymen and preachers, and one of the best was made by Rev. N. S. Loftus, of Fannin, in which there were scintillations of intellect.

A small contribution from each Methodist will give the church a million dollars as a free-will offering. During the next few months the Southern Methodists will spend a million dollars at soda-fountains, ball games, ice cream parlors, cigar stands, and picture shows: We can smoke, chew gum, drink soda-water, eat ice cream, and paint our lips red, etc., and also give a million dollars, and hardly miss the money.

JOHN D. ELLIS.

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IT MUST BE WORTH KEEPING.

By Bishop Warren A. Candler.

Speaking of the annual output of ephemeral books by ambitious writers, Ralph Waldo Emerson said:

"They produce their performance to the wise ear of Time, who sits and weighs, and ten years hence out of a million pages prints one. Again it is judged, it is winnowed by all the winds of opinion, and what terrific selection has not passed on it before it can be reprinted after twenty years—and reprinted after a century!—it is as if Minos and Rhadamanthus had endorsed the writing. It is, therefore, an economy of time to read old and famed books."

These words commend themselves as wise to all intelligent and informed people. They accord with the somewhat exaggerated statement of De Quincy that every year buries its own literature. Most books die in their infancy, and largely from a sort of infantile paralysis which reveals their unfitness to live. They are made to sell. In Ireland's "Book Lovers' Euchiridion" it is said truly that "nine-tenths of our current literature has no other end but to inveigle a thaler or two out of the public pocket."

This statement is especially true with reference to current fiction. Great sluices of fiction are pouring out of the presses of to-day too foul for a beast to risk his life by drinking of it. Yet multitudes of people, both young and old, swallow heavy draughts of this passing purulence, and vainly imagine that the pernicious element satisfies intellectual thirst and stimulates culture.

Nor does the reading public suffer from polluted and polluting fiction alone. Many books of a more serious and pretentious nature are quite as worthless, although not so vicious.

Most of the more recent works in the field of theology and philosophy possess little power and will have less permanence. They die speedily because they do not deserve to live.

Yet there are those—and not a few are they—who have a senseless admiration for the new, and a superstitious fear of the old. They talk long and loudly of "great books just from the press and up-to-date"—which books they will discard in a few months or in a few years at the longest, and then take up ardently with other stuff of like character to which they will give equal laudation. They shudder at the imaginary terror of falling under the dominion of "the dead hand."

But the wise know that we cannot repudiate the debt that is due the mighty men of the past or escape from the authority of the truth proclaimed by them.

The Ten Commandments are old, but who will rebel against them through dread of falling under "the dead hand" of Moses, the man of God and the world's greatest law-giver?

The Sermon on the Mount is an ancient discourse, but it is not on that account less worthy of respect and obedience.

"Magna Charta" is not a very recent charter, but where among the English-speaking nations is there a free man who lightly esteems the rights and liberties it guarantees, wrenched from the tyrant King John by the brave barons at Runnymede?

The Constitution of the United States is more than a hundred and thirty years old, but shall it be despised as a thing which lays upon the nation "the dead hand" of Madison and his great colleagues who framed it?

Grote warns men against the peril of what he calls "constitutional immorality," into which nations may easily fall, by which he means the political fickleness which is too ready to revolt against fixed principles. His warning is most wise. A people cannot safely flirt with settled truth in order that they may appear modish in their methods of thought and manner of life.

Such flippant flirtations with the truths of revealed religion are even more discreditable and dangerous.

The God who is revealed in the Hebrew and Christian Scriptures is not a parvenu deity who has just arrived, nor has he revealed himself so ambiguously that he has been erroneously conceived by all the men of faith who ever lived before the men of "the modern mind" came to rightly interpret him to the world.

When he appeared to Moses in Midian, he revealed himself in words that declared, "I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob" (Exodus iii:6); and the message that he put in the mouth of Moses to deliver to the oppressed Hebrews in Egypt was, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations" (Exodus iii:15).

When Saint Stephen stood with angelic face before the Jewish Council at Jerusalem and made his powerful defense, he did not repudiate, but did rather recall, that ancient revelation to Moses, and showed how the Christ was the center of it all (Acts vii:1-60). For that truth he died.

St. Paul, the great Apostle to the Gentiles, did not depart from the religion of his fathers when he became a Christian. On the contrary, he affirmed that he worshiped the God of his fathers, "believing all things which are written in the law and in the prophets" (Acts xxiv:14). To Timothy, his beloved son in the Gospel, he wrote, "I thank God, whom I serve from my forefathers with pure conscience."

None of the great leaders of the church who have lived since St. Paul, has ever been a novelty monger. They all clung to the Holy Scriptures and contended earnestly for the ancient faith. John Wesley in his preface to his published sermons declared for himself that which was indeed the position taken by them all. He said:

"I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence. I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself hath condescended to teach me the way; for this very end he came from heaven, he hath written it down in a book. O give me that book! At any price give me the book of God! I have it: here is knowledge enough for me."

All the great saints of all the ages have believed the Bible, and all the great preachers have found in the Old Book the truth that they preached whereby souls were saved and nations reformed.

When William Wilberforce was dying his last words were: "Read the Bible! Read the Bible! Through all my perplexities and distresses I never read any other book, and I never knew the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion have been derived from the Bible only. I think religious people do not read the Bible enough."

It is of the last importance that this ancient book, or rather venerable collection of books, be read with frequency and care and confidence. Other books have perished and will continue to perish; but it is in the earth to stay. Mankind has found in it something of such priceless value that it has been kept while most of all other books and literatures have been allowed to wither and die. There must be something in it that is worth keeping, or it would not have been so carefully kept so long.

A LITTLE READING, AND ELSE.

By Rev. James H. Felts.

Yes, I read many things that are neither good nor wise, things I neither believe nor appreciate. Also, I read some things that have grain and chaff so hopelessly mixed that the proverbial Philadelphia lawyer would balk. Occasionally I read a book or magazine article so full of the finest wheat that it shocks to wonderment when conclusions are reached and ideas allowed to creep in wholly unproven and generously gratuitous. But the most amazing line of presentation that reaches my desk these days is bootleg assumption grounded on legitimate and logical thinking.

If a man reads only what he believes, studies only what he already knows, what profit has he? From friction comes light. I fought the recent "Plan" honorably and whole-heartedly. Some of the things written by advocates of the "Plan" made surer my own attitude. As the weeks have passed, and comparative peace rests again in our Zion, I am more fully convinced than ever, if possible, that the "Plan" was untimely and dangerous. It leaves a glow of satisfaction in my heart to know that my friendships were not broken, that I emerged from the fight with love for my brethren on both sides.

I read Bruce Barton's "The Man Nobody Knows." Some things in that much overrated book are helpful. The human side of our Lord need not be neglected. If he was either wholly human or wholly divine, he loses some of his hold on humanity. He must have been human to grip the heart-strings of men of all races and creeds with a fellowship fine enough to command acceptance of his call to "take my yoke upon you and learn of me." A yoke is built for two. When he proposes to wear the yoke with me, carry part of the burden, I must feel that he is my friend, that he has a sympathetic heart. But when he proposes to save me from my sins, give me the "peace that passeth all understanding"—"the hope that hath no shame," leading me even unto eternal life, I discover the divine. More and more he becomes "very God and very man."

Mr. Barton's book, to me, is just a breezy bit of modern writing, serious enough to provoke thinking, light enough to float with the chaff, helpful enough to justify one reading, but not important enough to provoke a row.

"The Christ of the Indian Road" is as fascinating as a summer dream. Mr. Jones has made him more truly a world figure, the answer to the age-old cry of humanity, the "Son of man, the Son of God," by this bewitching story. Easily can suspicion discover things said that shock. More easily can the reader have his heart stirred to the depths, his emotions kindled into flame. By all means read it.

"Five Present-day Controversies," Jefferson, is clearly and forcibly written. Not for a moment do I accept all his deductions, but one is stronger, better "balanced," by a careful reading of "Two Views of the Bible," "Evolution and the Book of Genesis," "The Virgin Birth," and "The Use of Creeds." His discussion of "Roman Catholicism and the Ku Klux Klan" is most interesting.

External authority is constantly challenged. The Bible is no exception to the rule. Internal experience is subject only to individual analysis. Psychologists may dissect experience as though it were an insect, but when they have done their best or worst, "I know whom I have believed, and am persuaded that he is able to keep that which

I have committed unto him against that day." The primary value of personal experience remains. The blind man, seeing, could with absolute assurance say, "One thing I know, that, whereas I was blind, now I see." So, "Jesus Christ and the Human Quest," Lewis, makes an appeal to the commonplace man, the man unversed in technicalities, but whose information, after all, is just about as satisfactory and dependable as many of the would-be higher-ups.

"The Call of the Carpenter," White, a comparatively recent publication, stirs bad blood. It is full of unsupported assertions. It assumes that "ignorance is the mother of devotion," and portrays the church as the enemy of labor, the friend of wealth. One is reminded of Ingersoll's man of straw, fired to the delight of cheering multitudes. Just why a man should be delighted to hear that he is an accidental jackass, or cheer the "fool" who says, "There is no God," or applaud a theory that makes him the great-grandchild of a chimpanzee, is not easy to understand. The haunting ghastliness of a little tree fertilized by a rotting corpse, discovered by Mr. White, is interesting, absorbingly so. But his premises are set in bitter prejudice, and his conclusions are so unsound that he dares assert that "the divine nature begrudges man good things." The pity of it! Yet, why not know something of the thinking of the man whose heart bubbles like a boiling caldron, whose diatribes are shot through with spleen? The gospel of love, peace, joy, good will, brotherly kindness is preached with greater fervor after browsing near a human crater.

"I Believe Sermons on the Apostles Creed," Kennedy, grip and interest amazingly. It is easy to become a stranger to sleep while following him. True, we dissent again and again. What of it? We are not particularly impressed when he proposes to reach the "scientific conclusion" that "the evidence is not sufficiently strong to convince a reasonable person." The reaction is, what about approaching it in the spirit of faith? However, if one's faith is not strong enough to withstand a few "scientific" jolts—well, better renew that faith.

Darwin may have "wrecked the universe" for Gamaliel Bradford, "and millions of others," but there be left those, not a few, who will never surrender Jesus Christ for a monkey. Recently the Descent of Man was re-read with profit. The utter futility of the "theory" was more fully demonstrated.

The Ex-Kaiser and Rabbi Krass give each other the once over as they discuss "Christianity and Judaism." The Rabbi calls the Kaiser a "royal theologian," and assures him that "Judaism and Christanity are being reconciled, not by each faith trying to convert the other, but by co-operation for the common spiritual welfare of humanity." The Unitarians and modernists might take notice. While readjustments from time to time are inevitable, I seriously doubt if a mongrel religion will ever prove a blessing or bring a measure of satisfaction to any generation.

With conscious need of a bath during and after reading, I have dipped into some of the crass materialism of one Rupert Hughes, and a few of his satellites. They are not in a class with the late Mr. Brann, the Iconoclast man of Waco, Tex. Nor are any of them so delightfully heterodox as Elbert Hubbard, the late Philistine man. Even William Reedy, the man who was so mercilessly castigated by the Iconoclast after Mr. Bryan's first defeat for the presidency, was more attractive every way. There is an unrelieved coarseness about modern materialism that is fatal. There is but one foundation on which humanity can build—God.

I attended the movies for a time. Fed up. When I want a mud-bath I take it privately. So doing, I can smile, "cuss," or cry at my own good pleasure. I may go again. They are not all bad. Most of them need a bath, to say nothing of clothes and manners. If a man is a part of all he sees, all he hears, all he reads, all he thinks, and all he does, what manner of men are we?

Greenwood, Miss.

WANTED—AN INTERNATIONAL MIND.

By Rev. O. E. Goddard, D.D.

Article No. 2.

Jesus Christ was an internationalist—perhaps the world's first and only true internationalist. He was cosmopolitan. He frequently called himself "The Son of Man." The implication here is that he belongs to all mankind. In the range of his sympathies were all the races. He was in all respects a universal character.

Jesus gave to his followers an international job. "Go ye into all the world," "Go, disciple all nations." No race, no tribe, no individual is excluded. All races, all nations, every individual are included. "God is no respecter of persons." Our commission extends to all.

Since an international Christ gave us an international job, we must needs be internationally minded. A provincial church can never be in sympathy with an international program.

Provincialism, nationalism and racial antagonisms make one of the saddest chapters in human history. Human beings, instead of maintaining a constructive attitude, have maintained a destructive attitude. This makes history red with human gore. Prehistoric tribes were probably always at war among themselves. The great classic nations of antiquity were far from being internationalists. To the Greeks (and they were a people of great culture), all who were not Greeks were "Barbarians." There was much odium in that word. To the Romans, all who were not Romans were "Enemies." To the Jews, all who were not Jews were Gentiles. To the Chinese, all who were not Chinese were "Foreign Devils." None of the great ancient peoples had any words in their language which they applied to foreign peoples that expressed friendship or respect. If this were the best that the best of the ancients thought of non-nationals, what must the less civilized have done for one another?

The history of modern Europe shows the utter absence of the international mind. The wars, the rotten diplomacy, the secret intrigues, the conflicts, contests and contentions galore, indicate that modern Europe has no international mind.

But we are not so much disturbed about the absence of the international mind in the ancients and in modern Europeans; but we are concerned about whether our Protestant churches of to-day have the international mind.

We cannot carry on an international program with a provincial or a national constituency. We have some people who worship an American god; some who worship a white man's god. Pharaoh who said, "Who is the Lord God of Israel that I should obey his voice?" was not an atheist, but a worshiper of the national god of Egypt. Of course, the god of Israel would have no dominion over him. He was as broad-minded as the man who thinks God is concerned only or chiefly about Americans. He was broader than the man who seemes to think that God resides south of the Mason and Dixon line. We have some who worship the god of the Southern white man. These are tribal worshipers. This attitude of mind comes from our heathen ancestors who worshiped their tribal god.

But there are hopeful signs on our horizon. We are becoming broader, bigger, more cosmopolitan every day. There are many factors helping in this. The "International News Agency" is making all the world acquainted. Travel is doing its share. More than a half million Americans go abroad annually. Our economic independence is such now that no nation lives to itself. Democracy, with its slogan (which none of us live up to), "Equal rights to all and special privileges to none," is making us respect the rights of other races. But, above all, a fuller, better realization of who Christ is, and a higher appreciation of the universal elements in the Christian religion, are doing most of all to make us internationally minded—"Let this mind be in you which was also in Christ Jesus."

His was surely an international mind. "If any man have not the spirit of Christ, he is none of his." The Christ spirit was concerned about all races, all colors, all conditions. Rigid nationalism is incompatible with Christianity. Provincialism and Christianity are utterly irreconcilable. National prejudices, racial hatreds, provincial narrowness must be abolished before we can have a church with an international mind—a church really Christian. We must be Christian in our attitude toward the red man and the black man, the native and the foreigner. An n-Christian attitude toward any race anywhere is perilous to the Christian's soul.

A church with an international mind, with a Christian attitude toward all races, can maintain a sustained missionary program. An international Christ having assigned us an international job, needs an international constituency to carry out this job. Are we broad enough, big enough to be concerned about all the nations, at home and abroad? We must if we would have the mind of Christ.

CONCERNING THE GENERAL EVANGELISTS.

The general evangelists of the Methodist Episcopal Church, South, were in session in the Lambuth Building on the 28th and 29th of December, 1926. At the same time the Committee on Evangelism was in session. It was a very gracious season.

The evangelists decided to accept Bishop Cannon's invitation to hold a summer conference on Evangelism at Lake Junaluska some time in August, to which it is hoped that many of the pastors will go. The Committee on Evangelism and the general evangelists are very desirous to cooperate in all the programs of the church and help to push them forward.

Our general evangelists are selected with the most painstaking care. No man can be appointed general evangelist who is not recommended by the General Committee on Evangelism of the Board of Missions. The committee requires that every one recommended for appointment as geneal evangelist must first secure the indorsement of his bishop and of his Conference Committee on Evangelism. He must then receive the unanimous vote of the Committee on Evangelism after the Home Mission Secretary shall have secured the indorsement of all the presiding elders in his Conference, confidentially given, and all such others as may be desired. These men go out to assist our pastors in meetings, taking for their compensation a free-will offering made at some time during the meeting.

The committee and the evangelists are anxious to give to the church the very best possible service. These evangelists reported last year many thousands as having been received into the church in their meetings. Some individuals of them had many more than one thousand accessions in meetings which they held. It is the desire of the Department of Evangelism to be serviceable to the evangelists and to our churches. We keep on hand a list of evangelists who are available at any time, and pastors who write us desiring the services of an evangelist. We are always glad to bring pastors and evangelists together.

Much of the criticism of the vocational evangelist is not a criticism of our general evangelist, but of unauthorized evangelists who are not responsible to anybody. Our Discipline exhorts that as far as practicable pastors who require the assistance of evangelists shall use the evangelists indorsed by the General Canference Committee on Evangelism. When complaints come to us concerning any of our evangelists, the Department always takes the matter up with the evangelist, and if he be at fault and cannot correct his fault, he is no longer a general evangelist of the church.

Those who need the services of evangelists, and the general evangelists who have open dates, are requested to correspond with the Home Mission Secy., J. W. Perry, box 510, Nashville, Tenn.

NEWS FROM THE GREENVILLE DISTRICT.

My Dear Dr. Carley: Considering all the handicaps, financial depression, and overproduction of the staple crop and the impossibility of selling and moving the great surplus, this section is moving along with a wonderful spirit of hopefulness and promise. This great Delta is the cotton empire of the South. Its warm sunshine, its climate, as soft and salubrious to the cotton plant as velvet, its long growing season, its deep alluvial soil seem to have been made by the Great Creator specially for the production of the fabric to clothe the nakedness of the world. Everywhere you go or look, there, around the gins, warehouses, compresses, out over the vast level stretches of the fields, you see cotton. Every place prepared to house or care for the product is full to the last bale that can be packed into it. And still you see thousands of acres lying under this January sun with around a bale per acre still untouched by human hand since it was laid by. You can't sell it; you can't store it because there is no more room. The embargo put on by the railroads makes it impossible to ship it. So there you are! You can't borrow money on it; nobody wants it; it's worth nothing. Two pairs of shoes or a suit of clothes or a little sugar or a plow or a pair of tracechains will take the price of a bale of the stuff. The price is far under the cost of production. It cost at least 25 or 30 cents to make this crop, and it is bringing only from 7 to 10 or 11 cents per pound. When you look at this marvelous country, millions of acres of the richest land in the world, the Nile valley is not in the comparison any more. You are made to wonder and rub your eyes in amazement at the lack of wealth and prosperity that should, by all means, characterize such a rich section.

The cotton farmer is in the same predicament now that the Western wheat farmer was in a few years ago when they were moving upon Washington and asking for governmental aid after one of the most powerful crops of wheat they had ever made. The price left them with millions of bushels of wheat stored in warehouses that could not be sold. There was no market for the only thing they had produced.

Trials and industrial want follow in the wake of a one-crop policy. But our Delta people are brave, self-reliant, too proud to bend the knee or beg the government for help, although they are in severe financial straits. You may take the map of the world and follow its zones of prosperity and you will find always that it is diversification and not a one-crop policy that has made its people prosperous and happy and contented. If the farmers in these cotton States would cut the cotton acreage 30 to 50 per cent this good year 1927 and take up the extra time in making hay, potatoes, corn and hogs, pay attention to cows and chickens and eggs, and just simply try to live good and easy and be happy with plenty, my, how they would change the color of the skies!

Yet, they are planning a big cotton crop for this year. They pretend to be deeply interested and organizing to reduce the acreage, but the planters will tell you, many of them: "We can't do it. We can't get money to make a crop except on cotton and the farm labor we have don't know how to do anything else but make cotton." Well, it's to break this age-long habit and gradually work out from its slavery and poverty or go into bankruptcy head over first. But these people are a great people. If they fall down, they will bawl and raise sand awhile, but get up and go at it again with a smile and hope in their hearts. Bless their hearts, you are bound to love them. They love the Lord, too, and let nothing daunt their obligations to the church—vast numbers of them do not, while some do.

Still, the church is going on and all the preachers are faithfully and and devoutly at their posts. The gospel is the one absolutely necessary element in human affairs. It gives hope and light and courage to the most forlorn. It springs the purpose and initiative and faith of a soul in God and, after all, everything grows from within us under the impulse of personal and Divine relationship to the source of all life and power and goodness. So no man fails utterly as long as he thinks of himself as only a part of a full and determined plan of success and happiness. As long as one supports the gospel and strives after a better and a larger life in God, one is never whipped and never down and out. That's as sure as the law of gravitation. It acts as certainly.

Dr. Brooks has made a great hit at Clarksdale. They raised his salary to $5,000 and things are going big. They have also asked for the next session of the North Mississippi Conference. This request is quite unanimous and enthusiastic. Fine for Clarksdale! I know the Conference will shout to get the invitation.

Suydam and Lord and Bennett and Ward and Baker are all happy and going it in their respective fields, and the strange thing about it all is that each congregation thinks it has the best preacher. If all the congregations could hear all these preachers, I don't know what they would think. I am inclined to think they would think as they do now, so well pleased are they with what they have.

Brother Baker has just completed two of the handsomest little churches in the district, one at Lula and the other at Dundee. He had no church building at Dundee and as good as none at Lula. But, bless your heart, they have them now, beautiful, up-to-date, handsome and commodious church houses. Last Sunday was the first service in the Dundee church. The elder was there at night service. A large crowd greeted him, and it was a terribly rough, cold night. But the house was practically filled and we had a real, sure-enough quarterly conference. The pastor and his little band of noble, loyal and faithful people at each of these little towns are to be congratulated on such splendid work in building.

The churches are both substantial brick structures, the one at Lula costing about $12,000 or $15,000 or more, with full furnishing, the one at Dundee about $10,000 or $12,000, fully furnished. But so beautiful and commodious are they you would not think of them in terms of less than $16,000 or $18,000.

Congratulate Brother Baker and his fine, self-sacrificing and loyal people. Now, Mr. Editor, I want to write again, and if I do not ring off with this, I fear your columns will be henceforth closed to me. We are trying to circulate our church papers, especially our General and Conference organs. Inspiration is, first, information.

Yours cordially,

L. M. LIPSCOMB, P. E.

COLUMBUS DISTRICT MISSIONARY INSTITUTE.

The district missionary institute for the Columbus District was held in the First Methodist Church in West Point on Jan. 11, with the presiding elder, Rev. J. B. Randolph, presiding. Rev. C. A. Northington was elected secretary. Upon roll call, the chair announced that about seventy-five delegates were present. The presiding elder, in a few well chosen words, introduced the Rev. J. H. H. Berkman, one of our own returned missionaries from China, who in a very forcible way spoke of the conditions in China, our responsibility and opportunity in carrying the Gospel to the Chinese people.

Rev. V. C. Curtis, who was president of the Conference Board of Missions during the last quadrennium, spoke very briefly on the conditions at home in our missionary program of evangelism. Rev. R. A. Tucker, the present president of the Conference Board of Missions, who attended the meeting of the General Board in Louisville, Ky., addressed the institute.

Miss Virginia Thomas spoke in the interest of the Sunday school and its relation to this phase of the program of the church, Rev. R. P. Neblett inspired his heares with a message in behalf of the Epworth League.

On motion of Rev. E. Nash Broyles, the chair was asked to name a Committee on Findings. W. N. Duncan, R. P. Neblett, H. H. Ellis, J. H. McKinon, C. A. Northington were appointed by the chair. The institute adjourned for lunch, to reassemble at 1:30 p. m.

Afternoon Session.

Rev. R. P. Neblett conducted the devotional service. Mr. J. H. McKinon, district lay leader, spoke in behalf of the laymen in carrying out the program of the church. His hearers were very much helped by his inspiring message.

Mrs. Howieth spoke of the woman's work. We were greatly encouraged with the spirit in which she delivered her message. Rev. E. Nash Broyles, Secretary of the Board of Missions, who has just returned from a meeting with the General Board, presented the plan for the free-will offering. In his explanation of the cultivation period, his hearers were able to grasp the spirit of our church.

The Rev. J. H. H. Berkman addressed the institute at this time, giving us the Chinaman's point of view.

Rev. W. N. Duncan read the report of the Committee on Findings, which was adopted. The following is the report:

Committee on Findings.

We, your Committee on Findings, beg leave to report as follows:

Resolved, That it is the sense of this body that we recommend that our church lay greater stress upon, and give more emphasis to Missions, both Foreign and Home: By insisting that our preachers preach on it more frequently; that our lay leaders carry it to their churches more often; that our Woman's Missionary Societies emphasize it in their meetings; that our Sunday schools be requested to lay more stress upon the subject, and to train the youth in the necessity for Missions; that the Epworth League give more careful attention to the study of this question; that our denominational colleges and schools give emphasis to this need in their course of study, and that our present conditions in the foreign fields necessitate a special "Free-will offering" at this time.

A resolution of thanks was offered by Brother Curtis.

We were dismissed by Rev. Guy Ray.

C. A. NORTHONGTON, Secretary.

NORTH MISSISSIPPI CONFERENCE PLACE COMMITTEE MEETING.

The committee appointed at the recent session of the North Mississippi Conference to select the place for holding the 1927 session of the Conference will meet in the Methodist church, Tupelo, Miss., at 11 o'clock a. m., Tuesday, Jan. 25, to consider invitations from churches for the entertainment of the next session of the Conference.

V. C. CURTIS,
J. B. RANDOLPH,
R. A. TUCKER,
Committee.

GIFTS FOR THE DAY NURSERY.

Gifts received for the Day Nursery in the past few days include the Philathea Class of the First Methodist Church of Gulfport, $10; Mary Cain, of Vaiden, Miss., $5; the Try Again Sunday school class of the Methodist church at Lumberton, $10, and the Epworth League of Wesson, $2.

The mission work here in Biloxi is starting off fine this year.

I ask the prayers of all the Christian people in this great work.

H. L. DANIELS.

Announcement to the Church

THIS IS THE MOST IMPORTANT STATEMENT THAT HAS BEEN MADE TO METHODISTS IN TWO QUADRENNIUMS.

* * * *

For some years the General Board of Missions has been handicapped by a debt which reached nearly $1,200,000. This debt precipitated a crisis, forced drastic retrenchment, caused curtailment of missionary activity, and brought our work to a practical standstill in every field. Our evangelistic activity, especially, suffered almost to the point of total extinction.

* * * *

THE BOARD OF MISSIONS NOW REPORTS TO THE CHURCH THAT THIS DEBT HAS BEEN SO ADJUSTED THAT IT NEED NO LONGER SERIOUSLY EMBARRASS US IN OUR WORK OF PROCLAIMING THE GOSPEL TO ALL MEN.

* * * *

The manner in which this adjustment has been brought about is as follows:

1. THE LAMBUTH BUILDING IS NOW CARRYING $520,000 OF THIS DEBT, AND THE INCOME FROM THE BUILDING WILL AUTOMATICALLY PAY BOTH THE INTEREST AND PRINCIPAL AND OPERATING EXPENSE IN FIFTEEN YEARS. THIS PART OF THE DEBT THUS STILL REMAINS BUT WILL TAKE CARE OF ITSELF AND NO LONGER BOTHER US IN OUR MISSIONARY ADMINISTRATION.

The Lambuth Building has increased in value nearly 50 per cent since it was purchased. It now pays to the Church 9 per cent on the amount invested. It has literally proved the salvation of our work in our greatest missionary crisis.

* * * *

2. THE TOTAL BALANCE OF OUR INDEBTEDNESS REMAINING IN THE BANKS ON DECEMBER 31st WAS ONLY $140,000. THIS MEANS THAT SINCE JUNE 30th WE HAVE PAID $567,016.34 IN CASH ON THE DEBT.

The present administration of the Board of Missions is pledged to remove our indebtedness and to operate our missions efficiently and economically. That pledge is being and will be kept. We consider the result already accomplished as a great victory, achieved under Providential guidance.

The remaining bank indebtedness is now no larger than the Board has carried in the past, but with the support of the Church even this will be removed during 1927.

* * * *

HOW HAS THIS MONEY BEEN PAID? THE CHURCH SHOULD READ THIS WITH DEEP SERIOUSNESS.

INTO THIS HAS GONE EVERY DOLLAR OF OUR CENTENARY INCOME. INTO THIS WE HAVE PAID ONE-THIRD OF EVERY DOLLAR RECEIVED ON ASSESSMENT, NOTWITHSTANDING THE FACT THAT THE CHURCH PAID ONLY TWO-THIRDS OF THE MEAGER SUM ASSESSED.

BUT THAT IS NOT THE WHOLE STORY.

ON THIS DEBT WE HAVE PAID EVERY DOLLAR OF EVERY EMERGENCY FUND CALLED HOME FROM EVERY FIELD. AND THE EMERGENCY FUND IN A FOREIGN MISSION FIELD IS THE MARGIN BETWEEN LIFE AND DEATH FOR THE MISSIONARY.

WE HAVE CUT TO THE BONE. OUR WORK IS LITERALLY "BLED WHITE."

* * * *

We can go no further. We can effect no more economies. We can divert no more funds.

We have gone as far as we can go without destroying the morale on the field. And to destroy morale on the field means that our work has collapsed, and that we are already out of the missionary business.

Only one other step could possibly be taken, namely, to sell our property on the field. And that would be fatal even if it could be done.

THE BOARD OF MISSIONS CAN MAINTAIN OUR WORK, OPERATE EFFICIENTLY, AND PAY THE REMAINING INDEBTEDNESS IF THE JANUARY-FEBRUARY MISSIONARY CULTIVATION CAMPAIGN IS A SUCCESS—IF THE "FREEWILL OFFERING FOR MISSIONS IN EVERY CONGREGATION" IS TAKEN FAITHFULLY, AS OUR DISCIPLINE PROVIDES—IF THE MILLION DOLLARS SET AS A GOAL BY THE GENERAL CONFERENCE IS REACHED. OTHERWISE IT CANNOT POSSIBLY BE DONE.

* * * *

There are three courses before us: We can go back into debt. We can sell out and quit. We can raise the million dollars asked.

The Board chooses the last course. In obedience to the Discipline we are out for the million dollars, and we beg and expect the cooperation of every preacher and member.

WE HAVE DONE OUR PART—ALL THAT WE HUMANLY CAN DO. WE HAVE PAID NEARLY SIX HUNDRED THOUSAND DOLLARS IN SIX MONTHS. BUT WILL NOT THE CHURCH NOW DO ITS PART? IT HAS NOT EVEN SCRATCHED THE SURFACE OF ITS VAST RESOURCES. WILL IT NOT DO SO NOW? WILL YOU NOT DO SO?

Fraternally,

W. G. CRAM,

General Secretary.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE.

Dear Dr. Carley: The Missionary Institute of the Hattiesburg District met in Court Street Church, Wednesday, Jan. 5. Practically every charge in the district was represented, every pastor present except two, a number of charge and church lay leaders, the district lay leader, one associate district lay leader, the district secretary of the Woman's Missionary Society, a number of presidents of the local auxiliaries, Sunday school superintendents, Epworth League superintendents and presidents, and other laymen and laywomen. Pastors who have been in the district for more than a quadrennium said that it was the most largely attended missionary institute held in the district within their memory. It was worthy of note that the outlying charges farthest from the Hub City were all represented, one of them having the largest number present.

The presiding elder, Rev. J. R. Jones, presided and in a very forceful and effective manner gave the purpose of the meeting. W. A. Holloway, of Mount Olive, district lay leader, was chosen as secretary. Rev. H. M. Ellis, Conference evangelist, led the devotions and gave a very effective exposition on the relation of our needs to God's source of supply. Rev. J. L. Neill, of Yazoo City, spoke on world conditions and local conditions, giving the principal inspirational address. After luncheon, Rev. W. N. Ware spoke on the needs of Africa, and Mr. Hawkins explained the plan of the Missionary Cultivation Period. Rev. John C. Chambers was present, and during the noon hour held a conference with the Sunday school workers of the district, making plans and setting goals for the year. Dr. J. M. Sullivan was present and held a conference with the lay leaders, also during the noon hour. Rev. Claude P. Jones, Conference evangelist, was also present and had a part in the devotions.

Altogether it was a great day. The Lord favored us with ideal weather conditions, and all the delegates were in fine spirits, and all the speakers were at their very best. What a forceful speaker Lambert Neill is and how he grows, as we all ought to grow, in understanding the deeper things of God! I could close my eyes and almost imagine that we were back at Pine Grove church, where twenty years ago he held one of the first meetings of his ministry. Warren Ware is able to present conditions in the Congo in fewer words and simpler manner than almost any speaker I have heard. Pretense and affectation are altogether unknown to him. W. D. Hawkins is not only a leader of young people, but is also a leader of men. The missionary cause and the Mississippi Conference owe much to him. Mrs. J. A. Smith delighted those present with two special offerings in song. The ladies of Court Street, assisted by other ladies from their neighbor churches, served luncheon at the noon hour in the cordial and whole-hearted fashion so well known to those who have enjoyed their hospitality.

DISTRICT REPORTER.

THE MESSAGE OF THE CHRIST CHILD.

By H. Walter Featherstun, D.D.

Dr. Henry Vandyke, in his book, "The Christ-Child in Art," thus writes: "A year ago I stood in the chapel of the Hospital of the Innocents at Florence. There in the dim light hung Ghirlandaho's painting of The Adoration of the Magi. The Sages of the Orient with their splendid cortege knelt before the young child Jesus. In the foreground were two lovely figures of children, clad in diaphanous and fleecy robes of white, with folded hands and happy faces. As I looked at them more closely I saw by the little drops of crimson, like necklaces of ruby around their necks, that the old painter had meant them to represent two of the martyred innocents of Bethlehem; and that he had put them into his picture in order that they might silently utter the thought of his heart concerning the comfort and help and salvation which were brought to the suffering children of earth by the infant Savior." False to fact as this dream of the old artist was, it has its fine lesson. The picture that Dr. Vandyke describes hung in a hospital reared and endowed by followers of Christ specifically for suffering little children.

"The Christ-Child unto the stable came
Twixt the midnight and the morn;
His mother laid him softly down
By the beasts of hoof and horn.
The friendly oxen near him stood
In the frost of the early day,
And, Little Brother of all the poor,
He slept in the fragrant hay.

"The Christ-Child slept in the stable dim,
And over him flamed the Star
That was golden bright with the light of heaven
Where God and the angels are.
Then journeying far came sage and priest,
With a wealth of spices sweet,
And, Little Brother of all the rich—
They knelt to kiss his feet.

"O Litttle Brother of every child,
Obscure, or high and great,
Thine is the alchemy of heaven
Wrought on our low estate."

The message of the Christ-Child means a better childhood for the world. The Christ-Child was an ideal child, physically, mentally, morally perfect—an ideal babe, an ideal little boy, an ideal big boy. The Evangelists do not go into details about this; but we readily read between the lines of their records of all of this. Luke tells us that "he grew and waxed strong, filled with wisdom," and that "the grace of God was upon him;" and that as the years sped him on from childhood to youthhood, "Jesus advanced in wisdom and stature, and in favor with God and men;" and when we read in Luke's Gospel that story of his episode in the Temple when twelve years of age, we understand all of Luke's sayings about him.

The old painters, of the Renaissance especially, pictured the Christ-Child as altogether lovely. They painted his mother sometimes as homely—strong in character, good and domestic and motherly, but sometimes homely; and yet not one of them failed to represent the Christ-Child as perfectly beautiful. The boy Jesus in the Temple painted by Hoffman is beyond all question the finest face of a youth ever seen or dreamed of. When we read in Luke's Gospel the rhapsodies of old Simon and the aged Anna over him when a babe, we readily understand that the old masters were not in error when they pictured the Christ-Child as perfectly beautiful.

What does all of this more than suggest? In the Bethlehem manger nineteen centuries ago God's ideal of human babyhoood lay; and in the streets of Nazareth God's ideal of a boy walked, and ran over the adjacent fields with his playfellows.

Irenaeus, one of the Christian Fathers of the second century, wrote thus of the Christ: "He passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness and submission." Somehow, without being able to reason about it, we feel that this is true. Every thoughtful mother is deeply gratified that our Christ, the world's Redeemer, was once a babe like hers; and she feels that her babe is safer and better because of it.

This divine ideal of childhood is a mighty plea—a strong, imperious demand that our children be given their rights. The first is the right to be well born. The law of heredity is a great force in a child's life—not invincible as some suppose; for the greatest moral force in the world is the religion of Christ, and no heredity ever met in human childhood is stronger than this: yet every child coming into this world, where temptations are rife, should be freed from the down-pull of sinful heredities. "When should we begin to train a child?" was asked of a man famous for h's learning in such matters; and his reply was: "Twenty-five years before he is born." The Baby Christ pleads down the ages that all of earth's babies be well born—that they do not come into the world hampered with hellward heredities. Mutely, yet surely and strongly, that Babe, by his own superior babyhood, asks that all our babies have a fair start in life.

The Christ-Child living the simple life of an ideal child in his humble Nazareth home pleads earnestly by his life that all our children have a chance to grow up unwarped and untainted. This means that every child has a God-ordained right to a Christian home, where family prayers are had daily, and the Bible is the law of life. It means also that every child should have the privilege of spending all his childhood days in a clean community with all environments holy and uplifting.

Wordsworth once sang:

"Trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy."

That flowers were lovelier far, and bird songs more melodious, and the sunshine more golden, and the wild-woods more gorgeous, and all life more poetic, and all hopes more buoyant, and faith intenser when we were children, every man and woman who has not forgotten the past knows too well. Men sometimes say that ignorant childhood sees life in a false light; and we men and women see it as it is. No—the child is nearest to God, and with undimmed sight sees things as they are; and we older people have lost the baby light of heaven, and see things in a fading light. A modern painter has made us a picture of the Christ-Child out in the fields looking up with the unworded story of splendid visions manifest in all his baby features. The picture tells a true story. Thank God for the Message of the Christ-Child!

"In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me."

672 North Jefferson Street, Jackson, Miss.

GREENVILLE DISTRICT MISSIONARY INSTITUTE.

The Greenville District Missionary Institute will be held at Shelby on Jan. 21—only one day. We are planning and looking forward to a large attendance, a great day, and the creation and dissemination of a mighty fine enthusiasm and missionary information.

As most will come in automobiles (train schedules not favorable for early arrivals), we will begin at 10 o'clock and adjourn in the afternoon when we are through.

All pastors, lay leaders, chairmen or women of Missionary committees, district secretary of Woman's Missionary Society, Sunday school and Epworth League officials, Conference Missionary Secretary, and lay member of Board of Missions are members of this institute and expected to be present. The pastors will render a great service by urging them, every one of them, to be present, along with any other leaders and outstanding and influential men and women in their congregations.

L. M. LIPSCOMB, P. E.

"Our anger and impatience often prove more mischievous than the things about which we are angry and impatient."—Marcus Aurelius.

The Home Circle

WORK—DON'T WORRY.

The hardest work you ever do
Is worrying about it;
What makes an hour resemble two
Is worrying about it!
The time goes mighty slowly when
You sit and sigh and sigh again,
And think of work ahead, and then
Keep worrying about it.

Just buckle up and buckle in—
Quit worrying about it.
By work, not worry, you will win—
Quit worrying about it.
A task is easy, once begun;
It has its labor and its fun;
So grab a hold and do it, son—
Quit worrying about it.

—Partners.

THE LITTLE HOUSE IN THE HOLLOW.

One day a large gray cat followed three little girls out of the woods. He stayed on and made his home with first one of them and then another. They owned him in common and were devoted to him.

The three little girls had names that just suited them. Goldie's hair was the color of red gold, Coral's cheeks were always pink, and Violet had big dark blue eyes. When the cat came they named him Silver Coat because of his smooth gray fur.

One autumn day the girls packed a basket with luncheon and went off for a picnic. Silver Coat followed, as he always did.

After they had read awhile they spread their dinner on a flat rock. But when they had finished eating and called Silver Coat to his dinner he did not come.

"He must have gone off hunting," Coral said.

"Perhaps he's asleep somewhere," Goldie suggested. "It's time for his morning nap."

But Violet said: "He is lost; we must go and look for him."

After they had been searching for a while they came out of the woods suddenly into a hollow between two hills. There was a weather-beaten little house at the end of the hollow.

"I have heard," Coral said wisely, "that a cross little old woman named Miss Prissy Partlow lives there all alone."

"Well, if she's cross let's keep away," said Goldie.

Violet hesitated. "I wonder why there's no smoke coming from her kitchen chimney. Perhaps something is wrong."

They walked over to the house. The front door was ajar, but they could not hear a sound.

"Is any one at home?" Violet called.

Then a voice answered, "Please come in."

The girls found poor little Miss Prissy Partlow wrapped up on the bed; she looked very forlorn.

Several days before she had hurt her ankle, she explained, and now she could hardly crawl round the room.

The girls asked if she had not been cold and hungry.

"Yes, I have, and that's a fact," Miss Prissy replied.

"O dear!" said Violet. "This is dreadful! But we'll soon have things easier for you."

Then the three girls set to work with a will.

"There's plenty of wood out in the shed," Miss Prissy remarked, "but none in the house. Oh, how good a little blaze would feel to my chilly bones!" Coral brought in wood and kindled a ruddy fire, Violet bound up the invalid's ankle, and Goldie made some crisp brown toast and amber tea.

"Well, well," said Miss Prissy, "this seems too good to be true!"

Coral felt ashamed. How could any one have called Miss Prissy cross?

"How did you happen to come here?" Miss Prissy asked.

"We were looking for our beautiful cat," Goldie said.

The little old lady looked interested. "What kind of a cat?"

"Oh, a silver cat!" Coral said.

"Such a beauty," Violet said wistfully, "with a soft gray coat."

"And so fat and purry," Goldie added.

Miss Prissy looked thoughtful; she leaned back on the pillows that Violet had beaten up for her, and drank Goldie's good tea and looked at the crackling fire that Coral had made. Presently she began to strike her spoon thoughtfully against her saucer; it made a tinkling sound.

After a moment she said, "Listen; don't I hear something out in the entry?" The three girls turned and looked toward the entry door, which was slightly ajar. Something came slowly around the edge of the door. The girls gasped—it was Silver Coat! He walked slowly into the room, took his seat on the rug, and began to wash his face.

"He belongs here," Miss Prissy explained. "His name is Sam. I don't know whatever made him run away. But," she added, for the three friends looked very sorrowful, "I'm not going to take him away from you."

"O, Miss Prissy," Violet said, "Silver Coat—I mean Sam—is your cat, and so he ought to stay with you."

"Well," the little old woman answered, "we'll leave the matter with Sam—I mean, to Silver Coat."

The girls looked eagerly at the cat, but he went on calmly washing his face.

"Now," said Miss Prissy, after a while, "since you have been so kind, I am going to ask one more favor of you. It is that you carry a note to a good woman I know who will come and take care of me."

As the girls nodded willingly, she added, "But first hand me that little black tin box that sits on the bureau."

When the box was in her hands she drew a key from under her pillow. "Come closer," she told the girls. "Then shut your eyes and don't open them until I tell you to."

They obeyed wonderingly. There was a slight rustling and rattling. Then Goldie felt something slip over her wrist with a click. An instant later something else slid down over Coral's black curls, and something else over one of Violet's fingers.

"There!" they heard Miss Prissy say, "I'm glad I found such a good use for them! Now you can look."

Three pairs of eyes flew open, and three voices said, "O my!"

For on Goldie's wrist a gold chain bracelet was shining; on Violet's finger was a little ring set with a dark amethyst; and there was a gleam of red under Coral's chin.

"Won't somebody tell me what this is round my neck?" Coral cried.

"It's a string of lovely red-pink beads," said Goldie.

"Coral beads," Miss Prissy said. "I've had all these things ever since I was a little girl. I was wondering what I should do with them, when along came you three—and they suited you to a T. Well, I declare, if I didn't make a rhyme!"

The little girls clapped their hands with delight over Miss Prissy's rhyme and three gifts that "suited to a T."

"You must go now," Miss Prissy said, "for it's getting late. And if my good Sam wants to go with you, he may."

Every one looked at Silver Coat, who had stopped washing his face and was sitting bolt upright, gazing at his friends.

"Ask him, one of you," Miss Prissy said. "He sees you're leaving."

"Silver Coat," Violet said, "don't you think you ought to stay here with Miss Prissy?"

Silver Coat yawned in a dignified way.

Then Miss Prissy leaned on her elbow and looked solemnly into the big green eyes.

"Sam," she said, "don't you really want to go home with Coral and Violet and Goldie?"

Silver Coat yawned again; but that was all he did. So the little girls went away without him.

But the next evening, when they were studying their lessons together in Violet's home, they heard a strange tinkle-tinkle out on the porch.

They raised their heads and listened: fine and clear as a fairy tune the sound came again.

Tiptoeing across the room, they opened the door. There on the threshold stood Silver Coat. With a loud purr of greeting he marched past them toward the fire; as he moved, tinkle-tinkle he went louder than ever.

"Oh, bless his heart!" cried the little girls. "Where did he come from, and how can he ring like that?"

Silver Coat was settling himself on the rug with his paws folded under his chest and his tail curled cosily. The girls picked him up and found a tiny silver bell on a ribbon round his neck.

"Dear Miss Prissy found something for him, too," Coral said. "Something that just suits him to a T!"

But, for all their joy at seeing Silver Coat again, they were a little stern with him.

"Sam! Sam!" said tender-hearted Violet. "How could you run away and leave your poor, lonely Miss Prissy?"

Silver Coat stayed two days, and then he disappeared again. Two nights later he came under Goldie's window and waked her with his chiming bell. She ran down to let him in and found a note from Miss Prissy tied to his collar; it was a welcome invitation to tea at the cottage.

From that time on, Silver Coat had four homes, one with each of the girls and one with Miss Prissy. It was a queer way for a cat to behave, but it was Silver Coat's way.

Whenever one of the little girls heard his bell she would go to the door and welcome him as her guest. And when the silver chime would be missing for days at a time, Coral and Goldie and Violet would smile and say to one another: "He's all right; it's time for his visit at the little house in the hollow."—Lucy Dana Hill, in the Youth's Companion.

"TIME OUT."

A very High Church missionary—a good and devoted soul—was sent out to the Adirondacks, where most of the people had grown up Baptists. An old man of that persuasion died and his family wanted him buried from the church. The missionary, uncertain whether he might use the church for an unconfirmed sectarian, telegraphed to the bishop, asking what he should do. Back came the cordial answer: "Bury all Baptists possible."—Exchange.

Dr. George A. Gordon recalls a sermon of his in which he said he "was inclined to think that Christians were sometimes among the most foolish people that the Almighty ever made." The mother of the family who heard it, in repeating at the dinner table "this wild utterance of the minister," was greeted with the outcry from her son, a boy of tender years, "Mother, dear, that was most untactful of Dr. Gordon; there might have been a Christian in the congregation!"—Exchange.

The story goes that several college presidents were discussing what they would do after they retired. What would they be fit for, was the question. "Well," said one of them, "I don't know that I'd be fit for anything, but I know what I'd like to do. I'd like to be superintendent of an orphan asylum so that I would never get any letters from parents." "I've a much better ambition," exclaimed another. "I want to be warden of a penitentiary. The alumni never come back to visit."—Harper's.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF MRS. CHARLES B. GALLOWAY.

Mrs. Charles B. Galloway, widow of the sainted Bishop Charles B. Galloway, died at her home in Jackson, Miss., at 8 o'clock on Friday morning of last week. Her remains were laid to rest Saturday afternoon by the side of those of her distinguished husband.

The funeral services were held at the Galloway Memorial Methodist Church at 3 o'clock. Dr. H. S. Spragins, pastor of the church, was in charge of the services. The brief address of Dr. Spragins was appropriate and beautiful. The memorial address was delivered by Dr. Charles W. Crisler, a former pastor of Galloway Memorial, who, out of an intimate acquaintance with and deep affection for the deceased, spoke feelingly and appropriately of her beautiful life and character. Other ministers taking part in the service were Rev. J. Loyd Decell, presiding elder of the Jackson District; Dr. H. Walter Featherstun, a lifelong friend of the family, and the editor of the Advocate.

A great throng of the citizens of Jackson were present at the service, to pay loving tribute to one of their most distinguished citizens and to express their own sorrow and their sympathy with the family in their great bereavement. The whole chancel of the church was banked high with flowers as beautiful and appropriate tokens of the love of friends.

Did Mrs. Galloway die last Friday morning? No—she just fell asleep on earth and awoke in heaven. We knew her long, and we loved her as much as any one not of her immediate family could love her. Her face as she lay in the casket was as beautiful as it was in life. A sweet peace rested upon the calm countenance, and the suggestion of a gentle smile was there—the smile of a tender heart and a pure soul and a triumphant spirit. Maybe it was in response to the smile of "Bonnie Prince Charley" as he welcomed her to the home in the skies where he has patiently and lovingly waited for her these years! And now they both wait for the others.

What a place heaven must be!

PERSONAL AND OTHER NOTES.

On "Musicians' Day," the Big Brothers Bible class, Greenville, Miss., had an attendance of 139.

Mrs. H. P. Lewis, wife of our pastor at Ruleville, Miss., recently underwent a slight operation on her throat at the King's Daughters' Hospital, Greenville, Miss.

"The Advocate has visited my home for about forty years, and I feel that I cannot do without it," writes Mrs. J. H. Murphy, of Looxahoma, Miss., in renewing her subscription.

Mrs. Anna P. Ball, of Jackson, Miss., in renewing her subscription to the Advocate, writes: "For more than thirty-five years the Advocate has been a welcome visitor in my home."

The Louisiana Child Finding and Home Society held its annual public meeting at the Roosevelt Hotel on Tuesday evening of this week. Rev. John L. Williams is superintendent of the Society.

Our new pastor at Bay St. Louis, Rev. S. F. Harkey, has won the hearts of his people. He is giving full proof of his ministry in the rapidly growing coast section, and his congregations are excellent.

A note from Rev. O. S. Lewis, Natchez, Miss., brings the good news that Mrs. Lewis is steadily improving in health after an extended illness, and is now able to be at home after a long stay in the hospital.

The week of May 1-7 is known as National Music Week. During that time special musical programs will be given by churches and other organizations interested in developing a greater love for music.

Dr. R. H. Harper, presiding elder of the New Orleans District, attended the meeting of the Board of Church Extension in Louisville, Ky., last week, representing the needs of his district before the Board.

Work has been begun on the new Sunday school annex of the Jefferson Street Methodist Church, Natchez, Miss., and several forward steps are being planned for the work of the church and the Sunday school.

Rev. John L. Sutton, of the Mississippi Conference, manager of the Mississippi Home Finding Society, spent a day or two in New Orleans last week. While here, he paid the Advocate office an appreciated call.

The official board of the First Methodist Church, Gulfport, Miss., has made a substantial increase this year in the assessment for the pastor's salary. Rev. W. J. Ferguson is in his fourth year as pastor at Gulfport.

Mr. Charles A. Selden has been commissioned by the Ladies' Home Journal to make a personal survey of the Asiatic missionary field during the present year. Mr. Selden's articles will appear in the Journal throughout the year.

Rev. T. A. Ferguson, at Forest, Miss., has received a number of members into the church since Conference. The Epworth Leagues and the Sunday school are in a flourishing condition. "They say" Brother Ferguson is a fine preacher.

Captain Duncan Matheson, of the San Francisco police, recently said to the Commonwealth Club there: "In all my police experience I have seen but one boy who had graduated from both high school and Sunday school combined, come into the hands of the police."

Dr. T. D. Ellis, General Secretary of the Board of Church Extension, will preach at the First Methodist Church, this city, at 11 o'clock a. m., each day from April 3 to April 17, in a series of pre-Easter services. During that period, services will be held at different Methodist churches at the evening hour.

Rev. J. L. Sells, the new presiding elder of the Seashore District, has won the pastors' hearts. The new harness fits him well—he is pulling the work forward. The attendance at the recent missionary institute was large, and every pastor seemed confident of securing in full the special missionary offering.

The work of the First Methodist Church, Water Valley, Miss., goes forward in a very fine way. The congregations are large and growing, and the Sunday school is a great organization. The salary of the pastor has been substantially increased this year. Rev. Carroll Varner serves this loyal and appreciative people.

We learn with sorrow of the recent death of Mrs. Dr. Wilhoft, sister of Rev. W. T. Griffin, of the Mississippi Conference, in New York. For many years she was a resident of New Orleans, where her husband practiced his profession. Many friends will recall her and sympathize with her loved ones in their sorrow.

Rev. W. O. Sadler and his wife, of Kentucky, and Dr. and Mrs. W. M. McIntosh, of Columbus, Miss., are spending a brief vacation at Biloxi, Miss. Dr. McIntosh, who is one of our most efficient general evangelists, is getting ready for a great revival campaign this year. Both Brother Sadler and Dr. McIntosh attended the recent Seashore District Missionary Institute at Biloxi.

We have received the announcement of the marriage of Mr. R. T. Pickett, Jr., and Miss Mary Eleanor Chisholm, at the home of the bride's parents, Mr. and Mrs. Charles A. Chisholm, 320 Green Street, Jackson, Miss., on Dec. 25, 1926, the ceremony being performed by the groom's father, Rev. R. T. Pickett, of the Louisiana Conference. The Advocate extends all good wishes to the happy young couple.

Mrs. J. P. Drake, widow of the sainted Rev. J. P. Drake, of the Mississippi Conference, passed to her reward on Wednesday morning, Jan. 12, and was buried in the family cemetery at Church Hill, Miss., on Friday morning following. The funeral services were conducted by Rev. O. S. Lewis, assisted by Rev. C. C. Evans, Rev. S. F. Harkey, and Rev. L. P. Anders. Thus passes another of the saints of earth. A multitude of friends will sympathize with the family in their sorrow.

The Woodrow Wilson Foundation is offering two awards of $25,000 each for the best two articles of 2500 words on the subject, "What Woodrow Wilson Means to Me," written by the young man and young woman who have passed their 20th birthday and have not passed their thirty-fifth birthday. All articles must be submitted on or before Oct. 1, 1927. Full information concerning the contest can be obtained upon application to The Woodrow Wilson Foundation, 17 East Forty-second Street, New York City.

Rev. Lyman Carley, the editor's father, has suffered a relapse from the attack of "flu" he had immediately following the session of the Mississippi Conference, and has been confined to his bed at his son's home in New Orleans since Monday of last week. His condition is not considered serious, but recuperation is slow. He was greatly cheered during the week by visits from his son, George, of Gulfport, and his daughters, Grace, of Laurel, Miss., and Laura (Mrs. Stephen S. Thomas), of Lebanon, Ohio, Mrs. Thomas being accompanied by Mr. Thomas.

Rev. S. W. Miller, of Frisco, Tex., in renewing his subscription to the Advocate, writes: "I and J. J. Brooks are the only living charter members of the North Mississippi Conference, and if I live till the first Sunday in February, I am expected to preach my eightieth birthday sermon. I have been superannuated for some time, but my health is fine, and I don't know how long I shall remain in the flesh to serve my Lord. I have finished over sixty years in the church and fifty-seven years in the ministry, but I am not tired of the way yet." Blessings upon him!

Rev. A. T. Clanton, our pastor at Batesville, Miss., writes: "Everything goes well at Batesville church. The official board raised the pastor's salary $200 this year. Our presiding elder, Rev. T. M. Bradley, is in high favor over the whole district. Our Sunday school presented the superintendent, Mr. M. E. Jarrett, a beautiful silver loving cup for a Christmas present. Brother Jarrett has served this church for twenty years as a faithful and efficient superintendent. The school is making good progress—and we hope to have Brother Jarrett's leadership for many more years."

The "White Christmas" service of the Sunday school of the First Methodist Church, Water Valley, Miss., was a very beautiful one. It consisted of a series of living pictures depicting the Annunciation, Birth, Manger, visits of the Shepherds and the Wise Men, etc. The pulpit platform and choir space were covered with white, making a most beautiful background, and the decorations, along with the music by the choir in white robes, made a most impressive scene. The church was crowded with people to witness the program, and the offering amounted to about $500, all of which was devoted to charity.

Dr. and Mrs. H. C. Morrison, of Wilmore, Ky., have spent the past week or ten days in New Orleans, fleeing from the severe weather further north. Dr. Morrison preached two great sermons last Sunday—at Parker Memorial in the morning and at the First Methodist Church in the evening. Mr. and Mrs. Edwin Morgan, long-time friends, entertained Dr. and Mrs. Morrison, Dr. R. H. Harper, presiding elder of the New Orleans District, and the editor of the Advocate at dinner at the St. Charles Hotel on Monday of this week. Dr. Morrison will begin a meeting with Dr. Henry Felgar Brooks, at Clarksdale, Miss., next Sunday.

The Commission on Evangelism and Life Service of the Federal Council of Churches has prepared a booklet, "The Fellowship of Prayer for the Lenten Season, March 2 to April 17," which it will be glad to send to any pastor, free, upon application to the office of the Commission, 105 East Twenty-second Street, New York City. Similar booklets have been used in other years by thousands of pastors in connection with their pre-Easter services, and they have found it very helpful. The manuscript of the booklet has been approved by the representatives of many denominations. Dr. C. L. Goodell is executive secretary of the Commission.

The present Senior Class of Whitworth College recently adopted the following pledge of loyalty to their beloved institution: "In consideration of our deep love for Whitworth College and our sincere desire for the success and prosperity of the present administration, we, the members of the Senior Class of the session 1926-1927, do hereby reaffirm our unshaken faith and sincere devotion and true loyalty to her, and pledge our unqualified support to her future welfare." The pledge was signed by Vonceil Cox, Irene Griffin, Christine Ferguson, Fannie Foster, Florence Russ, Ruth McKay, Mamie Penn, Wei Lien Wu, Dorothy Middleton, Velma Thompson, Gladys Breland, Ida Mae Corley, Billie Griffin, Wincie Carruth, Juanita Fox. Whitworth has done in the past and is doing now work of the highest quality. Under the able administration of President Hawkins, there is an increasingly bright future for the "Greater Whitworth." The loyalty of its alumnae is one of its greatest assets.

JANUARY MEETING OF SUNFLOWER MINISTERS' ASSOCIATION.

The Sunflower Methodist Ministers' Association held its January meeting at Sunflower, Miss., Jan. 11, 1927, with Rev. W. L. Storment as host for the day. In the absence of Rev. W. W. Mitchell, the preacher for the day, who was detained on account of sickness, Rev. A. Y. Brown, of Minter City, brought a well prepared and well delivered message based on Isaiah, sixth chapter.

Followinig the sermon, those present discussed freely the subject: "Is the observance of all special days worth while? What is the best way to observe them, especially Easter, Thanksgiving and Christmas?"

At the noon hour those in attendance were delegated out to several homes, where the good people of Sunflower served them bountiful dinners.

The Association reassembled at 1:30 p. m., and discussed freely the subject: "What should be the attitude of pastors towards specials? Are they of equal importance to the Conference collections?"

Our next place of meeting will be at Moorhead, with Rev. C. T. Floyd pastor-host. The program for the day will be:

1. A sermon by Rev. J. J. Brooks, followed by a critical discussion of same.
2. How best to promote church attendance?
3. The distinctive doctrines of Methodism.

Those present at the January meeting were: A. Y. Brown, of Minter City; C. T. Floyd and wife, of Moorhead; J. D. Wroten, of Indianola; J. J. Brooks, of Schlater; J. C. Wasson and E. E. McKeithen, of Drew; W. L. Storment, of Sunflower, and H. P. Lewis and wife, of Ruleville.

Members of the Association are planning the organization of a male quartet, to begin functioning at the next meeting.

H. P. LEWIS, Reporter.

IMPORTANT MEETING CALLED BY BISHOP CANDLER—LOUISIANA CONFERENCE.

I am authorized by Bishop Candler to call a meeting for him of the Executive Committee of the Board of Missions, Conference Missionary Secretary, Conference Lay Leader, Conference Educational Secretary, Conference Sunday School Secretary, and Presiding Elders of the Conference.

In looking over the minutes of the Conference I am persuaded that it will be very important to have the members of the Commission on Conference Benevolences present at this meeting, since this is one of the important questions that is to be discussed at this particular meeting. I am not chairman of that Commission, but I think it would be well if they could be present, for the idea of this meeting is to prevent the overlapping of plans in the Conference and give special emphasis to the important causes early in the year.

The meeting will be held Monday, Jan. 24, at the First Methodist Church in Shreveport, beginning at 9:30 a. m.

J. G. SNELLING,
Conference Missionary Secretary.

STRONG CHAPTER OF THE WESLEY BROTHERHOOD ORGANIZED AT IUKA, MISS.

The Wesley Brotherhood has been organized in the Methodist church at Iuka, Miss., with thirty members, which makes this the largest organization of this character in the North Mississippi Conference.

The following officers have been elected: R. A. McRee, president; E. R. Harvey, vice president; S. H. Allen, secretary; W. O. Jackson, Sr., treasurer.

This organization was brought about by our pastor, Rev. Grover C. Schwartz, who has worked night and day to bring this about.

We will hold our first public meeting on Friday, Feb. 11, and strong speakers have been invited from Corinth to address the meeting.

We appeal for assistance, as to speakers and programs, to all of the lay leaders and laymen in both Mississippi Conferences, and hope that we may have the privilege of hearing many of our brethren at Iuka later in the year.

All who are able to address us and assist us inspirationally are urged to communicate at once with the undersigned.

R. A. McREE, President.

ALL GOOD WISHES FOR THE NEW YEAR TO ALL THE BRETHREN.

My Dear Brother Pastors: I am writing this note to you through the courtesy of the New Orleans Christian Advocate. To those willing for me to help them do the work of our Lord in their charges, brethren, I do like to be with you and do the work for our Lord and church in your community. If you have any foreign people in your city, like Syrians or any others, I should like for you to let me know and I will come and help you. As you know, my work is generally with all kinds and classes of people. Our Lord calls me to do this work. After you finish reading this note, pray over it and call on me, and the Lord our God will help us to do the work.

The Lord helped me in his work, and last year he gave me a great many souls. I am now making my calendar for 1927. If you want me, call on me and I will give you a date. A great many have spoken to me about evangelistic meetings for this year. I am ready for your call.

Pray for me and my work, and I will pray for you and your work. Let us pray that the Lord may give a great revival this year to our church and people, and let us love one another and do God's work faithfully. I do like to work.

May the blessing of the Lord our God be upon all of you.

Your brother in Christ,

CHARLES ASSAF,
428 Lynch Street, Jackson, Miss.,
Your Home Missionary.

NOTICE.

To the Preachers of the Mississippi Conference.

Dear Brethren: When you arrange for your revival campaign, remember I am at your command. If you can use me, I would be glad to correspond with you in regard to dates. The good Lord has wonderfully blessed my labors in the past in revival work, and I feel sure he can still use me in this work.

If you desire my service, address me at Pelahatchie, Miss.

Yours in love for the cause of Christ,

J. H. FOREMAN.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write. REV. J. O. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Nov. 25, 1926, MRS. RANSOM HAMER went away from us. She had been a long time member of the Methodist church. She had been faithful and loyal, and, until declining health overcame her, she was an active worker for her church and Lord. Surviving her are the husband, two daughters, Misses Arte and Dollie; three brothers, Frank, Cell, and John R. Allen. She was interred at Salem cemetery, with services conducted by Rev. Carroll Varner and the writer.

H. N. McKIBBEN, P. C.

On Nov. 12, 1926, MR. J. S. POWELL, of Stewart, Miss., was called to his reward. Brother Powell, rather late in life, joined the Methodist Episcopal Church, South. He was a man of high ideals, humane, standing for the right. He is greatly missed in his community. He has only a wife to survive him here, and some relatives in Texas, of whom we know little. The funeral services were held in the Methodist church of Stewart by the writer, on Saturday, Nov. 13, and he was interred in the Winona cemetery.

H. N. McKIBBEN, P. C.

BROTHER J. W. LOCK, a lifelong resident of Kilmichael and vicinity, died in a hospital in Birmingham, Ala., on Dec. 24, 1926. His body was brought back to Kilmichael on the 28th, and interred in the Kilmichael cemetery on the 29th, funeral services by the writer, assisted by Rev. J. W. Eidson, pastor of the Baptist church. Though age and ill health had overcome him ere the writer knew him, earlier in life he was active in the work of his church—his family have a history for loyalty to the Methodist church.

H. N. McKIBBEN, P. C.

MRS. DOLLIE SISTRUNK was born April 26, 1865, and died Jan. 1, 1927. She united with the Methodist Episcopal Church, South, when a girl, and lived a consistent Christian life until death. She was married to John W. Sistrunk, Dec. 6, 1888, who preceded her to heaven seven years ago. Her life was fully consecrated to the Lord, and she will be greatly missed by the church and every one who knew her. She leaves eight children, two brothers, and two sisters, and a number of relatives and friends to mourn their loss. The names of the children are: Sammie, Eddie, Rose, Oscar, Alma, Arthur, Juell, and Martin; the brothers are C. S. and W. P. More; the sisters are Mrs. L. S. McElroy and Mrs. W. J. Etheridge. She, like her Lord and Master, went about doing good.

Her pastor,

J. L. CADY.

The subject of this sketch, A. J. (Uncle Jack) WILSON, a native of Alabama, was born in Clark County, July 10, 1845. At his death he was 81 years, 5 months and 21 days old. In early life he came to Mississippi, and also during those years he was converted and united with the Southern Methodist Church, and was a faithful and loyal worker in his church as long as he was able to do service there, and was greatly grieved when age and failure in health barred his serving longer; for almost sixty years he was steward in the church, and for a great number of those years was superintendent of the Sunday school, and served with fidelity in those places. The most beautiful oral offering attested the making in friendship. All who knew him esteemed him, especially those with whom he wrought. He will be remembered by his comrades as a faithful soldier in the war between the States; he was a loyal citizen, true to family, to State, to church and friends. About the years of maturity he was married to Miss Mary Nations, and to this union were born five daughters and two sons; the sons preceded him to the long home, but the wife and five daughters survive; the daughters are: Mrs. W. J. Dorris, of Arizona; Mrs. Harry Laird, of Memphis, Tenn.; Mrs. A. N. Boyd, of Indianola, Miss.; Mrs. Dr. Frezell, of Vaughn, Miss., and Miss Kate Wilson, of Greenwood, Miss. He was tremendously devoted to his family, and they to him. Many preachers with whom he wrought, as well as his many friends, will observe his going with the profoundest sorrow. He was called from this life Dec. 31, 1926, and was buried in the Kilmichael cemetery Jan. 1, 1927. Funeral services were held in the Kilmichael Methodist church by the writer, assisted by Rev. J. W. Eidson, pastor of the Baptist church. After so beautiful a life of service, it may well be said of him, "He served his day and generation and fell on sleep."

His pastor,

H. N. McKIBBEN.

IN MEMORY OF FATHER AND HUSBAND.

WILLIAM H. HULSEY, born Aug. 23, 1866, passed away at his home near Aberdeen, Miss., on Nov. 30, 1926, leaving a wife and seven children to mourn their loss. He was a member of the Methodist church for forty years, living and serving his Master as best he could. He was taken ill early Wednesday morning, Nov. 24, and lived only a few days in his suffering. He realized that death was near, and requested that his children be called to him. They reached home just in time to be at his bedside when he passed away. We miss him in and around the home, for he was always kind and gentle to his wife and children; but still there's a Father greater and more comforting if we will only believe and trust in him.

Mrs. Malinda Hulsey, Mrs. Frank Pilgreen, Miss Mamie Hulsey, Mrs. Lela Mae Allen, Mr. B. S. Hulsey, Mr. W. B. Hulsey, Mr. I. E. Spencer, Mr. D. L. Spencer.

FROM THE ALGOMA CHARGE.

Just a word from the Algoma charge.

We are in the third year here at Algoma. Our people are loyal. We have a fine spirit of brotherly cooperation and helpfulness. This is true of the charge as a whole, but our good people of Algoma, Presbyterians, Baptists, and Methodists, have been especially good, giving us a real old-time pounding of canned fruits, groceries—yes! store-bought groceries—sacks of flour, coffee, sugar, rice, and five-dollar bills. My, such a lot of good things, even fresh meat, was given us. Doctor, it really made us preach better. God bless these good people, and help us to show how much we appreciate their good deeds, yes, their loving deeds!

We are certainly enjoying our work. Pray for us.

W. M. HESTER.

CAN ANYBODY BEAT LONG BEACH?

My Dear Brother Carley: Just an item of news from Long Beach station. The Missionary Special interest was presented to my congregation two weeks since. The apportionment to this church was $96. Yesterday I remitted to our treasurer a check for $100. Thus, you see, we not only "went over the top," but over the top of the top! I rather suspect this is the first church to so report.

Everything moves auspiciouly here. We were very graciously welcomed by these fine people, and the outlook for the year is encouraging.

Best wishes for you, both as editor of the Advocate and as my personal friend. May the Lord abundantly bless both you and your loved ones.

Your friend and brother,

W. GIBSON FORSYTH.

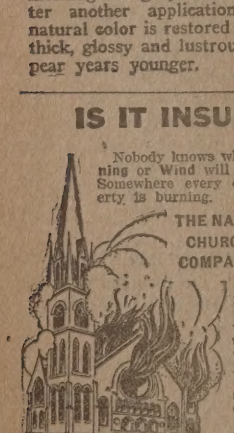
SAGE TEA KEEPS YOUR HAIR DARK

When Mixed With Sulphur It Brings Back Its Beautiful Lustre At Once

Gray hair, however handsome, denotes advancing age. We all know the advantages of a youthful appearance. Your hair is your charm. It makes or mars the face. When it fades, turns gray and looks streaked, just a few applications of Sage Tea and Sulphur enhances its appearance a hundred-fold.

Don't stay gray! Look young! Either prepare the recipe at home or get from any drug store a bottle of "Wyeth's Sage and Sulphur Compound," which is merely the old-time recipe improved by the addition of other ingredients. Thousands of folks recommend this ready-to-use preparation, because it darkens the hair beautifully, besides, no one can possibly tell, as it darkens so naturally and evenly. You moisten a sponge or soft brush with it, drawing this through the hair, taking one small strand at a time. By morning the gray hair disappears; after another application or two, its natural color is restored and it becomes thick, glossy and lustrous, and you appear years younger.

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

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RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

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TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

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Enjoy a personally conducted tour to seven European countries, June 15th. to August 15th., 1927. Rates remarkably reasonable. Can include a trip to the Holy Land. For particulars write to the organizer—

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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.

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Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams. 607 Third Street, Natchitoches, La.

WOMEN OF THE WORLD PRAY.

Do you believe in prayer? And if so, are you planning to observe the World Day of Prayer for Missions set for Friday, March 4, 1927? Cable messages from all over the world have brought urgent requests for united intercession to the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions—the two organizations sending out this call. Here are a few:

"Pray that America's heart may be dominated by Christ's passion for justice, good will and equal opportunity for all races and nations."

"Pray for tragic Russia; needs intense, possibilities tremendous."

"China chooses her destiny; pray that she may choose Christ."

"Africa needs light and love; you can give them; pray."

"South America on the threshold of great awakening; Christian forces alarmingly inadequate; pray."

"Unprecedented evangelistic and educational opportunities throughout the Moslem world."

Women who shall unite their individual prayers with the prayers of women the world over will do well; auxiliaries that observe the call to intercession will do better, but missionary societies that pray with other societies of their own home town of whatever denomination will do best of all.

Send in your order for literature now, that you may pray intelligently.

The Call to Prayer includes a Cycle of Prayer for daily use, 2 1-4 cents each.

The Retreat, "Toward Power in Service." Intended primarily for leaders, but valuable for any group, 10 cents each.

The Program, "Pray Ye, Therefore." This includes "The Suggestions" on separate sheet, 2 cents each.

This material may be had by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn. Cash must accompany all orders.

MISS ESTELLE HASKIN,
Nashville, Tenn.

INTERESTING PROGRAM AT GIBSON MEMORIAL.

The Woman's Missionary Auxiliary of Gibson Memorial Methodist Church at Vicksburg, Miss., has just completed a successful year under the leadership of Mrs. M. S. King, the efficient president. There has been advancement along all lines, and much has been accomplished for the Master. That the members of the church might know what the auxiliary was doing, the following inspiring and interesting program was given on Sunday, Dec. 5, at the evening hour of worship at 7:30 o'clock.

After hymns, Scripture reading and prayer, the welcome was given by Dorothy Holt; talk, Mrs. M. S. King; recitation and song, Primaries; reading, Miss Ruth Peck; song, Miss Doris Elaine Bolware; the lives of four great Bible women: Ruth, Mrs. James Brent; Hannah, Mrs. J. V. Nelson; Esther, Mrs. Hardy Wilkinson; the one woman called Great, Mrs. W. C. Potts; solo, Miss Lemira McGee; "Our Missionary World at Home and Abroad," Mrs. Steve Hester; music and offering; candle lighting service, by the auxiliary; song, "Onward, Christian Soldiers;" benediction.

PLANS FOR NEW YEAR AT OLIVE BRANCH, MISS.

At the January meeting of the Woman's Missionary Society, which met at the home of the chairman, plans were perfected for the year's work. With the following officers, Mmes. J. E. Birmingham, chairman; Fred Schwamm, corresponding and recording secretary; M. Clyde Kerr, treasurer, the society is on good footing for a splendid year's work.

The business meeting was held with nearly a 100 per cent attendance, which shows the interest and enthusiasm of the members. Some writer has said that enthusiasm is the greatest thing in the world. It beats money, power and influence. It tramples over opposition, spurns inaction, and, like an avalanche, it overwhelms and engulfs all obstacles. It means joy, pleasure, and satisfaction to the workers; it means life, real and virile; it means spontaneous bed-rock results—the vital thing that pays dividends.

The following committees were appointed: Program, Mrs. Philips and Mrs. W. O. Cochran; Superintendent of Supplies, Mrs. Watt Birmingham, Mrs. D. D. Funderburk; Superintendent of Local Work, Mrs. Clyde Kerr; Social Service, Mmes. Woods, Boyle, Henry Winders, Will Sowell; Finance Committee for the first quarter, Mmes. Boyle, Bailey, Munn, Funderburk; Superintendent of Bible Study, Mrs. E. E. Eason, Sr.; Junior Work, Mrs. Boyle; Press Chairman, Mrs. W. W. Winders.

Reports on the last year's work show that eleven Mission Study books were used, more than $450 spent on local work, more than 200 points made on the standard and mission study, which is the best record that the Society has made. As we move on to another year's work, we realize that it is only through effort, labor, and grim energy and resolute courage that we move on to better things.

MRS. WALTER WINDERS,
Press Chairman.

A REPORT FROM THE SOCIETY AT GOODMAN, MISS.

We are reminded of our neglect of duty by reading in the New Orleans Christian Advocate an interesting letter from Mrs. I. A. Robins, Superintendent of Publicity at Baton Rouge, La.

We are now entering upon a new

(Continued on Page 15.)

INSURANCE for METHODISTS

To whole families ages 1 to 60.

Policies issued to **adults** for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to **children** for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write **to-day** for information desired, plans, rates, and application blanks, giving exact age.

Methodist Benevolent Association
J. H. SHUMAKER, Sec., 808 Broadway, Nashville, Tenn.

Have You Seen Our Beautiful New Gift Shop?

We are importing all our own Gift Merchandise and Novelties this season.

Marks Isaacs Co. 721 TO 725 CANAL STREET

Prices will please you, too! Don't forget us in your Gift Shopping.

Luzianne Is Economical—Use Only Half As Much

THE strength of Luzianne Coffee lies in the selection of only perfect coffee beans to be used in the blend—packing Luzianne while still hot—in airtight cans—and the seasoning with just enough chickory to add zest to each cup.

Try it.

GUARANTEE *Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.*

Bavarian China Cup and Saucer---FREE

A genuine Bavarian breakfast coffee cup and saucer, beautifully fluted and decorated with floral design is placed in each 3 lb. pail of Luzianne. The pail contains 3 pounds net weight of coffee, the cup is additional and entirely FREE.

The pail, with enclosed handle, forms a most useful household article after use. You use only half as much Luzianne as you do ordinary coffees.

Wm. B. REILY & CO., INC. NEW ORLEANS, LA.

Sunday School

SUNDAY SCHOOL LESSON FOR JAN. 23.

Subject: "Prayer in the Christian Life."

Lesson Text: Mark 1:35; 14:32-36; Matt. 6:9-13.

Golden Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Teaching points:

1. Christ realized the need of prayer at all times and resorted to it even under unfavorable conditions.

2. Prayer is an invlauable privilege and duty, especially when we come to the difficult and dangerous experiences of life. Christ's example in Gethsemane is of untold value to the Christian.

3. The companionship of kindred souls is a great comfort and help in the hard places of life.

4. We should never make unconditional demands of God.

5. Every petition in the Lord's prayer is full of suggestions for our benefit. This prayer covers the entire field of our material and spiritual needs.

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Miss Talbot, of the Training Section of Nashville, writes as follows: "You have 2,455 record cards in our files. Total credits for 1926, 1,424."

Rev.. H. M. Johnson, pastor at Haynesville, in a letter to the office says: "We are expecting you with us here at Haynesville next Sunday, both at the Sunday school session and at the 11 o'clock service. Come with plenty of suggestions for our workers. On Monday at noon we are to have luncheon at the church, followed by the quarterly conference, and we would be glad to have you with us and meet the workers from the country churches."

* * *

Mr. R. W. Cronin, Superintendent of Missions for the Lake Charles District, and Sunday school superintendent at Barham, says: "We are glad to report that the Barham Sunday school is moving along nicely. We closed last year's work out with a splendid showing. We observed the fourth Sunday as Missionary Day throughout the year with a program, and remitted promptly the proceeds from this program to Brother A. M. Mayo, Conference Treasurer. I would like so much to see our Lake Charles District 100 per cent for Fourth Sunday Missionary Day during 1927."

* * *

Mr. A. L. Dietrich, business manager and treasurer of the General Sunday School Board, sends the following statement:

"Our Adult, Young People's and Intermediate-Senior Departments report the following totals as receipts for Wesley class annual dues from your Conference for the calendar year 1926:

Adult	$15.00
Young People's	8.50
Intermediate-Senior	11.00
Total	$34.50

"One-half of this is $17.25, for which I am enclosing check to your order, in accord with agreement made some years since."

* * *

The writer visited the Shreveport District Monday, Jan. 10. We attended the Missionary and Sunday School Institutes at First Church during the day, and at night went to the Vivian charge with Dr. W. W. Holmes, presiding elder. There is a splendid interest shown in this district in Sunday school evangelism and teacher training. The "set up" meeting in the interest of a Standard Training School at Vivian has been called for Feb. 13, at 2:30 in the afternoon.

I understand there will be a Preachers' Institute in the Minden District, at Winnfield, on Jan. 19 and 20. Dr. Goodrich, of First Church, Shreveport, will be one of the inspirational speakers.

* * *

Rev. B. C. Taylor, the new pastor at Louisiana Avenue, New Orleans, believes in his new field of endeavor. He says: "There are possibilities in this field, and we are hoping that this be a banner year for our church."

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Last year we had eighty schools that observed Missionary Sunday, a few of them regularly and worthily. All the offering went to support our missions in Europe. This year thirty schools have been added to the list; we need one hundred additional; for we are supporting a worker in our own Conference and one in Europe from the offering taken on Missionary Day. Honestly, there is no good reason why every school in the Conference should not use the missionary program printed in the Sunday School Magazine. This program is the worship service, containing missionary material. If this program is carried out with care and prayer it will deepen the spiritual life of those who take part and will widen the vision of all who hear. Why are we so slow to understand and so indifferent about the whole matter when people all around us are perishing for a lack of knowledge? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

It is said that only thirty-eight per cent of the people in our State are members of the church; ten per cent of this number are really interested in the kingdom; twenty-five per cent give money for the kingdom, and forty per cent attend the services of the church with some kind of regularity. If we have more than ten per cent of the church members who are willing to help establish the kingdom some one must bring them to their knees and must lead them to study and work at the business of winning souls to Christ. People do just about what they are taught to do; they never do any better than they are taught. The responsibility for winning the entire community to our Lord is upon the local church; but the local church has

(Continued on Page 13.)

PALE & PEAKED

Texas Lady Was Advised by Her Mother To Take Cardui, Which She Did With Good Results.

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but . . . did not enjoy myself at all.

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it.

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

Try Cardui for your case.

At all drug stores. NC-170

Take CARDUI A VEGETABLE TONIC

B BUSINESS TRAINING R
Select a standardized school for your Business Training.
Write to the
BATON ROUGE BUSINESS COLLEGE
B Baton Rouge, La. C

ECZEMA
CAN BE CURED

Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

WHEN AND WHERE TO FIND ALONZO MONK, JR., GENERAL EVANGELIST.

January 23rd to February 13th. Weslaco, Texas, care of Rev. B. A. Meyers. February 16th to March 6th East End Methodist Church, Nashville, Tenn., care of Rev. E. P. Anderson, 13th and Holly. March 9th to 27th. Columbus, Miss., care of Rev. R. A. Tucker, D.D. April 3rd to 17th., Terrell, Texas, care of Rev. J. L. Morris, D.D. April 20th to May 8th., Sulphur Springs, Texas, care of Rev. Ira C. Kiker. May 9th. to May 27th., UNASSIGNED. May 29th. to June 19th., Fulton, Kentucky, care of Rev. J. V. Freeman.

Mailing address: Care Texas Christian Advocate, 411 Southwestern Life Building, Dallas, Texas.

Summer Dates Now Being Assigned

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.
GEO. H. HAKES, 290 Broadway, New York, N. Y.

NEW 1927 SEED CATALOG

Our new catalog of field and garden seed is now ready to mail. We want all growers to have one. Write today for our new 1927 catalog, mentioning this paper.
We sell the best of all seeds. Established 1908.
OLIVER TUCKER SEED CO., INC.
60 South Front St.
MEMPHIS : : : TENNESSEE

Quart of Water Cleans Kidneys

Take a Little Salts if Your Back Hurts, or Bladder is Troubling You

No man or woman can make a mistake by flushing the kidneys occasionally, says a well-known authority. Eating too much rich food creates acids, which excite the kidneys. They become overworked from the strain, get sluggish and fail to filter the waste and poisons from the blood. Then we get sick. Rheumatism, headaches, liver trouble, nervousness, dizziness, sleeplessness and urinary disorders often come from sluggish kidneys.

The moment you feel a dull ache in the kidneys, or your back hurts, or if the urine is cloudy, offensive, full of sediment, irregular of passage or attended by a sensation of scalding, begin drinking a quart of water each day, also get about four ounces of Jad Salts from any pharmacy; take a tablespoonful in a glass of water before breakfast, and in a few days your kidneys may act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush and stimulate the kidneys; also to help neutralize the acids in the system, so they no longer cause irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; makes a delightful effervescent lithia-water drink which everyone should take now and then to help keep the kidneys clean and active and the blood pure, thereby often avoiding serious kidney complications.

C. O. D. PLANTS, NOT PROMISES. Cabbage, 500 65c, 1000 $1. Bermuda Onions, 500 $75c, 1000 $1.25. Sexton Co., Valdosta, Ga.

BOHNE & WILT, Booksellers and Stationer, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

SUNDAY SCHOOL.

(Continued from Page 12.)

been taught otherwise. Why do our leaders urge us to make a survey of our field of labor? It is to find out who are unsaved and others who are members of the church, but who are not interested in the work of making the entire community thoroughly Christian. After this information is gathered in the teachers are expected to go after them and bring them in, and keep going until the last one has been enlisted. This is not "child's play," but it is following Jesus, bearing his cross daily. The surest way to become immortalized is to lay hold upon God and the task of making one community on earth thoroughly Christian. Let us study how to make the church we serve evangelistic, missionary. Let us make the church a force to work with and not a field to work in. The man who undertakes this will accomplish more than the one who lets the church drift from bad to worse.

MISSISSIPPI CONFERENCE ELEMENTARY NOTES.

(Received too late for last week's Advocate.—Editor.)

The Mississippi Conference report on Children's Week Observance showed thirty-two churches observing the week, with twenty-seven Parents' Meetings. Nineteen hundred adults were reported present at these meetings; and nineteen schools, reporting on parents attending Parents' Meeting, reported eight hundred and thirty-four. Various programs were given at these meetings—some gave original programs, some the devotional program supplied by the Sunday School Board, some the pageants, "The Voice of the Future," or "The Holiest Task." All reported interest and enthusiasm on the part of parents and teachers, and a greater realization of the responsibility of child training.

Nine hundred and twelve elementary homes were visited in this Conference during Children's Week in the interest of the religious education of our children, through the home and the Sunday school.

In addition to the interest and inspiration found in these meetings and visits to the homes by the teachers, many more tangible good things were done through the forward steps taken. Reports from a number of the schools show that already some of the things have been accomplished, and in others work is being done toward accomplishing them. Some of the outstanding Forward Steps taken in the Mississippi Conference during Children's Week were:

All officers and teachers taking at least one unit of the Standard Training course this year, and in future as nearly as possible to invite only those to teach who have finished the course in our Training Class; fifty per cent, or some other increase, in attendance of school; heat for basement and Elementary rooms; chairs and other equipment for Beginners, Primaries, and Juniors; beautifying building, painting, etc.; Daily Vacation Bible Schoool for the coming summer; organization or reorganization of the Cradle Roll department; more teachers, and a prepared substitute teacher for every class; remodeling, rearranging of Sunday school rooms, or the building of new rooms for Sunday school purposes; book case and twelve new books for workers' library; every family in church one hundred per cent Sunday school members; Cokesbury Training School, with every officer and teacher taking credit; bring school to hundred per cent "C" type; new pianos —this was the forward step for three schools, three of which have already bought them.

Twenty-five of these schools have sent in written reports to the Conference Sunday School Board. Of these, eight are from the Hattiesburg District, seven from the Jackson District, four from the Newton District, three from the Meridian District, two from the Seashore, and one from the Brookhaven. Seven other schools have reported the observance, but have not sent in written reports yet. If there are yet others who have not reported, they are urged to do so at once.

There follows a list of schools making written reports to the Conference Sunday School Board on Children's Week observance: Morton; Shubuta; Brookhaven; Bethel on the Mount Olive charge; Mount Olive; Union; Grace (Jackson); Fannin; Bay Springs; Forest; Main Street, Biloxi; Collins; Court Street, Broad Street (Hattiesburg); Richton; Edwards; Brandon; Central (Meridian); Eucutta; Purvis; Wiggins; Galloway Memorial, Capitol Street (Jackson); Learned; and Lauderdale.

Not all of these gave a full observance; some of them presented the program twice by request, and some gave much more elaborate programs than others. All report that the week was a blessing. Thirty-two observances is eight short of the goal set for our Conference, but with this many for this year and with new zeal and determination, we believe that we can reach our goal of fifty schools observing the Week next year.

MAGGIE MAY JONES,
Elementary Superintendent.

GOOD WORDS FROM PURVIS, MISS.

Dear Brother Carley: On Nov. 15, 1926, Bishop Warren A. Candler decreed that I should return to Purvis, Miss., for another year. I came back with a glad and happy heart and found a glad and happy people to greet me. I am serving some of the best people on earth. You can't help but love them. I find myself falling in love with them more and more as the days come and go. They express their love and appreciation of their pastor and his wife not only by word of mouth, but in a substantial way as well. On Christmas Eve, Dec. 24, when the writer and his wife returned to the parsonage from visiting his flock, we found a large basket on the floor in front of the fireplace filled with everything good to eat, and socks, handkerchiefs, hose, dress goods, towels, soap and everything nice to wear and to use in the parsonage. And they have been bringing in good things ever since Christmas, pork and potatoes, butter and molasses, and pork sausage and cake. This preacher is having a good time in the midst of a good people.

My folks have just finished putting a fresh coat of paint on the parsonage, and it surely does look good. They have also put water in the kitchen. Think of it, running water in the kitchen, and Mrs. Wesley lets it run, too. You should have seen that woman the day it was put in, I thought she would make herself sick playing in it. It looks as if these folk are trying to do everything possible for our comfort and happiness, and we surely appreciate all that they have done. May the good Lord bless each and every one of them and make the year 1927 the happiest year of their lives.

On Monday night, Jan. 3, 1927, we had a very disastrous fire in Purvis. The Hand-Jourdan Mercantile Company store, and the Pylant Brothers store, both large brick buildings, the largest in town, burned. The loss was something over $100,000. They had some insurance, but not enough to cover the loss. This is going to hurt our town and surrounding country, for these stores supplied the farmers around Purvis for miles away. But these are heroic folk. They are going to rebuild, and we are expecting a great year in every way in Purvis this year.

You are giving us a good paper, and I am trying to put it in every Methodist home in my charge. I am going to come very near doing it, too. Come to see me this year some time if you can.

Fraternally yours,
C. W. WESLEY, Pastor.

Satisfying Results

Mrs. R. L. Mundy

Jackson, Miss. — "Dr. Pierce's medicines have been used in my father's family ever since I was a little girl and they have always given entire satisfaction. I can recommend the 'Golden Medical Discovery,' the 'Favorite Prescription' and the 'Pleasant Pellets.' They are the ones we used. My father always said the 'Golden Medical Discovery' could not be equaled as a blood enricher and to build up one's general health; my mother thought the 'Favorite Prescription' superior to any other tonic a woman could take; I found the 'Pleasant Pellets' a perfect remedy for constipation and biliousness."—Mrs. R. L. Mundy, 726 So. State St.

Every druggist has Dr. Pierce's medicines. Write Dr. Pierce., President of the Invalids' Hotel in Buffalo, N. Y., if medical advice is required.

YOU CAN'T DO THE RIGHT THING THE WRONG WAY.

You can't do the wrong thing in determining to go to college—whatever way you do it. And you can't go wrong in selecting Millsaps. If you mean business, you will like our organization, our faculty and student body, and our good Jackson friends. Register now for 1927-28.

MILLSAPS COLLEGE
D. M. KEY, PRESIDENT.
JACKSON : : MISSISSIPPI

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

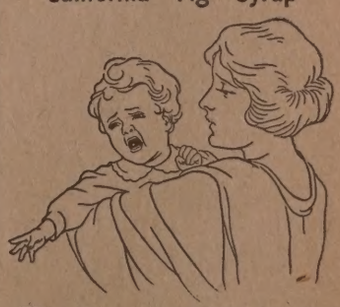
A Fine Tonic. Builds You Up

Prevents and Relieves

Malaria-Chills and Fever-Dengue

Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Pineville, Jan. 20, 7:30 p.m.
Pleasant Hill, Jan. 23, 3 p.m.
Pelican, at Pelican, Jan. 24, 3 p.m.
Oakdale, Jan. 25, 7:30 p.m.
Elizabeth, Jan. 26, 7:30 p.m.
Glenmora, Jan. 2; Q. C., Jan. 27, 7 p.m.
Provencal, Jan. 30, 3 p.m.
Lecompte and Cheneyville, Jan. 28.
Bunkie, Feb. 2, 7:30 p.m.
Eunice, at Eunice, Feb. 3, 3 p.m.
Opelousas, Feb. 4, 7:30 p.m.
Melville, at Melville, Feb. 5, 3 p.m.
Lottie, at Lottie, Feb. 6, 3 p.m.
Rapides, at H., Feb. 13, 11 a.m.
Boyce, Feb. 13, 7:30 p.m.
Kurthwood, Feb. 16, 10 a.m.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Springfield, at Springfield, Jan. 22, 23.
Natalbany, Jan. 23.
Washington, at Fisher, Jan. 30.
Franklinton, Jan. 30.
Denham Springs, Feb. 5, 6.
Baker, at Baker, Feb. 12, 13.
St. Francisville, Feb. 13.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

De Ridder, Jan. 23, a.m.
Merryville, Jan. 23, p.m.
Indian Bayou, Jan. 30, a.m.
Rayne, at Rayne, Jan. 30, p.m.
Acadia ct., at Maxie, Feb. 6. a.m.
Crowley, Feb. 6, p.m.
Converse and Hornbeck, at Converse, Feb. 13.
New Iberia, Feb. 20, a.m.
Lafayette, Feb. 20, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Cotton Valley, at Cotton Valley, Jan. 23.
Ferriday, Jan. 26; preaching, 7:30 p.m.
Coushatta, Jan. 30; preaching, 11 a.m.
Colfax and Montgomery, at Colfax, Feb. 6; preaching, 11 a.m.
Campti, at Campti, Feb. 6; preaching, 7:30 p.m.
Winnfield, Feb. 8.
Winnfield ct., Feb. 8.
Trout and Good Pine, at Good Pine, Feb. 13, 11 a.m.
Jena and Jonesville, at Jonesville, Feb. 13, 7:30 p.m.
Zenoria, at Zenoria, Feb. 16, 2 p.m.
Plain Dealing, at Benton, Feb. 20; preaching 11 a.m.
Bossier ct., at Parker's Chapel, Feb. 20, 7:30 p.m.
Castor, at Castor, Feb. 23, 2 p.m.
Columbia, at Columbia, Feb. 27; preaching, 11 a.m.
Minden, Feb. 28, 7:30 p.m.
Pollock, at Pollock, Mar. 2, 2 p.m.

K. W. DODSON, P. E.

Ruston Dist.—First Round.

Bernice, at Bernice, Jan. 23, 11 a.m.
Dubach, at Dubach, Jan. 23, 7:30 p.m.
Marion, at Marion, Jan. 30, 11 a.m.
Farmerville, Jan. 30, 7:30 p.m.
Simsboro, at Simsboro, Feb. 6, 11 a.m.
Ruston, Feb. 6, 7:30 p.m.
Eros, at Eros, Feb. 13, 11 a.m.
Calhoun, at Calhoun, Feb. 13, 11 a.m., 7:30 p.m.
Lapine, at Lapine, Feb. 20, 11 a.m.
Gibsland, at Gibsland, Feb. 27, 11 a.m., 7:30 p.m.
Eros, at Eros, March 6, 11 a.m., 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

Mooringsport, Thursday, Jan. 20, 7 p.m.
Elm Grove, Friday, Jan. 21, 10 a.m. (at American National Bank).
Oil City, Friday, Jan. 21, 7 p.m.
Belcher, Sunday, Jan. 23, 3:30 p.m.
First Church, Monday, Jan. 24. 7:30 p.m.
Mansfield, Tuesday, Jan. 25, 7:30 p.m.
Stonewall, Sunday, Jan. 30, 3:30 p.m.

Delegates to district conference will be elected in this round of quraterly conferences.

W. W. HOLMES, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District.

Houston, Jan. 22-23, a.m.
Prairie and Strong, at Strong, Jan. 23-24, p.m.
Woodland, at Prospect, Jan. 29-30, a.m.
Vardaman, at Vardaman, Jan. 30-31, p.m.

Let all the officials be present at this first conference. Matters of vital importance are to be acted upon. Let pastors be prepared to answer questions according to the new Discipline. Let us begin the year together in faith and love and make this a great year for revivals of religion and the salvation of souls.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Longview and Sessums, at Longview, Jan. 22, 23.

We begin this Conference year with the new Discipline. Let pastors and other official members take due notice and govern themselves accordingly. Let us pray and work for a great year in his name.

J. B. RANDOLPH, P. E.

Corinth Dist.—First Round.

Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 23 and 24.
Ripley sta., Jan. 23, p.m.
Chalybeate, at Chalybeate, Jan. 26.
Silver Springs, at Payne's Chapel, Jan. 28.
Mooreville, at Allen's Chapel, Jan. 31.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—First Round.

Glendora, Jan. 23, 11 a.m., 2:30 p.m.
Schlater, Jan. 23, night.

J. E. CUNNINGHAM, P. E.

Grenada Dist—First Round.

Winona ct., at Bethlehem, Jan. 22.
Poplar Creek, at Friendship, Jan. 23.
Ebenezer, at Ebenezer, Jan. 29, 30.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Gunnison and Sherard, at Sherard, Jan. 24, a.m.
Rosedale, at Rosedale, Jan. 24, night.
Lake Cormorant, at Lake Cormorant, Jan. 31, a.m.
Tunica, Jan. 31, night.
Shaw and Litton, at Shaw, Feb. 7, a.m.
Shelby, Feb. 7, night.
Evansville and Dubbs, at Dubbs, Feb. 14.

L. M. LIPSCOMB, P. E.

Sardis Dist.—First Round.

Longtown, at Longtown, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 22, 23.
Red Banks, at Red Banks, Jan. 29, 30.

T. M. BRADLEY, P. E.

How She Gained 10 Pounds in 22 Days

Skinny Men Can Do the Same

That's going some—but skinny men, women and children just can't help putting on good, healthy flesh when they take McCoy's Cod Liver Oil Compound Tablets.

As chock full of vitamines as the nasty, fishy-tasting cod liver oil itself, but these sugar-coated tablets are as easy to take as candy, and won't upset the stomach.

One woman gained ten pounds in twenty-two days. 60 tablets, 60 cents. Ask any druggist for McCoy's Cod Liver Oil Compound Tablets and if you don't gain at least 5 pounds in 30 days your druggist is authorized to hand you back the money you paid for them.

Insist on McCoy's, the original and genuine.

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

Children Cry for

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher
Absolutely Harmless—No Opiates. Physicians everywhere recommend it.

Grove's Tasteless Chill Tonic

Restores Health, Energy and Rosy Cheeks. 60c

BAYER

Genuine ASPIRIN

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

year, and hope all goes well with us this year. Our report is ready to be rendered at our annual missionary meeting. We have all funds in hand, and will be glad to get gold star pennants and anything else we are entitled to.

Lord, help us in this great work. Give us more faith, more zeal and love for thee!

We are much pleased that our pastor, Brother Murff, was returned to us; also that Brother and Sister Neblett are domiciled in Kosciusko. We hope to have her in our missionary meeting some time soon. She is an inspiration to any one.

May we all accomplish more and more each succeeding year.

MRS. C. L. DICKERSON,
Superintendent of Publicity.

INSTALLATION OF OFFICERS AT GUNNISON, MISS.

The Woman's Missionary Society of the M. E. Church, South, of Gunnison, Miss., after a very interesting program, Jan. 6, 1927, installed the following officers, with Rev. M. E. Scott installing officer: Mrs. A. R. Blanchard, president; Mrs. Sara B. Martin, vice president; Mrs. M. E. Scott, corresponding secretary; Mrs. J. W. Potts, recording secretary; Mrs. L. S. Blanchard, treasurer; Mrs. C. P. Smith, associate treasurer; Mrs. J. E. Walters, superintendent of junior work; Mrs. G. C. George, superintendent of social service; Mrs. G. F. Warfield, superintendent of local work; Mrs. Ezra Wilburn, associate local work; Mrs. W. T. Wilkinson, superintendent of supplies; Mrs. M. E. Scott, superintendent of mission and Bible study; Mrs. J. W. Potts, superintendent of publicity.

Papers read and discussed were: "Every Woman in the Missionary Society;" "Which Woman Are You?" and "The Parable of the Postage Stamp."

MRS. J. W. POTTS,
Superintendent of Publicity.

INSTALLATION AT WEBB, MISS.

At the January business meeting of the Webb Woman's Missionary Society, Rev. C. L. Rogers installed the following officers to conduct the affairs of the auxiliary for 1927:

President, Mrs. L. N. Townsend; vice president, Mrs. M. J. Houston; local vice president, Mrs. T. C. Bradford; corresponding secretary, Mrs. W. J. Stephens; recording secretary, Mrs. W. L. Show; treasuer, Mrs. D. R. Crow; local treasurer, Mrs. S. R. Bradford; agent for Voice, Mrs. K. D. Henry; superintendent of Missions and Bible study, Mrs. J. B. Hardy; superintendent of social service, Mrs. E. V. Catoe; superintendent of supplies, Mrs. B. L. Neals; superintendent of publicity, Mrs. M. H. Stephens.

MRS. W. J. STEPHENS,
Corresponding Secretary.

GOOD REPORT FROM OKOLONA, MISS.

Good, better, best, represents a three years' record of the Woman's Missionary Society which convened Jan. 3, 1927, Okolona, Miss., at the Methodist church. Of the work of 1926 we especially speak. The meeting was opened with a song, Scripture reading by Mrs. R. E. Buchanan, and prayer by Mrs. Dotley, Sr.

Mrs. Buchanan, in a measure, deviated from the usual custom of taking her comments from the Missionary Voice, but read some very touching little articles, "I Wonder What the Future Holds for Me?" "What the New Year Brings," which were very appropriate.

Mrs. Buchanan expressed her appreciation of the hearty co-operation of each member, without which the phonetic of each year would have "spelled" failure. We in turn felt the assurance of God's presence with us and the efficiency of her good leadership. With sincere remarks our beloved president of 1926 withdrew and invited Mrs. Carter Davis to come forward and take the presidency for 1927, to which she had been elected; Mrs. Davis came forward, only to resign, inasmuch as some other obligations were such that she could not serve in this capacity. In consequence, Mrs. A. S. Miller was elected to that office by a good majority. Mrs. Miller was put on the list of officers who had previously been nominated and accepted.

At the suggestion of Mrs. Davis, leaders were asked to volunteer. Of these, Mrs. Harry McEvilly volunteered for Circle 1, and Mrs. L. C. West for Circle 2. It remains for Circle 3 to select its leader. Circle 4 retains its efficient leader, Mrs. Joe Herndon.

Other items of interest are of last year: Collections and expenditures, "all told," were $1,012.41; increase over last year, about $250; seventy good working members.

"This is a truth the angels use
High on their starry promontory,
Whenever you fail, yourself accuse,
Whenever you win, give God the glory."

shall be our slogan for 1927.

MRS. M. B. DOTTERY,
Superintendent of Publicity.

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One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

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Epworth League Department

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Editor, Mississippi Conference.. ...Miss Frances Ulmer, Picayune, Miss.
Editor Louisiana Conference,
Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

DATES FOR LOUISIANA CONFERENCE DISTRICT LEAGUE INSTITUTES.

The following are the dates for Epworth League District Institutes:

Shreveport District, Feb. 28 to March 4.

Monroe District, March 6 to 11.

Alexandria District, March 13 to 18.

New Orleans District, March 20 to 25.

Lake Charles District, March 27 to April 1.

Baton Rouge District, April 3 to 8.

Ruston District, April 18 to 22.

Minden District, April 24 to 29.

CORA VARNADO,
Conference Field Secretary.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Epworth League Organization at Cedar Lake.

Seashore is rejoicing over the organization at Cedar Lake, in the Coalville charge, of a new Epworth League. The pastor, Rev. W. W. Murray, reported in last week's Advocate that this organization was perfected before he took charge, but we prophesy that it will thrive under his excellent leadership. We want to know more about this League.

Tylertown League Contributes to Back Bay Nursery.

In a letter from Rev. H. L. Daniels to the Christian Advocate we note that the Tylertown Epworth League gave $6 to this worthy cause. We commend the splendid spirit of this League.

"As Much for Others as for Ourselves."

The title of this paragraph is the motto of the 50-50 Club. Since the Epworth League has assumed the responsibility for several missionary specials, it has become necessary for each League to increase its missionary contribution. For quite a while Mr. Mumpower has been agitating a Fifty-Fifty Club, in which the members pledge themselves to duplicate every dollar spent in local work, for mission specials. This seems a very worthy cause, and we see no reason why more Leagues have not joined this club.We note that a number of Leagues in our Conference have joined, one of which is Poplar Street League, in Meridian. We know there are others, but right at this time cannot recall. Each League which has joined this club should let us know, and we will announce it through this column.

Intermediate League of the Crawford Street, Church, Vicksburg.

Miss Chesley Hogan is the superintendent of a splendid Intermediate League at Crawford Street Church, Vicksburg. This League has twenty-five members, with a regular attendance during the winter months of fifteen. Ernest Turcotte is president, and Eustace Hardin is secretary of this League. They have their Council meetings regularly. At Christmas time this splendid band gave a post card shower, and the recipient of this good deed was our own Louise Preston. Wasn't this splendid?

IN DAYS OF OUR FOREFATHERS

Women Prepared Their Own Medicines

The wise pioneer women learned to gather, in woods and fields, the remedies the Indians used. From the rafters of colonial houses, hung great bunches of dried roots and herbs. From these, in times of sickness, the busy mother brewed simple and powerful remedies.

From roots and herbs, Lydia E. Pinkham, a descendant of these sturdy pioneers, made her Vegetable Compound. The beneficial effects of this dependable medicine are vouched for by hundreds of women.

Mrs. Wm. Kraft of 2838 Vinewood Ave., Detroit, Mich., saw a Pinkham advertisement in the "News" one day and made up her mind that she would give the Compound a trial. At that time she was very weak. "After the first bottle," she writes, "I began to feel better and like a new woman after taking six bottles. I recommend it to others and always keep a bottle in the house."

Mrs. Gust Green of 401 Lincoln Park Boulevard, Rockford, Illinois, found herself in a condition similar to that of Mrs. Kraft. "I was weak and rundown," she writes, "but the Vegetable Compound has helped me and I feel better now. I recommend it to all women who need more strength."

MRS. CLARA BELLE WAILES DRAKE.

Following a long life of Christian love and service, death came to Mrs. Clara Belle Wailes Drake yesterday morning as a quiet, peaceful sleep. The end came following an illness of several days.

Mrs. Drake was born in Woodville, Miss., Feb. 5, 1850. She was the daughter of the late Edmund H. Wailes and Mrs. Jane Newell Wailes. Her husband, the late Rev. James P. Drake, passed into eternal rest a number of years ago. He was a devout Christian gentleman, a beloved minister of the Methodist church.

Mrs. Drake is survived by the following children: W. M. Drake, of New York City; Mrs. I. W. Cooper, E. S. Drake, J. P. Drake, and Mrs. Clara Belle Drake.

The funeral services were held at the family home, Mount Ararat, in Jefferson County, this afternoon at 2 o'clock, and the interment was made in the family cemetery.

Rev. O. S. Lewis, pastor of the Jefferson Street Methodist Church; Rev. L. P. Anders, pastor of the Washington Methodist Church, and Rev. C. C. Evans, pastor of the Central Methodist Church at McComb, officiated.

Many friends deeply sympathize with the loved ones in their sorrow, for Mrs. Drake numbered her friends by the legion, and her passing has saddened many hearts. — Natchez Democrat.

SERMON SERIES BEGINNING SUNDAY AT FIRST METHODIST.

Rev. A. T. McIlwain, pastor of the First Methodist Church, announces that on next Sunday, Jan. 16, he will begin a special series of sermons both at the morning and evening hour.

At the morning hour the initial sermon of the series will be under the title of "The Church—Its Value to the Individual, Social and Economic Life of the Community."

At the evening hour the subject will be "The Marks of a Christian."

Various phases of these subjects will be discussed by the pastor during the next few Sundays, and he is anxious for all members of the congregation, and all others who will, to attend.

At the morning hour he will endeavor to show to his hearers the many ways in which the church, its organization and its multifarious departmental workings are of material as well as social and spiritual benefit to the community; while at the evening hour his efforts will be turned in a large measure toward assisting the individual to place an estimate upon himself and know how to answer the question, "Am I a Christian."

The presence of the members and the interest in these discussions will mean much for the work for the coming year. There will be special music at each of these services.—The Daily Corinthian, Corinth, Miss.

666

is a prescription for

Colds, Grippe, Flu, Dengue Bilious Fever and Malaria.

It kills the germs.

REVIVAL AT GILBERT, LA.

Dear Brother Carley: We are now in the midst of a great revival in Gilbert, La. Miss Daisy Davies, from Atlanta, Ga., is the evangelist, and to say that we are delighted with her great service is only a very mild way to express it. We knew she was great before she came to us, but she even goes far beyond our expectations.

Brother A. M. Hutton, from Van Buren, Ark., is doing the singing, and to say it is well done would not be giving him justice, for he not only knows how, but he puts the Spirit in his songs which gives them power over lives.

We are just at the close of the first week, and our town has already been stirred up; men and women have prayed in public who never tried to pray in public before. I will give the results at the close of the meeting, which will close on the 23rd of January.

F. M. MILLER, P. C.
Gilbert, La.

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Send us only 10c and we will mail you postpaid one packet each of the following:

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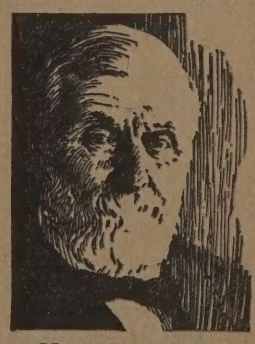

DR. W. B. CALDWELL
AT THE AGE OF 83

Constipation! How to Keep Bowels Regular

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3633.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 27, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"A DIVISION OF LABOR."

In our opinion, the next great development in the work of the church will take place in the field of lay activities. The laymen are abundantly able, both in business ability and financial resources, to take over and manage efficiently the material interests of the church in a way they have not hitherto done. The time seems ripe for them to assume their share of the work of the church. Added to their business ability and financial strength, they have a growing sense of responsibility. We believe their consecration is equal to their opportunities.

The laymen themselves are thinking vigorously along the line suggested above, as is shown by the leading editorial in a recent number of The Methodist Layman, the official organ of the Board of Lay Activities, which we take the liberty of quoting herewith in full. We believe it points the way to an unprecedented era of prosperity, both spiritual and material, in the work of the church. The editorial is as follows:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

"But we will give ourselves continually to prayer, and to the ministry of the Word.

"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

"Whom they set before the apostles; and when they had prayed, they laid their hands on them.

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts 6:1-7.)

In this brief account we have the history of the organization of the first Board of Lay Activities.

This organization grew out of the necessity for a division of labor. At that particular period, just as in other periods, those who had been peculiarly chosen as ministers of the Word were attempting to administer everything in connection with the church and naturally there developed a sharp criticism of the administration.

The apostles were wise men in their generation. They called the congregation together and made a clear statement of the situation and laid down a principle which is incomparable in its clear insight into the situation presented and one that is applicable to any similar situation, past, present, or future, in the history of the Christian church.

These apostles said: "It is not reason that we should leave the Word of God and serve tables. We will give ourselves continually to prayer and to the ministry of the Word."

This plan was pleasing to the congregation and certain men full of wisdom, faith, and the Holy Ghost were chosen to minister to the people.

Then note this significant statement: "The Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The narrative goes on to call attention also to the marvelous evangelistic work done by two members of this lay group—namely, Stephen and Philip.

There is another statement contained in the eighth chapter of Acts to the effect that following the persecution instigated by Saul, "they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles; therefore, they that were scattered abroad went everywhere preaching the Word."

This statement indicates clearly that while there was a distinction of function as between the apostles and the laity, it was clearly the practice of each individual Christian to be a witness for Jesus Christ.

Indeed we may conclude from the narrative that one reason for the rapid spread of Christianity at that period lay in the fact that the lay members of the church as well as the apostles were exceedingly active in testifying for Jesus Christ.

But we come back to the statement quoted above in which the apostles said that it was not reason for them to leave the Word of God and serve tables, but that they would give themselves to prayer and the ministry of the Word.

It was absolutely necessary that they make this decision.

The world at every period of its history has needed its prophets. It was so in the day of the Prophets. It was so before the coming of Christ. It was so following his ascension. Likewise at every other period in the history of the Christian church, and particularly so at this time.

The thing which we wish to emphasize, however, above everything else is the fact that a man can scarcely be a real minister of the Word, or a prophet, and at the same time give a great deal of attention to details of administration, or "serve tables."

The apostles wisely called for a division of labor, reserving their strength of mind and soul for prayer, communion with God, and preaching of the Word, while certain laymen, who by their gifts were peculiarly qualified for the labor of administration, were selected for the other task that was consuming their time and strength.

Any one who will take the trouble to read all through the Acts of the Apostles will note how the church grew and many thousands of souls were saved as the apostles and people alike went forward to proclaim the truth, each one serving in his own particular sphere.

Surely we have come upon a day when there is need of prophets as never before, men who know the truth by virtue of prayer or communion with God, by reason of study, out of their own experiences as they have come into contact with mankind in their spiritual ministry to the sick and to the poor, the downcast, and in their efforts to rescue those in sin from the death into which they have sunk; men who out of this sort of experience can come into our pulpits with a burning message that will find its way to the hearts of its hearers, who will proclaim fearlessly the whole Word of God; the truth as to all our relationships—personal, social, economic, racial, or international; men who in the spirit of love will tell the whole truth and spare not.

Then, on the other hand, how do we need today in our congregations more men like Stephen and Philip, full of wisdom, faith, power, and the Holy Ghost, who will realize their powers of mind and soul and consecrate their time and wealth to the work of the church!

There should be in every church a group of laymen, spiritually minded, who will lift from the shoulders of the pastor any undue burden of detail work that may relate to finances or ordinary administration of church affairs; laymen who will not only attend to the so-called temporal matters of the church, but who will go forth as flaming witnesses for Christ, testifying of his power to save, and going out into the highways and byways and persuading men everywhere to seek the Christ who alone can redeem mankind from sin and save the nations of the world.

Do we ever pause to consider the fact that without the proper division of labor we are not likely to have many prophets on the one hand or many Stephens and Philips on the other?

Let us review for instance some of the things that we expect of our preachers to-day.

We expect them to visit the sick, comfort the broken-hearted, minister to the down-and-outs, marry the youth, bury the dead; win those in sin from darkness to light; be the inspiration and directing force for the different organizations in the church—Sunday school, Woman's Missionary Society, Epworth League, Lay Activities, etc.—settle differences between quarrelsome members, nurse "sore toes," mollify recalcitrant members, take care of choir difficulties, provide for the circulation of the various periodicals of the church; administer the holy sacrament; speak at the Rotary Club, and various other clubs; give some of their time to prepare an infinite number of reports to this board and that board, this organization and that organization; fill out a large number of questionnaires that are presented by groups on every hand; give some of their time to the Y. M. C. A., Y. W. C. A., the W. C. T. U., the Anti-Saloon League, the Near East Relief, the Far East Relief, the Lord's Day Alliance; respond to the various calls to preach on every subject from "Justification by Faith," to the "Value of Life Insurance;" relate themselves actively to various organizations for uplift and moral reform, pseudo-political objectives, and other things too numerous to mention, and—we expect them to be interesting and entertaining when they come into the pulpit, and be jolly good fellows, well-met on the street, good mixers in other words, and we want them to visit us in our homes, and, occasionally, we find individuals or congregations who expect the preacher in addition to all of this to preach like Paul.

This is not to say, or even imply, that our preachers should not be related to all of these interests as leader and in the spirit of helpfulness, but simply to assert that he cannot "serve tables" and be the spiritual leader and prophet that we believe God has called him to be.

(Continued on Ninth Page.)

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OFFICIAL REPORT OF THE FALL MEETING OF THE COLLEGE OF BISHOPS.

By Bishop Collins Denny, Secretary.

After spending nearly two days in the sessions of the Missionary Council in Louisville, Ky., the College of Bishops held its meeting on the afternoon of Dec. 16, and continued till dark on the following day.

Bishops Present.

All the active bishops were present, except Bishop Ainsworth, who has not returned from Asia, and Bishop Dobbs, who because of a heavy cold was called away during the meeting of the Council.

Reports from the Field.

As is customary, each bishop reported his work since the adjournment of the General Conference last May. These reports showed that the condition of the church grows more encouraging in many parts of our church.

Federal Council of the Churches of Christ.

The following resolution was adopted: "In view of the fact that the General Conference appoints a member of our church to the Federal Council of Churches of Christ in America and makes an assessment on our church for the work of said Council, and in view of the further fact that our denomination actively engages in the general and local work of the Council, we believe that it is in accord with the spirit of the Discipline for the bishops of our church to make appointments of traveling preachers to official positions in the Federal Council and its auxiliary organizations."

Communications.

A number of communications were received from different organizations and persons, all of which were referred to a special committee of three to consider and report to the full meeting.

Interpretation of Law by the Committee of Appeals.

Some difference of opinion having occurred in the Committee of Appeals touching decisions by that committee on points of law, after discussion the following resolution was adopted confirming action taken on the same point years ago: "The College of Bishops agrees that any interpretation of law by the Committee of Appeals has the force of law only in respect to the case then under consideration."

Careful attention and much time was given to the courses of study. Finally the following courses were approved for the English-speaking Conferences:

Courses of Study Adopted December, 1926.

For License to Preach.

1. The Discipline of 1926.
2. The Bible generally.
3. The Bible; Its Origin and Meaning, Harrell.
4. What We Believe, Parker.

The ordinary branches of an English education.

Courses of Study for Traveling Preachers.

For Admission on Trial.

1. The Discipline of 1926.
2. The Tongue of Fire, Arthur.
3. Personal Salvation, Tillett.
4. Studies in the Life of John Wesley, Chappell.
5. Life of Christ and Life of St. Paul, Stalker.
6. The candidate shall give a written account of his conversion, religious training, service in the church, and his call to the ministry. The candidate's papers shall be graded on their punctuation, grammatical correctness, and rhetorical form, and this shall give his grade in English.

First Year.

1. The four Gospels and Acts, with The Making and Meaning of the New Testament, Snowden.
2. Wesley's Sermons, 1-26.
3. Wesley and His Century, Fitchett.
4. Letters on Baptism, Fairfield.
5. The Ministry to the Congregation, Kern.
6. Christian Doctrine, Dale.
7. The Discipline, Chapters I-VIII.
8. Written sermon on repentance.

Required to Read.

1. The Prophet of the Long Road, Tipple.
2. Organization and Administration of the Sunday School, Cuninggim and North.
3. The Meaning of Methodism, Rowe.

Second Year.

1. Romans to Revelation, with the Messages of the Books, Farrar.
2. Wesley's Sermons, 27-52.
3. The Christian Faith, Curtis.
4. History of Methodism, McTyeire.
5. Preparation and Delivery of Sermons, Broadus.
6. Logic, William Minto.
7. The Discipline, Chapters IX-XXIV, XXVI.
8. Written sermon on Justification by Faith.

Required to Be Read.

1. Brain and Personality, Thompson.
2. General View of the History of the English Bible, Wescott.
3. Life of Thomas Coke, Candler.

Third Year.

1. Genesis to Esther, with An Outline for the Study of the Old Testament History, Frank Seay. (Examination on the text of the Scripture itself.)
2. The Virgin Birth, Orr.
3. The Reformation in Germany, Lindsay.
4. Elements of Ethics, Davis.
5. Life of William Tyndale, Demaus.
6. Evidence of Christian Experience, Stearns.
7. Written sermon on regeneration.

Required to Be Read.

1. Life of Hugh Latimer, Demaus.
2. Life of William McKendree, Paine.

Fourth Year.

1. Job to Malachi, with An Outline for the Study of Old Testament Prophecy, Wisdom, and Worship, Frank Seay. (Examination on the text of the Scripture itself.)
2. Grounds of Theistic and Christian Belief, Fisher.
3. The Reformation in Lands Beyond Germany, Lindsay.
4. Christianity as Organized, Kern.
5. Personality and Psychology, Buckham.
6. The Resurrection of Our Lord, Milligan.
7. Manual of the Discipline (last edition).
8. Written sermon on the Witness of the Spirit.

Required to Be Read.

1. Life of Joshua Soule, DuBose.
2. The Organization of the Methodist Episcopal Church, South.

Courses of Study for Local Preachers.

For Local Deacon's Orders.

1. The New Testament, with the story of the New Testament.
2. The Tongue of Fire, Arthur.
3. Personal Salvation, Tillett.
4. History of Methodism, McTyeire.
5. Life of Christ, James Stalker.
6. Winning the World for Christ, Lambuth.
7. How We Got Our Bible, Smythe.

For Local Elder's Orders.

1. Old Testament, with the Outline for the Study of Old Testament History, Seay.
2. Manual of Christian Doctrine, Banks.
3. History of the Christian Church, Fisher. (One-volume edition.)
4. The Apostolic Age, Purves.
5. Ministry to the Congregation, Kern.
6. Manual of the Discipline. (Last edition.)

The following courses for our preachers in Korea were adopted:

Courses of Study for Preachers of the Korea Conference.

For Admission on Trial.

1. Complete the first year in the Union Theological Seminary.
2. Supplemental course for the time while not attending the seminary.

(1) Matthew, James, and Deuteronomy. Also read the introduction to the above books in the "Introduction to the New Testament" and the "Introduction to the Old Testament," prepared by R. A. Hardie. (Examination to be on the text of the Scripture itself.)

(2) Life of John Wesley, translated by J. R. Moose. Telford's "Life of Wesley" to be substituted as soon as printed.)

(3) A Plain Account of Christian Perfection, Wesley. (Translated by J. D. Van Buskirk.)

(4) Apologetics, adapted and translated from Terry's book by C. S. Deming.

(5) Geography of the Holy Land, translated by E. M. Cable.

(6) A book on the Christian Sabbath. (Not yet printed.)

(7) The biographical sketches published in the Theological World. Volumes I to IV.

(8) Discipline. (Intensive study of the paragraphs relating to the articles of religion, general rules, Church, Quarterly, and District Conferences, exhorters, class leaders, stewards, and district stewards' meeting.)

(9) Read the Theological World.

First Year.

1. Complete the first term of the second year in the Union Methodist Theological Seminary (or its equivalent).
2. Supplemental course for the time while not attending the seminary.

(1) Luke, First and Second Thessalonians, Judges, and Ruth. Read the introductions to the above books in the introductions to the Old and New Testament prepared by R. A. Hardie. (Examination to be on the text of the Scripture itself.)

(2) Wesley's Sermons, 1-5.

(3) Wesley's Journal to 1742.

(4) Theism , W. N. Clarke. (Translated by C. S. Deming.)

(5) The Preacher and Prayer, Bounds. (Translation by C. S. Deming.)

(6) The Pupil, first part of Weigle's "The Pupil and the Teacher." (In preparation.)

(7) Mary Christopher's Victory, Calkins. (Translated and adapted by Miss Frey.)

(8) The Discipline, Chapters I-V.

(9) Read the Theological World.

Second Year.

1. Complete the second term of the second year in the Union Methodist Theological Seminary (or its equivalent).
2. Supplemental course for the time while not in the Seminary:

(1) First and Second Corinthians, First and Second Samuel, and Proverbs. Read the introductions to the above books in the introductions to the Old and New Testaments prepared by R. A. Hardie. (Examination to be on the text of the Scripture itself.)

(2) Wesley's Sermons, 1-10.

(3) Review and complete Wesley's Journal—that is, all published in Korean.

(4) The Life of Christ, Stalker. (Not yet printed.)

(5) Personal Salvation, Tillett. (Translated and adapted by C. S. Deming.)

(6) The Teacher. (Second part of Weigle's "The Pupil and the Teacher.")

(7) The Life of Paul, Stalker. (Not yet printed.)

(8) The Preparation of the World for Christ, Breed. (Translation by R. A. Hardie.)

(9) The Discipline, Chapters VI-VIII.
(10) Read the Theological World.

Third Year.

1. Complete the first term of the third year in the Union Methodist Theological Seminary (or its equivalent).

2. Supplemental course for the time while not in the seminary.

(1) First and Second Peter, Jude, Joel, Amos, and Jeremiah. Read the introductions to the above books in the introductions to the Old and New Testaments prepared by R. A. Hardie. (Examination to be on the text of the Scripture itself.)
(2) Wesley's Sermons, 1-15.
(3) Life of Asbury. (Not yet translated.)
(4) The Holy Spirit, Cooke. Translation by C. S. Deming.)
(5) Arthur's Tongue of Fire. (Translation by Miss Cooper.)
(6) The Preacher, His Life and Work. (Not translated.)
(7) Building the Kingdom, Chappell. (Not translated.)
(8) The Discipline, Chapters IX-XXIII, XXV.
(9) Read the Theological World.

Fourth Year.

1. Complete the second term of the third year in the Union Methodist Theological Seminary (or its equivalent).

2. Supplementary course for the time while not in the seminary:

(1) First and Second Timothy, Titus, Ezra, Nehemiah, Haggal, and Malachi. Also articles on Ezra and Nehemiah in the Theological World, Volume II, No. 6, Volume III, No. 1. Read the introductions to the above books in the introductions to the Old and New Testaments prepared by R. A. Hardie. (Examination to be on the text of the Scripture itself.)
(2) Wesley's Sermons, 10-20.
(3) Spiritual Development of St. Paul, Matheson. (Translation by E. M. Cable.)
(4) Atonement. (Translation by C. S. Deming.)
(5) Wesley and His Century, Fitchett. (Not yet translated.)
(6) The Fact of Christ, Simpson. (Not yet translated.)
(7) A man and His Money, Calkins. (Translated by J. S. Ryang.)
(8) The Human Element in the Making of a Christian, Conde. (Not yet translated.)
(9) Social Institutions and Ideals of the Bible, Soares. (To be adapted and translated.)
(10) Read the Theological World.

The following courses were adopted for our Indian preachers:

Course of Study for Preachers of the Indian Mission.

For License to Preach.

1. The Bible, especially the New Testament with reference to Christian doctrine.
2. The Discipline.

For Admission on Trial.

1. Life of Christ and Life of St. Paul, James Stalker.
2. Methodist Armor, Hudson.
3. The Discipline.

First Year.

1. The New Testament: The Four Gospels and Acts.
2. Personal Salvation, Tillett.
3. Wesley and His Century, Fitchett.
4. The Discipline.

Second Year.

1. The New Testament, Romans to Revelation.
2. The New Life in Christ, Beet.
3. The Building of the Church, Jefferson.
4. Manual of the Discipline, last edition.

Third Year.

1. The Old Testament, Genesis to Esther.
2. History of Methodism, McTyeire.
3. Building the Kingdom, E. B. Chappell.
4. Wesley's Sermons, 1-26.

Fourth Year.

1. The Old Testament, Job to Malachi.
2. History of the Christian Church, Moncrief.
3. The Business of Missions.
4. Wesley's Sermons, 27-52.

For Local Deacon's Orders.

1. The New Testament.
2. Methodist Armor, Hudson.
3. Short History of Methodism, Boswell.
4. The Discipline.

For Local Elder's Orders.

1. The Bible, Old and New Testaments.
2. Life of Christ and Life of St. Paul, James Stalker.
3. Persnal Salvation, Tillett.
4. Wesley and His Century, Fitchett.
5. Manual of the Discipline, last edition.

The course for our preachers in Spanish-speaking countries, for those in Brazil, for those in Belgium, and for those in Czechoslovakia needed further consideration, and each of those courses was referred to a special committee to revise.

Law Questions.

The consideration of some law questions was postponed till the May meeting.

Spring Meeting of the College.

It was agreed to begin the spring meeting on the morning of May 2, 1927, and to continue till all the business shall have been completed.

Richmond, Va.

SOME PRACTICAL EXHORTATIONS.

By Rev. Guy Dean Burt.

Dear Dr. Carley: I am pleased to see that you are encouraging our preachers to report about their work through the Advocate. The strong man, if he is a Christian, helps the weak man. The Advocate is a good medium through which to help some of us. I appreciate it. Thank you.

I think now is an opportune time for me to say something about the kind of person I admire most, think is the most useful, and find the easiest to love. You know we must love everybody, even our enemies, if we do as Jesus Christ did. And I had rather be like my Lord than be president of our great nation. It is the easiest thing in this world for me to love Jesus, because he has such a big heart.

God in the person of his Son still goes before us. What is Heaven? To be like Jesus. What is Heaven? To be with Jesus. Every man has Heaven here and now in proportion as he is like and with Jesus.

I was impressed with what you said in the Advocate about taking an inventory of our spiritual lives. It reminded me of what Jesus said, "Take heed unto thyself." We all need to watch ourselves. It is so easy to criticize others and at the same time be unmindful of our own faults. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Just think how often we are thoughtless. Because we have had a certain attitude or done a certain way for so long, we have come to regard it as proper.

Are we ever unkind? Do we show a disposition to be uncharitable? Let us see to it that we do not disregard the rights of others in seeking to attain our own selfish ends.

The Master's message is to "Take heed"—take an inventory of ourselves. What is our attitude toward others? Jesus would have us put ourselves into the position of others. In many quarters consideration is a lost virtue.

The teacher forgets the pupil and the pupil the teacher. The parent disregards the child and the child the parent. The employer misunderstands the employee and the employee the employer. And all because they are inconsiderate. What would happen if we placed ourselves where the other fellow is? Preacher, place yourself in the pew; you who sit on the seats and criticize, place yourselves in the pulpit.

Would not the light shine from a different angle? And I am certain that the light would portray elements and conditions which had not been realized before. The value of appreciating the circumstances of others can be seen in the following words of St. Paul's Philippian letter: "Doing nothing through faction or through vainglory, but in lowliness of mind, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

Observe the attitude of the Master. He suffered with them as well as for them. Lazarus died and the sisters came weeping. The burden of their hearts was his also. And throughout his ministry his great loving heart went out in sympathy to others as he realized their problems and difficulties in life. What a blessing is sympathy! How attractive is the magnanimous heart of love!

I pray to be delivered from the intellectual snobs who sharpen the intellect and cut out the heart—that type of person with whom the analytical spirit has become a frenzy, and the love of dissection a morbid passion.

Love, joy, peace, gentleness, goodness and kindness and such spiritual gifts cannot be analyzed. The scientific attitude of mind is inclined to look askance at these things because you can't weigh them and measure them.

The big heart can live above all the petty spites of life, and maintain his life for months under most trying circumstances. Do you think it would hurt you if people dragged you through the streets and spit in your face and threw an old dirty, red robe on your shoulders and planted a crown on year head and mocked you? Do you think it would hurt your feelings? Would you want to get even with them? Would you not want to punish such despicable men with every tortue you could devise?

If such treatment hurts you, remember it hurt Jesus. It hurt him even more than it could hurt you, for purity of life and motive had been absolute.

The big heart has another supreme task, and that is to forget self in the midst of the most intense suffering; to think of others while your own heart is writhing in agony; to help lift the burdens of others while your own heart is about overborne with your own.

Jesus has power over the hearts of people. He give us something to live on, power to forget yourself and your troubles, power to forgive and to conquer yourself and grow into a bigger, kinder, broader, lovelier self.

It is not what petty luxury we give up or what amusements we miss. But it may mean the giving up of these petty luxuries and very much amusement to have time to discover the ecstasy of living with the big heart in you.

The secret of Jesus' all conquering spiritual achievements was his big heart of love; and by the same token it can be ours.

Hickory Flat, Miss.

DEATH OF REV. JOHN H. SCRUGGS.

My Dear Brother Carley: We laid to rest today the body of Rev. John Hartwell Scruggs beside the grave of his wife, Ludie Paine Scruggs, who was a daughter of Bishop Paine. Brother Scruggs died at his home in Corinth, where funeral services were conducted, prior to sending the body to Aberdeen for interment, by the following ministers: Revs. A. T. McIlwain, J. W. Raper, D. W. Babb, B. P. Fullilove, G. C. Schwartz. Brother Scruggs, who was at one time pastor of our church at Aberdeen and greatly beloved by his people, was an honored superannuate member of the South Georgia Conference, the Vineville church, Macon, Valdosta, and Quitman having been among the last churches which he served prior to his taking the superannuate relation.

R. G. MOORE, Pastor.

Aberdeen, Miss., Jan. 17.

If you do not know how much to give to the church, let God have an interview with your conscience.—Exchange.

MRS. CHARLES B. GALLOWAY.

By Rev. E. K. Means, D.D.

Over half a century ago two young people hardly more than children united their hearts and hands and chose one path in life together.

From that hour that young man climbed steadily upward amid all the besetments of poverty in a war-stricken State until he became the idol of Mississippi, a bishop of the Methodist Church, a constructive statesman in the mission fields on the far-off frontiers of the advancing Kingdom of God, the greatest orator of the nation, the counsellor of Presidents, the admiration and sensation of the evangelical churches of England —a man who stood before kings, a plumed knight leading a host of people into the promised land of happiness and peace.

When he died a nation mourned and little children cried in the streets.

Fifteen years after his death, the manager of the cemetery where his sacred dust awaits the resurrection morn told me that never a day passed that somebody did not go and stand with bared and reverent head beside the grave of Charles Betts Galloway.

There walked beside this great man through the years of his pilgrimage a gentle, modest, refined, cultured woman, and while he became a leader of the people, she became, in a peculiar sense, a mother, whose wonderful influence gave birth to all the fine impulses of character and life to many young men whom she chose for her own. Fortunate, indeed, those young men to whom she opened the golden circle of her friendship and love and called them, "my boys!"

Thank God, they are her boys still!

The ancients knew when the goddess had visited Thebes from the tracks which she left behind her. Walking through the forest, she gazed upon the dead tree, ghastly with its leafless limbs, and lo, the clinging ivy sprang up to cover it. Sitting down to rest upon a fallen and decayed log, the moss sprang up to cushion and beautify it. Walking upon the shore of the lake, the tracks she made were not downward in the mud, but upward in the fragrant and blooming violet. Not otherwise walked this little mother among her boys, and when they suffered she comforted them, and when they were discouraged she cheered them, and those who went out from her presence bore with them the fragrance of her spirit, as garments carry sweet odors when men have walked among the flowers. Her fingers wove white cords in the apparel of her boys, her sons were clothed upon with her friendship and her affection, and to-day, "her children"—everywhere—"rise up and call her blessed."

The years were many for her, and old age brought its special privileges. She stood upon an eminence and her past life spread out before her like a map. The events of the past took unity into themselves and she saw that all things had worked together for good. God had sandalled her feet and smoothed her path and up by frowning mountain crag and down by lonely grave, she heard the voice of victory and good cheer. All her years had marched upward because God had made them march, and she had marched with them until she stood upon the spiritual heights and breathed the air of joy and peace. The next step upward was through the gate of that city whose builder and maker is God. Being a Methodist preacher's wife, she had many homes on the earth; and now she has one more—and the last—she has crossed the threshold of her Father's house and is at home with the Lord.

Lynchburg, Va.

NEWTON DISTRICT MISSIONARY INSTITUTE.

The District Missionary Institute of the Methodist Episcopal Church, South, was held with the Lake church. The presiding elder, Rev. L. E. Alford, presided over the meeting. Practically every charge in the Newton District was represented by pastor and laymen, and a most interesting and instructive program was carried out.

The meeting was called to order at 10 a. m. by Rev. L. E. Alford, who, after conducting devotional exercises, stated the purpose of the meeting and outlined in detail the missionary program which was provided for at the last sitting of the General Conference, which met in Memphis last May. He is familiar with the details as worked out at a recent meeting of the Board of Missions which met in Louisville, Ky., having attended that meeting in person. P. L. Blackwell was elected secretary.

Next, Dr. J. M. Sullivan, of Millsaps College, and Conference Lay Leader, was called, and he spoke to the point of the laymen's duty in the carrying out of the program of the church. He believes that the laymen will co-operate in any great cause, and appealed to them to do their duty. The inspirational address of the day was delivered at the 11 o'clock hour by Rev. J. L. Neill, of Yazoo City.

His address was a timely one, and when he speaks on the subject of missions, he speaks authoritatively, having spent four years in Europe as a missionary himself. He pleads that now is no time for the Christian church to retrench in its missionary activities. The Mission Board is short of funds because the church has fallen off in its payments to missions. Mr. Neill brought out very forcibly the thought and fact that the missionary program of the Christian church in America must needs be a changing one. Time was when prayers were offered that the doors of the heathen might be opened to missionaries, but to-day the doors are swung wide on their hinges, and the great task is to enthrone Jesus Christ in the hearts of the peoples of the earth. The touch of our western civilization is beginning to dethrone pagan religions in all nations, but the trouble abroad (and to some extent in America) is atheism; it is better that men worship as the pagan than to have no religion at all and become atheists. He says there are many who are saying, "There is no God," which will ultimately mean the downfall of any nation, it matters not how civilized or learned its citizens may become.

After a short talk from Rev. B. L. Sutherland, of Laurel, the noon hour was announced by Rev. M. L. White, the pastor-host, who invited all visitors into the adjoining Sunday school annex, where the ladies of Lake had prepared a most sumptuous luncheon, carrying out the Christmas decorations.. One hour was spent joyously in banquet style while all partook of the appetizing viands.

The main purpose of the meeting, as stated by the presiding elder in the forenoon, was to formulate plans for a cultivation and education period through the months of January and February relative to immediate needs in the mission fields. This part of the program was presided over by W. D. Hawkins, of Meridian, Missionary Secretary, who explained in detail the distribution of the necessary literature and how to conduct this cultivation and education period in order that every member may learn all about the great program and act simultaneously with all Southern Methodism in this great undertaking. Every member of the denomination should count it a privilege to have a part in it in proportion to his ability.

After some discussions by preachers and laymen, the meeting adjourned with every one in attendance feeling that it was profitable to have been there and to have the privilege of receiving the information and inspiration of the occasion.

W. C. MABRY.

THOUSAND PLATE LUNCHEON FOR WOMAN'S MISSIONARY COUNCIL.

Plans are being perfected for entertaining a thousand women at a luncheon at the Washington Hotel, in Shreveport, on the opening day of the Woman's Missionary Council, Wednesday, March 9. This gathering will give the Methodist women of Louisiana and visitors from other States an opportunity to meet the Council officers, missionaries and deaconesses, and to enjoy a splendid program, including a brief inspirational address by some speaker selected by the Council. Plates will be one dollar each. Mrs. George S. Sexton, 3004 Centenary Boulevard, Shreveport, La., is chairman of arrangements for this luncheon, and asks that reservations be sent in immediately, a dollar accompanying each name. Tickets will be mailed to those making reservations as long as the thousand last. Members of the Council, missionaries, deaconesses, and one accredited delegate from each Louisiana auxiliary will be entertained without charge by the Shreveport Societies.

Plan now to attend the Council in Shreveport March 9 to 16, and write ahead to Mrs. Sexton for a luncheon ticket so that you won't be turned away for lack of room. Tickets may be transferred.

REPORT OF MISSIONARY INSTITUTES IN MISSISSIPPI CONFERENCE, FROM JAN. 4 TO JAN. 14, INCLUSIVE.

There was held in each presiding elder's district a Missionary Institute, all of which were well attended, and the interest was intense. Every one heartily entered into the plans to be used following the institutes. The presiding elders, in their addresses and direction of the institutes, were at their best. We had as the inspirational speaker for all the institutes Rev. J. L. Neill, whose address was both inspiring and uplifting. Dr. J. M. Sullivan, Conference Lay Leader, represented the laymen and their interest in the January-February campaign. Rev. W. N. Ware, missionary in Africa, was present at three of the institutes.

The interest on the part of the pastors and laymen was all that could be expected; there was neither a discordant nor a despondent note sounded, but every one seemed determined that the plans should be carried out, and the results would be up to or more than the allotment for their charge. Of the one hundred and sixty-two pastors in the Conference, one hundred and forty-seven attended the institutes. There were fifteen absent, nearly all of whom were absent on account of illness. There were sold, **"Yet Another Day in Methodist Missions,"** two hundred and seventy. Number of books ordered at institutes, five thousand, three hundred and five. The total attendance of pastors and representatives was one thousand, three hundred and sixteen. As far as we were able to discern, it looks as though the Mississippi Conference will easily reach her goal.

W. D. HAWKINS,
Missionary Secretary.

HOW I BECAME A CHAPLAIN IN THE ARMY.

By Chaplain John A. Randolph.

(We are this week presenting the first of a series of articles being prepared by Chaplain John A. Randolph, giving the high points in his experience of twenty-four years with the army. These will cover his services in the Philippines, Mexico, France and in the home land. We are sure the series will be read with great interest by Colonel Randolph's friends in Mississippi and throughout the church. Colonel Randolph is a member of the North Mississippi Conference.—Editor.)

A little thing often plays an important part in our lives. In 1898, when the United States and Spain went to war and a call was made for troops, the members of the militia organization at Macon, Miss., where I was stationed, for reasons they deemed sufficient, did not respond to the call to the colors. On Decoration Day, I was asked to speak, and took advantage of the occasion to twit the boys for their seeming lack of patriotism. They naturally came back by asking whether I had offered my services. I did that night.

I wrote Governor McLaurin the nicest letter I could, telling him that my great-grandfather,

Joseph Randoph, had served in the war of the Revolution; my grandfather, Peyton Skipwith Randolph, had served in the war of 1812, and my father was a soldier in Company "C," Twenty-sixth Regiment, C. S. A., and volunteered my services to go as a chaplain of one of the regiments being organized in the State.

Govenor McLaurin replied by saying chaplains had been selected for two regiments then in process of organization, but should another call be made for troops, he would give my application due consideration.

A second call was made soon after, but Mississippi's quota was only six companies and no chaplain was authorized for the organization.

Matters rested. In August I took my vacation, not expecting anything to come of my application. I returned to Macon about Sept. 1, and a day or two later as I passed the telegraph office, the operator called to me saying, "I had a telegram for you while you were away, but did not know where to send it." He showed me his copy, and it was a wire from Governor McLaurin saying a chaplain had been authorized for the new regiment and I could have the place if I wanted it.

A Presbyterian lawyer, J. R. Dinsmore, a member of the Legislature and friend and supporter of Governor McLaurin, had taken quite an interest in my application, so I took this telgram to him. The telegram was then two weeks old, so Dinsmore wired the Governor asking whether the place was still open. The answer came saying it was, and I could have it if I reported at once.

I consulted my family and three friends—my presiding elder, Rev. R. A. Burroughs, Brother N. G. Augustus, who happened to be in Macon at the time, and Captain W. H. Scales, an ex-Confederate officer and one of my stewards. They all approved, probably believing travel would be good for me, and it was thought this organization would be sent to do garrison duty in Cuba. I went to Jackson the next day and consulted Bishop Galloway. He also approved and authorized me to wire that fact to Bishop Key, who had charge of our Conference.

I then reported to the Governor, who issued my commission; Bishop Key appointed me the next day, and a few days later I was mustered into service by Major Herbert J. Slocum, of General Sanger's staff, as chaplain Third Mississippi Volunteer Infantry.

(To Be Continued.)

2607 Oakland Avenue, Nashville, Tenn.

A NEW YEAR MESSAGE.

By Rev. W. B. Hollingsworth.

"This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee." Joshua 3:7.

To my brethren in Christ Jesus, greetings: For the last several days I have been moved to put upon paper and upon your hearts the attitude of mind which I possess.

It would seem indeed that God has moved me to do this thing, and to the end that I may help some brother soldier in the great army of Jesus Christ, to get a new grip, a new mind and a new heart, I lend myself to this labor of love, being ever mindful of the fact that God is my guide. I am mindful of the fact that I am but a young preacher in the midst of mature men, and it might seem that I am over bold; but because God has led me to do this thing I can do naught else.

As we enter into this new year, conscious as we are of the need in the lives of men of the gospel of Jesus Christ, and being mindful at the same time of the great calling that is ours in this same Jesus Christ, let us humble ourselves in much prayer and watching that you and I may give a good account of ourselves in the problems which confront us all. Let our eyes be here and there as we search out the needy ones, and then, hand in hand with Jesus, let us fight the good fight.

The above text has been on my mind and on my heart for several days. In the daytime I have thought of it; in the night hours I have dreamed of it, and because of the pressure brought to bear on me, which is not of my own doing, I have studied a bit the events that precede and lead up to this statement by our Lord.

A I studied the history of the children of Israel, I came to know that theirs was the same problem that confronts many of us in this day and time.

Not only did they have problems to solve, but likewise they had God; and our text gives us to know that God will be with us in the future as he has been in the past.

We are like the children of Israel in that we are ever trying to find freedom and release from the thing that keeps us in bondage, and it is sweet to know that God is with us in the fight.

These people had been through many hard problems, and each time God had come to them. Now they stand at the swollen river Jordan and seek a way to cross, for just beyond that river is the promised land. And while they ponder and think of ways and means, God comes.

Many of the darkest places in our own lives come just before the sun, and if we but have the faith, God will come.

These people had complained from time to time. Their faith had ebbed and flowed. It had grown strong, then weak, but ever did they push forward because of the guidance of God. What a fine thing it is to have God with us all along the way, and then when we catch sight of the promised land to hear again his promise that he will guide us and sustain us and keep us!

We are like these people for the reason that we stumble around a good deal. We need to renew our faith; and I have found it a fine thing to seek an upper room conference with my Lord from time to time.

We have before us a mighty task, the relief of our brother soldiers in foreign fields. We are the supply trains—they are in the front line trenches. We must supply the ammunition with which to fight. An army without a good supply train must ever look defeat in the face, for the movement of the supply train will determine the progress of the fighters.

When the children of Israel started to cross the swollen river, they did a fine thing—they put the ark first. The ark represented God, and because God led them they went over safe.

While the call from the front means hard work, I am sure it will be heeded, and the cry will be forward rather than retreat. It is hard work to take a position after it is once lost. A front that never retreats is something to reckon with, and I pray God that the flag of our grand old church shall never go down to defeat. Like the Stars and Stripes, let our flag be one of victory always.

As we enter the new year of 1927, we have the future before us, but we have the promise of God that he is with us.

We will meet with many new experiences. Some of these experiences may lead us into dark places, but I am ever mindful of the fact that "all things work together for good for them that love God."

It may be that we will know sickness and sorrow and even death, but down through the ages rings that wonderful voice, "Lo, I am with you always."

It is a splendid time to take stock of things. Last year we raised money for the mission field. Can we improve on last year's method? O, my brethren, as we plow this new furrow, let's keep our eyes to the front. Don't look back. Let us look on, up and into the bigger things. Let us recall the faith that was Stephens's. Let us remember Paul.

We are really artists, all of us. We are to put into each day's work some picture that will register on our heart and mind, to the end that we may be lifted a bit nearer to our great Friend and Brother. By our past failures we should learn. We all have a weak place somewhere, and we are in constant need of that guiding hand. "A chain is no stronger than its weakest link," and we look ahead into 1927 and think of what it can mean for us and what it may mean to many men and women on the mission fields of our church. Let us pray and work that the line, though thin, may not break, but that they shall carry on and the day win for Jesus Christ. Let us present our bodies, a living, holy, well-pleasing sacrifice to God.

Let us see to it that our sacrifice and service this year will be such that we will reflect the personality of the Nazarene. Like Jesus, let each of us go about doing good.

Let us relieve the anxiety and concern of our brethren in the mission field. Let us put ourselves in their position. How would we feel here at home if we were fearful that perhaps each day would be our last in the work? Perhaps the uncertainty that ever hangs over the heads of those brethren keeps many of them from doing their best.

The story is told of Napoleon, who as he reviewed the "Old Guard" on one occasion, told them of a very doubtful battle that was to be fought. He asked for volunteers to go with him into this dangerous battle. As one man the Old Guard moved forward. He failed to comprehend just what it meant. He had faith in the "Old Guard," but he had called for volunteers. He exclaimed about it, but a man advanced and saluted and said, "Sir, we have all volunteered."

My dear brethren, do you belong to the Old Guard of the army of Jesus Christ?

The new year holds some difficult places for some of us, but let us, each one of us, renew our covenant with our great Leader and let him know that we are all ready.

And then some day, when the light goes out and darkness comes upon us, may we awake to see him face to face and hear from those precious lips that wonderful greeting, "Well done."

SOLVING THE BIG PROBLEM.

The pastor has many problems to solve. The wise pastor seeks all practical suggestions and aids which may help him in handling the problems as they arise. He will therefore be glad to read, "Solving the Big Problem," a leaflet recently prepared and sent out at the request of the General Sunday School Council in session last December.

The pastor or superintendent who reads this leaflet will find an answer to two big current questions and invaluable aid in solving a big problem. It will take ten minutes to read it. Reading it will save hours of inquiry and correspondence. Try it.

EVANGELIST.

I refer you to Bishop Edwin D. Mouzon, Nashville, Tenn.; Rev. James Thomas, D.D., Fiscal Agent Hendrix College, Little Rock, Ark., and Rev. Forney Hutchinson, D.D., pastor St. Luke's Methodist Church, Oklahoma City, Okla. Great meetings held the past year in Oklohoma, Arkansas, Colorado, and Illinois. Ready now for immediate (or future) meetings in the Louisiana, Mississippi, and North Mississippi Conferences, or elsewhere. Regularly appointed evangelist and member of West Oklahoma Conference. Either local church revivals, or co-operative and union meetings. Terms, fare one way only, entertainment, and a free will offering. Till Feb. 6 wire or write me at Moccasin, Illinois. Home address, 417 N. Stewart, Norman, Oklahoma..

FRANK HOPKINS.

In the world at large, the day of the clan is passing. We begin to envisage a world-wide co-operative humanity. In such a day any denomination defeats the real purpose of its existence if it stands apart, itself a little clan, pursuing a life separate from that of the others.—Bishop John M. Moore.

WANTED—A BIBLICAL SYSTEM OF FINANCES.

By Rev. O. E. Goddard, D.D.

ARTICLE NO. 3.

Jesus was an incomparable teacher. He was a pedagogue par excellent. He not only spoke as a man never spoke, but he also taught what a man never taught. He used what we now call the most approved pedagogical methods. During the last fifty years, a science of education has been evolved. Many former methods have been junked. Many new psychological and pedagogical principles have been discovered and applied. But no method used by Jesus has been junked and no discovery in method has been made that Jesus did not use in his teaching while in the flesh. The Gospels are good, up-to-date books for demonstrating the best pedagogical methods known to the world to-day.

When Jesus wanted to teach a lesson on Stewardship, he showed vastly more tact and skill than the preacher of to-day shows. We are apt to become severe, harsh and vindictive in telling "Brother Tight Wad" how mean and stingy he is. The provocation is great to "skin him alive." By this method the preacher vents his spleen, but makes no converts to the right use of money. It takes no unusual amount of courage to abuse people for their stinginess. But what good comes of it?

Jesus simply told an innocent-looking story. He who can tell a story can always have an interested audience. Whether they be children or adults, educated or illiterate—all listen attentively to a story. Story-telling is a fine art. Jesus was a past master in story-telling. Here is a sample. "For the Kingdom of Heaven is as a man traveling into a far country who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchanges, and then at my coming I should have received mine own with usury. Take therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew xxv:14-30.)

This is an innocent-looking story, but one of the most revolutionary utterances that ever fell from the lips of Jesus. It has some very radical teachings. It teaches that we own nothing, that all we have is given to us in trust, that we are God's trustees. Yea, we, ourselves, belong to God. Hence all time, all properties, all powers are his, and we are only trustees. This is the last word on stewardship or trusteeship. When we bring the church up to that standard, nothing else need be said. Alas, how few have apprehended, comprehended and applied this teachiing? I have been pastor of six churches and know something of the religious ideas and practices of many thousands of people. I know seven—only seven—who I believe have apprehended, comprehended and applied this parable. Alas, that there are so few who relate themselves to their property, as we are taught in this story!

How did the few elect and select souls come into a realization of the meaning of this parable? All of these seven reached it by the tithing route. They were first conscientious tithers. Finally they began to ask how much God was related to the other nine-tenths. This led to a study of the New Testament, where tithing blooms into trusteeship.

Stewardship of money has its genesis in the Old Testament tithing. Stewardship of time has its genesis in the law of the Sabbath. Stewardship of life has its genesis in God's right to set apart certain men for priests and Levites. All these Old Testament embryonic truths are expanded into trusteeship of life, time, and property in this simple story that we call "the parable of the talents."

Now, therefore, the matter of supremest moment is to get our people to apprehend, comprehend and apply the teaching of this story. Our only hope is through the tithing route. If all the on-coming generation were taught to tithe, there would be hope of getting them in adult life to pick up their tents and move from the Old Testament legalism up to the New Testament of trusteeship of life, time and property.

This is a matter of supreme importance. Our people are not dealing right with God. They are hampering the church and endangering their own souls. More people are being lost through the love of money than by all the other sins in the black catalogue of sins. The scant revenue our church is providing is a shame to our great church. The methods we use to get revenue are enough to make angels weep and Heaven to put on mourning. There are four ugly indictments which I lay at the door of my church—my Spiritual Mother. The methods—the slipshod, haphazard, hit-or-miss (mostly miss) methods ordinarily in vogue in our churches are an unspeakable disgrace to us. The four ugly indictments are: (1) Our methods are not equitable. If the support of the church is a burden, it should be borne equally by all in proportion to their financial ability. If it is a privilege, it should be shared equally by all in proportion to their ability.

(2) They are inadequate. They do not produce sufficient revenue. The church in all its departments is handicapped for want of funds.

(3) These methods do not commend themselves to business brains. Why should the church's business methods be in disrepute among high-class business men?

(4) They are not of divine origin. No one has been irreverent enough to accuse God of being the author of this haphazard throw-in method so common among us.

If these four indictments can be sustained, the church should change its methods of getting money. By adopting tithing, all these four ugly indictments disappear. Tithing would be equitable, it would produce adequate revenue, it would commend itself to the best business brains, and it is of divine origin. Above all, it would put us on the road to New Testament trusteeship. When we shall have gotten our churches to the conception of trusteeship as taught in the New Testament, we shall have reached our goal. Then we shall have a church with a Biblical system of church finances.

SOME OBSERVATIONS—AN APPRECIATION.

By Rev. S. S. Bogan.

Dear Dr. Carley: Permit a word of evaluation and sincere communication from a member of the Advocate family.

Our learned and venerable brother, Dr. H. W. Featherstun, one of the veterans of the Misssissippi Conference, writes in the Advocate of Jan. 13, under the caption, "An Interpretation," a very inspiring and timely article that should be read with appreciation and avidity by the whole Advocate family. It is strong meat, well prepared and served in a most admirable manner. It will no doubt strengthen the faith and holy confidence of many an humble follower of the Christ, and help them to grasp and understand some of the mysteries of God in Christ Jesus, in whom he is revealed and made known to man—God was in Christ reconciling the world to himself.

The Doctor's interpretation of John's prologue to his gospel, and estimate of the personality of Jesus—"In the beginning was the Word, and the Word was with God, and the Word was God"—indicates both clarity of thought and comprehensiveness of grasp of the great fact that underlies the salvation of the world. In him was life, and the life was the light of men. He is the "true Light which lighteth every man that cometh into the world." The Doctor's observations upon these wonderful words are, in my opinion, true to fact, and are calculated to enlighten and settle in the mind of many the true status of the Christ, which was heretofore obscure and hid from them. Not that its mystery is removed, but that its strength of hope and power of might is revealed, by which they see Jesus, the Son of God, the Son of man; not less than God, but God—equal with the Father in power, majesty and glory; that he, the Word, was made flesh and dwelt among us ("and we beheld his glory, the glory as of the only begotten of the Father") full of God's grace and truth. Such was God's grace in the manifestation of himself to man. He came himself—God was in Christ reconciling the world unto himself.

We have not been able to agree with all the utterances of Dr. Featherstun in the past, for instance, his position and opinions on unification and his interpretation of John seventeen, verses 20-23, as related to that unhappy issue, which was, in our opinion, then as now, a misunderstanding of a great issue backed by a most commendable zeal that clouded the issue and perverted right judgment, that caused to be read out of Scripture some things not written in Scripture. However, be that as it may, this single article from the Doctor's pen is worth more to the reader of the Advocate than a whole year's subscription, and should be read and reread by all subscribers to the Advocate, and especially those who love to delve into the deep and profound things of God. It will fully repay their trouble and add to their faith and hope and blessed assurance.

There are other fine things in this issue, including the editorial page. Brother Holloman's "A Legal Matter of Interest," is illuminating, informing and timely, and settles a question that has of late raised a good deal of apprehension and trouble in certain quarters in the Louisiana Conference. It seems to me that this timely article of Brother Holloman's ought to relieve the brethren of any further apprehension because of the "trust clause" in the purchase and sale of any church property in the future.

And there is also Dr. Goddard's, "Wanted—A Spiritual Church." Under this caption, his observations and survey, identifying the marks and works of the spiritual by relating their life and work to the operations and fruits of the Spirit, which is the "causa sine qua non" of all spiritual life—and the only complete measure and true standard of real spirituality.

Columbia, La.

"The State that tolerates disrespect of any law breeds defiance of all law."

The Home Circle

IN CHILDHOOD LAND.

By Thomas Curtis Clark.

In Childhood Land what gardens grow
Of happy thoughts and dreams aglow!
No cloud can mar its azure skies
And every dawn brings sweet surprise.
They weary not who frolic there;
They bear no burdens, feel no care;
And when the early shadows fall
Old Mother Sleep calls one and all
And tucks them in her downy bed
To slumber till the night be sped.

In Childhood Land who would not stay
To dream for ever and a day!
What profits it to strive for gold
Since joy cannot be bought and sold?
What good can come of foolish care
Save weary hearts and dark despair?
So would I turn me back again,
From driving tasks of stubborn men,
To play for ever hand in hand
With those who dwell in Childhood Land.

—The New Outlook.

WAG'S CHOICE.

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes some one else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friedly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and with laughing refusal of thanks or pay, he was gone.—Sunbeam.

ELEANOR AND THE CLOCKS.

By Margaret Brown Elms.

"Eleanor, it is half-past seven," said mother.

"I know it," the little girl admitted, "and I wish the kitchen clock and the big clock in the living-room would stop and never go again!"

"But why do you feel that way about the faithful clocks, dearie?" mother inquired.

"Because if they stopped I wouldn't know when it is bedtime."

"Neither would you know when to go to school, or when to eat, or when to get up in the morning," mother reasoned.

"I wish they'd stop just the same," said Eleanor, pouting just a little. "I don't like clocks, anyway. After supper, all they keep saying is: 'Tick-tock, bedtime—tick-tock, bedtime.' And when the big hand gets between 5 and 6, they talk louder than ever—especially when I'm having a delightful time with my dolls or something."

The following morning, Eleanor awoke as usual and lay in bed listening to the singing of the birds outside her bedroom window. How happy they seemed to be! She stretched herself and listened attentively. She heard other familiar sounds, too. Yes, she heard children's voices—lots of them. "Why! I wonder why those boys and girls are up so early," she thought. Then, a bit disturbed, she jumped out of bed and exclaimed: "Mother, mother dear! what time is it?"

"I don't know, darling," mother replied in her sweetest tones. "The clocks have stopped."

"What? Oh, mother, the children must have been on their way to school and I'll be dreadfully late" Eleanor cried, hastily begininng to dress. "Isn't your watch going, mother?"

"No, dear."

"Was daddy late for work?"

"I guess not. His watch didn't stop, but he took it to work, of course."

"Button my dress, please," the little girl said, as she stood in front of mother to have her dress fastened and hurriedly brushed her hair. "Guess I'll have to run to school without eating any breakfast," she added, as she started to put on her coat and hat.

"No, you don't do that," mother insisted. "You must eat your breakfast, Eleanor."

But try as hard as she could, the little girl could eat only a small part of her oatmeal and drink about half a glass of milk. She had never been late for school, and she wondered what her teacher would think about it. So, in a minute or two, she was running down the street as fast as her small feet would carry her.

That noon, Eleanor said: "Oh, mother, I was dreadfully late this morning and I have a tardy mark against my name. I told Miss Ford that our clocks had stopped and she was sorry, but she said I must bring a note this afternoon telling about it. You write the note, mother dear, and I'll call up daddy and get the correct time."

Eleanor took down the receiver and gave Central daddy's number. "Hello, daddy, dear," she began, "the clocks have stopped and mother's watch isn't going and—I was dreadfully late for school and I've got to take a note this afternoon. And, daddy dear, please tell me what time it is."

The voice at the other end said something that only Eleanor could hear.

"Oh!" she smilingly exclaimed. "I thought I did want them to stop, but—I've changed my mind now. It's dreadfully hard not to know when it is time to get up and time to go to school and —everything."

Daddy replied, and his little girl nodded her head. "Yes," she slowly answered, "I—guess—they won't stop again—because—I'm never going to make another wish like that. Children have to go to bed on time, of course. If they didn't they wouldn't be well and strong, would they, daddy?"

After daddy had given Eleanor the correct time, she sad good-by and hung up the receiver. "It is half-past twelve, mother," she said. "Please set the clocks and—I hope they'll never stop again, not even at bedtime."—Exchange.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew, Elohim or Eloah.
Chaldaic, Elah.
Assyrian, Ellah.
Syriac and Turkish, Alah.
Malay, Alla.
Arabic, Allah.
Language of the Magi, Orsi.
Old Egyptian, Teut.
Armorian, Teuti.
Modern Egyptian, Tenn.
Greek, Theos.
Cretan, Thios.
Aeolian and Doric, Ilos.
Latin, Deus.
Low Latin, Diex.
Celtic and Gallic, Diu..
French, Dieu. .
Spanish, Dios.
Portuguese, Deos.
Old German, Diet.
Provencal, Diou.
Low Breton, Doue.
Italian, Dio.
Irish, Die.
Olala tongue, Deu.
German and Swiss, Gott.
Flemish, Goed.
Dutch, Godt.
English and old Saxon, God.
Teutonic, Goth.
Danish and Swedish, Gut.
Norwegian, Gud.
Slavic, Buch.
Polish, Bog.
Pollacca, Bung.
Lapp, Jubinal.
Finnish, Jumala.
Runic, As.
Pannonian, Islu.
Zemolian, Felizo.
Hindostanee, Rain.
Coromandel, Brama.
Tartar, Magatal.
Persian, Sirs.
Chinese, Pussa.
Japanese, Goezur.
Madagascar, Zannar.
Peruvian, Puchocamae.

—Selected.

"TIME OUT."

Johnny, when asked by his teacher to define "deficit," said:

"A deficit is what you've got when you haven't as much as if you had just nothing."—Exchange.

"What kind of a husband would you advise me to get?"

"You get a single man and let the husbands alone."—New York Mercury.

Murphy asked Hebbard if he knew the difference between a girl and a traffic cop.

"Sure," said Heb.

Murph.—"Let it come."

Heb.—"When the cop says 'stop' he means it."—Exchange.

"When did the robbery occur?" asked the cross-examining barrister. "I think"—began the witness. "We don't care what you think—we want to know what you know," said the barrister. "Well, I may as well get out of the box, then," said the witness. "I can't talk without thinking. I'm not a lawyer."—New Outlook.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

EDITORIAL.

PERSONAL AND OTHER NOTES.

Rev. A. M. Shaw, our pastor at Mooringsport, La., writes: "Our work begins beautifully. The spirit is as fine as I ever saw, and we minister to some of the noblest people we have ever met."

Rev. T. C. Cooper, our pastor at Homewood, Miss., writes: "We have started out for a great year's work. The prospects are good for the best year in the history of the charge."

Rev. W. N. Ware spoke at Pascagoula, Miss., on Monday, Jan. 17, on the needs of the African mission, where he himself has rendered such efficient service.

Rev. A. J. Leggett, our pastor at Satartia, Miss., was suddenly taken very ill on Thursday morning of last week; but efficient medical attention soon relieved his distress.

The Goodwill Industry at Shreveport, La., sold more than $7,000 worth of clothing last year and paid out nearly $6,000 in wages to those employed by it.

His many friends will be glad to know that Rev. H. L. Johns, who recently underwent a very severe operation at Touro Infirmary, this city, is regaining his strength, being able to be up and about a little.

The annual report of Rev. A. F. Vaughan, chaplain at Fort Sam Houston, Texas, a copy of which he kindly sent us, shows that he is a busy and useful man. Brother Vaughan is a member of the Louisiana Conference.

Rev. Norman Guice, general evangelist, is in the closing days of a great meeting at Odessa, Mo. From Odessa, he goes to Marvell, Ark., for a two weeks' meeting. He has an open date beginning Feb. 13, which he would be glad to have taken. He can be reached by wire at Marvell.

The editor's father, Rev. Lyman Carley, is still confined to bed as the result of a relapse from an attack of influenza. Considerable apprehension is felt by his loved ones over his condition. The prayers of his friends in his behalf will be greatly appreciated.

Rev. Otto Porter, pastor at Port Gibson, Miss., with the co-operation of faithful laymen, has begun the publication of a weekly church bulletin. The work progresses at historic Port Gibson. The salary of the pastor has been increased, and an aggressive program is planned for the year.

We learn from the Shreveport Times that Dean R. E. Smith is writing a book on his recent travels in the Holy Land, the title of the book to be, "The Land of Lands, and Beyond." Those who know Dr. Smith know that the book will be worth reading.

Rev. J. H. Morrow, admitted on trial in the Mississippi Conference at its recent session and appointed pastor at Roxie, Miss., is happily at work. He was received kindly by the people and is expecting this to be a great year.

Mr. Richard C. Morse, general secretary of the International Committee of the Young Men's Christian Association from 1869 to 1915, and since then consulting general secretary, died on Dec. 25 of last year.

Rev. W. E. Thomas, general evangelist, recently held a very successful meeting in the Wesley Methodist Church, San Francisco, Calif., where Rev. H. W. Jamieson is pastor. He is now engaged in a good meeting at Abbeville, La. Brother Thomas is a fruitful evangelist.

We take the liberty of suggestiing, entirely on our own initiative, that Dr. S. A. Steel is available for addresses, lectures, and special services wherever he may be called. Dr. Steel has the strength of profound conviction on great religious questions, and oratorical gifts of a kind that is rare in these days. His address is Mansfield, La.

The Jan. 15 issue of the Ferriday Enterprise, Ferriday, La., was a "King Hotel" number, celebrating the opening of a new hotel. It was a fine number, giving a write-up of the city generally. Appreciative mention was made of the Methodist church and the work of the pastor, Rev. George Fox.

The women of Shreveport are making great preparations for the approaching meeting of the Woman's Missionary Council in that city. One of the features will be a "Thousand Plate Luncheon," announcement of which appears in another place in the Advocate. Mrs. George S. Sexton, Jr., is in charge of the publicity work of the Council.

Rev. R. A. Bozeman, Louisiana Conference evangelist, has secured the services of Mr. B. G. Grenfell as soloist and song leader for this year. Mr. Grenfell plays several musical instruments and is highly recommended by those with whom he has worked. Those desiring the services of these brethren can get in touch with them by writing Rev. R. A. Bozeman, Pleasant Hill, La.

Bishop Warren A. Candler was announced to preach at the formal reopening of the Noel Memorial Methodist Church, Shreveport, La., at 11 o'clock last Sunday morning, and at the First Methodist Church at the evening hour. On Monday he was to meet with the executive committee of the Board of Missions, the presiding elders, and others charged with the responsibility of carrying forward the special interests of the church.

Rev. F. N. Sweeney writes from Franklinton, La., of the sad death of a fine young man of that community, Robert Babington Brock. He was a law student in the Louisiana State University. He was a fine character, greatly loved by those who knew him. Brother Sweeney conducted the funeral service at the Methodist church, assisted by Rev. Mr. Carroll, pastor of the Baptist church. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. A. J. Gearheard, transferred from the Louisiana Conference to the Western Virginia Conference last year and appointed pastor of the First Methodist Church at Charleston, W. Va., is hard at work, as is his custom, in his great pastorate. Brother Gearheard left Louisiana before the meeting of the Louisiana Conference, and arrived in West Virginia after the meeting of the Conference there, thus missing the annual gathering altogether—a loss which any Methodist preacher feels keenly.

Elsewhere will be found an announcement of the death of Rev. J. H. Scruggs, at his home in Corinth, Miss., on Saturday, Jan. 15. He was a superannuate member of the South Georgia Conference. The funeral services were conducted by Rev. A. T. McIlwain, assisted by Revs. J. W. Raper, D. W. Babb, B. P. Fullilove, and G. C. Schwartz, with interment at Aberdeen. Dr. Scruggs was a son-in-law of Bishop Robert Paine, his wife having died several years ago. Those who knew him honored him for his work in the kingdom and loved him for his saintly character.

During a few hours he spent in Jackson, Miss., on Friday of last week, the editor of the Advocate had the pleasure of meeting Dr. H. S. Spragins, pastor of the Galloway Memorial Church; Dr. Arthur J. Moore, who is assisting him in one of the best revival meetings ever held in Galloway Memorial; Rev. T. M. Brownlee, pastor of the Capitol Street Methodist Church, with whom he had the pleasure of a drive over the city; Dr. D. M. Key, president of Millasps College; Rev. and Mrs. Claude P. Jones, and Revs. B. F. Lewis and W. T. Griffin. All these were busy about their work and were in a happy frame of mind.

The Newton Record of Jan. 20 contains an account of the death and burial of Mrs. J. W. Summers, at an advanced age, on Tuesday, Jan. 18. She was a devout and lifelong Methodist. She was the grandmother of Rev. F. L. Applewhite, our pastor at Newton. The funeral service was conducted by Rev. L. E. Alford, presiding elder of the Newton District, assisted by Dr. A. F. Watkins, Rev. T. W. Green, of the Baptist church, and Rev. J. J. McInnis, of the Presbyterian church. Interment was in Hattiesburg, Miss. The Advocate extends sincere sympathy to the sorrowing family and friends.

The Shreveport District, according to report of Dr. W. W. Holmes, the presiding elder, raised 94 per cent of the Conference assessments for 1926. Thirteen out of the eighteen charges paid in full. Through some error in reporting, the Minutes would indicate that the Elm Grove-Harmon charge paid nothing. The assessment was $160, of which $124 was paid. The amount paid by the Texas Avenue Church was a full payment of the entire assessment. If the district makes another such advance in 1927, the assessments will be paid in full, with some to spare.

Dr. Charles L. Goodell, secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches, spent several days this week and last in New Orleans, upon invitation of the Ministerial Union. Dr. Goodell was the guest of honor at a luncheon at the Bienville Hotel on Monday, the luncheon being attended by preachers and laymen. A unanimous invitation was extended Dr. Goodell by the Ministerial Union to conduct a series of services in New Orleans immediately preceding Easter in 1928, and he indicated that he would accept the invitation. Dr. Goodell was the principal speaker at several meetings during his stay in the city.

A Conference on International Relations and American Diplomacy will be held at the Louisiana State University, Baton Rouge, La., Feb. 3-5. The Conference will consist of addresses and round table discussions, in which some of the most distinguished citizens of America will be heard. The Conference is under the auspices of the Departments of Government and History and Economics and Sociology of the university, with the Law School and the Department of Journalism co-oper-

ating. A cordial invitation is extended by the university to all interested to attend all the meetings of the Conference. Reduced rates for the gathering are offered by the railroads, on the convention plan. Those desiring further information should write Dr. Charles W. Pipkin, Department of Government, Louisiana State University, Baton Rouge, La.

The Times-Picayune, of this city, celebrated its ninetieth birthday on Tuesday of this week. It was founded on Jan. 25, 1837. Its circulation at the end of the first year was approximately 1500; its daily average for 1926 was approximately 86,000, and its Sunday average, 124,000. It will be of interest to many of our readers to know that Mr. Henry H. Ahrens, now religious editor of the Times-Picayune, has been identified with the paper for many years in various capacities and has had a part in its growth. It will also be interesting to our readers to know that Mr. Charles O. Chalmers, Business Manager of the Advocate, was connected with the Times-Picayune—then the Picayune—for eighteen years, and that Mr. A. M. Schmidt, of the composition department of the Advocate, was for perhaps thirty years on the force of the old Picayune. The New Orleans Christian Advocate—no infant itself, having been founded in 1850—extends heartiest congratulations and best wishes to its neighbor across the street.

ADDING MACHINE MAKES QUEER MISTAKES.

Dear Brother Carley: Rev. R. W. Vaughan is one of the most careful and painstaking Statistical Secretaries the writer has ever known. Having worked with him at two annual Conferences, we are in position to testify that he disregards all trouble that may be caused to the statistical force in accommodating any brother who may be late in handing in his report, thereby throwing the work that has already been done out of balance and with nothing more severe than a mutter, given in an undertone, he sets his staff at work to do the hampered work all over again.

But at the recent session of the Conference at Homer, some one perpetrated a joke on this faithful servant of the Conference and made his report to be a discouraging one indeed, and all of it must be due to an unreliable adding machine. On page 88 of the Journal, under question 25 in the condensed minutes, he is made to say that the gain in membership for the past year was 63. We recall that Bishop Candler called attention to the meager ingathering for the year. But a study of the same Journal by districts reveals a more interesting and inspiring statement. Alexandria District reports a gain of 166 over the previous year; Baton Rouge a gain of 194; Lake Charles, 10; Minden, 458; Monroe, 59; New Orleans, 74; Ruston, 191; making a total gain for the year of 1,152. Shreveport District reported a decrease of 168, which still leaves a Conference gain of 1,084 for the year.

W. C. CHILDRESS.

Mansfield, La.

GREENWOOD DISTRICT MISSIONARY INSTITUTE.

The Greenwood District Missionary Institute was held Thursday, Jan. 20, in First Church, Greenwood, with Rev. J. E. Cunningham, presiding elder, presiding. Because of the high water and some impassable roads, the attendance was not large, but more than half the preachers of the district, and a representative number of laymen and laywomen were present. Even in face of depressing conditions throughout the district, a marked spirit of optimism was noted.

Dr.. J. C.. Hawk, missionary from Manchuria, brought two soul-stirring and instructive messages to the assembly. Most helpful addresses were also made by Rev. W. W. Woollard, of Holly Springs; Mrs. T. A. Bailey, District Secretary of the Woman's Missionary Society; Rev. W.. L. Storment, of Sunflower; Rev. R. H. B. Gladney, of Sardis, and Judge J. M. Foreman, Conference Lay Leader.

A feature of the afternoon session was the very able presentation of the plan of taking the free-will offering, by Rev. E. Nash Broyles, of West Point. Brother Broyles is a most efficient missionary secretary, carrying his portfolio with grace and distinction, and with complete knowledge of the missionary situation.

Rev. J. H. Felts, pastor-host, had made all necessary arrangements for the entertainment of the visitors, and was extravagant with his hospitality. Luncheon was served in the church dining hall by the hospitable women of First Church. This delightful meal was gracefully served by these good women themselves, and this happy hour contributed to make the whole day a most enjoyable one.

The institute was in every way a success. The need was placed before those present. The way to meet the need was shown. The hearts of all present were stirred by the prayers and addresses to give motives for a most earnest endeavor to meet the present great need, and Greenwood District girded herself anew to go forth with renewed energy to win the victory for the Master. Greenwood District does not fail!

A. Y. BROWN, Secretary.

A GOOD REPORT FROM FULTON, MISS.

Dear Mr. Editor: I am to-day sending you a list of fifty-one subscribers from the Fulton circuit, on the plan adopted by the Annual Conference. I hope to send you another list soon. I attribute the good work of the past on this circuit to the fact that so many of our people were reading the Advocate, and keeping in touch with the work of our great church.

This year has started off well, with a good attendance and financial report at the first quarterly conference. The pastor's salary was increased $50, and $100 has been sent to the Conference treasurer on the benevolences.

We were presented with many nice gifts Christmas week, also a "pounding" for the New Year, for which we desire to express our appreciation. We have fallen into the hands of good people, that have looked after our comfort, and kept the interest of the church at heart.

We will begin our revival meeting at Fulton church, Sunday, Jan. 23, with Rev. George G. Yeager, of the Mississippi Conference, doing the preaching. The Aberdeen district conference will meet with us May 24-26, and you are invited to be present. With best wishes to the Advocate family,

I am yours truly,

E. C. DRISKELL, P. C.

"A DIVISION OF LABOR."

(Continued From Page 1.)

Wise is the preacher in this day and generation who will have the courage to call for a division of labor, as did the apostles in the beginning of the Christian church!

We repeat, as we see it, there are two outstanding needs in Christendom to-day: first, that we may have more real prophets in our pulpits, wonderfully inspired of God, courageous for speaking the whole truth, loving in spirit, possessed of ability to lead the people, and consumed with a passion for souls; second, congregations of regenerated members, filled with the Holy Ghost, willing to be taught and led, inspired for sacrificial service, loyally supporting the preacher in all his endeavors, loyal to the church and its program, feeling a deep sense of obligation to be in their places at all the regular services of the church, stewards of life and property, paying at least the tenth of their income for the support of the kingdom, witnesses for Jesus Christ, making the necessary sacrifice of time and home comforts to seek out the lost and win them back to God—men and women filled with the consciousness of the Fatherhood of God and the brotherhood of man, having a vision of the world's needs, the millions who sit in darkness and the shadow of death, millions who will never be lifted until the light of the gospel of Christ shall shine into their darkness, bringing them life and lifting their hearts in courage and hope and faith to the Father of us all through Jesus Christ his Son.

But let us face the facts as they are. We know we are far from such an ideal condition as this.

Our preachers must lead the way as did the apostles. They must call for a proper division of labor, as did the apostles, laying upon the shoulders of the laymen certain responsibilities that naturally belong there, and giving themselves more and more to "the ministry of the Word."

We are challenging our laymen everywhere to give themselves to a more whole-hearted service to Christ through his church, to consecrate themselves and their means more wholly to God.

Will our ministers, with understanding of the limitations of laymen in the church and with loving spirit, dare to summon them to a better, a finer service in order that they may give themselves more completely to spiritual leadership and to the preaching of the gospel?

Many laymen are waiting to be drafted into this higher service, waiting to be taught and led into a new experience of sacrificial service for Christ through his church.

The Church Board of Lay Activities and the Wesley Brotherhood, in the opinion of the laymen, offer a peculiar opportunity to our pastors for doing just what the apostles did in that early day of the church—place unusual responbility on the laymen and in addition expect them always and everywhere to be witnesses of the truth.—The Methodist Layman.

Breathes there the man with soul so dead,
That never to himself hath said:
"I will my own church paper take
Both for myself and family's sake?"
If such there be, let him repent,
And have the paper to him sent;
And if he'd spend a happy winter,
He in advance should pay the printer.
"Nuff sed!"
—The Reformed Church Messenger.

TO OUR PASTORS.

The Business Manager of the Advocate has sent to all the preachers the necessary envelopes, blanks, etc., for putting on the Advocate campaign. If any one of them has failed to receive this literature, a card to the office to that effect will bring a supply immediately. Now is the time to put the Advocate into the homes of all our people.

A FRIENDLY NOTICE TO OUR SUBSCRIBERS.

The subscriptions that were received last year in connection with the special "Every Family" proposition will have to be discontinued as soon as they expire. This is in keeping with the terms of the special proposition and is necessary because the special price does not allow any margin for carrying the subscriptions beyond the date of expiration. The special proposition has been renewed this year by authority of the Publishing Committee of the Advocate; but former lists will have to be discontinued unless renewed. We make this statement that subscribers at the special rate may understand the situation if they do not receive the paper after the expiration of their subscriptions. We hope we shall not lose a single subscriber.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, our Heavenly Father, in tender mercy, has seen fit to call our beloved sister, MISS HANNAH E. TOWN, to the home where sickness and sorrow are known no more, the members of the Woman's Missionary Society resolve:

1. That this Society has lost a noble worker who has given a long life of service to her Lord and Master, by earnest supplication at a throne of grace, ministering to the sick, the needy, and the distressed, in all her ways ever following her Savior's precepts.

2. That we thank the Giver of all good for our association with this modest Christian woman; that we earnestly strive to emulate her example, realizing that though our hearts are saddened, our loss is her eternal gain.

3. That a copy of these resolutions be spread on the minutes, a copy sent to the True Democrat, and to the New Orleans Christian Advocate for publication, and a copy sent to the bereaved family.

Signed: Mrs. N. B. Riddle, Mrs. W. R. Daniel, Mrs. R. C. Watson, Committee.

St. Francisville, La.

MRS. LOU ANNIE SHAFFER, nee Moncrief, was born Dec. 30, 1875, near Simsboro, La., from which place she moved to the neighborhood of Longstreet at the age of 20 years. She was married to J. H. Shaffer, of Gibsland, on Dec. 4, 1896, to which union eight children were born, four of whom—Henry Shaffer, Pennington Shaffer, Lizzie May Shaffer and Ruth Shaffer, all of Gibsland—survive her. Sister Shaffer joined the Methodist Episcopal Church, South, at Payne's Chapel, near Simsboro, at 11 years of age, and developed into a womanhood rich in goodness and usefulness. She was devoted to her church and to her home, and left nothing undone or unsaid, within the range of her powers, that she felt necessary to the well-being of either. Her devotion to her children was especially beautiful, and her concern for their development in health and in godliness was first in her heart. In addition to her husband and children, Sister Shaffer is survived by her mother, Mrs. S. J. Moncrief, of Longstreet, and by six brothers and two sisters, as well as by numbers of other relatives and friends. "Faithful unto death," she has inherited a "crown of righteousness which the Righteous Judge has laid up for all who love his appearing."

HER PASTOR.

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Genuine 8-day Watch for Men and Boys—Fitted with perfect 6 jewel movement. Guaranteed to run the full eight days on one winding. Solid Nickel Case with artistic Engraved Dial.
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FREE
6 JEWELS
Ladies 6 jewel Wrist Watch, hand engraved fitted with guaranteed regulated and adjusted movement. Case white gold—Stem wind. Sapphire jeweled crown. Silk grosgrain ribbon.
WE TRUST YOU
Merely send name and address and agree to sell only six boxes of our famous Barco Antiseptic Salve at 25c a box and remit according to plan in Big Free catalogue. Every premium we offer can be yours Free.
Barco Healing Salve is wonderful for cuts, burns, sores, piles, chapped hands and lips, etc. Everybody needs it—No Salve like it anywhere.
Send for only six boxes today—Orders filled same day. Be first in your town to receive one of these guaranteed 6 jewel Gold Watches absolutely FREE.
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FRECKLES
Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With
OTHINE
(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Glenmora, Jan. 2; Q. C., Jan. 27, 7 p.m.
Provencal, Jan. 30, 3 p.m.
Lecompte and Cheneyville, Jan. 28.
Bunkie, Feb. 2, 7:30 p.m.
Eunice, at Eunice, Feb. 3, 3 p.m.
Opelousas, Feb. 4, 7:30 p.m.
Melville, at Melville, Feb. 5, 3 p.m.
Lottie, at Lottie, Feb. 6, 3 p.m.
Rapides, at H., Feb. 13, 11 a.m.
Boyce, Feb. 13, 7:30 p.m.
Kurthwood, Feb. 16, 10 a.m.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Washington, at Fisher, Jan. 30.
Franklinton, Jan. 30.
Denham Springs, Feb. 5, 6.
Baker, at Baker, Feb. 12, 13.
St. Francisville, Feb. 13.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Indian Bayou, Jan. 30, a.m.
Rayne, at Rayne, Jan. 30, p.m.
Acadia ct., at Maxie, Feb. 6. a.m.
Crowley, Feb. 6, p.m.
Converse and Hornbeck, at Converse, Feb. 13.
New Iberia, Feb. 20, a.m.
Lafayette, Feb. 20, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Coushatta, Jan. 30; preaching, 11 a.m.
Colfax and Montgomery, at Colfax, Feb. 6; preaching, 11 a.m.
Campti, at Campti, Feb. 6; preaching, 7:30 p.m.
Winnfield, Feb. 8.
Winnfield ct., Feb. 8.
Trout and Good Pine, at Good Pine, Feb. 13, 11 a.m.
Jena and Jonesville, at Jonesville, Feb. 13, 7:30 p.m.
Zenoria, at Zenoria, Feb. 16, 2 p.m.
Plain Dealing, at Benton, Feb. 20; preaching 11 a.m.
Bossier ct., at Parker's Chapel, Feb. 20, 7:30 p.m.
Castor, at Castor, Feb. 23, 2 p.m.
Columbia, at Columbia, Feb. 27; preaching, 11 a.m.
Minden, Feb. 28, 7:30 p.m.
Pollock, at Pollock, Mar. 2, 2 p.m.

K. W. DODSON, P. E.

Ruston Dist.—First Round.

Marion, at Marion, Jan. 30, 11 a.m.
Farmerville, Jan. 30, 7:30 p.m.
Simsboro, at Simsboro, Feb. 6, 11 a.m.
Ruston, Feb. 6, 7:30 p.m.
Eros, at Eros, Feb. 13, 11 a.m.
Calhoun, at Calhoun, Feb. 13, 11 a.m., 7:30 p.m.
Lapine, at Lapine, Feb. 20, 11 a.m.
Gibsland, at Gibsland, Feb. 27, 11 a.m. 7:30 p.m.
Eros, at Eros, March 6, 11 a.m., 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round.

Meadville and Bude, at Meadville, Jan. 30, 11 a.m., 2:30 p.m.
McComb, Centenary, Feb. 2, 7 p.m.
Wesson and Beauregard, at Wesson, Feb. 6, 11 a.m.; Feb. 9, 7 p.m.
Georgetown, at Hopewell, Feb. 13, 11 a.m., 2:30 p.m.
Brookhaven, Feb. 14, 7 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Leaksville, at Winborn Chapel, Jan. 29, 11 a.m.
Leaf, at Leaf, Jan. 30, 11 a.m., 2 p.m.
Lucedale, Jan. 30, 7 p.m.
Silver Creek, at Silver Creek, Feb. 6, 11 a.m., 2 p.m.
Purvis, at Purvis, Feb. 13, 11 a.m., 2 p.m.
Collins, at Collins, Feb. 20, 11 a.m., 2 p.m.
Main Street, Feb. 20, 7:30 p.m.
Prentiss, at Prentiss, Feb. 27, 11 a.m., 2 p.m.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Satartia, at Satartia, Jan. 29, 2 p.m.; Jan. 30, 11 a.m.
Yazoo ct., at Lintonia, Jan. 30, 2 p.m. and 7 p.m.
Florence, at Florence, Feb. 6, 11 a.m. and 2 p.m.
Bailey Avenue, Feb. 6, 7 p.m.
Clinton, at Pearl Chapel, Feb. 13, 11 a.m. and 2 p.m.
Bolton, at Raymond, Feb. 13, 7:30 p.m.; Feb. 14, 10 a.m.
Missionary Institute at Galloway Memorial, Jan. 12.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

De Soto, at De Soto, Jan. 29-30, 11 a.m.
Quitman, Jan. 30, 3 p.m., 7:30 p.m.
Waynesboro ct., at Hebron, Feb. 5-6, 11 a.m.
Bucatunna, at Bucatunna, Feb. 6, 3 p.m., 7:30 p.m.
Pachuta, at Pachuta, Feb. 12-13, 11 a.m.
Enterprise, at Enterprise, Feb. 13, 2 p.m., 7:30 p.m.
Daleville, at Soule's Chapel, Feb. 19-20, 11 a.m.
Waynesboro, Feb. 27, 11 a.m., 3 p.m.
The district Missionary Institute will be held at Central, Jan. 6.

ROBERT SELBY, P. E.

Newton Dist.—First Round.

Lake, at Lawrence, Jan. 30, 3 p.m.
Trenton, at Trenton, Friday, Feb. 4, 11 a.m.
Shiloh, at Clear Creek, Feb. 5, 6.
Raleigh, at Raleigh, Feb. 6, 7.
Burnside, at Burnside, Thursday, Feb. 10, 11 a.m.
Philadelphia sta., Thursday, Feb. 10, 7:30 p.m.
Philadelphia ct., at Mars Hill, Friday, Feb. 11, 11 a.m.
Cleveland, at Linville, Feb. 12, 13.
Laurel, First Church, Friday, Feb. 18, 7:30 p.m.
Laurel, Kingston, Feb. 20, 3 p.m.
West Laurel, Feb. 20, 7:30 p.m.
The Missionary Institute will be held at Lake, Friday, Jan. 7.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Logtown, Sunday, Jan. 30, 11 a.m.
Bay St. Louis, Sunday, Jan. 30, 7:30 p.m.
Picayune, Sunday, Feb. 6, 11 a.m.
Carriere, Sunday, Feb. 6, 7:30 p.m.
Brooklyn and Bond, Sunday, Feb. 13, 11 a.m.
Saucier, Sunday, Feb. 13, 7:30 p.m.
Wesley Memorial, Wednesday, Feb. 16, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Mayersville, at Mayersville, Jan. 30, a.m.
Rolling Fork and Cary, at Rolling Fork, Jan. 30, p.m.
Roxie, at Roxie, Feb. 6.
Rocky Springs, at Rocky Springs, Feb. 13.
Rosetta and Mount Vernon, at Mount Vernon, Feb. 20.
Nebo, at Oak Grove, Feb. 26.
Oak Ridge, at Porter's Chapel, Feb. 27.
Woodville, March 6.

J. T. LEGGETT, P. E.

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Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

COMB SAGE TEA INTO GRAY HAIR
Darkens Beautifully and Restores Its Natural Color and Lustre At Once

Common garden sage brewed into a heavy tea, with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use preparation improved by the addition of other ingredients a large bottle, at little cost, at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared. After another application or two your hair becomes beautifully dark, glossy, soft and luxuriant and you appear years younger.

To Hang Up Things
Fill your walls with pictures without injuring plaster or wall paper.
Moore Push-Pins
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For heavy framed pictures use
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Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 507 Third Street, Natchitoches, La.

READY FOR ANOTHER YEAR AT YAZOO CITY, MISS.

The Woman's Missionary Society of the Methodist Episcopal Church, South, at Yazoo City, Miss., would like to make the following report of work done during the year just closed:

Members enrolled during the year, 109; on roll now 98. Collected and forwarded to Conference treasurer for dues, pledge, Belle Bennett fund, Scarritt, etc., $1,161.25; expended on parsonage, $284.25; on church, $202. The Auxiliary clothes one girl in the orphanage, and one of the Circles clothes a boy.. Balance in treasury, $499.69.

During the year several books were studied—"Healing Ourselves," "New Days in Latin America," and the Book of Acts.

More than half the membership subscribe for the Voice.

On Jan. 3, a meeting was held for the purpose of electing officers, and shifting the membership of the Circles. The following officers were elected: President, Mrs. W. E. Nobles; Vice President, Mrs. Charles Bennett; Corresponding Secretary, Mrs. Hugh McCalip; Recording Secretary, Mrs. J. W. Woolwine; Connectional Treasurer, Mrs. J. R. Anderson, Jr.; Local Treasurer, Mrs. Milton Smith; Superintendent of Study, Mrs. Harry Shattuck; Superintendent of Publicity, Mrs. Mary N. Wilson; Superintendent of Social Service, Mrs. Wm. Hoover; Superintendent of Supplies, Mrs. Tom Smith; Superintendent of Young People, Mrs. J. W. Parker; Voice agent, Mrs. Lewis Bennett.

We have organized and are hoping for a great year's work.

MRS. MARY N. WILSON,
Publicity Superintendent.

AN INTERESTING MEETING AT BERNICE, LA.

The Woman's Missionary Society of the Methodist church met at the parsonage at the usual hour, with eleven present.

The meeting was called to order by the president, Mrs. Ellen Mabry, and was opened with devotional exercises.

Dues were paid, free-will offering taken, and pledges signed for the year.

Delicious refreshments were served by Mrs. John Caldwell and Mrs. Antre.

Then a nice gift from the Society was impressively presented to Mrs. Walker by Mrs. Dave Caldwell in appreciation of her faithful work in the Society and church during her long residence in Bernice.

In response, Mrs. Walker expressed her thanks for the gift, and regrets at parting with old-time friends and coworkers.

Every one was visibly touched, as we regret to give up one of such fine character and personality.

The meeting adjourned with prayer by the president.

Then a beautiful storm struck the parsonage. The preacher and his family became helpless, but willing victims of a wonderful pounding that will never be forgotten.

MRS. J. L. LAY,
Corresponding Secretary.

THE CROSS.

T—ake the message of the Cross
H—earts are broken—souls are lost
E—very life is tempest-tost

C—arry them the Anchor strong
R—escue them from out the storm
O—h the message of the Cross
S—aves unto the uttermost
S—hall we send it to the lost?

LORD—IS IT I?

"'Crucify him!' came from the relentless rabble, and the vociferations of the infuriated mob shook the old town from her foundation stones to her turret tops.

"Often in civil commotion has been witnessed some such animosity of the multitudes, but nothing that compared with the fury of the mob that day. All the phantoms of hell seemed to have assembled in Jerusalem and out through the funeral gate Jerusalem vomited her howling, clamoring bloodthirsty mob. Yonder comes the crowd led by Judas, one of the twelve, and he said to them: "The one that I kiss, that is this man Jesus,' and Judas rushed up, threw his arms around him and said, 'Hail, Master.'"

"And Jesus whirled around and said: 'Judas, betrayest thou the son of man wnth a kiss,' and they that followed, staggered up to their feet and seized him and they put the cross on his shoulders, and the disciples forsook him and fled, and he staggered with the cross. Three times he fell under the burden and then they took the cross and put it on the shoulders of a colored man, Simon of Cyrenia. Oh, the colored race has borne many burdens in the advancement of civilization, but there never was laid upon the shoulders of black or white a nobler burden than the honor of helping Jesus Christ bear his cross.

"And they forsook him and they fled, my friends. If we could have been there we'd have seen the heavens filled with angels, houstops covered with angels, treetops filled; and they nailed Christ to the cross and lifted him between the two thieves and then Jesus Christ cried, 'I thirst.'

"And a Jew ran and dipped a sponge in wormwood and gall and put it on the end of a reed and shoved it to his lips and he turned away and cried: 'My God, hast thou forsaken me?'

"Michael has been pictured leaning over the battlements of heaven and crying: 'Oh, Master, if you want me to come and sweep that howling, bloodthirsty mob into hell, lift up your head and look up, and I will take that as a signal, and I will come.'

"But Jesus Christ was paying the penalty for your sins and mine, and he struggled on and on until I can imagine Michael leaning over the battlements of glory and shouting down: 'O Master, if you want me to come, tear your right hand loose from the cross and wave it and I will be there with twelve legions of angels to fight for you.'

But Jesus Christ gritted his teeth and clenched his fingers over the nails and struggled on. What for? To open up a plan of salvation for this old sin-cursed world. Be on your feet shouting forth with thanksgiving to God that he ever gave a chance to man to go to heaven instead of hell.

"And then he cried: 'It is finished!' And the Holy Spirit plucked the olive branch of peace from the cross, winged his flight back through the heavens, burst through the gates and cried: 'Peace! Peace has been made through the death on the cross between sinful men, the offender and God, the offended.'

"And Jesus Christ seized the hands of God the Father. He seized the hands of the sinful world and beneath the cross of Christ, the world can meet and God will give you the kiss of reconciliation, there is no other way whereby we can be saved from our transgressions other than that."—(Billy Sunday.)

O church member, you who have felt this touch of the Master's nail-printed hand on yours, how can you, how can you deny, your Saviour's pleadings to tell others this wonderful story of salvation?

Scarcely half the world has ever heard the story of the cross—and Jesus died that they might live! Such a price! Such a salvation! Such a Saviour! Two thousand years ago—and so few have cared enough to take the message! Will you send it? His pierced hands are extended to us, his look of pleading is bent upon us. Some will deny him. "Lord is it I?"

If You Have Piles or Fistula
Write for My Free Book
HENRY F. ALEXANDER, M.D.
Box 893 — Knoxville, Tenn.

Best Way to Loosen Stubborn Cough

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified honey, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract and palatable guaiacol, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

Mother!

Child's Best Laxative is "California Fig Syrup"

Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Quick Relief for Croup and Whooping Cough

Just try Roche's Embrocation and see the quick relief it brings. No nauseous medicine to upset the child's stomach. Just rub it on the chest. Almost instantly it loosens the choking phlegm and breaks congestion. Used with finest results since 1802. Ends chest colds and bronchitis also.

Sold By All Druggists or
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W. Edwards & Sons, London, Eng., Props.

ROCHE'S EMBROCATION

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

DR. H. B. BARTLETT
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Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South

666
is a prescription for
Colds, Grippe, Flu, Dengue Bilious Fever and Malaria.
It kills the germs.

Sunday School

SUNDAY SCHOOL LESSON FOR JAN. 30.

Subject: "The Christian Overcoming Temptation.."

Lesson: Luke 4:1-3; I Cor. 10:12-13.

Golden Text: "In that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:18).

Teaching Points:

1. Temptation in the sense of trial enters as an essential experience into all phases of probation.

2. The existence and personality of the devil as the one who is permitted to tempt us is taught here and elsewhere in the Bible.

3. The three temptations of Christ reveal the methods of the devil in all other temptations of men.

4. Christ's familiarity with the Scriptures was his greatest safeguard against the devices of the devil.

5. Probation does not end with a sinner's conversion. The possibility of falling still exists and makes it necessary for all Christians to be on their guard.

6. No temptation is irresistible. Therefore, if we yield, the fault is ours and not God's.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The preachers' meeting in the Minden District, held at Winneld, took up the question of Sunday school work. The District Secretary, Dr. F. C. Wren, was present. This group decided to hold their District Sunday School Council at Rochelle, on Sunday, Feb. 27, at 3:30 in the afternoon.

At the Winnfield meeting of the preachers, much interest was shown in the Teacher Training work, especially the Cokesbury courses.

* * *

Rev. Marion S. Monk writes as follows: "The chairmen for local committees for the approaching Sunday School Convention have been appointed as follows: Auto, M. D. Swayze; Reception, Mrs. J. B. Pollard; Entertainment, Mrs. J. C. Sadler; Fellowship, A. W. Riggs; Service, A. W. Trotter."

* * *

Rev. B. C. Taylor, Conference Superintendent of the Adolescent Department, writes with reference to the Monroe conference: "Raulins assures me he will be present, and I have written Mrs. Henry relative to the matter. If you have any suggestions, I shall be very glad to have them. It may be that we will have to use Dr. Parker a little more than had been originally planned."

* * *

A Possible Exchange of Credits With State Council.

Our Annual Conference in 1924 passed the following resolution: "Be it resolved, (1), That after a careful study of the merger problem and of the relationship of our Conference Sunday School program to the work of the Louisiana Council of Religious Education, it is the mind of this Conference that we should not enter into official relationship with that organization."

At the Board meeting at the Homer Conference, the following communication was addressed to Dr. John L. Scales, chairman of the Council of Religious Education, by the chairman of the Board, Dr. W. W. Drake: "The Louisiana Conference Sunday School Board has given careful consideration to your communication, presented by Mr. Van Carter, in its bearing upon co-operation in Training Schools. After carefully studying the policies of our General Board who have control of all Standard Training Schools, we feel that, though our Conference has not gone into the merger, such co-operation in Training Schools is possible under certain conditions, according to the Birmingham resolution. I am enclosing copy of a statement prepared by our General Secretary, Rev. John W. Shackford, embodying the policy of the General Board, and call your special attention to the summary contained in the marked paragraph at the close of his statement.

"You will see by this statement that the only process necessary to set up such co-operation, leading to the acceptance of credits from such schools, is your invitation to our Conference Superintendent and his acceptance of such invitation, to serve from the beginning as a member of the Board of Administration, and his report to our Training Department, giving assurance that the Standards of the Board are protected.

"I trust that this situation will open the way for mutually helpful co-operative relations."

C. D. ATKINSON,
Conference Superintendent.

THE EXTENSION SECRETARY AT WORK.

Sunday, Jan. 23, was Missionary Day. In every Sunday school a missionary program should have been observed and an offering taken. The offering should be sent immediately to Brother A. M. Mayo, Lake Charles.

On Sunday, Jan. 16, the Extension Secretary visited our Sunday school at Palmetto, on the Melville charge, Rev. James A. Knight, pastor. In spite of the very cold weather, more than fifty per cent of the total enrollment was present. The Palmetto school is a real live school, and as we left them a "C"Type Program of Work Wall Chart we are hoping they will be able to do a still greater work this year. Brother B. C. Taylor is superintendent of this school.

In the afternoon, we went on to Melville, where we started a training class in the eveniing at 7 o'clock with Brother Knight and his Sunday school workers. Mrs. A. B. Overton is superintendent of the Melville schoool and is showing her interest in the training program of our church by taking this course. Our first session started with an enrollment of thirteen. Quite a few are taking the course along with the others, but will not receive credit. We are using as a textbook, "The Small Sunday School," Sensabaugh, one of our Cokesbury Courses on Administration. The people of the Melville church received us cordially and were quick to show their appreciation of the training program of the church.

The class closed out on Thursday evening with a fine spirit of enthusiasm. Only four were lost to the class because of other obligations that forced dropping class work. Nine finished the class work and took examination—a good record.

One of the real valuable results to come from this season of training is two new teachers for the Melville school.

During the days of the class, Brother Knight and I visited every church on the charge. We considered the Sunday school situation at each. Brother Knight is in fine favor with the people on his charge, and is doing a splendid work. We are quite sure he and his people will have a most successful year.

Brother Knight is expecting to start a training class for the Palmetto school in the very near future.

A. K. McLELLAN.
Box 477, Alexandria, La.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last month we received the following contributions for the Dual Extffension work:

Brookhaven District—Center Point Sunday school, $2; Gallman, $19; Georgetown, $2; Pearl River Avenue, McComb, $7.96; Monticello, $1; Osyka, $10; Hawkins Chapel (Scotland charge), $2; Summit, $4.99; Tylertown, $4.71. Total, $53.66.

Hattiesburg District—Ellisville, $2; Vosburg, 65 cents; Shipman, $1.40; Bethel (Mount Olive charge), 78 cents; New Augusta, $4.46; Beaumont, $1; Prentiss, $4.65; Bassfield, $2.13; Carson, $2.50; Purvis, $4.06; Richton, $7.58; Silver Creek, $2.62; Mize, $6.19; Williamsburg, 45 cents. Total, $40.47.

Jackson District—Benton, $4; Midway, $1.20; Bolton, $15; Brandon, $4; Pelahatchie, $2.40; Men's Bible class (Pelahatchie), $50; Forest Grove (Camden charge), $2; Millville, $1.38; Bentonia, $2.23; Fannin, $2.15; Flora, $4.25; Grace (Jackson), $7.48; D'Lo, $5.93; Terry, $1.50; Yazoo City, $6.84. Total, $110.36.

Meridian District — State Line (Bucatunna charge), $4; Collinsville, 75 cents; Meehan, $1.13; Crandall, $2.96; Langsdale, $2.48; Poplar Springs (Matherville), $1; Fifth Street, Meridian, $25.23; East End, Meridian, $25.80; Hawkins Memorial, $9.14; Adams Chapel (Pachuta charge), 70 cents; Shubuta, $5.88. Total, $79.07.

Newton District — Bay Springs, $3.25; Decatur, $1.50; Forest, $10.20; Hillsboro, $1.42; Homewoood, $1.67; Gasque Chapel, 27 cents; Lake, $3.80; Kingston, Laurel, $4.31; Montrose, $6.38; Raleigh, $2.02; Walnut Grove, $6.22. Total, $41.04.

Seashore District—Bond, $4.88; Carriere, $5.75; Escatawpa, $5.15; Bigpoint, $1.88; Philathea class (Gulfport), $50; Orange Grove, $20.20; Kreole, $5.25; Wesley Memorial, $9.50 Wiggins, $3. Total, $105.61.

Vicksburg District—Fayette, $5; Lorman, $1.18; Holly Bluff, $9.79; Louise, $1.67. Total, $17.64.

Seven new schools joined our ranks last month: 2 Brookhaven, 1 Hattiesburg, 2 Seashore, 2 Meridian. Pray for the work and workers.

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The names of fifty chairmen of the missionary committee of the Sunday school have been received since Conference, the Corinth District leading by a large majority. Literature giving material for the program of worship has been mailed to one hundred and twenty-five chairmen. God cannot use it until it is given to the people. How many of us have any conscience on the matter of teaching? It will do good to report to the Advocate from time to time the effect this program has on the people. That reminds me to say

(Continued on Page 13.)

BE PLEASANT EVERY MORNING UNTIL TEN O'CLOCK, THE REST OF THE DAY WILL TAKE CARE OF ITSELF.

School and college days are the "before ten o'clock" of life. Make a success of this training period, and your dad will not have to worry about your business or professional career. The dope will be all in your favor. Register now for 1927-28.

MILLSAPS COLLEGE,
D. M. KEY, PRESIDENT.
JACKSON MISSISSIPPI
"Millsaps Makes Men"

B BUSINESS TRAINING R
Select a standardized school for your Business Training.
Write to the
BATON ROUGE BUSINESS COLLEGE
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CAN BE CURED
Write me to-day and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1906 Park Square, SEDALIA, MO.

MONEY IN OLD LETTERS
Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.
GEO. H. HAKES, 290 Broadway, New York, N. Y

BOHNE & WILT, Booksellers and Stationer, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

(Continued From Page 12.)

that those who are responsible for this program need to pray much.

The Executive Committee of the Sunday School Board met at Grenada on the 19th. The following were appointed as District Secretaries: Rev. W. R. Lott, for the Aberdeen District; Rev. C. A. Northington, for the Columbus District; Rev. A. T. McIlwain, for the Corinth District; Rev. H. P. Lewis, for the Greenwood District, Rev. S. H. Caffey, for the Grenada District; Rev. R. G. Lord, for the Greenville District; Rev. A. T. Clanton, for the Sardis District. These secretaries are to see that every Sunday school in the Conference observes Sunday School Day. Half the offering in each district is to be used strictly for work in the district where it is raised. Most of it for this year will possibly be used in training schools and training classes, Standard and Cokesbury.

The Executive Committee of the Board of Missions met at Grenada the evening of the 19th and considered the proposition of putting on a Pastors' School in co-operation with the Sunday School Board when we hold our Leadership Training School, June 6-11. If this is done, forty preachers will receive training that will help them to do some great work in building the kingdom. This is about the biggest event of the year. No one can imagine the far-reaching effect it will have on the religious life of the Conference. The course proposed is "Rural Sunday School Management." In addition to the course of study, a series of practical lectures will be given by three men especially qualified for this task. Fuller details will be given when they are worked out and finally settled upon.

Mount Sequoyah, first term Leadership Schoolo in co-operation with the Mission Board School, July 5-19.

Second term Leadership School, July 19-Aug. 2.

Young People's Conference, Aug. 2-13.

Lake Junaluska, Young People's Conference, July 7-19.

First term Leadership School, July 20-Aug. 3.

Second term Leadership School, Aug. 4-18.

North Mississippi Conference Leadership School with the Mission Board School, June 6-11.

RURAL EXTENSION NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: My first communication had to do with the duties of the Rural Extension Secretary. In this letter I wish to report some of the work I have done. Necessarily, I have done a great deal of reading and studying in order to acquaint myself with the work consigned to me. I have finished by correspondence, "The Sunday School at Work in Town and Country," by Dr. Brabham. This was necessary to be listed an accredited teacher in the Cokesbury Standard Training School. I have visited the following charges: Tie Plant, Holcomb, Eupora, Ackerman and Weir, Kosciusko, Winona, Oxford, Holly Springs, and Sallis. Brother Sledge is one of the most devout and untiring workers we have. His school at Tie Plant has adopted the Program of Work "C" and is working toward a Standard school. He is taking a religious census of his school. The school at Eupora is like a busy beehive, attaining already the distinction of "An Advance School," under the wise leadership of the pastor and Brother Lindsey.

I was a whole day with Brother Hammond, spoke at two of his schools and preached for him at night. Brother Hammond has been physically indisposed since Conference, but glad to report he is improving. Prof. Jack Frost is teaching in the school at Hammond "The Small Sunday School," by Mr. L. F. Sensabough. "Jack" is going to make a worthwhile contribution to his church in Leadership Training. He is specially gifted and fitted for this work.

The Sallis Sunday school, under the leadership of one of our wisest circuit men, is at work on the Program "C." Brother Murff is taking a religious census of his work and has arranged for an institute for the second Sunday in February.

Brother C. A. Northington has his work well in hand. Has taken a survey, tabulated results and is working toward definite objectives. He first finds out what is to be done and "gets busy." He says he will report two Standard "C" type schools by the first of April. His teachers are organized into a training class, taught by Prof. Brinson. They are studying the "Teacher," by Dr. Barclay.

Kosciusko checked up "An Advance School" of the B type. It was good to be with these people. A finer or more earnest body of workers I have never met. Of course "Bob" and his good wife gave us a hearty welcome.

Brother Caffey at Oxford, in his inimitable way, had prepared a great reception for the writer. We had a splendid day with him. Spoke at the 11 o'clock hour, and in spite of the extreme cold weather a large congregation gathered. In the afternoon we met with his workers and studied with them some vital Sunday school problems. Brother Caffey is a busy man.

I was with Brother Woollard the night of the 16th. Brother Woollard is as true to the programs of his church as he is to his religious convictions. Every department of his school is properly cared for. In his school are some of the best trained leaders of our Conference. All of these schools are giving missionary instruction and sending offerings to Rev. H. P. Lewis for the support of the Missionary Program of our Conference Sunday School Board.

Brother Gladney reports that 30 schools since Conference have lined up in missionary instruction and offering. We feel sure that all of our schools will do this when the Dual Extension Plan is thoroughly understood.

Is your School observing Missionary Sunday? The Discipline of our church, paragraph 392, says: "Let every Sunday school be regarded as a Missionary and Social Service organization and promote education in Missions and Social Service. Let one Sunday in each month, preferably the fourth, be observed as Missionary and Social Service Day, and let the offering be a special for Missions."

We have arranged definitely for institutes on the following charges: Sallis, Ebenezer and Chester. We are planning for Cokesbury schools and religious surveys in various parts of the Conference. Have traveled hundreds of miles, written hundreds of letters and sent out several thousand pieces of literature. We have a supply of the little bulletin, "Europe," on hand. This bulletin will give you fresh news from our European mission fields. Will gladly send you one upon request. Brother Gladney is a great leader and we rejoice to work with him. Let us all work together and pray for a great Sunday school year. Command me when I can be of the least service.

Your brother,
E. G. MOHLER,
Rural Extension Secty.

FROM PHILADELPHIA, MISS.

My Dear Dr. Carley: Here in this new town of Philadelphia we put on a most delightful Christmas program, appropriate, impressive and profitable.

(Continued on Page 16.)

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

Mrs. Pauline Daniel

New Orleans, La.—"I had been suffering with feminine trouble for one year. I could not stand on my feet five minutes nor do any kind of work. I suffered with sick stomach, headache, backache and pains in both of my sides. I went to several doctors and the only thing they could see was an operation. I could not make up my mind to have it so my sister told me of Dr. Pierce's Favorite Prescription. I tried it and felt better with the first bottle, so I kept on taking it. I only weighed 89 pounds when I started and a year after I weighed 138 pounds. I don't know what it is to have a pain any more." —Mrs. Pauline Daniel, 3136 Constance St.

All dealers. Large bottles, liquid $1.35; Tablets $1.35 and 65c.

NO WOMAN CAN KEEP HOUSE EFFICIENTLY

Without Good Health

MRS. FRANK DINDORE
823 PIERCE AVENUE, LANCASTER, OHIO

Four Walls Can Make a House, but it takes a Woman to Make a Home

To be a successful homemaker, a woman must guard her health. When mother is not well, the home is upset. Women everywhere are learning through their own personal experiences, as these women did, the merit of Lydia E. Pinkham's Vegetable Compound.

Lancaster, Ohio.—"For ten years after my marriage, I had poor health. I was on a visit to my sister in Utica, Michigan, and she had taken Lydia E. Pinkham's Vegetable Compound. Her husband got me a bottle and I took it and felt so much better that I got a second one. Now, whenever I feel run-down I take the Vegetable Compound and soon feel all right again. I have had three little girls in the last six years and do all my housework, sewing, washing, and ironing. My time is pretty well taken up, but I will answer any letters I receive."—Mrs. Frank Dindore, 823 Pierve Avenue, Lancaster, Ohio.

Sturgis, Michigan.—"I am very thankful for what your medicine has done for me and have recommended it to others. I took it to give me strength before my baby was born. I would have to stop work and lie down sometimes all the afternoon. I felt as if I did not care whether anything was done or not. I got tired out so easily. One day I found a little book on my porch and that night I showed it to my husband and he went down town and got me a bottle of Lydia E. Pinkham's Vegetable Compound. The medicine has helped me so much that I was soon able to do my work, and when my baby was born, my nurse, Mrs. Forbes, said it was the easiest birth she had ever attended. I will be more than pleased if I am helping someone else by giving my testimonial."—Mrs. Edward Persing, 208 Surprise Ave., Sturgis, Michigan.

A NOTE FROM MISTER SHIPMAN.

My Dear Dr. Carley: Well, we think the harness is pretty well adjusted for a long, steady, and hard pull.

Of course the most of us pastors think we have peculiar difficulties. I am told that the Rev. Sam P. Jones often spoke of the dear sisters coming to him: "Brother Jones, my husband is a good man, but he is not a spiritual man, and I hope that you will be able to reach him; but, Brother Jones, my dear husband is a peculiar man;" whereupon the Rev. Mr. Jones would say: "The only thing that is the matter with your peculiar man is that he is just full of the devil, just so full that it has broken out all over him."

Is it not a fact if the devil were eliminated from our dear people, we would not have many "peculiar" ones left? Such has been the observation of Mister Shipman, and he has been on the observation line for going close to a hundred years.

When we came here some fourteen months ago, we found no weekly prayer meeting, no Leagues; we now have both, and quite a number of children who will offer prayers at our Wednesday evening prayer meeting.

Our Leagues are just getting organized, but we have fine prospects for three or four.

But we can't expect that intelligent development that makes a strong, loyal congregation where our people do not take our church papers, and I find that I am the only subscriber to the New Orleans Christian Advocate on the pastoral charge; and, by the way, I think my subscription is past due, but I enclose check for the renewal, so pass me on for another year at least, and also send it to my newly married daughter, Mrs. Gordon P. Cooper, Lambert, Miss. I will start them off right, and will trust to the power and influence of your good paper to keep 'em in the good way.

Doctor, what else can you see on the low horizon of Mission work that the Board of Missions can, or will be likely to suggest to the next General Conference that will be likely to interest the pastors? Same may be said of the Sunday School Board. The presiding elders also might be reminded now and then that there is something that they should be looking after; can't you encourage the Boards to give the elders a little attention? I am quite sure they do not like to be snubbed, or overlooked in the distribution of responsibilities. I am quite sure that some of 'em are doing some wide strutting in that noble office; may be if they had something to do, it would take some of the strut out.

Doctor, if you will come up here and preach a week for me I will see that you get back home, and then some. I don't know what to do to make this thing better; come up and show me, for surely editors ought to know everything, and a little the rise. In the meantime Mister Shipman will trust in the Lord, and "keep his powder dry."

We are truly greatly depressed in this section—no concert of action upon the part of planters makes a hazy outlook, if any outlook at all. We prayed for a great crop and got it, but we forgot to pray for a great price also. If half our cottton could be turned into corn, hay and potatoes, we would be a wealthy and independent people, but we persist in having all cotton. It is wonderful how people can be so poverty-stricken on such a soil.

It looks as if the great Creator has done his best for this country, but also, his people have done so little for themselves! Ah, foolish people, will you never learn wisdom, and of two kinds at that?

Very cordially,

MISTER SHIPMAN.

Tutwiler, Miss.

Watch Your Thin, Weak Child Grow Strong Take on Weight

In just a few days—quicker than you ever dreamed of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Compound Tablets will start to help any weak, thin, under-nourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling, stomach upsetting medicine and they surely do it. They do put on flesh.

Ask any druggist for McCoy's Cod Liver Oil Compound Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

Be sure and get McCoy's, the original and genuine, and give the child a chance for 30 days. If you aren't delighted with results just get your money back.

FELT STUPID, DULL

Mississippi Lady Says She Took Black-Draught for These Symptoms and Was "Greatly Relieved."

Starkville, Miss.—"I have been a user of Black-Draught for about twenty years," says Mrs. C. E. Buntin, of R. F. D. 5, this city.

"I used Black-Draught first for constipation," continues Mrs. Buntin. "I would feel dull, stupid, and have severe headaches, even feverish. I had an uneasy, tight feeling in my stomach.

"I read quite a bit about Black-Draught. I began using it and soon my bowels acted regularly and I was greatly relieved. I used it every once in a while for about eighteen years.

"About two years ago I found I was having indigestion, a tight smothering in my chest, then severe pain, especially after eating sweets. I commenced taking just a pinch of Black-Draught after meals and by doing this I could eat about anything.

"I gave Black-Draught to my children for colds and headaches. I can certainly recommend it."

Thedford's Black-Draught is recommended by thousands of others for the relief of indigestion, biliousness and simple ailments due to constipation. Safe, easy to take. Costs only 1 cent a dose. NC-171

Thedford's BLACK-DRAUGHT Purely Vegetable

THE WORK OF TRINITY METHODIST CHURCH, LOS ANGELES, CALIF.

Knowing the general interest throughout our great connection in Trinity Church, Los Angeles, I am writing to give our people some idea of the progress made during the past six years. The membership has grown from practically 900 to more than 3,600. This city is a city of migrating people. We receive large numbers and lose large numbers. During the past six years we have received an average of about 800 members per year. We have lost, by death and removal from the membership of the church, practically 2,000 members within the six years. We are averaging a net increase in membership, however, of about 500 per year. We confidently expect to report the largest membership in our denomination at the next session of the Annual Conference.

During the six years there has been raised in cash for all purposes an amount approximating $365,000. Of this amount, more than $100,000 has been spent on improvement of our building and in the payment of our indebtedness. Trinity Church pays $24,000 per year as salaries to her workers.

Our average preachinig congregation will run around 2,000 people at each service, the evening crowd being the largest. We average more than 300 at our prayer meetings, and more than 1,100 per Sunday at our Sunday schools, which include two mission schools.

The church is organized as completely as any commercial institution could possibly be, and keeps a set of books that would do credit to a banking institution.

A 1,000 watt high power broadcasting station has been installed and is now being successfully operated, at a cost of practically $40,000, which, under favorable conditions, should be heard over that entire part of the United States west of the Mississippi. Our call letters are KGEF, and our wave length is 516.9.

We are sure our people generally will rejoice in the unprecedented prosperity that has come to us out on the Western Coast, and sincerely thank God for his blessings upon our work in this fast growing city.

N. L. ELDER,

Chairman Publicity Committee.

BEGINNING EARLY—AND WELL—AT COFFEEVILLE, MISS.

Dear Advocate Readers: When I go to Annual Conference this fall I hope to be able to say, "I have had a good year, Bishop," and for that reason I have tried to begin the work of this year on time.

We have had our first quarterly conference, and we believe that some worthwhile things were accomplished during the first quarter. It is our purpose to tell you about some of those things in this article.

Two Epworth Leagues have been organized here since Annual Conference. The young people are beginning this work with determination and enthusiasm. We have as our goal in this League work, "The Standard of Excellence," and we hope to reach it this year. The League is a great training school for the young people of our church. It trains them for service.

We have adopted Program "C" in our Sunday school work here at Coffeeville. We hope to reach this standard of efficiency this year. Five certificates in Sunday school work have been issued to the workers in our Sunday school during the first quarter.

The Special Offer made by the Advocate has been accepted and put across here at Coffeeville. We find that about the easiest work that we have to do. If we are to put across the educational program of our church, our people must read our church papers.

I had thought that I would tell you about the "showers" that the good people gave us when we first came to Coffeeville, but it is still "raining," and I hope it won't get dry this year.

Cordially yours,

W. L. ROBINSON.

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NOTES BY REV. A. K. McLELLAN.

(Left out last week for lack of space.—Editor.)

On Friday, Jan. 7, Rev. C. D. Atkinson and I were present at the missionary meeting held in the Choudrant church. In the afternoon a short meeting was held, in which district matters were discussed. Brother Kleinschmidt, presiding elder, very kindly permitted the Sunday school representatives to present certain vital Sunday school matters. After an introduction by Dr. Atkinson the Extension Secretary presented the very vital subject of Missions and Sunday School Extension in the local Sunday school. A brief round table discussion followed. The preachers and other workers in attendance were very cordial and brotherly and gave great encouragement to the Sunday School Extension work. We could not fail to mention with pleasure the splendid lunch served at the noon hour.

Sunday, Jan. 9, was spent with Brother D. B. Boddie and his loyal workers at Opelousas. Brother Atkinson preached at the morning service, and in the afternoon plans were discussed for a Standard Training School in which would be included a Cokesbury Course. The meeting was well attended. A number of workers from other schools were present.

Monday afternoon we attended a meeting of Sunday school workers of the Shreveport District assembled at the First Methodist Church, Shreveport. The cause of the small Sunday school was sponsored by both the presiding elder and the District Secretary. They especially emphasized the value of training in the small Sunday school, and advocated the constant use of the Cokesbury training course as a means of realizing this value. One Cokesbury school was planned for April 18, with Brother Walton at Logansport. Brother Walton is an approved instructor in the Cokesbury Course to teach "What Every Methodist Should Know." Another school was planned, place and date to be announced later.

On our way to Hornbeck we had a pleasant visit with Brother Dan Anders at Pleasant Hill. He is ready to do what he can for the cause of Religious Education in the Sunday schools on his charge and in that section of his district.

At Hornbeck, Brother J. M. Mashburn, superintendent, we had a very interesting Sunday school institute. A large number were present and much interest was manifested. A "C" Type Program of Work was placed and explained. The work of the Extension Secretary was explained. Teacher training and Missionary Education was stressed with great emphasis. At the close a round table discussion was held. Quite a number from the Barham Sunday school were present, including Brother J. D. Fomby, pastor, and Brother R. W. Cronin, superintendent. These people are doing some real constructive Sunday school work in their churches.

The following night, Jan. 12, we were with Brother R. F. Harrell and his good people at Many. A large number of his Sunday school workers were present. A "C" Type Program of Work was explained and placed. Opportunity was given for questions and presentation of local problems. Missionary Education in the Sunday school was emphasized, especially the use of the Missionary Program. Training in the local school was advocated by introducing the Training class. Brother R. A. Fraser is superintendent, and we are expecting great things from him and his corps of officers and teachers this year in building for the kingdom through Religious Education in the local church.

In promoting the work of Missions and Sunday School Extension 476 letters have been mailed out this week to pastors and superintendents and other workers.

We are anxious to do all we can to reach every school that is desirous of enlisting the aid of the Extension Secretary. Make your plans for a Sunday School Institute or a Cokesbury School or Class and let us know. We shall be glad to assist in any way we can. Any information we can furnish in the way of literature we shall be glad to send you from our office on request.

Pray for us in the work.

Help us to serve.

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To help neutralize these irritating acids and flush off the body's urinous waste, begin drinking water. Also get about four ounces of Jad Salts from any pharmacy, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine and bladder disorders disappear.

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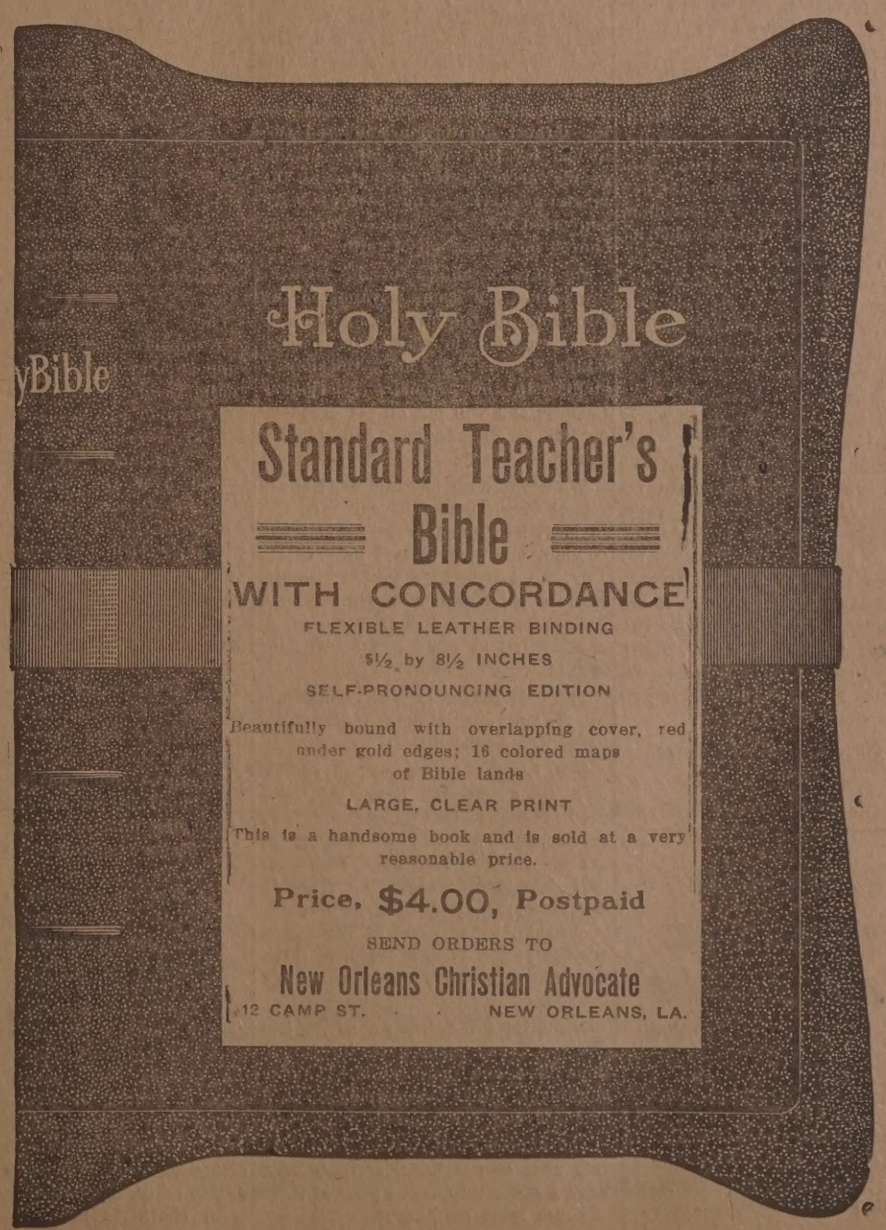
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Editor Louisiana Conference,
Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Fine Meeting of Petal League.

Leaguers, wasn't the theme for the Epworth League program, Sunday evening, Jan. 16, 1927, especially fine? We Petal Leaguers feel that we had a very special treat on this Sunday. The Leaguers from Broad Street, Hattiesburg, came out and gave us a beautiful and inspiring program on "Partnership With God." They made us realize what a privilege it is to be a partner with God. I wonder how many of us fail to enjoy this wonderful privilege; if we do, let's make God our partner.

Due to the cabinet meeting of the Conference officers of the Epworth League which was held in Hattiesburg, Jan. 16, we Petal Leaguers were especially fortunate, for we had nine Conference officers with us at the League hour. They were:

Mr. W. D. Hawkins, Dean, Meridian, Miss.; Mr. J. H. Weems, President, Hattiesburg, Miss.; Mrs. J. L. Neill, Junior Superintendent, Yazoo City, Miss.; Miss Lucy Mae McMullen, Era Agent, Jackson, Miss.; Miss Lilybec Phillips, District Secretary, Meridian, Miss.; Miss Florida Williams, District Secretary, Fernwood, Miss.; Mrs. Stuart Dunning, District Secretary, Canton, Miss.; Mr. B. F. Harrell, District Secretary, Hattiesburg, Miss.; Miss Berta Nall, Intermediate Superintendent, Petal, Miss.

Miss Berta Nall, of Petal, sends us the above interesting bit of news of the Petal League. We're mighty glad to hear from Hattiesburg District. We feel that we should welcome them with one of our Assembly yells, "Hello, Hattiesburg, and how do you do?" We're proud of this district, for it contains most of our Conference officers, and we are also proud of the Petal League, for it has produced two of our dearly loved Leaguers, Berta and Ralph Nall—or perhaps we should say that these two Leaguers have produced the Petal League.

Post Office Address of League Treasurer.

Rev. L. F. Alford, treasurer of the Mississippi Epworth League Conference, has asked that the Leaguers be notified of a change in his address. He is now living at Raleigh, Miss. He is ready and willing to accept any payment on your African Special pledge. He asks that all District Secretaries who have chapters in their district who have not pledged, to send him the names and address of the president or secretary.

FROM PHILADELPHIA, MISS.

(Continued From Page 13.)

Beginning with Watch Night, we put a preaching program at the evening hour for the first week in the new year, Dr. W. H. Shannon, of the Presbyterian Church, doing most of the preaching. Dr. Shannon is a great preacher, and gave us some of the very best gospel preaching. The meeting was held in our church, as it was the largest auditorium and well furnished for the music. Many of our people reconsecrated their lives to the Master's service, and several were converted and one united with our church on profession of faith.

We have organized for the work of the year, made some advance in the allowance for the support of the ministry, accepted our part of the special, taking some special missionary studies in the Woman's Missionary Society, and will put on some special studies in the League and Sunday school.

We are moving to make our Sunday school come up to the very best, and in May, Dr. Shannon and myself will conduct our own revival meeting. In July, we are looking forward to the Howard S. Williams meeting at the Neshoba Fair Grounds, and we invite any and all to come and be with us in this great meeting.

The new paving is about completed in the city, and now Philadelphia looks like a real little city.

Our League is worthy of special mention, as we had nearly one hundred present at last Sunday evening's service, and we had a banquet at the Mecca Cafe last week with over half a hundred present. As I see it, our young people here need only the leadership, by example of those who are the places of leadership, to make this church go forward by leaps and bounds.

While the low prices for cotton last fall cut pretty deep into the conditions here and many suffered disappointment, things are shaping up in a business way for a great, good year.

The church shall not lag behind in this year of our Lord, and we must have a great prosperous year of it.

Yours most cordially,
W. H. SAUNDERS.

A NOTE FROM DR. W. M. McINTOSH.

Dear Dr. Carley: Please allow me sufficient space to let my friends know where I am and what I am doing. Mrs. McIntosh and I are located for the present at Handsboro, Miss. I had a bad case of influenza just after Conference, and it left me in bad shape. However, I am feeling like my old self again—have entirely recovered.

We are now in a revival, with Brother Vickers as pastor, and the prospects for a great meeting are very flattering. We began last Sunday. Ed. G. Phillips is assisting us in the work. He will be with me for some time. He is not only a splendid choir leader, but a great personal worker among the men.

If any of our pastors are contemplating the holding of a revival in the near future and need our services, we will be glad to assist them.

We are praying and working for two things: A deep spiritual awakening in our church and putting the special collection for the missionary cause over the top. The great needs of our people are a great revival and the quickening of the conscience for the cause of missions. These needs should drive us to our knees. "Revive us again."

Sincerely your brother,
W. M. McINTOSH.
Handsboro, Miss.

INFLUENZA WARNING.

Current reports indicate that the European countries have been visited by another severe epidemic of influenza. * * *

There is no evidence to indicate a high mortality, but it is reasonable to suppose that a large number of the victims suffered from the complications which are frequently so fatal. Almost every one can recall the last great pandemic of influenza that spread over the world, presumably from the Orient, reaching this country in the fall of 1918. This was of a peculiarly virulent nature, as shown by the relatively high mortality which accompanied the disease in every land. Statistics compiled at the time indicate that in the neighborhood of ten millions of people died in India alone. In the more advanced civilizations of Europe and the United States the toll was very great. It has been estimated that in the neighborhood of six hundred thousand people died in the United States as the result of bronchopneumonia, or on account of the intense toxemia of the primary disease.

The greatest mortality was encountered in the more crowded centers of the big cities as well as in the training camps of the army. Contact was mainly responsible for the transmission, and crowded barracks, theatres, moving picture shows and schools were the principal means by which the disease was spread on a large scale. It should, however, not be forgotten that intercourse in the usual and necessary procedures of everyday occupation was also a prolific source of contamination. * * *

An enormous amount of research and investigation was carried on during the latter part of 1918 and 1919, but so far as we are aware no conclusive proof that influenza was due to any specific organism was forthcoming.

The greatest mortality, however, was due to pneumonia, and this pneumonia was caused in the overwhelming majority of cases by secondary infection with a virulent species of streptococcus.

The experiences of 1918 and 1919 have taught us the danger of neglecting an influenzal attack and the necessity for taking extreme care of the body during the period of convalescence. While we may be able to do but little toward preventing the disease, the general knowledge that it is translated by contact is sufficient to warn us at least to avoid too close association with large groups of people. It is also advisable to maintain regular and efficient activity of the bowels. In fact, one of the best ways to combat influenza after it has begun is to keep elimination from all sources at a maximum, the principle being that rapid elimination of toxic substances will prevent the secondary and oftentimes fatal invasion.

We believe that this warning is timely and suggest that those desiring more explicit information address their requests to the State Board of Health.

OSCAR DOWLING, President,
Louisiana State Board of Health,
New Orleans, La.

BATON ROUGE BUSINESS COLLEGE NOTES.

The end of 1926 closes the most prosperous year in the history of the Baton Rouge Business College. More students have been placed in positions, we have had a larger attendance, and a fine college spirit has prevailed throughout the entire year in the earnest band of working business-like students.

This attitude of the students to their work is due partly to their teachers, who are college-trained or specially trained teachers for business colleges. They are enthusiastic and leave nothing undone to fit the young men and women for a business career. This attitude is also due partly to the very complimentary things said about our well-trained students by the business men who employ our graduates. The students in school try to keep up the good name of the Business College when they go to work.

The prospects for 1927 are most flattering, with a large enrollment in January, and inquiries coming for office help for the new year. The Baton Rouge Business College is looking forward to an even better year than the one just ended.—(Adv.)

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3634.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 3, 1927. CHAS. O. CHALMERS, Manager.

THE CIRCULATION OF THE ADVOCATE.

We are not simply pleading a special cause when we say that we believe that the adequate circulation of the New Orleans Christian Advocate is the most important task confronting the Louisiana, the Mississippi, and the North Mississippi Conferences.

What the Advocate Exists For.

The Advocate does not exist for its own sake, but for the sake of all the work of the church. When it was established more than seventy-five years ago, it was established as a means to an end, that end being the promotion of all the interests of the Methodist Episcopal Church, South, in its patronizing territory primarily, but also throughout the borders of the church as far as it might be able to reach. Its function has not been changed through all these years.

The Methodist Episcopal Church, South, is a great ecclesiastical organization, connectional in nature, made up of those who have voluntarily assumed its obligations of membership. It is engaged in the great work of establishing, extending, and maintaining the Kingdom of God upon earth. In the fulfillment of its mission, it has developed a comprehensive system of administration and enterprised a program of many activities. Its fullest success in doing its work is dependent upon the intelligent interest and hearty co-operation of all its members.

An Official Organ Necessary.

It is so well and so generally recognized that an organ of communication is needed for every worth while enterprise, that it is not necessary to argue the need of an official church paper. Organizations that are much more limited in their scope of operations than the church maintain their official publications. They do so because of their manifest necessity.

What the Discipline Says.

The General Conference has spoken recently and specifically concerning the need of Conference organs and the duty of circulating them. Pargaraph 73 of the Discipline of 1926 reads as follows:

"For the better instruction of our members and for the promotion of all Annual Conference enterprises, as well as the general work of the church, let Conference organs be maintained by groups of Annual Conferences, or by a single Annual Conference where conditions require it, and, when necessary, let assessments be made for the support of these organs. By means of the budget plan, or in some other practical way, let each church put the Conference organ into every Methodist home. Let the circulation of church periodicals and the distribution of Christian literature be diligently and faithfully promoted by pastors and official members. Let each pastor report, for insertion in the Conference statistics, the number of Methodist families in his charge and the number of Conference organs and general organs taken, and the amount raised for the circulation of these organs."

Circulation of the Advocate Not Adequate.

The New Orleans Christian Advocate is, and has been for many years, the official organ of the Louisiana, the Mississippi, and the North Mississippi Conferences. Its circulation is not now, nor has it ever been, large enough to enable it to serve the church as it ought to serve it, as it was intended to serve it, and as it could serve it if it went into the homes of even a reasonable number of the membership of the church.

The mere statement that the Advocate is "popular" or "unpopular" in its editorial management ought not materially to affect its circulation—and, as a matter of fact, it has not done so. During its more than seventy-five years of history, it has had many editors and various types of editorial management—but its circulation has never been, even under the most "popular" administration, what it ought to have been. As much as it may hurt our editorial pride to say it, we dare affirm that in this day the editorial page of any paper, religious or secular, is the least important part of it. In the past a few great papers were built around the personality of the editor; but it is not so to-day.

Circulation Dependent Upon Definite Effort.

The adequate circulation of an official organ of the church is dependent upon the active efforts of the pastors and official members of the church. There is no getting around that fact. Where pastors and officials have determined to put the paper into a reasonable number of the homes of their people, they have done so; where they have paid little or no attention to the matter, the work has not been done. There are members of the church—some of them official members of the church, too—who do not even so much as know that there is an official church organ.

The Budget Plan.

The Discipline of 1926 says: "By means of the budget plan, or in some other practical way, let each church put the Conference organ into every Methodist home."

What the Baptists Have Done.

The budget plan—the plan by which the expense of sending the paper into every home represented in the membership of the church is borne by the church as a whole—is probably the best plan that has been devised for the circulation of a church periodical. Rev. Finley W. Tinnin, editor of the Baptist Message, official organ of the Baptists in Louisiana, stated recently to the editor of the Advocate that the Message has a circulation of about 20,000 in Louisiana, practically all of them on the budget plan. There are more than 450 Baptist churches in Louisiana that have put the Baptist Message into their budgets. We'll say that's fine for the Baptists!

A Special Proposition.

The Publishing Committee of the New Orleans Christian Advocate has made a special proposition, looking toward putting the Advocate into every Methodist home, that can be worked by the budget plan or by any other plan that seemes advisable. The plan, in essence, is this: Where at least one-half the families represented in the membership of the church take the paper, the subscription price is $1.25 a year each, the names of subcribers to be sent in lists—not singly—cash to accompany order; or, if cash does not accompany order, the pastor or some other reliable person to become personally responsible for payment when due, specific arrangements being made with the Business Manager of the Advocate in such cases.

The regular price of the Advocate is $2 a year, and all subscriptions other than those taken in compliance with the terms of the special proposition must be accompanied by that amount.

The special proposition price is actually less than the cost of the paper for a year, and it is made possible only by the assessments carried by the Conferences and by the income from advertising; and if the circulation is not maintained, the income from advertising will not offset the loss. It is as clear as anything can be that the special proposition must be accepted pretty generally, or it will have to be discontinued.

What the Methodists Have Done.

The special proposition terminates on April 1, 1927. Up to the time this was written, Saturday, Jan. 29, the following churches had indicated their definite acceptance of the special proposition and their purpose to send in the necessary number of subscriptions in compliance with its terms:

North Mississippi Conference.

Hollandale, L. A. McKeown, pastor.
Batesville, A. T. Clanton, pastor.
Rienzi, M. A. Burns, pastor.
Fulton, E. C. Driskell, pastor.
Algoma, W. M. Hester, pastor.
Abbeville, E. L. Jernigan, pastor.
Ruleville, H. P. Lewis, pastor.
Corinth circuit, J. S. Maxey, pastor.
Coffeeville, W. L. Robinson, pastor.
Dublin, W. J. Wood, pastor.

Mississippi Conference.

Richton, M. M. Black, pastor.
Crystal Springs, J. G. Galloway, pastor.
Lauderdale, Rolfe Hunt, pastor.
Tylertown, J. M. Lewis, pastor.
Burnside, H. J. Oakley, pastor.
Lake, M. L. White, pastor.
Purvis, C. W. Wesley, pastor.
Coles (Rosetta charge), J. O. Williams, pastor.
Porterville, D. P. Yeager, pastor.
Montrose, S. N. Young, pastor.

Louisiana Conference.

Opelousas, D. B. Boddie, pastor.
Bienville, E. W. Day, pastor.
Campti, P. O. Lowrey, pastor.
West Monroe, A. S. Lutz, pastor.
Gilbert, F. M. Miller, pastor.
Morgan City, Martin Hebert, pastor. (By Geo. Manotte.)
Gueydan, L. R. Nease, pastor.
Franklinton, C. C. Miller, pastor. (By Rev. F. N. Sweeney.)
Clinton, B. D. Watson, pastor.

Other churches have indicated that they will take up the special proposition in due time. Only two months remain—the offer expires on April 1. If the Advocate is worth having at all, it is worth circulating. The circulation ought to be increased to at least 20,000 within the next two months.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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MY COVENANT WITH THEE.

By Edna Abels Salassi.

As at thy holy table, Lord, I bow,
And, strengthened, go about Life's daily task;
As loving service unto thee I vow,
One blessing, mainly, of thee I would ask—
Not wealth of gold, or fickle earthly fame,
But, Heavenly Father, I would faithful be—
O, fill my soul with thine own sacred flame,
And help me keep my covenant with thee.

Frail human strength, unaided, cannot hope
Great heights or high ideals to attain;
For as with Life's perplexities we cope,
Our weakness renders each attempt more vain;
Yet this I know—that thou wilt never break
The promises that thou hast made to me—
And so, on bended knee, this pray'r I make—
"Lord, help me keep my covenant with thee."

My covenant with thee—each day to feel
That for thy fond approval I have striv'n,
And lived the gospel of an honest deal,
Forgiving others as I'd be forgiv'n;
Kept lips and thoughts from envy, hate, and greed;
Increased in tolerance and sympathy;
For as I meet my neighbor's ev'ry need,
'Tis thus I keep my covenant with thee.

New Orleans, La.

ELI: WHAT ABOUT HIM?

By George N. Stewart.

We learn grand and valuable lessons from the study of characters in the Old Testament. "For whatsoever things were written aforetime were written for our learning, that we through patience and consolation of the Scriptures might have hope. Now the God of patience and comfort grant you to be like-minded one toward another according to Christ Jesus" (Rom. 15:4, 5). Admitting that the moral standard in some things was not just what it ought to have been, they did possess a very high sense of godly piety for what light they had, and God greatly honored them for it.

The subject we have for consideration in this article is one we have studied in our Sunday schools. I believe that there are yet some things to be learned which space and time did not admit of in the study of this great character. The lesson dealt primarily with young Samuel—his training, consecration and early life. Eli and his household were just casually mentioned in their connection with the lesson. It is the desire of the writer to bring to light some things connected with the life of Eli, God's high priest, and the cause of the priesthood passing over to another branch of Aaron's posterity. The historical narrative does not bring out fully everything connected with the moral environment under which Eli brought up his sons, who were heir to his priestly office. But it did leave the inference that he was a very godly man, and that the conduct of his sons grieved his heart, and he faithfully reproved and warned them as any sainted father would do. "Now, Eli was very old, and heard all that his sons did unto all Israel; * * * And he said unto them, Why do ye such things? for I hear of your evil dealings by all the people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. * * * Notwithstanding they hearkened not unto the voice of their father" (I Sam. 2:22-25).

There is one expression given in the account which give us some trouble in harmonizing the facts in the case as whether or not he was in any way responsible for their conduct. But when we consider that he did faithfully warn his sons, and the grief it caused him, and that God put the curse wholly upon Eli's sons, it is easily seen that he was immune from any guilt before God. The just and righteous law of God reads thus: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18:20. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16).

And again in the way God put Samuel under Eli's influence and guidance, and the manner in which he directed and encouraged the young child, proved that he was morally capable of such confidence.

I would ask the reader to consider the background of Samuel's life compared with that of Eli's sons in their tender years. There is no account of their early training and the influence wielded over them like that of Samuel. Eli's time was taken up wholly in the temple services. There is no mention of his domestic conditions where the little boys were influenced day by day, or whether they were allowed to run at random. There is nothing said about how things went at home while Eli officiated at the altar of God. The unavoidable inference is, that their mother was quite different from that of Samuel, because her name is not once mentioned. No one now can know who she was. Inspiration has left her name a mystery for all time, and I fear it is not recorded in "The Book of Life." **The curse fell upon Eli's house."**

Eli was God's ordained minister, set apart to the work unto which he was dedicated. There is ot one failure laid to his official charge, unless it was for his leniency and mercy toward his wicked sons, whom he endeavored to reform by his fatherly admonition. It is very evident that the news of their untimely death at the hands of the Philistines was so shocking to him that he was overwhelmed with grief, his strength gave way, and he fell backward and broke his neck. The enemy had defeated the army, captured the ark of God, slain his two sons, his home gone, and his ministry ended. It was more than he could bear. He was brought to shame.

This incident proves the necessity and responsibility of parental influence and training. "A child left to itself bringeth its mother to shame" (Prov. 29:15). "A foolish son is the calamity of his father" (Prov. 19:13). The Scriptures are replete with accounts where mothers of godly men taught them very early in life God's Word and how to live. Take for instance what Paul said to Timothy with reference to how faith was imparted to young Timothy through his grandmother Lois and his mother Eunice (II Tim. 1:3-5). And in chapter 3:14, 15 he further says: "Continue in the things which thou hast learned and hast been assured of, **knowing of whom thou hast learned them: and that from a child thou hast known the holy Scriptures,** which are able to make thee wise unto salvation through faith in Christ Jesus." Those godly mothers handed down to their posterity gracious gifts of knowledge of the precious things of God. O what a power either for good or evil lies in the hands of mother! "Her children shall rise up to call her blessed," or they will bring everlasting shame upon her name before the world. There is not a truer maxim than this—**"The hand that rocks the cradle rules the world."**

Does it seem reasonable that Eli could have attended to his Temple duties and restrained his sons in their earlier life without help at home by a devoted mother? Will some one offer a suggestion why her name was never mentioned in this narrative?

Tylertown, Miss.

KEEPING UP WITH THE CHRIST OF TO-DAY.

By Rev. Arthur Madison Shaw.

(A sermon delivered at Mooringsport, La., Sunday evening, Jan. 16.)

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." Acts 1:1.

This opening sentence of the "Acts of the Apostles" may seem, at a glance, to be a very commonplace statement of an unimportant fact, a mere prelude to the "treatise" which follows. As a matter of fact, it is a most significant statement, big with meaning, and very pertinent to our theme—"Christian Literature." For one thing, it proves Luke to have been the author of the "Acts," since he refers to a former writing addressed to the same person, Theophilus, which writing was evidently the Gospel of Luke. But it means much more.

I. It declares that Luke had written a treatise: had committed to writing, to be scattered abroad, and to be preserved in permanent form, the Gospel Story. And, in proclaiming this fact, he is in the act of writing another work, realizing the value of the written word.

II. He had written concerning what Jesus did and **taught.** Christianity is life, an activity, a service. Its deeds are worthy to be published to all the world and to all ages! It is also a doctrine, a message. It is not enough that we know what Jesus did; we need also to know what he taught. It was a Gospel—Good News, **Glad** Tidings—which the church is commissioned to **teach to all men.** This, too, Luke found it worth while to write. And how ignorant we should be to-day of the doings and sayings of Christ had not men written and published them!

III. Luke's treatise dealt with "all that Jesus **began** both to do and to teach, until the day in which he was taken up." All the wonderful works of "the days of his flesh" were only a **beginning.** Luke had written of this beginning. All his marvelous words were only a **beginning** of his teachings. Luke had also written of this beginniing.

IV. On the Day of Pentecost, Jesus came in the person of the Holy Spirit. He was still Immanuel, still **with** his church, as he had promised; the blessed Paraclete, walking at their sides, dwelling in their hearts. As such, he continued to do, even more wonderfully than before! As such, he continued to **teach** with greater force, unction, and convincing power than before! Again the pen of Luke is busy; and we have a second treatise: the **doings** and **teachings** of the ascended and victorious Christ, through his appointed laborers.

Others also made treatises: Matthew, Mark, John, Paul, Peter, James, and Jude. They all make treatises of what Jesus began to do; of what he began to teach; of what he continued to do; of what he continued to teach. All these must be told in all places, to all peoples, in all ages! And we should know nothing of Jesus now but for these writings.

V. But Christ's work and teaching did not cease with the apostles. The fathers took it up; the Mediaeval church and ministry carried it on; Luther and the Reformers gave it a fresh impulse, under the leadership of the Holy Spirit; it became a mighty revival in Wesley's day; and still it goes on. To-day it swells in a tide of unprecedented missionary activity and zeal. It will conquer the world! What is it? It is just the

things that Jesus began—and continues—to do and to teach!

VI. In every age the movement has had its literature. Every phase of development has had its men to make "treatises." The apostles wrote "Gospels," "Acts," and letters full of admonition, encouragement and teaching. The early Christian Fathers wrote tomes of literature. Even the cloistered monks of the middle ages wrote thousands of pages. Luther, Calvin, and Melanchthon put the Reformation into printed volumes. John Wesley was a voluminous writer. And to-day, Bibles, printed in hundreds of languages; innumerable books, large and small; magazines by hundreds and Christian newspapers by thousands, go on—telling what Jesus began and continues to do and to teach.

VII. The importance of this cannot be estimated. Every industry, every business, every profession, has its journals of current thought and news. Every department of learning relies on its publications. Political parties have their papers, and fraternities have their official organs. The devil knows the power of the press, and the world is flooded with the literature of evil. The man with the printed page rules the world, and will continue to rule. The church cannot afford to fail at this point!

VIII. We are not going to rise much above what we read. Tell me what you read, and I'll know what you are.

Here is a man who is a merchant. He reads the mercantile journals and market reports—whatever else he may read. He is a "baseball fan," and as such, reads the "sport page" and the athletic news. He is a Democrat, and as such, reads the party papers. He is a Woodman, and reads the Sovereign Visitor; a Mason, and reads the Trowel. Now this same man is a Methodist, and as such, reads—Nothing! Of all the great literature of his church, he reads nothing! No wonder he knows more about everything else than about the church! No wonder he amounts to more in everything else than in religion!

IX. If you would be a Christian worth while, you must read what Jesus is doing and teaching, now! You must keep up with the Christ of to-day. If you would be an intelligent Methodist, you must read what he is doing and teaching through your own church. Do you know that your own church has great publishing houses, doing a tremendous volume of business—Nashville, Richmond, Dallas, and San Francisco? Do you know that the net profits, amountiing to a hundred thousand dollars annually, go to our needy Conference claimants? Do you know that you can buy any book that ought to be in your home, from your own house?

And do you know that we publish Christian newspapers that are not surpassed by any? Four of these, at least, ought to be in every Methodist home in Louisiana. (1) The Christian Advocate, the General Organ of our church. It keeps one in touch with world-wide Methodism and with world-wide Christian movements. I read many great religious journals, but none superior to our own Advocate. (2) The Missionary Voice. For years I have read the Literary Digest, the Outlook, and other great publications; but from this compact little missionary journal, I have learned more about actual world-conditions, and the customs, needs, aspirations and problems of the peoples of the earth, than from all the others combined. It is a current "Acts of the Apostles!" (3) Then the "Methodist Layman" ought to be read by every man of our church. Organ of the Lay Activities of the church, edited by a layman, for the laymen, it is just what the man in the pew needs and will enjoy. (4) And, finally, the New Orleans Christian Advocate certainly ought to be in every Methodist home in the State. It is the organ of our own Conference. It brings us the news, and keeps us in touch with the thought of the immediate home field. Through it you learn what former pastors are doing; how old associates in the kingdom are faring; and what our neighboring churches are enterprising and accomplishing. Besides all this, some of the brightest, most consecrated and most entertaining writers of the whole church contribute to its pages. Dr. Carley's editorials are worth many times the price of the paper. If it contained nothing but the articles of Bishop Candler and Dr. Sam Steel, it would be one of the best bargains you could buy.

May every church in Louisiana avail itself of the Special Proposition to put this paper in all its homes, at the cost of a dollar and a quarter per year when at least one-half the membership of the church are secured as subscribers. No single thing we can do will help our work and put forward the Master's kingdom more than this!

GREENVILLE DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for the Greenville District was held at Shelby on Jan. 21. Rev. L. M. Lipscomb, the presiding elder, presided over the meeting. Rev. R. G. Lord was elected secretary. There were over fifty people in attendance, there being only five charges without representation. Greenville, Coahoma and Jonestown, and Duncan and Alligator charges had the largest representation. The attendaince was especially pleasing to those in charge in view of the inclement weather and unfavorable roads.

The spirit of the meeting was fine. In the forenoon Dr. Hawk, a missionary in China for the last 21 years, brought an inspirational message, which was followed by talks from Rev. J. W. Ward and Rev. E. R. Smoot. In the afternoon, Rev. E. N. Broyles, our Conference Missionary Secretray, set before the institute in a very interesting way the plans for the putting on of the missionary cultivation period. This was followed by a masterly address by Dr. Hawk, dealing with the missionary work in China. The institute adopted by a rising vote resolutions endorsing the missioary program now before the church and pledging hearty support in making this program a success.

Rev. A. C. McCorkle, the pastor-host, and the good poople of Shelby spared no effort to make the day a pleasant one for all. It was indeed a profitable day for the Greenville District.

R. G. LORD, Secretary.

SARDIS DISTRICT MISSIONARY INSTITUTE.

The Sardis District Missionary Institute met in the Methodist church at Senatobia, Miss., Jan. 18, at 9 a. m., and continued throughout the day.

The Rev. T. M. Bradley, presiding elder, had prepared an interesting program, which was carried out with much enthusiasm.

The great address of Dr. J. C. Hawk, veteran missionary from Manchuria, made a profound impression on all who heard him.

The Rev. E. Nash Broyles, Conference Missionary Secretary, outlined the cultural program for January and February.

The Findings Committee submitted a report pledging unqualified support to the program, and its purpose "to stifle pessimism" wherever found.

Inspiration addresses were made by Mrs. East, of Senatobia; Mrs. O'Bryant, of Batesville; Judge Holmes, of Senatobia, and others.

The institute was a unit in its purpose to make the period of cultivation a great success, and help to the utmost to secure the million dollars needed to save the missionary enterprises of the church.

The ladies of the church at Senatobia served a bountiful lunch to all in attendance. This wide-awake church knows how to make real the principle of Christian fellowship.

J. M. BRADLEY, Secretary.

REPORT OF THE MISSISSIPPI CONFERENCE COMMITTEE ON THE STATE OF THE CHURCH.

By Rev. John W. Ramsey.

This article is written with the purpose of calling the attention of the various Conference Boards to the action of the Mississippi Conference at its last session at McComb City in its unanimous adoption of the report of the Conference Committee on the State of the Church. This report may be found on pages seventy-four and seventy-five of the Conference Journal, which has just come from the press. It will be noticed that in this report no less than four resolutions were offered by the committee to the Conference for its adoption, all of which were adopted by the vote of the Conference without a dissenting voice. The particular attention of the Conference Boards is called to the fourth resolution as follows:

"Fourth—Believing that it would be a source of inspiration and spiritual impetus to the Conference and the local community entertaining our Annual Conference if the evening hours were devoted to preaching, your committee recommends that hereafter the Conference adopt this plan and devote the afternoons to the anniversaries of the various boards."

The adoption of the report as a whole was, of course, the adoption of the quoted resolution or recommendation; and the adoption of the recommendation means, of course, that at the next session of the Conference if any one of the boards holds it anniversary it must be held in the afternoon instead of the evening hour, for which, personally, I devoutly thank the Lord.

I remember that a few years ago the Conference voted to require the boards to hold their anniversaries in the afternoons, so that the gospel might have the right of way at the evening hours, for which many hearts were glad. This program was put into effect at the following session of the Conference with most excellent results; but at the next Conference session thereafter, through the influence of the boards, the Conference, apparently regarding the preaching of the gospel as a matter of minor importance (in action at least), reversed itself, and for the past several years the boards have monopolized the evening hours with their anniversaries, to the exclusion of the gospel, to the regret of many whose hearts were hungry for the preaching of the Word of God.

Now, so far as the preachers are concerned, they have been listening to the same old things at these board anniversaries year after year until they are fed up, and more, and I feel sure that these anniversaries are both uninteresting and unprofitable to the people entertaining the Conference. In fact, at every session of the Conference I have heard from the people of the local community scores of expressions of regret and surprise that the Conference permitted these board anniversaries to be held at the only hours the people of the community had the opportunity to hear the preaching of the gospel; and, according to my way of thinking, the people who entertain the Conference have a right to declare themselves in a matter of this sort.

So, for the reasons named herein, I am rejoicing that at the next session of our Conference both preachers and people will be afforded the pleasure of hearing the preaching of the gospel of the Son of God, unless the Conference again reverses itself, which I sincerely trust it will not do, remembering that the preaching of the gospel is far more important than all the anniversaries ever held. Let everybody say, Amen!

A SALOON BAR.

A bar to heaven, a door to hell,
Whoever named it named it well.
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it named it well.

—Author unknown.

GRENADA DISTRICT MISSIONARY INSTITUTE.

On Jan. 19, the pastors and laymen of the Grenada District met in Grenada to consider the great missionary program now being considered by the church. A fair attendance of the pastors and a number of the representative laymen and good women were present. A number of pastors from other disrticts were present also. Rev. E. Nash Broyles, Conference Missionary Secretray, did his part in a most excellent way, and proved himself well adapted for the work in hand. Dr. J. C. Hawk, of the Manchuria Mission, made two splendid addresses. His grasp of the situation in China is that of a statesman. The institute was helpful to those present, and will be productive of good.

The chairman appointed Revs. W. W. Woollard and S. A. Brown, and Dr. A. W. Milden a Findings Committee, and they submitted the following report, which was unanimously adopted: "We have heard the statements of Rev. E. S. Lewis, the presiding elder; Rev. J. C. Hawk, representing the General Board of Missions from the foreign field, and of the Rev. E. Nash Broyles, Conference Secretary of Missions. From their various statements we have learned of the imperative and immediate needs of the mission fields. We, as members of our church in the Grenada District, believe that our people and churches are moved by the spirit of Christ, and, where properly informed, will respond adequately to this emergency. We therefore urge upon our pastors, but especially our Lay Leaders, that a full campaign of prayer, development and missionary instruction be put on throughout the churches of our district; and, that the campaign of prayer and cultivation be followed by an every-member campaign of solicitation for contributions from all our churches, to be continued until every member of our church within this district has had a pressing opportunity to make his contribution to this great cause."

E. S. LEWIS.

THE "NEW" NOEL MEMORIAL CHURCH.

(The following account of the reopening of the Noel Memorial Methodist Church, Shreveport, La., is taken from the Shreveport Journal. The church was opened to the public on Friday night, Jan. 21, for inspection, at which time a short program was given. The formal opening took place on Sunday, Jan. 23, Bishop Warren A. Candler preaching the sermon at 11 o'clock. At the evening hour, Rev. J. O. Hanes, one of the general evangelists of the church, occupied the pulpit, preaching the first of a series of evangelistic sermons. Noel Memorial is one of the leading churches of the Louisiana Conference.—Editor.)

After many months of waiting and confusion, the congregation of Noel Memorial Methodist Church is again worshiping in a completed building. On Sept. 12, 1925, the interior of the church was destroyed by fire. It was very fortunate that, in their time of need, Centenary College with its buildings and equipment was available for use. The pastor and people are very grateful to President Sexton for the generous help so cheerfully extended. Of course, with the Sunday school scattered over the whole Centenary campus, there was much confusion and handicap, but the people have been loyal and patient. Little of the membership of the church was lost on account of the fire. All have looked forward anxiously to the time when the new and more beautiful church should be completed and ready for use.

While the Noel Memorial Church is one of the strongest in the Louisiana Conference, yet the history of the organization covers only about twenty years. According to the records, Rev. R. J. Harp was appointed by the Louisiana Conference in the autumn of 1906 to the "Shreveport City Mission," which had a meeting place on Creswell Street. In his report to the Conference of 1907, Mr. Harp reported thirteen members. Among these were the Noel family, the Binford family and Mrs. Elizabeth Gamble. In the Conference year of 1908-1909 a church building was erected at the corner of Creswell and Wyandotte Streets. For some time this appointment had the official name of "The Creswell Street Methodist Church."

On Feb. 2, 1913, "The J. S. Noel, Jr., Memorial Church" was opened on the present site at Herndon Avenue and Stephens Street. This whole plant was the generous gift of the late J. S. Noel, Sr., in memory of a dearly beloved son, who had passed away. To build such a costly structure in a district so sparsely settled was an act of great faith on the part of Mr. Noel, but it has taken only a few years to prove the wisdom of his procedure. On the date of the opening, the membership was very small, but it has rapidly grown to an organization of more than a thousand. Out of gratitude to Mr. Noel the name of the church will now be "The Noel Memorial Church," in memory of both father and son.

Since the outer walls suffered practically no damage from the fire, the present building is the same size as before. Yet by skillful changes in the plans the architect has given the Sunday school more available space, and at the same time a greater seating capacity to the main auditorium. Much credit is due the building committee and to Garson Brothers, the contractors, for their persistent efforts to make Noel Memorial Church one of the most usable and most beautiful church plants in Louisiana. The beautiful memorial windows, representing different scenes in the life of Christ, have been generously replaced by Mrs. J. S. Noel. The great Pilcher organ is not only very attractive to the eye, but its tonal quality as well is of the finest. The splendid system of indirect lighting and the beautiful chandelier beneath the dome add to the beauty of the auditorium.

Such are a few of the features of the plant that will be thrown open to the public on Friday night, Jan. 21. After a short program of music on the great organ by Professor LeRoy Carison and a few brief remarks by the pastor and officials, the whole edifice will be lighted and opened for inspection. Refreshments will be served by the ladies, and an hour of fellowship will be enjoyed.

The Noel Memorial Church is looking forward to a great year under the leadership of her pastor, Rev. Walter C. Scott. Rev. Harry Brown is the assistant pastor. The Sunday school is well organized and equipped for efficiency under the leadership of Superintendents Victor Matthews and H. E. Gump. Paul M. Brown is the newly elected chairman of the board of stewards. Mr. Brown, one of the prominent younger business men of Shreveport, comes from a parsonage home, and is well informed in matters of church business. Judge William C. Barnette, the retiring chairman of the board, has earned the lasting gratitude of the Noel membership for ten years of efficient service. He has led in the conduct of the affairs of the church with rare and brotherly tact, and fine business acumen.

A CORRECTION CORRECTED.

Dear Dr. Carley: Unless you checked it over, you will have published my statement concerning the error in the statistical membership gain of the Conference last year. Upon a re-check, the error is all mine. In some way as I checked over the gain and losses for the year, the most serious loss sustained, which was by the Minden District, 458, was inadvertently placed in the "increase" column. As usual, Rev. R. W. Vaughan was in the right and I was in error. I have no explanation other than eyes that are not as reliable as they once were, and perhaps too great a zeal that the results of the church for the year show a greater gain. In justice to Brother Vaughan, I would like for you to publish this notice, at least if my former errant article shall appear in this week's issue of the Advocate.

W. C. CHILDRESS.

NORTH MISSISSIPPI ANNUAL CONFERENCE GOES TO CLARKSDALE IN 1927.

The committee appointed by Bishop Candler at the last session of the North Mississippi Annual Conference, consisting of V. C. Curtis, R. A. Tucker and J. B. Randolph, to arrange for a place of meeting for the Conference in 1927, met in Tupelo, Jan. 25, to receive invitations. Three churches, Pontotoc, Clarksdale, and New Albany, invited the Conference to be their guests during its next meeting. These invitations were so urgent, some of them being emphasized by the presence of a large number of representative citizens, the committee was embarrassed and had some difficulty in making its decision. After hearing a number of earnest speeches from the several representatives, the committee took the matter under advisement and made its decision later.

All three places offered the most generous hospitality and assured us that not only would the delegates be made comfortable in the homes, but every facility for the business of the Conference would be provided; but as there has been a custom of long standing for the Conference to alternate from year to year from one side of the territory to the other, Clarksdale had the advantage over the other contestants. The committee, therefore, passed the following resolutions:

Be it resolved:

1. That we acknowledge with due appreciation the urgent invitations and generous hospitality offered us by Pontotoc, Clarksdale, and New Albany.

2. That the invitation from Clarksdale for 1927 be accepted.

3. That it is the sense of the committee that the invitation from Pontotoc for 1928, if it is extended, should receive a most favorable consideration by the Conference.

4. That we inform the presiding elders and pastors that the special assessment levied by the last Annual Conference for entertainment will not be necessary.

V. C. CURTIS,
R. A. TUCKER,
J. B. RANDOLPH,
Committee.

CHINA MISSIONARIES SAFE.

Southern Methodist missionaries in China are safe, according to cable advices received Tuesday, Jan. 25, at Mission Board headquarters at Nashville, Tenn. The cable, which was signed by E. C. Peters, secretary of the China Mission, was dated Shanghai, 4:40 p. m., Jan. 25.

The message was in response to an inquiry sent out by Dr. W. G. Cram, General Secretary of the Board of Missions, Dr. O. E. Goddard, and Miss Esther Case, Foreign Secretaries, asking for full information as to the safety of the missionaries and directing that they go to places of safety if necessary. The message states simply: "All are safe; will inform you."

Personal letters, as far as possible, are being sent by the Foreign Secretaries to friends and relatives of China missionaries, reassuring them as to their safety and promising to keep them informed as to the Chinese situation.

There are in all approximately 120 Southern Methodist missionaries in China, representing practically every section of the church's territory.

EXECUTIVE COMMITTEE MEETING, MISSISSIPPI CONFERENCE, BOARD OF CHURCH EXTENSION.

The Executive Committee of the Board of Church Extension, of the Mississippi Annual Conference, will meet at the Capitol Street Methodist Church, Jackson, Miss., Tuesday, the 8th of March, at 1:30 p. m.

Let all applications to the General Board be sent to the Secretary, Rev. W. A. Hays, Waynesboro, Miss., before that date.

W. M. WILLIAMS, President.

"Come Up to the Help of the Lord"

A few days ago the daily papers announced that three Senators from the province of Little White Russia in the Polish Parliament had been arrested for high treason. It developed that these men had become the agents of Bolshevism and had accepted and spent large sums of money for the propagation of Bolshevism and Atheism in their province.

Hereby hangs a tale.

Two years ago the Senators from Little White Russia came to Bishop Beauchamp in Poland and begged him to send Methodist missionaries into their province. They promised to accompany the preachers we would send, to secure a hearing for them, to open every town and village for them, even to put our Gospel in the schools of the province.

But we could not accept this invitation. We had no money. Not one evangelist entered Little White Russia.

Two years later we find the White Russian Senators arrested for promoting the propaganda of Atheism among the people whom we could have won had even a small amount of money been at our disposal.

* * * *

That, in a nut shell, is the missionary situation in every non-Christian land on earth. While the Christian forces are retrenching, blatant Atheism pours in in mighty volume and, backed by powerful and influential agencies, it bids for the support of the multitudes.

The issue everywhere is clear cut and well defined. It is Christianity or Atheism. It is the one God or a denial of God's very existence. And if the teeming millions of the non-Christian world build their new structure of society upon Atheism, what of the future?

* * * *

What a shame it is that Christ's Church should hesitate in such an hour!

Yet that is exactly what Methodism is doing. Our aggressive evangelism has been practically stopped on every field—the very work which should never be stopped—and at the present rate our Church will soon be mainly an agency operating only social service institutions in mission fields.

Why?

Because our missionary expenses—even at the present low ebb—are $1,500,000 a year and our regular income from the missionary assessments is only $600,000 a year. And even this is decreasing annually, in spite of our growing wealth.

* * * *

But our Church has made up its mind to have done with hesitation. We are in a fair way to emerge from the indebtedness which has handicapped us. Everywhere preachers and people seem to be rallying with the old-time loyalty to the cause of world evangelization, and are determined to lay upon the altar a freewill offering for missions which will enable our Church to take up anew the crusade for a redeemed world.

* * * *

Our new policy—written in the Discipline, and also evident in the determination of the people—calls us to undertake an intensive missionary cultivation campaign in every congregation during the first two months of each year, and late in February, so it is written, "each member of the Church shall be given an opportunity to make a freewill offering for maintaining the general work of the Board."

There is no Church anywhere—no matter how remote, how small, how poor, how burdened with other enterprises—that cannot "give every member an opportunity to make a freewill offering for missions."

* * * *

But there is a higher urge upon the Churches than that of the legislative enactment.

It is the duty laid upon them by Christ—the duty of duties, before which all other interests must be subordinate—that of preaching the Gospel unto the uttermost parts. This obligation we may ignore or spurn, but we cannot eliminate or alter it.

* * * *

"Come up to the help of the Lord." Obey the law of our Church. Fulfill the superlative command of Jesus Christ. Lead your people in a mighty movement for the world's redemption.

"Let every member of every congregation be given an opportunity to make a freewill offering for missions."

AT CHURCH FORTY-ODD YEARS AGO.

By Frances Minor Crymes.

The Eleven O'Clock Service.

Before the Sunday school period was over, but after the lessons were said and the school was reassembled, the sexton rang the first bell for the morning church service, which was held in the uptairs auditorium; this great noise in no sense disturbed the downstairs service—in fact, the sonorous sound of the big bell filling the building lent a charm to the occasion. The school dismissed, there were a few minutes of confusion during the dispersing of the children thought too young to remain, then a general exodus of their elders to the floor above took place.

In those days the dignified old practice of sitting in families yet persisted, so much better in every respect than the later manner of grouping—a row of boys here, one of girls yonder, parents near the front, and young men on the back seats.

The organ and choir occupied one "amen corner" in those days. There was a little round marble-topped table standing between the organ and pulpit, proudly bearing an alleged triple-plated water pitcher, set in a frame so as to tilt upon gentle persuasion. We regarded this as a sumptuous feature of church fittings; the Home Mission Society never made more highly valued contribution to the church it served. Children cherished their thirst all morniing so as to have a chance to quench it at this shining source; Uncle Aleck had to fill it more than once, an awkward addition to his duties at this hour, for, immediately after the ringing of the second bell, he had to hold himself in readiness to pump the imitation pipe-organ that was the glory of the sacred edifice, with glittering pipes and double banks of keys. The water had to be drawn from a cistern in the parsonage back yard, and conveyed by hand to its honorable position.

Uncle Aleck sat in plain sight; his labor was performed upon the lever, with the eyes of the entire congregation upon his perspiring back, so that he felt himself of quite as much importance as the organist. To see him hurry up the narrow side aisle was worth something—he had to walk the full length of the auditorium to reach his chair. During the summer months he used to remove his coat. During the sermon he always slept. To this day I can recall the preliminary clashing of that lever before the organ got its wind, so to speak. Uncle Aleck expended so much muscular force on the first half-dozen movements that it would not have been surprising had the organ been hoisted from its place.

While the congregation was assembling, the children began slipping out of their seats to go up for a drink from the fascinating pitcher—some went twice, unless stopped by one of their elders and turned back before leaving the pew in which they were seated. This was kept up until the voluntary was played, even though the pitcher had long been dry; it looked as if there were expectation of a miracle to be performed like that of the exhaustless cruse of oil and barrel of meal, for the sacred vessel, not having been provided for the regalement of the congregation, but for the use of the preacher during the ardors of the services, held not more than two quarts.

The choir was seated on three hard benches set at right angles to those set for the congregation; on the other side of the chancel were three like benches, never occupied except during protracted meetings, save by one or two old deaf gentlemen. Directly in front of the chancel two of our great-aunts sat, holding their freshly shined tin trumpets. I used to slip out and find the hymns for them after I grew to be a big girl and was not afraid to ask the organist for her list of hymns to be used. The one great-aunt who was not deaf sat in her own pew with her children beside her. Sometimes she was asked to offer the prayer after the sermon; she had the gift—her hearers were always thrilled, for they felt that her fervid pleading, her worshipful praise, could not fail to reach the ear and touch the heart of him who promises to answer the prayers of his children.

Sometimes the preacher would come down from his pulpit and stand close to the chancel rail, for the benefit of the two sweet deaf women seated near, and the sight of their faces, eyes and trumpets turned hopefully up, was something to be remembered. It was like flowers turning toward the sun, or parched vegetation reviving after rain. Most Sundays they went home after the service without greater uplift than that gained by their observance of God's command that we forsake not the assembling of ourselves together in his house, by their preparation for it, and the worshipful feelings inspired. That was God's day, and they were in his house—they entered his courts with thanksgiving. They lifted their hearts, their voices; their eyes looked to the giver of every good and perfect gift.

At that time no tinted panels of translucent glass were set in those old brick walls, dimming the light that passed through leaded panes; there were big, high windows of many panes, backed by strong Venetian blinds that were never opened; English sparrows colonized between shutters and sash. During many a sermon we've watched the parents of a brood feed them with worms and grasshoppers, seeing the wide-stretched bills opened to receive these doles. Once a year the windows were cleaned, a hazardous and arduous piece of work. Spider webs grew hoary with dust; sparrows reared several broods between these annual house-cleanings. They furnished entertainment for the youthful members of the congregation, which may have been reason enough for their existence.

It was always amusing to see the preacher pull his coat-tails apart when he sat down; and when, as he preached, he reached gropingly for his handkerchief, drawing it from the queerly placed pocket in the rear, mirthful glances were exchanged between various young peoople seated here and there amidst the congregation, and there were various small snickers heard.

On one hot August Sunday, when a missionary sermon was to be reached and the collection devoted to the spread of the gospel, the glorious old hymn was sung, beginning:

"From Greenland's icy mountains,
From India's coral strand"—

the last stanza:

"Waft, waft, ye winds, the story
And you, ye waters, roll"

thrilling our devout young hearts.

We sang with gusto, this being one of the hymns we had learned at home; on Sunday afternooons we older children studied the words of the one agreed upon, selected for us by mother or father, recited to mother to make sure we were letter perfect, then followed her to the piano where she played the accompaniment and sang with us until we had learned it perfectly. After fifty years, we can still sing them. We acquired a splendid repertoire; one of memory's choicest pictures is of that group, with father delightedly listening. We always took part in the hearty congregational singing, so fine a feature of public worship. On this day, as I joined with fervor in the singing, I observed a coral necklace of three lovely strands, confined by a gold clasp about the neck of a little girl who sat before me. The association of hymn and trinket was so strong that, as I sang, I pictured the sandy beach where sported throngs of naked brown children, a background of palm trees with monkeys hanging by their tails from the foliage high against the sky, where white clouds floated upon a wonderful blue sea; every child would be wearing three or more strands of coral bits about its neck, while the burning sand beneath their feet was thickly strewn with pieces of glowing red coral, all ready to be strung.

Again, when the lesson read from the pulpit was the story of the adoring convert who broke the alabaster vase of precious ointment, pouring the odorous contents upon the Savior's feet, my thoughts flew to the what-not in our parlor, where stood a pair of so-called alabaster vases, whose design was a lovely hand, ringed, clasped about a sort of goblet; a snowy wrist, braceleted, the spread lace of an imaginary sleeve forming the base. I saw myself, kneeling at the feet of Jesus, devoutly pouring attar of roses upon them from one of these vases, and wiping them with my hair, which was unusually long and abundant for a child of my age.

There were other homes in that town and country-side where such standards were upheld—have they perished from the earth? Where now is a home where children cluster about their mother to sing their Maker's praise? Can boy or girl be found who can sing without book, "Jesus, Lover of My Soul," "Rock of Ages;" "A Charge to Keep I Have;" "Am I a Soldier of the Cross;" "Soldiers of Christ, Arise;" "Lead, Kindly Light;" "How Firm a Foundation;" "All Hail the Power of Jesus' Name;" with others of their ilk?

(To Be Continued.)

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A., Retired.

Number 2.

I make no claim to superiority in any direction. Probably there have been men commissioned in the army who knew as little as I did of what was expected of them, but certainly none who knew less. I had never been thrown with army people or troops. My only experience was when a very small boy, and the recollection was like that of a nightmare. Some Yankees came to our house one day and began helping themselves to what corn was in the crib. Grandmother began blowing the dinner horn. One of them asked her why. She replied, "Hamm's men are back of the field and I am calling them." "There was mounting in hot haste," and "They stood not on the order of their going." Hamm's men were a terror to evil-doers of that kind, but they were possibly 100 miles away. It seems paradoxical that one of the companies of this organization of Hamm's daredevils was commanded by the gentle and saintly D. W. Babb, now a superannuate of the North Mississippi Conference. Bayard Taylor was right:

"The bravest are the tenderest,
The loving are the daring."

On receiving my commission from Governor McLaurin, I went out to camp to report to Colonel R. W. Banks, the commanding officer. The guard-house was at the entrance to the camp, and as I rode in the sentry called, "Turn out the guard!" Ah, thought I, they have heard of my coming, and intend to show me some honor. At his call the guard came hurrying and skurrying to take their places. I said to myself, I guess it is up to me to show my appreciation by a neat little speech. I began trying to gather my wits so that I would be able to say something to keep them from knowing how big a fool I really was. Just then another carriage dashed by me, and I saw the commanding officer waving a salute. Then it dawned on me that possibly this hurrying and skurrying was not in my honor after all.

A detailed account of my reporting to the Colonel and of my efforts to adjust myself to this new environment needs an Irvin Cobb or other gifted humorist—I cannot do the subject justice, nor shall I try. All a man needs do to find how little he knows is to step out of the beaten path with which he is familiar. The Colonel was very kind. I made my little speech when I reported to him, and he said, "All right, chaplain, we need you and we are glad to have you. If you will excuse my occasional profanity, I am sure we shall get along nicely. If we do not, I shall try to see that it is not my fault." And we did. Bob Banks had his faults, as all human beings do, but he was a gentleman, generous and lovable, and I am proud that I could claim him as my friend.

Three days after I reported, yellow fever was reported in the city of Jackson, and a strict quarantine was established. Just as soon as transportation could be secured we were sent to Camp Hamilton, Lexington, Ky.

The Home Circle

A MOTHER'S GIFT—THE BIBLE.

Remember, love, who gave thee this,
When other days shall come,
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son,
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy
The source of light and life and joy.

She bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause, and ask his breast,
If she or he had loved him best.

A parent's blessing on her son
Goes with this holy thing,
The love that would retain the one,
Must to the other cling.
Remember, 'tis no idle toy,
A mother's gift! Remember, boy!

—Selected.

ANNE HASKINS' DOLLAR.

Mrs. Gerald Whitney rustled into her pew as the minister was speaking.

She wore her new gown to-day—Madame Johnson's latest creation. Her hat came from Paris. It was nice to come to church in such beautiful clothes. It gave one such a superior feeling.

She seated herself leisurely.

What was it the minister was talking about?

"I've just received a letter from Anne Haskins," he was saying, "and she has enclosed a dollar for missions. She knew that we were taking our collection to-day, and she wanted to have a part in it. You remember Anne has gone to Finley to stay with her sister for a few weeks. Her sister was left a widow recently, and Anne has gone on to see what she could do."

Mrs. Gerald Whitney lifted her head.

Anne Haskins!

That little faded, stoop-shouldered woman who always washed the dishes at the chicken pie suppers—who took care of the communion glasses—who never missed a missionary meeting—who always swept and dusted the church when the janitor was sick and who went down to the parsonage when the children had the measles and stayed until the epidemic was over.

Why was she giving a dollar to missions? She looked as if she needed every dollar herself.

And then, while the minister was still talking, something happened. Mrs. Gerald Whitney's heart was touched.

A flush of shame mounted to her forehead.

She thought of her Paris hat and the sum she had paid Madame Johnson for her gown.

She drove home slowly, but she couldn't get the troublesome question out of her head. Why had Anne Haskins, who had so little, given that dollar to missions?

A forgotten passage of Scripture flashed into her mind. Where had she heard it?

"Woe unto them that are at ease in Zion."

She, Mrs. Gerald Whitney, was that—secure in her wealth and social position and the possession of diamonds and fine gowns and everything that money could buy.

"Woe unto them that are at ease in Zion."

That was she, Mrs. Gerald Whitney.

She pondered those words all that day, and that night she could not sleep. In her troubled dreams she saw Anne Haskins and she was holding out her dollar, and saying:

"I gave, I gave my life for thee,
What hast thou given for Me?"

She went down to the parsonage Monday morning.

The minister glanced at her inquiringly as she sat opposite him in the little study.

"I've come to make you a contribution to missions," she began.

Then she told him of what Anne Haskins' dollar had done for her.

"She's such a poor, pale little thing," she went on. "She washes such huge piles of dishes at our suppers—her old-fashioned hat is so funny and her worn old jacket so pitiable. When you told of her gift yesterday morning it seemed as if I couldn't get away from it. On one side was Anne Haskins' dollar, and on the other, me, with my new clothes and Paris hat. I put in a quarter yesterday at the offering and, oh, I am so ashamed of it."

As she spoke she emptied her mesh bag into her lap.

Out of it fell dollars, half dollars, quarters, dimes and a gold piece or two.

She arose and pressed the money into the minister's hands.

"Take it," she said tremulously, "and use it in the cause of missions. It comes from a soul awakened—a heart regenerated."

Her voice trembled.

"It is the gift of one who once sat at ease in Zion. May the Lord forgive me."—Susan Hubbard Martin, in Kind Words.

FACTS CONCERNING YOURSELF.

Each ear has four bones.

The body has about five hundred muscles.

The skull contains thirty bones.

The lower limbs contain thirty bones each.

Every hair has two oil glands at its base.

The sense of touch is dullest on the back.

The globe of the eye is moved by six muscles.

The wrist contains eight bones; the palms five; the fingers fourteen.

The roots of the hair penetrate the skin one-twelfth of an inch.

Hair is very strong. A single hair will bear a weight of about 150 grains.

The enamel of the teeth contains over ninety-five per cent of calcareous matter.

Straight hairs are nearly cylindrical; curly hairs are elliptical or flat.

The weight of the average man is 140 pounds; of a woman, 115 pounds.

The brain is supposed to contain over 200,000,000 cells, in which thought works out problems.—Exchange.

THE VALUE OF KINDNESS.

By L. M. Weston.

One windy afternoon, a woman, with her two children, sat in a light buggy in front of the village store, waiting for her husband to make some purchases. The horse, usually, stood without hitching, and although the woman held the reins, she did not know how to drive, and had no idea the horse would move until her husband told him to go.

Suddenly the wind blew a newspaper along the road and frightened the animal, and he started to run. One or two men grasped the situation, rushed up and snatched at the bridle, but the big, powerful beast shook them off in a twinkling and increased his speed.

Although terrified, the woman still held the reins and pulled as hard as she could, but her puny stregnth had no effect upon the hard mouth of the horse. Finally it occurred to her to speak to him. Although she did not drive, she was very fond of horses and had often fed and watered this one. "Who-a John," she called in a trembling voice. The effect was magical. The animal slowed down immediately. He associated that voice with kindness, knew its owner could be trusted, and, when she spoke again, he stopped.

"Just the art of being kind is all this sad world needs," sang Ella Wheeler Wilcox, but alas! sometimes it appears to be a lost art, although there is no limit to its power. Abraham Lincoln probably owed his elevation to the presidency of the United States to the fact that he was a past master in the art of being kind, and so won the allegiance of his fellow-men. Kindness, when unalloyed by fear or self-seeking, is a god-like attribute, and, consciously or unconsciously, is recognized as such throughout the universe.—Our Dumb Animals.

THE TWO-DAY PLAN—A NEW YEAR'S SUGGESTION.

By S. R. Cate.

A girl who had made her life useful and successful told a younger cousin how she did it. "I wasn't a bit worth while in life," she explained, "until I took up the two-day plan. I found it in a magazine."

"The two-day plan?" asked the cousin. "What is that?"

"Why, there are two rules in this magazine article. One was, 'Forget the day that is done,' and the other was, 'Prepare to make the coming day the best day you ever knew.' So when I started out to try it, I called it the two-day plan. I always had worried a lot over things after they had happpened. I used to go over them in my mind, and fret about them. But now I have stopped that. The two-day plan leaves it all behind. What I must think about is how to make to-morrow better, for to make it the best day ever you have to put into it prayer, Bible reading, kindness, truth, and hard work. You never can be satisfied, but must always aim for a still better day. Try the two-day plan awhile. You will find it a good plan and you will be happier."—Queen's Gardens.

"TIME OUT."

"Who was Shylock, Aunt Ethel?"

"My dear! And you go to Sunday school and don't know that!"

"Can you imagine any one going to bed with his shoes on?"

"Who does that?"

"My horse."—The American Boy.

The sad looking customer scanned the menu card with a hopeless air. "You may bring me a dozen fried oysters," he said at last.

"I'se awfully sorry, boss," the colored waiter apologized, "but de fact is, we's outer all shellfish 'ceptin' aigs."—Exchange.

A pretty maiden had fallen overboard, and her lover leaned over the side of the boat as she rose to the surface and said:

"Give me your hand."

"Please ask father," she gently murmured as she sank for the third time.—Pennsylvania Punch Bowl.

"Who's that Thomas Edison, I hear so much about?" asked a West Virginian of Tom Phelps.

"He's the man who invented the phonograph," answered Tom, "to keep us awake, so we would stay up all night and use his electric light."—Exchange.

Coach (to new player): "You're great! The way you hammer the line, dodge, tackle your man and worm through your opponents is simply marvelous."

New Player (modestly): "I guess it all comes from my early training, sir. You see, my mother used to take me shopping with her on bargain days."—Boston Transcript.

New Orleans Christian Advocate

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

EDITORIAL.

PERSONAL AND OTHER NOTES.

On account of unusual demands upon our space for this issue of the Advocate, some material has unavoidably been left over, greatly to our regret. We are doing the best we can do with the space at our disposal.

The fire loss in America in 1925 was $559,428,858—$1,064 a minute!

We learn from the Southern Reporter, Sardis, Miss., that the Howard S. Williams evangelistic party will hold a meeting in Sardis, Aug. 7-28. The revival campaign will be a union effort.

A class of forty-six was received into the membership of the Noel Memorial Methodist Church, Shreveport, La., on a recent Sunday evening. Rev. W. C. Scott is the pastor of this great church.

"There is fine interest in church matters here in Newton among all the churches, and the Methodist church is second to none of them," writes Rev. F. L. Applewhite, our pastor at Newton, Miss.

The Alumni Association of Centenary College is issuing, through its Publicity Committee, a monthly news letter. Governor O. H. Simpson, of Louisiana, is a member of the class of 1890 of Centenary.

The official board of Felicity Methodist Church, this city, has increased the assessment for the pastor's salary by $300. The work of the church moves forward under the leadership of Rev. R. L. Armstrong.

"We have one new Woman's Missionary Society and one Junior Missionary Society since Conference, and our work is starting off hopefully," writes Rev. W. W. Perry, our pastor at Sulphur, La.

Rev. Mr. Gordon, serving the Lyman charge, Seashore District, as a supply, is, according to reports coming to the Advocate office, proving highly acceptable and is meeting with great success in his work.

Rev. R. E. Woodfin, of the Sardis circuit, North Mississippi Conference, writes: "I wish to correct the Minutes of the North Mississippi Conference as to its showing of the Sardis circuit. We paid our Grenada special ($25) in full, and $15 on the Orphanage, neither of which is shown in the Minutes."

Rev. J. S. Maxey is having a good year on the Corinth circuit. He serves a fine people, who have shown their appreciation of the pastor by adding $250 to the amount assessed for pastoral support this year.

Of the 1,285 names canvassed among the undergraduate student body of Duke University recently, only sixty-five were found to have no church affiliation. The Methodists lead, with 865; the Baptists are second, with 140.

The Journal of the Mississippi Conference is from the press, and a copy reached the Advocate office on Jan. 21. It is well arranged and well printed, reflecting great credit upon the editors, Dr. A. F. Watkins and Rev. W. B. Jones.

The three churches composing the Mount Olive charge, Mississippi Conference, have bought the missionary study book in a fine way, and a school of missions will be conducted in the three churches by the pastor, Rev. J. L. Carter.

Rev. John W. Ramsey, our pastor at Chunky, Miss., requests us to state that if any good doctor is looking for a good location, he will learn something to his advantage by communicating with him at once. A Methodist doctor is preferred.

The Big Brothers Class, Greenville, Miss., recently lost four of its members by death within ten days—Richard Lancaster, W. B. Smith, Hugh C. Watson, and B. Camp Wheeler. How blessed are the consolations of the Gospel in such a sorrow!

The many friends of Dr. U. G. Foote will learn with sorrow of the death of Mrs. Foote, which occurred in Crestwood, Ky., on Dec. 29. Dr. Foote was pastor at Rayne Memorial Church, New Orleans, several years ago, and he has many friends in the Louisiana Conference.

Rev. Leon I. McCain, pastor at Minden, La., writes: "Our congregation here, by a unanimous vote in regular church conference session, renewed our pledge to give full-time support to our pastor, Rev. Pierre von Suningen, at Aerschat, Belgium." Fine for Minden!

Mrs. Gayle C. Beanland, with her husband, a missionary of the Presbyterian Church in Africa, is expected home in the spring, as is also Mr. F. S. Williams, engaged in business in Tientsen, China. These are son and daughter of Rev. W. M. Williams, of the Mississippi Conference.

The condition of the editor's father, Rev. Lyman Carley, has shown a change for the better within the past few days, and his loved ones are now hopeful that he will be restored to health. The many messages of interest and sympathy that have been received by him are deeply appreciated.

Dr. Wilburt Cornell Davison, assistant dean of the Johns Hopkins School of Medicine, has recently been elected dean of the new School of Medicine at Duke University. Dr. Davison is the son of a Methodist preacher, Rev. W. L. Davison, a superannuated member of the New York East Conference.

This from the Methodist Messenger, official organ of the great First Methodist Church, Shreveport, La., sounds mighty good: "Please let every home in our congregation not already subscribing to the Advocate be ready at an early date, when we shall hope to enlist one thousand homes as subscribers to our paper."

Yes, we ran across Rev. John L. Sutton, manager of the Mississippi Home Finding Society, in our recent little visit to Jackson, Miss. Brother Sutton is a former member of the Louisiana Conference, now of the Mississippi Conference, who has gained a national reputation in the fields of child welfare and prison reform work.

The meeting of the Woman's Missionary Council, March 9-16, at Shreveport, La., draws near. This is one of the great gatherings of the church, and Shreveport is making elaborate preparations for its entertainment. Hundreds of Methodists in this section will doubtless take advantage of the opportunity to visit the Council in session.

The Parker Memorial congregation, this city, has purchased the property immediately behind the church, facing on Perrier Street, and will remodel the two-story building to accommodate its growing Sunday school, pending the erection of a modern religious education building. Rev. L. W. Cain is the forward-looking pastor of Parker Memorial.

Dr. F. M. Freeman, pastor of the First Methodist Church, Texarkana, Ark., formerly of the Louisiana Conference, in renewing his subscription to the Advocate, takes occasion to speak appreciatively of the paper. Dr. Freeman sends love and greetings to his Louisiana brethren. He is having a most successful pastorate in his present charge.

According to newspaper announcements, Judge Ben Lindsey, of Denver, Rev. Bob Shuler, of Los Angeles, and Professor G. P. Wycoff, of Tulane University, this city, will discuss the question, "Should Our Marriage Code be Changed?" at a meeting to be arranged in New Orleans on April 16 and 17. "Bob" Shuler, as he is nationally known, is the pastor of Trinity Methodist Church, South, in Los Angeles.

Sixteen men of the Baraca class composed the choir at the First Methodist Church, Gulfport, Miss., on last Sunday night. The congregation was unusually large and seemed to enjoy the music. The Baraca class has an average attendance of about seventy-five. It is taught by Ex-Governor Lee Russell. The sermon of the pastor, Rev. W. J. Ferguson, on "The Three Mountain Peaks of Paul's Life," was highly spoken of.

The Fondren Lectures for 1926 at Southern Methodist University were delivered by Dr. Henry N. Snyder, president of Wofford College, on the subject, "The Persistence of Spiritual Ideals in English Letters." The volume containing the lectures is just from the Cokesbury Press; price, $1.50. Dr. Snyder is one of the great present-day teachers of English literature, and a bare dip into the volume shows that much pleasure and profit are in store for its readers.

Rev. John G. Snelling, Louisiana Conference Missionary Secretary, is diligently at work in carrying forward the missionary program of the church. He has preaching engagements for every Sunday of February for both morning and evening hours, as follows: McDonoghville, Algiers, Bogalusa, Franklinton, Homer, Franklin, Hammond, Amite. He preached last Sunday at Jackson, La., in the morning, and at Carrollton Avenue, New Orleans, in the evening.

Rev. P. H. Fontaine, pastor of the Kurthwood and Alco charge, and Rev. H. L. Johns, pastor at Natchitoches, both of the Louisiana Conference, were appreciated callers at the Advocate office this week. Brother Fontaine reported that the missionary free-will offering has already been taken on his charge, more than amount assigned secured, and the check sent to the treasurer, and that all the benevolences have been provided for. Brother Johns is steadily gaining in strength after a severe operation, and expects soon to be restored fully to health.

Dr. Rolfe Hunt, pastor at Lauderdale, Miss., under date of Jan. 25, writes: "Yesterday after-

noon the ladies of the Missionary Society and a few other friends brought in a 'parsonage shower,' mostly attractive dishes and table ware. Somebody said the knives, forks and spoons were guaranteed for twenty-five years; if so, some other pastor's family may get to use them awhile. Really, most of the material is a permanent contribution to the parsonage home. We are getting ready for our Missionary Special here and at Electric Mills."

Felicity Methodist Church especially, and New Orleans Methodism generally, suffered a great loss in the death of Mrs. Ellen Sullivan on Jan. 16. She was one of the saints of earth. She united with Felicity on Dec. 10, 1876, during the pastorate of Dr. J. B. Walker. She had passed her eighty-fourth birthday when the end came. The funeral service was conducted on Jan. 17 by her pastor, Rev. R. L. Armstrong. She is survived by four sons and one daughter and many other relatives and friends who revere her memory. The editor of the Advocate feels a keen personal sorrow in the passing of this good woman.

Dr. W. W. Holmes, presiding elder of the Shreveport District, Louisiana Conference, writes: "The Statistical Secretary, Rev. R. W. Vaughan, is not responsible for error in statistical tables of the Shreveport District referred to in your columns last week. Rev. A. L. Harper failed to report Conference assessments on the Elm Grove-Harmon charge, and the presiding elder gave wrong figures to the Statistical Secretary for Texas Avenue Church. The fault is ours—not Brother Vaughan's. What I was trying to say was, the Shreveport District paid 94 per cent of the Conference assessments in 1926, and we want to make it 100 per cent for 1927." We prophesy that they will do it, too.

MRS. CHARLES B. GALLOWAY.

I did not know of the decease of that saint of Mississippi Methodism, Sister Galloway, until I read the notice in the New Orleans Christian Advocate of Jan. 20.

In my day I have had two saints, outside of my own precious mother, who showed a deep motherly interest in me and whom I have always loved with a devotion akin to the love I have for my precious mother. Sister Galloway was one of those saintly women.

I went to Millsaps College in September, 1894, a very timid, shrinking, unsophisticated youth. I have never known how it happened, but I had not been at Millsaps very long before I got a most cordial invitation to have Sunday dinner at the home of Bishop Galloway. I went to that home with many fears and tremblings, but I had not been in the presence of dear Sister Galloway five minutes before I was feeling as much at home and as much at ease as I felt in the presence of my own precious mother. From that hour until I graduated in 1899, I walked in and out of that Christian home with an ease, confidence and love akin to that felt as I walked in and out of my father's home.

Henry Thompson, you and I were greatly privileged and blessed in the freedom shown to us in the home of Bishop Galloway while we were but students and more or less green and unsophisticated. To us Sister Galloway and her thought for us was a green spot in our college life. I shall never cease to thank God for the privilege accorded us in that home and for the sweet, gentle, Christian influence of Sister Galloway over our lives.

It is no wonder that Dr. E. H. Galloway has become one of the great and efficient physicians of our capital city. Had he developed into aught else than a great and useful man, that would have been the wonder. When I think back upon the days of 1894-'99, memory paints many pictures upon the screen of recollection, but while the faces thereupon change, come and go with the fleeting thoughts, there are a few faces that never pale or grow dim. Among those that never dim are the faces of Sisters Galloway and Ethelbert.

Heaven is being populated rather rapidly these days with saints whose lives have greatly blessed mine. I thank God for every holy influence that has touched my life, and I especially thank God for the sweet, hallowed and uplifting influence of dear Sister Galloway upon my life.

J. TILLERY LEWIS.

Tupelo, Miss.

MISSISSIPPI CONFERENCE-WIDE SUNDAY SCHOOL MEETING.

A Conference-wide meeting of presiding elders, pastors, Sunday school officers and teachers, and all others who are interested in the Sunday school work of our Conference, will be held in Jackson, Miss., on April 5 and 6, in Capitol Street Church.

Dr. J. W. Shackford, Secretray of the General Sunday School Board, with the heads of several of the departments of the Board, together with outstanding workers from other Conferences, will be on the program. There will be group meetings for the benefit of all, and workers will have the opportunity of getting help for their needs in these group meetings. Several great inspirational addresses will be given at different times.

This promises to be the greatest Conference-wide Sunday school meeting our Conference has ever held. It is earnestly hoped the attendance will be great. Let us pray to this end. If we pray for it, and work for it, it cannot help but be a great success.

J. L. CARTER,
Secretary, Conference Sunday School Board.

RESOLUTIONS CONCERNING LOUISIANA CONFERENCE COLLECTIONS.

Resolved by the presiding elders and representatives of the Conference Boards, certain laymen, and other members of the Louisiana Conference, assembled in conference on call of Bishop Candler at Shreveport, Jan. 24:

1. That we deeply appreciate the interest of the laymen of the Conference as expressed in the action of the Conference Board of Lay Activities, urging that provision for full Conference collections be made by an Every-Member Canvass in each church in the early part of the year.

2. That we urge, in keeping with the spirit and purpose of this action, that such canvass be made as early in the year as possible, in due consideration of the necessity of completing the Missionary Cultivation Campaign, and the Superannuate Endowment Movement; and that in any case such Every-Member Canvass be completed before May 31.

3. That, in providing for all the Benevolences of the church, we would call the attention of our pastors, Sunday schools and congregations to the enlarging work and needs of our Orphanage, and urge that increasing contributions be made at Easter and Harvest Day to meet these needs.

Signed: COMMITTEE ON RESOLUTIONS.
W. W. DRAKE.

EXECUTIVE COMMITTEE, LOUISIANA CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Louisiana Conference Board of Chuch Extension will meet in the First Church, New Orleans, La., Tuesday, March 8, 1927, at 10 o'clock a. m.

All applications for aid from the General Board at this spring meeting should be in the hands of this committee by March 5.

ELMER C. GUNN, President.

ANNUAL MEETING OF THE GENERAL CONFERENCE BOARD OF EDUCATION.

The annual meeting of the Board of Education will be held April 26-27, in the office of the Board in the Methodist Publishing House at Nashville.

E. D. MOUZON, Chairman.

CAN AMERICA AFFORD TO GIVE MORE TO BENEVOLENCES?

By Rev. W. E. Hogan.

The United States is worth $350,000,000,000, figures which we cannot comprehend.

Our wealth is greater than the combined wealth of Great Britain, Ireland, France, Germany, Norway, Sweden, Denmark, Finland, Spain, Holland, Italy, Australia, New Zealand, and South Africa, and is increasing at the rate of $10,000,000,000 annually.

The American Educational Digest is authority for the following table of how the American dollar was spent in 1924:

Crime	.0825
Waste	.1400
Luxury	.2200
Church	.0075
Government	.1500
Education	.0150
Living	.2450
Saving	.1100
Miscellaneous	.0300
	10,000

Nearly fifty per cent of our expenditures go for crime, waste and luxury! There is abundance of money available for endowment of colleges and all other benevolences if it were only used properly.

MY CHOICE.

The world is such a lovely place
When I've been good
And done through all the livelong day
The things I should.
The sun is bright as bright can be,
The birds sing, too,
And I can't help but just be glad.
Now shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.

The world is such a dreary place
When I've been bad.
The sun won't shine! The birds won't sing
To make me glad.
My kite will not fly at all,
My horse won't go,
My tower of blocks all tumbles down.
How do they know?
And when I go to bed at night,
The stars just seem
To be glittering eyes of beasts
That glow and gleam.

I like the sunny days the best
When I've been good,
And all through the day I've done
The things I should.

—The Youth's Companion.

TO OUR PASTORS.

The Business Manager of the Advocate has sent to all the preachers the necessary envelopes, blanks, etc., for putting on the Advocate campaign. If any one of them has failed to receive this literature, a card to the office to that effect will bring a supply. The time to put the Advocate in the homes of all our people at the Special Rate is slipping by, and our pastors are urged to act quickly, if the campaign is to be a success.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

By the Woman's Missionary Society of the First Methodist Church of Logansport, La.

"Blessed are the dead which die in the Lord—that they may rest from their labors; and their works do follow them."

Whereas, our Heavenly Father, in his tender mercy, has taken to her eternal rest our much beloved and honored member, MRS. ELIZA HALL PRICE, who died at her home in Logansport, La., on Jan. 2, 1927, whose years had ripened so beautifully into and beyond threescore and ten, and who, through all these years, from young womanhood, had been a constant and loyal member of the Methodist church; and,

Whereas, she was, from the organization of the Woman's Missionary Society of her church, a diligent and earnest member, serving the Society in every position, many years as its president, and many times teacher and instructor of the Bible lesson; and,

Whereas, her passing marks a distinct loss to the Christian forces of our community, a dominant force for righteousness, ever patient and cheerful during her long illness, bearing her sufferings as a true Christian. Her death on earth was her birthday in heaven; therefore, be it

Resolved, That the members of this Society endeavor to follow the example set by her in loyalty, diligence and faithfulness.

Resolved, further, That we tender our deepest sympathy to the bereaved family, commending them to the merciful care of our Heavenly Father, who has promised that those who mourn shall be comforted.

Resolved, further, That these resolutions be spread upon the minutes of the Society, a copy be sent the family, and copies furnished the Inter-State Progress and the New Orleans Christian Advocate for publication.

Signed: Mrs. M. E. Garrett, Mrs. P. G. R. Bell, Mrs. J. M. Hood, Committee.

Mrs. Eliza Hall Price passed to her reward Jan. 2, 1927. She was the mother of eight children. Seven of them, five sons and two daughters, survive her. Sister Price was a lifelong, devoted member of the Methodist church, and was a charter member of the church at Logansport, La. Before the congregation had a church building, she and Sister M. E. Garrett served as stewards, and it was largely through their efforts and prayers that the first Methodist church was erected. Sister Price was also a charter member of the Missionary Society and served as president for several years. It was the joy of her life that she lived to see her children members and officers of the church she had helped to establish. In her life was a verifying of many of God's promises, especially that promise, "At evening time there shall be light." For on Sunday, the day typical of our eternal rest, with all her children present, at the noon hour, without a cloud in the sky, the evening of her life closed, with the radiance of the mid-day sun, typical of that light she had walked in, and that guided her to the end.

Her pastor,

R. S. WALTON.

The subject of this sketch, PHILIP HINDS PETTY, was born in Wilkinson County, Miss., Nov. 7, 1859, and departed this life on Dec. 1, 1926, in the city of Baton Rouge, where he had resided for the last twelve years. Hinds Petty, as his neighbors knew and called him, was the possessor of those sterling qualities of character which make up the best of our citizenship, and his community and church alike have sustained in his death a loss which will be keenly felt. He early in life became a member of the Methodist Episcopal Church, South, of which his father, Rev. P. S. Petty, was a minister. He served as steward and Sunday school superintendent for twenty years in the Macedonia church, in Wilkinson County. His uprightness in every relation of life serves, with those who knew him best, as his most fitting eulogy. After removal to Baton Rouge, he united with the Keener Memorial Church and served for eight years as a steward, and from it was buried. Three brothers, Isaac W., of St. Francisville, La.; Marvin, of Shreveport, La., and Winans, of Stutgart, Ark, and three sisters, Mrs. E. J. Graham, of Tunica, La.; Mrs. Sellars Smith, and Mrs. Ada Neyland, of Jackson, Miss., survive him. Also his widow, Mary Emma Neyland, whom he married on Dec. 8, 1881.

A FRIEND.

MISS FRANKIE WOODARD was born Sept. 28, 1848, in the town of Philadelphia, Miss., and died in the home of her niece, Mrs. Joe Welsh, in the same community, where she lived all the days of her long and useful life. She was a daughter of George Pegram Woodard and Mrs. Rosaline Backstrom Woodard, both families of the most distinguished of the early settlers of central Mississippi. She was one of eight children, four boys and four girls. Bruce, the oldest son, was killed in the second battle of Manassas; John, Arthur, and James. The latter one lives in the town of Philadelphia. Sue, Mary, Alice and Elvira were the girls. Elvira is now Mrs. A. E. E. Williams and the mother of Mrs. Joe Welsh, with whom she lived. She united with the Methodist church in her girlhood, of which she was a member when the final call came. She lived to serve those she loved, and was loved by those who so often received ministries of her love and devotion. Surrounded by a large number of loved ones and friends, she was laid to rest in Greenmont cemetery, Dec. 23, 1926.

W. H. SAUNDERS, P. C.

BROTHER DANIEL THOMAS BELL was born Aug. 2, 1851, in Simpson County, Miss., and there spent his life except the last eight years, which he spent with his sons at Oak Grove, La. He was released from this life July 17, 1926, having lived almost five years beyond the allotted span. Brother Bell was a lifelong member of the Methodist church, which he loved and served as a faithful official for many years. Many people have mentioned especially the remarkable power Brother Bell exercised in prayer: his prayers seemed to ascend immediately to the throne of grace and to be heard by the Heavenly Father. A great throng assembled at Old Gum Springs church at his funeral to express their sorrow at his passing. The eloquence of tears proclaimed that many not related to him felt a personal loss, and even hardened sinners used such eloquence to speak their sorrow and their appreciation of him. Two daughters and his first wife, the mother of his children, responded to the last call some years before it came to him. Besides many friends and relatives who miss this good man, he is survived by his widow, Mrs. D. S. Bell, and three sons, G. D. Bell and Will Bell, of Oak Grove, La., and T. T. Bell, of D'Lo, Miss. That the consoling grace of the Holy Spirit may continue to comfort those who love him is the prayer of

HIS PASTOR.

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RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

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Box 893 — Knoxville, Tenn.

Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

IS YOUR CHURCH MISSIONARY?

If Jesus came to the church, our church, would he find it missionary? If one were forced to answer in a single word, one would hesitate to say "yes" or "no." Certainly Methodism was missionary in her beginnings. In the heart and vision of her great founder it was the missionary impulse that, catching from his warm heart in the hearts of his preachers, not only sent them hurrying with their message through the British Isles, but thrust them out across the Atlantic and, moving with the tides of empire ever westward, across the great continent of America.

Coke, Asbury, Shadford, Jesse Lee, Jason Lee, Stateler—in these men of the early days there was always the movement outward, over frontiers and into regions beyond. Then through John Stewart to the Wyandotte Indians, through Melville Cox in Africa, Taylor and Jenkins in China, Hernandez and Juarez in Mexico, Ransom in Brazil, the Lambuths in Japan, Hendrix, Reid, Collyer in Korea, Candler in Cuba, Lambuth and John Gilbert in Africa, Atkins and Beauchamp in Europe—these all following loyally the gleam. . . .

If we take what the local congregation is doing for itself and set over against it what it is doing for the home mission margins about it and for the unsaved millions in all the world, we will be compelled to say—well, what would Jesus, our Lord, say?

The first missionary business of the church would seem, therefore, to be a definite and persistent effort to develop in the local congregation a missionary spirit that is the spirit of our Lord.

The General Conference has fixed January and February as the period of Missionary Cutivation. Many things are to be done during this period of a missionary character, but the great objective of our whole system of cultivation will be a definite effort to go into the local congregation and stimulate or start a real missionary vision and interest.

The General Conference, by resolution, directed the Board of Missions to ask, at the end of the period of cultivation, for a free-will offering of one million dollars. If we get nothing in the nature of a free-will offering, we shall be compelled to cut out practically half of our work.

This is the situation that the Board of Missions has faced for three years. —The Voice.

What will your church do about it?

What will you do about it?

"Lovest Thou Me?—Feed My Sheep."

A CHRISTMAS TREE FOR THE OLD FOLKS,

Given by the Woman's Missionary Society of Collins, Miss., at the Methodist Church.

"On Dec. 20, at half past two,
A Christmas tree will be given for you.
A car will honk at your front gate,
So be ready, let's not be late.
At the Methodist church there'll be a welcome for you,
By the W. M. S. and the preachers, too."

This invitation was received by every aged person in Collins, and surrounding community, and at the appointed time the committee with their cars brought the guests, fifty-seven in number, to the Methodist church, where a cordial welcome was given them.

A most beautiful holly tree, loaded with Christmas decorations, stood just inside the altar, and as the sun's rays came in through the windows, giving charm and beauty to the occasion, the sunshine of joy and happiness was portrayed in the countenances of these dear old people.

Just underneath the tree on the altar railing were lovely Christmas boxes, one for each guest, filled to overflowing with fruits, nuts and candy.

Old familiar hymns were sung, and as the old folks mingled their voices with such harmony one would almost imagine it an angelic choir.

The pastors of each of the different churches made interesting talks, after which Rev. J. T. Dale, a most noted orator, representing Santa Claus, delighted the guests with his wit and humor as he gave out each present, making them forget their cares and sorrows on this joyful Christmastide, and turn back again to their yesterdays, when they were visited by the real Santa Claus.

A special program was offered for the shut-ins, who could not be present, and a committe appointed to deliver their Christmas boxes to them.

Cake and coffee were served by members of the Missionary Society.

On departing, the guests expressed their joy and appreciation for having been remembered in such a happy way.

This is the second tree that has been given by the Missionary Society for their aged people, and it was through the suggestion of our most loved president, Mrs. C. N. Hart, that we gave the first one. It was at the

(Continued on Page 14.)

EASY TO DARKEN YOUR GRAY HAIR

You Can Bring Back Color and Lustre With Sage Tea and Sulphur

When you darken your hair with Sage Tea and Sulphur, no one can tell, because it's done so naturally, so evenly. Preparing this mixture, though, at home is mussy and troublesome. At little cost you can buy at any drug store the ready-to-use preparation, improved by the addition of other ingredients called "Wyeth's Sage and Sulphur Compound." You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning all gray hair disappears, and, after another application or two, your hair becomes beautifully darkened, glossy and luxuriant.

Gray, faded hair, though no disgrace, is a sign of old age, and as we all desire a youthful and attractive appearance, get busy at once with Wyeth's Sage and Sulphur Compound and look years younger.

INSURANCE for METHODISTS

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Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

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The pail, with enclosed handle, forms a most useful household article Remember: You use only half as much Luzianne as you do ordinary coffees.

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Sunday School

SUNDAY SCHOOL LESSON FOR FEB. 6.

Subject: "The Practice of Christian Stewardship."

Lesson Text: Matt. 25:14-30.

Golden Text: "Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

Teaching Points:

1. Jesus had a good deal to say about the use of money—he knew how prone men are to use it selfishly.

2. God knows how many talents, how many gifts, how much money we have, and he holds us responsible for the right use of all.

3. We are not owners—we are trustees for God.

4. The proper use of money brings blessing and reward.

5. The failure to use money properly brings condemnation and punishment.

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

By Virginia Thomas, Elementary Superintendent.

Brother Gladney, with the Elementary Superintendent assisting, has just held institutes at Moorhead and Sunflower. Both of these schools agree to take the Program of Work and begin working by it. The first thing both will undertake is the organization of the Workers' Council. This is the first progressive step that any school can undertake, for all else must come through the Council. These schools plan to take a census of their communities very soon in order to have the facts before them, and to see if they are reaching the people. Have you taken a census of your community this year? Yes, you doubtless think that you know who is in Sunday school and who is not, but you will find that this will reveal facts of which you did not dream. We have had a splendid report from one pastor who has recently done this work. The following facts were discovered: In a town with the Methodist membership of ninety there were found to be eighty of Methodist belief not attending Sunday school; forty-one of Methodist belief who did not belong to the church; forty-six children and young people in the town who did not attend any Sunday school. Do you think this pastor has stopped with this? No, indeed, he immediately grouped those not in Sunday school and turned them over to the proper teachers. Is this information of any value? Certainly, the people of this church know what must be done, and that they must needs get busy. This was a splendid piece of work, and we may well prophesy that much good will come from it. Why not get ready to take your survey now?

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company

Hickory, N. C.

We have just gotten a report from one of our C type Sunday schools, saying that on last Sunday (fourth Sunday) $10.49 was given to missions, and that $3.34 came from the Beginners' class. This is a great report from that school, and shows to us what will be done when we give our people the information in regard to our missionary work. Are you having your fourth Sunday missionary observance? Do you have the missionary program? Our children are eager to do their part, and if we give them the proper instruction and information, they will gladly give now, and we will be training a missionary church. Your Elementary Superintendent will be glad to furnish information and helps for the Primary and Junior missionary programs.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The month of Jnauary has been an unusually busy month.

The Brookhaven, the Jackson, and the Meridian Standard Training Schools have been arranged for, and we are hoping to have the best faculty for these schools that we have ever had. The Brookhaven School will be six teachers; Jackson and Meridian seven each. Practically all of the work will be specialization work.

Mr. Hull reports a great time in the Brookhaven District. He has placed five Programs of Work, held one Circuit Institute, planned for two Training Classes and other Institutes. All of this has been accomplished in spite of the bad weather and the missionary institutes and other matters that would be apt to interfere with the carrying on of the work. He feels greatly encouraged by the prospects for the year.

The Training Work for the month has been exceptionally profitable. Mr. Hull taught a class at Pearl River Avenue. He had a large attendance, possibly ten credits or more being taken. Miss Jones taught a Standard Cokesbury School at Walnut Grove, with an enrollment of twelve, and with ten credits, which is a fine record. A Standard Cokesbury School was held at Bethel, with an enrollment of seven, and five credits; a non-Standard Class at Mount Olive, with an enrollment of twenty, and eighteen credits. This makes a full month of training, for which we are all very thankful.

The Collins, Magee and Mount Olive charges are planning for a Standard Training School, which we trust may materialize. This is an ambitious undertaking for these charges, but I think with hard work and praying it can be accomplished.

Rev. John R. Jones, presiding elder of the Hattiesburg District, is backing the campaign of evangelism in a most helpful way. We trust that the Sunday school workers of the Hattiesburg District will back him in his efforts to lead them in this great campaign, and that at the close of the campaign there will be a great ingathering of those who have been won to Christ through the efforts of the regular Sunday school workers.

We have received mission offerings from three new schools this week. If we could get an offering from 200 schools each month, it would mean an income to missions that would support every effort that we are seeking to put forth for our Conference work and pay our pro rata part for the European Special.

Our books are now open for dating up work for this summer by the college students. Will those of you who are desiring this work please write us suggesting the time you would prefer the work done?

Do not forget your district institute; come praying.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The writer had the pleasure of spending last Sunday in Natchitoches. The latest news from Rev. H. L. Johns, who has recently passed through a very serious operation in New Orleans, is encouraging. The loyalty of his members is beautiful, and the work of his charge is progressing in a most splendid manner during his absence.

* * *

The recent conference at Shreveport with the Bishop was considered a great one. Every interest of the church was brought out at this open conference. The cause of the Sunday school, especially with reference to the missionary feature, was presented by the Conference Superintendent of Missionary Education, Dr. Drake, in a most able way. Your writer had several individual conferences with leaders in the interest of district and local, as well as Conference-wide training schools. We had a satisfactory talk with Rev. Marion S. Monk, Conference host of the State-wide Sunday School Conference, to be held at Monroe in March. Dean R. E. Smith, Superintendent of Adult Work, is planning some good things for his department. Mrs. Smith has promised to give some special attention to the Home and Parent-Teacher work, the work which has been neglected in our Conference.

* * *

We have received a nice, complimentary letter from Brother A. M. Mayo in regard to the Outlook, which is encouraging. Brother Mayo also requested copies of the recent leaflet, "Solving the Big Problem," but unfortunately this leaflet has not reached the office yet.

* * *

Rev. G. M. Hicks, who has had such fine success with week-day religious education, has promised to give us the benefit of his experience, and to lead a discussion on this important matter at the Monroe State-wide Conference. Last year this feature of the work was in the hands of Rev. A. K. McLellan.

* * *

The devotional program in the Junior Department of the First Church Sunday school at Alexandria, last Sunday, dealt with the idea of "Growth Through Service," and this was brought to the minds of the children through the medium of illustrated missionary songs, with a story that led to the work being accomplished by the Dual-Extension Program, which was carefully explained to the children that they might realize that through their fourth Sunday contribution to this plan, their contribution to the European work, their pledge to the new Sunday school building here at Alexandria, and the special work being done by them at Houma, they are playing a large part in the missionary program of the church.

* * *

Mrs. W. W. Holmes, Superintendent of Elementary Work in our Conference, tells us that she is receiving splendid response from her district superintendents, and that the work is going beautifully.

C. D. ATKINSON,
Conference Superintendent.

QUALITY VEGETABLE PLANTS
Leading Varieties cabbage, onion and tomato plants shipped postpaid. 100 plants 35cts, 200 50cts., 500 $1.10, 1000 $2.00. Satisfaction guaranteed.
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A Fine Tonic.
Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

FROM MAGNOLIA, MISS.

Dear Dr. Carley: Just a few lines from the Magnolia charge. I do not trouble the Advocate office very often with my writings, but every charge likes to see an occasional mention of its activities.

We are serving a most excellent and cultured people, and Magolia is one of the pleasant places in which to live—a quiet and restful place, a nice church, a well furnished parsonage, with ample room inside and out.

Our people gave us a most hearty welcome back for the second year, expressed not only in words but in a promise to be more loyal in co-operation. This has been shown by better church attendance and in that very substantial way known to preachers as a "big pounding."

We have just closed what is said to be the most successful two weeks' revival campaign that Magnolia has ever witnessed. While it was held in the Methodist church, it was a community-wide campaign.

Mr. Howard S. Williams, of Hattiesburg, did the preaching, Mr. Henry Litchfield directing the choir and working with the young people and children; Mr. Johnson, known as "Jack," had charge of the prayer meetings and else. Too much cannot be said for these faithful, consecrated workers. Mr. Litchfield is the best choir director I have ever known. "Jack" Johnson is efficient in his line of work. Howard Williams ranks with the very best as an evangelist. He uncompromisingly, yet in a spirit of love for the sinner, condemns every form of sin.

Every service was one of power.

Magnolia is a different place spiritually because of this meeting. On the afternoon of the last day of the meeting, in the presence of a large concourse of people, a bonfire was made of cards, dice, impure literature, jazz records, tobacco, etc.

Eight young ladies offered themselves for life service, and three young men felt the call to preach. Quite a number of young people organized themselves into a "Howard Williams Young People's Flying Squadron."

To any pastor or community who may want an old-time gospel revival, I heartily recommend the Howard S. Williams evangelistic party.

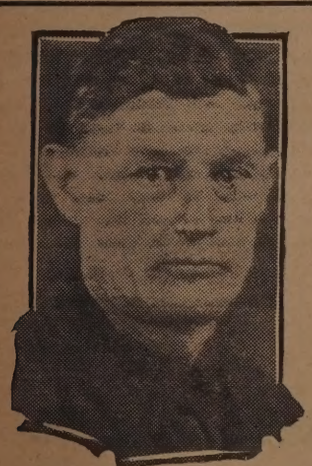
We are looking forward with much pleasure and profit to the Brookhaven District Sunday School Institute, which meets with us Feb. 4.

We are soon to begin our "Every Methodist Family Campaign" for the New Orleans Christian Advocate.

The cultivation period for our Missionary Special is upon us, and our whole energy shall be bent to a successful consummation for this most worthy cause.

T. B. COTTRELL, P. C.

BROADCASTS GOOD NEWS



Monroe, La.—"I have taken Dr. Pierce's Pleasant Pellets and have found them to be extraordinary. No other remedy for constipation ever gave results equal to the 'Pleasant Pellets.' They do not gripe nor cause any discomfort whatever, and besides they do not leave any bad after-effects. These 'Pellets' also act well on the stomach and relieve torpid liver. I can praise them very highly indeed."—R. C. Greer, 815 S. Grand Ave.

All dealers, 60 Pellets, 30 cents.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.

MARRIED.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., Nov. 28, 1926, MR. HENRY S. PURTLE to MISS MARY ALBERTA BAUGH, both of Magnolia.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

Caledonia ct., preaching at Vaughan's Chapel, Jan. 30; preaching and quarterly conference at Flint Mill, Mar. 9.
Brooksville, at Brooksville, Feb. 6, preaching at 11 a.m.; q. c. 2 p.m.
Cedar Bluff; preaching and q. c. at Siloam, April 8.
Woman's Missionary Conference for North Mississippi at Starkville, Feb. 8-11.
Crawford and Mayhew, preaching at Crawford, Feb. 13, 11 a.m.; q. c. at Mayhew, Mar. 4, at 2 p.m.
Artesia and Sheaffers, at Sheaffers' Chapel, Mar. 6, preaching 11 a.m.; q.c. at 2 p.m.
Starkville station, preaching at 11 a. m., Mar. 27; q. c. Mar. 7, night.
First Church, Columbus, preaching Feb. 27, 11 a.m.; q. c. Mar. 10, night.
Central, Columbus, preaching Feb. 27, night; q. c. Mar. 8, night.
Shuqualak, at Shuqualak, Mar. 11, at 2 p.m.; preaching, Feb. 6, night.
Mashulaville, at Hebron, Mar. 12.
Macon Ct., at Pope's Chapel, Mar. 13, preaching at 11 a.m.; q. c. at 1:30 p.m.
Macon station, preaching and q. c., Mar. 13, night.
Ethel, at Marvin, preaching Mar. 17, at 11 a.m.; q. c. at 1:30 p.m.
Kosciusko station, q. c. Mar. 17, night; preaching, Mar. 20, night.
McCool, at Bowie, Mar. 18, preaching at 11 a.m.; q. c. at 1:30 p.m.
Longview and Sessums, at Sessums, Mar. 19, preaching at 11 a.m.; q. c. 1 p. m.

SUCCESS COMES IN CANS—FAILURES IN CAN'TS

Any boy can get the advantage of a course in college who believes he can. Millsaps College is not an industrial school but there are many opportunities for employment in Jackson, and hundreds of boys have earned their way through. Register now for 1927-28.

MILLSAPS COLLEGE,
D. M. KEY, PRESIDENT.
JACKSON MISSISSIPPI
"Millsaps Makes Men"

Kosciusko ct., at Bethel, Mar. 20, preaching at 11 a.m.; q. c. at 1 p.m.
West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,
J. B. RANDOLPH, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Pickens, preaching, Feb. 6; Q. C., March 23.
Durant, preaching, Feb. 6, evening.
Winona, Feb. 13.
Lamar, at Rice Chapel, Feb. 20.
Tie Plant, at Gore Springs, Feb. 27.
Lexington, March 2.
Coffeeville, at Bethlehem, March 5.
Duck Hill, at Mars Hill, March 6.
Ashland, at Black Jack, March 10.
Holcomb, at Spring Hill, March 12, 13.
Grenada, March 13, evening.
Abbeville, at Mount Zion, March 19, 20.
Holly Springs, March 20, evening.
Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

IMPORTANT.

Old envelopes used during the years 1861 to 1863 that do NOT have postage stamps stuck on the envelopes but are MARKED PAID 5 cents or 10 cents and have the post marks dated 1861 to 1863 are valuable.

Look over your old correspondence again for old envelopes like above without stamps. Such old envelopes were overlooked by stamp huntrers heretofore as they had no value up to recently.

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THE GREAT FIRE INSURANCE COMPANY
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Strong Liberal Prompt

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COMPANY'S BUILDING NEW ORLEANS, LA.

Thin Men Rejoice

Put on Pounds of Solid Healthy flesh in 30 days

Get That Manly Figure

Why continue to be behind the times—Surely you have heard of McCoy's Cod Liver Oil Compound Tablets—the modern vitamine flesh food that has done so much for skinny, scrawny men and women.

They put on weight where weight is needed—not only that, but they improve your general health—bring strength—energy—more vitality.

Druggists everywhere sell McCoy's—60 sugar coated tablets 60 cents and if any thin person doesn't gain 5 pounds in 30 days money back—Ask for McCoy's.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years.
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.20 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Mixture of Tall Nasturtiums.
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 48th year in Seed business.

D. R. MAYO
KNOXVILLE :: :: TENNESSEE

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

first meeting of the year after she went into office that she brought along a "peanut butter bucket" and asked that the Society use it as a "love gift bucket" in which to put our love offering for the old folks at each meeting on Monday afternoon. So when Christmas came, so many dimes and quarters were given that it was a real pleasure to the Society to purchase the boxes of fruit.

We feel fortunate in having Mrs. Hart as our president for the coming year, this being her third year, and we feel that this is going to be the best year in the history of our Society, and we pray that as another Christmas draws near, the Christmas of 1927, we may be able to bring even more joy and happiness to the hearts of our old people than any Christmas before.

MRS. KEN WATKINS, Reporter.

ZONE MEETING AT FOREST, MISS.

The regular quarterly meeting of the northwestern zone of the Newton District Woman's Missionary Society was held at the Methodist church in Forest, Miss., Jan. 8, 1927.

The meeting was well attended, being composed of delegates from Carthage, Harperville, and Forest.

We were called to order at 10:30 by the zone leader, Mrs. J. B. Collins. The opening hymn was No. 258. The devotional service was led by Rev. T. B. Winstead, of Harperville. Prayer was offered by Rev. M. L. McCormick, of Carthage.

A beautiful duet by Mrs. Sam Howell and Miss Martha Stanley, "Tell the Sweet Story," was then given.

Greetings from the Forest Societies were given by Mrs. W. C. Eastland, and responded to by Mrs. L. E. Alford, of Newton, District Secretary of the Newton District.

Mrs. J. H. Beeman, of Carthage, was elected recording secretary.

Carthage was selected as the place of next meeting in April.

Introduction of visitors followed.

The question of a special was left open until next meeting.

The feature of the morning meeting was a most wonderful, instructive and inspiring address by Mrs. L. W. Alford, Conference president, after which Rev. Mr. Ferguson dismissed us for the noon recess. The Forest Societies served a delicious plate luncheon in the church annex.

The afternoon session opened with the singing of hymn No. 206, and prayer by Mrs. George Beeman.

Resolutions for the new year from the Book of Books were read by Mrs. M. L. McCormick, of Carthage.

Mrs. Collins made appropriate remarks on how to begin the new year, the keynote being, "Put God first."

Next a paper was read by Mrs. Autley, of Forest.

The ten "Don'ts" that kill an organization were impressively given by a group of Harperville ladies.

The ten "Do's" to make a Society go had been assigned to Morton, but were given by volunteers.

A violin solo by Mrs. Austin, accompanied by Mrs. Bishop, was appreciated.

Genuine
ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe — Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Mrs. Beeman, of Carthage, read a paper on "What a Mission Study Circle Means to a Society."

An instructive illustrated lecture by Mrs. Ponder, of Georgia, on "How to Conduct a Mission Study Circle," was enjoyed.

A song by Mrs. Cassidy and Mrs. Stanley, of Forest, was then heard, after which Mrs. Harry Mitchell, of Forest, had charge of the Consecration Hour. Several very beautiful little talks were made on this subject. Then we were dimissed by Rev. M. L. McCormick.

MRS. J. H. BEEMAN,
Secretary.

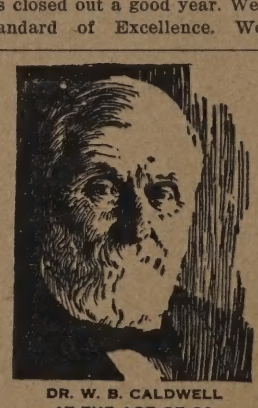
BYHALIA WOMAN'S MISSIONARY SOCIETY AT THE TOP.

The Adult Society at Byhalia, Miss., has closed out a good year. We are on Standard of Excellence. We have three Circles. Each Circle has charge of the devotional once a quarter. We have put new congoleum rugs in the dining room and kitchen. The kitchen walls have also been painted, and a new cooking stove has been put in the parsonage since Conference. We have paid our Belle Bennett quota. Our Society will also be on Standard of Excellence in Mission and Bible study, with a gold seal and blue star to our credit.

The Young People's Missionary Society will have claim on the silver loving cup at Conference. They reached every point on Standard and also orgnaized two new societies.

The Junior Society is also on honor roll. All told, we have done everything that the Council has asked us to do. We want to do more this year.

MRS. H. F. MILLS,
Superintendent of Publicity.



DR. W. B. CALDWELL
AT THE AGE OF 83

A Child's Laxative which Mothers Can Rely On

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

Dr. Caldwell's SYRUP PEPSIN

A GREAT DAY FOR THE SARDIS CIRCUIT.

The board of stewards of the Sardis circuit met with the pastor at the parsonage at Davis Chapel on Wednesday, Jan. 19, for a business session in behalf of the work of the church and the Kingdom of God. Hymn No. 45, "Work, for the Night Is Coming," was sung, Mrs. Woodfin presiding at the piano, after which a Scripture lesson from I Timothy, first chapter, was read by the pastor, and Hymn 231, "Near the Cross," was sung, following which E. E. Arnold led in prayer.

The pastor spoke on the lesson read, his theme being, "The Glorious Gospel."

A roll call showed the following present: E. E. Arnold, W. E. Arnold, Jr., G. L. Gates, T. S. Cline, Foster Dugger, W. P. Hudson, W. J. King, T. J. Newman, Lamar Trotter and W. C. Trotter.

E. E. Arnold was elected secretary. He gave an inspiring talk on "A Steward's Duty and His Relationship to His Pastor," after which some questions were asked, such as—

Can a steward be a blessing to his community and church if he does not like his pastor?

Ought a steward to be in sympathy with all the moves of his church?

A round table discussion took place on these subjects.

At 12:15 dinner was served in the dining-room. This dinner was fine, and we owe to the good women of Davis Chapel church and the community, as well as Mrs. Woodfin, our deepest gratitude for their gracious hospitality.

At 1:30 p. m. the session was resumed, by singing, "Jesus Is All the World to Me," after which W. C. Trotter read a helpful Scripture lesson from the eighth chapter of Matthew, and made an inspiring address therefrom. The pastor led in prayer, after which discussion was had on the subject of "Revivals," and dates fixed for the different churches, as follows:

Wesley Chapel—Third week in July.

Cold Springs—Fourth week in July.

Davis Chapel—Fifth Sunday in July and week following.

Bethel—Third week in August.

Terza—First week in September.

Lake Carrier—Fourth week in August or second week in September.

The pastor was granted the first two weeks in August to hold a meeting at Margerum, Ala., in the North Alabama Conference.

After a spiritual testmony meeting, W. C. Trotter led the closing prayer, and the conference adjourned.

REPORTER.

FROM LOGANSPORT, LA.

Dear Dr. Carley: As a news item, I will say that Logansport church has planned to hold a Cokesbury School in April. Rev. A. K. McLellan and I will teach same. Both of us are approved teachers; also a Sunday school institute will be held at Longstreet, June 26.

Rev. A. W. Turner spoke to a large and appreciative congregation at Logansport a few days ago.

The Logansport charge has arranged to hold four laymen's meetings during the year. These meetings will be held at 3 o'clock on the fifth Sundays. Mr. S. D. Johnson is the lay leader of the charge.

Our work continues to prosper in this field. Good congregations attend the public worship, and our Sunday schools are all thriving and increased in attendance.

Fraternally,

R. S. WALTON.

Gray's Ointment

The Old Family "Stand-by"

For Burns, Cuts, Boils, Sores

Popular, effective, healing, soothing

At all drug stores. For sample write

W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

If Back Hurts Flush Kidneys

Drink Plenty of Water and Take Glass of Salts Before Breakfast Occasionally

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which helps to remove the body's urinous waste and stimulate them to their normal activity.

The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of good water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts. Take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate clogged kidneys; also to neutralize the acids in the system so they are no longer a source of irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to help keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Holy Bible
yBible
Standard Teacher's
Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
LARGE, CLEAR PRINT
This is a handsome book and is sold at a very reasonable price.
Price, $4.00, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. - - - NEW ORLEANS, LA.

Epworth League

CABINET MEETING OF MISSISSIPPI CONFERENCE EPWORTH LEAGUE OFFICERS.

On Sunday afternoon, Jan. 16, 1927, the cabinet meeting of the Conference officers of the Epworth League was held at the Main Street Methodist Church, Hattiesburg, Miss. The purpose of this meeting was to make definite plans for the Assembly in June. The time set for the Assembly by the Epworth League Board is June 6-10. The possibility of a change in place of meeting was discussed, but we finally decided to go back to Whitworth. The theme as given by the General Assembly is, "The Christian Life." The slogan is, "All for Christ and Christ for All."

The theme of the Morning Watch Services is "Hindrances to Christian Life." The subjects that will be discussed are: Sin, Selfishness, Doubt, Indifference, Delay, Excuse, and Evil Companions. It was decided to get one leader to take charge of all these services.

The theme for the vespers is, "Steps to Christian Life." The subjects for study are: Repent, Return, Reform and Renew. The vespers will be in charge of a committee.

The subjects for discussion at the evening hour are: "Life at Its Best," "What Will You Do With Jesus," "The Cost of Loyalty," and "All for Christ and Christ for All."

Instead of stunt night, there will be a get-together reception or social after the address of the evening on Thursday night, leaving Friday night for the consecration meeting.

One feature of the Assembly that is new is the Problem Hour, between the business session and dinner. At this time there will be a discussion of Problems of Christian Living. We feel that this will mean much in the lives of the Leaguers who attend the Assembly.

Since we will have only four business sessions, we will need to have the business for each day definitely outlined. We are planning for the districts to organize upon arrival and select their electoral commissioner. This is done in order to have the election of officers the first instead of the last of the week.

After the discussion of matters pertaining to the Assembly was finished, we next turned our attention to District Institutes. It was decided to let each District Secretary decide upon the time of the institute for his district. Since there will be no call for a worker from Central Office, the secretaries may choose a date that is most convenient for their district. It was decided to secure workers from within the Conference for these institutes.

Miss Berta Nall, Intermediate Superintendent, asked the conference to set aside funds to get a worker from Central Office for the Intermediate camp to be held this summer. Her request was readily granted, and our Conference will support an entirely new organization.

Officers attending this meeting were: J. H. Weems, President; Truman Lewis, Vice President; L. F. Alford, Treasurer; D. C. Camp, Secretary; W. D. Hawkins, Dean; Mrs. J. L. Neill, Junior Superintendent; Misses Berta Nall, Intermediate Superintendent, and Frances Ulmer, Editor Epworth League Department. District Secretaries present were: Misses Lilybec Phillips, Meridian District; Florida Williams, Brookhaven District; Mrs. Stuart Dunning, Jackson District; Mr. B. F. Harrell, Hattiesburg District; Miss Grace, Intermediate-Junior Secretary of Hattiesburg District.

FOR SALE—Cabbage and Bermuda Onion Plants. All varieties. $1.00 per 1000. Shipping Daily. Dorris Plant Co., Valdosta, Georgia.

Millions of Cabbage, Onion and Tomato Plants, 1,000, $1.00; 500, 65cts. Prompt shipment, descriptive circular free.
CLARK PLANT CO.,
Thomasville, Georgia.

THIN, NERVOUS

Virginia Lady Tells of Taking Cardui and Says She Has Since Recovered Perfect Health.

Lynchburg, Va.—"I have taken Cardui several times for a run-down condition and have found it perfectly splendid," says Mrs. Lee T. Marsh, 715 First Street, this city.

"About ten years ago," she explains, "I became so weak I could not go about. I looked like a skeleton and . . . was dreadfully worried about myself. A friend suggested Cardui and I decided to try it. . .

"I kept up the medicine until I had taken six bottles. It regulated and built me up. I improved greatly.

"Last year we drove up here through the country from Florida. I was exposed to the weather and must have taken cold, for I became ill . . . I got run-down, lost flesh, . . . could not sleep and had no appetite at all. I was so nervous that I did not know what to do.

"I thought of Cardui. I began to take it regularly and it was not long before I began to feel better. I took six bottles, one after another, and at the finish of the last one was perfectly well again. Since then I have continued gaining in weight and all winter have been in perfect health."

Sold by all druggists. NC-172

Take CARDUI A VEGETABLE TONIC

FROM CARROLLTON, MISS.

Dear Advocate: Our work goes forward with increasing interest and attendance in all branches of church work. Our membership at Carrollton is about 140, and our attendance this week at prayer meeting was ninety-five. We are striving for a large attendance next week.

We believe the interest taken in the mid-week service will do more to strengthen our church and increase our faith than anything else.

Pray for us.

Yours in him,
SAMUEL E. ASHMORE.

COKESBURY SCHOOL AT LAKE ARTHUR, LA.

Rev. A. K. McLellan, Extension Secretary of the Louisiana Conference Sunday School Board, has been with us during this week, bringing us a splendid gospel message on Sunday morning, and, beginning with the Sunday evening service, the Cokesbury Training Course for Sunday school workers.

"The Small Sunday School, Its Plans and Work," Sensabaugh, was the textbook used, and each lesson taught proved to be helpful, practical, and thought-provoking. The discussions were earnest and showed an earnest desire for help on local problems.

While the attendance was not as large as we would have liked, a class of sixteen qualified for credits, and there was a goodly number present at each session who were not working for credit, but who gained the inspiration of the services and will be greatly helped in their future work.

The fifteen minutes intermission between lessons each evening proved to be a time of happy good-fellowship, and were in charge of Mrs. E. C. Davis.

One especially encouraging feature of the meeting was the number of young people taking the course, and the earnest efforts they are making to fit themselves for more useful service.

We heartily commend Brother McLellan to every Sunday school that realizes the need of help and encouragement in its efforts to further the cause of religious education in the local church.

MRS. BERTHA BRADBURY.

FEIBLEMAN'S

For Many Years the Recognized Dress Goods Store of New Orleans

AT ALL TIMES THE LARGEST SELECTION OF SILKS, WOOL AND WASH FABRICS—AT LOWEST PRICES.

Woman of Pleasing Personality to travel and appoint representatives. Experience not required. Opportunity to earn $50.00 weekly or more. Permanent. Manager, 515 Winston Bldg., Philadelphia, Pa.

HOW I IMPROVED MY HEALTH

Did It in Less Than One Month

As Mrs. Weaver herself says, "I was never very strong." This is a mild statement describing her condition, for, according to her letters, she was subjected to no small amount of ill health. Fortunately, her sister was familiar with Lydia E. Pinkham's Vegetable Compound and begged Mrs. Weaver to try it. "After three or four weeks," writes Mrs. Weaver, "I felt a great difference in myself. I would go to bed and sleep sound, and although I could not do very much work, I seemed stronger. I kept on taking it and now I am well and strong, do my work and take care of three children. I sure do tell my friends about your wonderful medicine, and I will answer any letters from women asking about the Vegetable Compound."—Mrs. Lawrence Weaver, East Smithfield St., Mt. Pleasant, Pa.

If you knew that thousands of women suffering from troubles similar to those you are enduring had improved their health by taking Lydia E. Pinkham's Vegetable Compound, wouldn't you think it was worth a trial?

In some families, the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

CABBAGE, ONION PLANTS
500 acres field grown plants shipped promptly. Postpaid 100 plants 35cts., 200 50cts., 500 $1.10, 1000 $2.00. Express or mail collect, $1.00 thousand.
CARLISLE PRODUCE COMPANY, INC.,
Dept. 1 Valdosta, Ga.

CHILDREN CRY FOR

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 73—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3635.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 10, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL.

THE FEBRUARY OPPORTUNITY.

The month of February completes the period of missionary education designated by the General Conference, at the close of which a free-will offering is to be taken for the support of our missionary activities at home and abroad. The sum of one million dollars is asked for in this free-will offering.

If our pastors have faithfully carried out the program suggested by the missionary authorities—and we believe they have—our people have been fully informed concerning the opportunities and needs of our missionary work; as they have gained information, their interest has been aroused, their hearts have been stirred, and their consciences have been quickened. We can well believe that in many congregations there is an eagerness for the coming of the time to take the free-will offering, in order that they may show by their contributions their interest in the evangelization of the world. They await the opportunity to prove their faith by their works.

It is extremely important that every member of the church in every congregation be given the opportunity to make a free-will offering for missions at the close of the cultivation period. If any charge fails to secure at least the amount expected of it, we dare say it will be in practically every case the charge that did not give all the people a chance to make an offering. All the forces of the church—bishops, connectional officers, presiding elders, pastors, laymen—ought to be giving their best efforts from now until the end of the cultivation period for the success of this part of our church program. With the co-operation of all, success is assured.

THE HORSE RACING GAMBLE.

We do not know any more about the inside of the horse race gamble than a child knows about the theory of relativity. All we know about it is what we read in the papers. But what we read is enough to make us believe that it is a shame for a great State to permit such an institution to exist. That it is a gamble pure and simple we do not think anybody doubts, even those who use the puerile argument in its defense that it is necessary to maintain racing for the sake of improving the breed of horses for use in the army. If the Government wants horses of the racing type for military use, let it establish its own breeding farms. If horse racing were a "clean" gamble, it would be bad enough—too bad to allow to exist; but if the sporting editors of the New Orleans daily newspapers know what they are talking about—and we have an idea they know pretty well—the whole thing is as crooked as a dog's hind leg. At least, that is the conclusion we draw from what they have to say about "reversal of form," "in and out running," "upsets," etc. When the Constitution of the State of Louisiana says that gambling is a vice and the Legislature shall adopt measures to suppress it, it is passing strange that the members of that body, with the Constitution to back them, cannot—or do not—formulate and pass an act that will stand the test of the courts and put this greatest of all gambles out of business. It is frequently said that gambers' debts are debts of honor and are always paid; we notice, however, from accounts in the daily papers, that the city of New Orleans is having a mighty hard time collecting a debt the owners of the race track owe it. Louisiana, after a hard fight, got rid of the lottery; its next step is to get rid of the racing gamble—horse, dog, and other institutionalized forms of all kinds.

MUCH FOR LITTLE.

Under the terms of the Special Proposition, the Advocate can be put into the homes of our people for less than two and a half cents a week. The Special Proposition provides that if even as many as one-half the families represented in the membership of a church take the paper, names to be sent as a list and not singly, the subscription price will be $1.25 a year.

For that $1.25, the subscribers will receive the New Orleans Christian Advocate, the official organ of the Methodist Episcopal Church, South, in Louisiana and Mississippi, a sixteen-page religious newspaper, fifty-two times—once a week for fifty-two weeks. If anybody wants the paper for less than that, we should guess that he does not want it at all! Certainly he cannot hope to get it for any less.

We wonder if all our pastors are letting their people know that they can get their official church paper for so little, and are urging them to subscribe for it. We think the people have a right to know about it, even if they do not take advantage of the offer. We believe, however, that thousands of them would take advantage of it if they were given an opportunity to do so. This chance to get much for little expires on April 1.

Dr. W. Winans Drake, chairman of the Publishing Committee of the Advocate and pastor of Trinity Methodist Church, Ruston, La., writes, under date of Feb. 3: "Since the publication of this week's issue, I have sent in a list of thirty, which will be followed by larger lists a little later. If all our larger churches would take the matter up and work it thoroughly, I am sure we could make a larger increase than last year."

There may be Methodist families in Louisiana and Mississippi that actually cannot afford to pay $1.25 a year, less than two and a half cents a week, for the Advocate—but we doubt it; there may be pastors in these two States who actually cannot secure the minimum number of subscriptions to secure the special rate—but we doubt that, too. Be that as it may, we have not the slightest doubt but that 10,000 new subscribers could be added to our present list by April 1 if all concerned would make the proper effort.

PIKE COUNTY METHODIST MINISTERIAL CONFERENCE.

Dear Brother Carley: On Thursday, Jan. 27, at 1:30 a. m., at the home of Rev. J. T. Abney, pastor of Fernwood charge, the Pike County Ministerial Conference of the Methodist Church met for organization for the year 1927.

Rev. H. L. Norton was elected president, and Rev. James M. Lewis, secretary-treasurer.

The following compose the membership of the Ministerial Conference: J. T. Abney, Fernwood charge; C. C. Evans, Centenary, McComb; J. F. Campbell, Pearl River Avenue, McComb; E. H. Cooley, La Branch Street, McComb; H. L. Norton, Summit charge; L. M. Sharp, Bogue Chitto and Norfield; W. C. M. Baggett, Foxworth charge; T. M. Ainsworth, Osyka charge; T. B. Cottrell, Magnolia, and James M. Lewis, Tylertown charge. The associate members are the wives of the above named preachers.

The following were present: Brothers J. T. Abney, H. L. Norton, L. M. Sharp, C. C. Evans, J. F Campbell, E. H. Cooley, T. B. Cottrell, W. C. M. Bagget, and James M. Lewis; Mmes. J. T. Abney, and T. B. Cottrell; visitors, Rev. W. H. Lewis and wife, presiding elder of the Brookhaven District, and Aunt Tina Sandal, of Magnolia.

Rev. W. H. Lewis was asked to give a talk, and he outlined in a clear and concise way the program of work for the district, putting emphasis on the group meetings that are to be held soon. He appointed Brother C. C. Evans as chairman of the southern group.

From the reports of the preachers present, the work of the southern part of the Brookhaven District is progressing well. The president appointed Brothers Evans, Cottrell, and Campbell as program committee to get up the program for the next meeting.

The discussion of the "Problem of the Present Missionary Crisis" was postponed until the next meeting.

It was moved and passed that the Ministerial Conference meet on Tuesday after the fourth Sunday in each month. Our next conference will convene in the home of Brother L. M. Sharp, at Bogue Chitto.

After delightful refreshments were served by our hostess and her two accomplished daughters, the conference adjourned with a prayer by Brother W. H. Lewis.

JAMES M. LEWIS, Secretary.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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LYNCHINGS AND OTHER CRIMES.

By Bishop Warrren A. Candler.

The crime of lynching is a hideous manifestation of savage passion. It is so barbarous in its nature that no condemnation of it can be too strong. It lynches the law as well as its victim, and, therefore, deserves the reprobation of every law-loving and law-abiding citizen.

But it is possible for us to concentrate attention so intensely on one crime and to overlook all other offenses that we weaken the force of our condemnation of any and all violations of law. Such a result is coming to pass in the matter of lynchings.

The best people in the country, North and South, execrate lynchings and lynchers, as they ought to do. An overwhelming majority of the American people abhor the horrible offense.

But it is doubtful if the annnual publication of the number of lynchings committed in a year and the anti-lynching measures proposed in the Federal Congress do any good. Probably these things are beginning to impair the force of the efforts of good people to put down lynching.

It is said that twenty-nine persons, including two women, were lynched in the United States during the year 1926, and that this number showed an increase of thirteen over the number committed in 1925.

Lynchings in 1924 fell fifty per cent below what they were in 1923, and in 1923 they fell to about half what they had been in 1922.

It cannot be shown that the increase of the number in 1926 over that of 1925 is due to the over-emphasis on the condemnation of lynching and the under-emphasis placed on the reprobation of other crimes; but it is undoubtedly true that such discrimination is not wise or just.

Upon the people of the Southern States condemnation for lynchings is concentrated, although the abominable offense is not confined to the South alone. The anti-lynching bills introduced into Congress are leveled against the Southern States, and they are unquestionably inspired by motives of sectionalism. No good end can be served by such methods; they irritate by their manifest injustice.

In the Southern States there are a little more than thirty millions of people. The membership of the Southern churches is a larger proportion of the total population than is the membership of the churches in any other section of our country. Under conditions of the most trying and perplexing character lynchings in these States during the year 1926 were less than thirty, and during the year 1925 they were no more than sixteen.

But who will tell us how many mysterious and unpunished murders were perpetrated by the "gun-men" and "gangsters" of Chicago during the years 1925 and 1926?

The population of Chicago is less than five millions as compared with a population of thirty millions in the Southern States. Why should not the number of assassinations by Chicago's gun-men be published annually? Why should not the Federal Congress assume to adopt measures to suppress the murders done by gun-men in Chicago, affixing penalties of disfranchisement and other penal prohibitives upon all the citizens of the city in the State of Illinois unless assassinations by gun-men ceased?

The combined populations of the two cities of New York and Chicago aggregate much lesss than half of the total population of the Southern States, but the assassinations annually committed in those cities, for which no one is arrested and punished, exceed the number of lynchings in the whole country for a year. A man done to death by a gun-man is as dead as the victim of a lynching. An assassination by a gun-man is in fact a lynching of the foulest sort. Gun-men kill for money; they are inspired by cold and cruel coveteousness, while most lynchings in the South are provoked by the most repulsive and exciting crimes.

In the last of the annual reports of lynchings it is stated that "there were thirty-three instances in which officers prevented lynchings, twenty-nine of these being in the Southern States." It is further attested in the same report that "thirty-four persons were indicted in connection with lynchings, nine receiving prison sentences, eight for terms ranging from four to twenty years, and one for life."

Is there evidence to show that the officers of the law in Chicago and New York have been equally energetic and successful in their efforts to bring to justice the gun-men and gangsters of those cities?

It may be said that conditions are peculiar in Chicago and New York, and that the enforcement of law against certain classes of criminals is quite difficult. Such doubtless is the case; but so also is the case of the South.

Again, no such enormous expenditures to buy seats in the United States Senate as have been made in Pennsylvania and Illinois, have ever been made in any of the Southern States. The Senate, which has the constitutional right to judge of the qualifications of its own members, has taken hold of this corruption as it did a few years ago in the case of a Senator from Michigan who had bought his seat in the body. Over such matters the Senate has a right to take jurisdiction, and in doing so it does no more than its duty. But the Federal Congress has no right to invade the province of sovereign States in order to deliver a blow at the South under the pretext of correcting a far smaller measure of crime.

Buying seats in the Congress corrupts law at the source of its making, and than that few crimes can be worse.

The conclusion of the whole matter is that every State and every section should be dealt with justly. Justice, symbolized by a goddess holding impartial scales, is a sublime image; but when justice has one eye shut and the other awinking, one finds it difficult to restrain disgust and contempt for her.

The truth is that no section of our country is so free from sin that it may become the censor of all other sections and hold itself up as a blameless model for imitation. Let each correct its own faults, and it will have quite enough to engage its attention for a good many years to come.

Let the Southern States, and all other States in which lynchings occur, punish all lynchers to the full extent of the law without fear and without favor.

Let States like Illinois and New York bring their gun-men to justice and suppress the mysterious murders in them, which are lynchings in another form.

Let great and sovereign commonwealths send to the penitentiary, and not to the Senate, vile men who undertake to buy seats in the highest legislative body of the nation.

Our country is widely extended and enormously rich. Such conditions invite corrputing luxury and defiant lawlessness. These evils must be corrected, and the perils which they bring averted, or the great Republic will perish as others before it have perished from the same ruinous conditions.

A nation-wide revival of religion would rescue our country from these fearful dangers; **and nothing else will.**

Criminations and recriminations between sections will avail nothing. What is needed is universal repentance in all sections. The nation needs to return to the God from whom it has departed.

If any are disposed to regard as visionary the suggestion that a general revival of religion is the best corrective of crime and the surest remedy for political corruption, let all such persons study carefully the effects of the great historic revivals of the past.

Lecky, a historian destitute of any favorable bias towards evangelical Christianity, in his history of England in the eighteenth century says of the Wesleyan Revival:

> "Althought the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance, to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the source of its political history."

John Richard Green, in his "History of the English People," affirms that Pitt's career itself would have been impossible without the influence of the Wesleyan revival. He observes most truly:

> "Rant about ministerial corruption would have fallen flat on the public ear had not new moral forces, a new sense of social virtue, a new sense of religion, been stirring, however blindly, in the minds of Englishmen."

"The Great Revival of 1800" in the United States rescued "the Northwest Territory" from social disorder and political dismemberment, and made a second Aaron Burr impossible.

A great revival of continental extensiveness is the supreme need of our country at this time. Such a divine visitation would bring to pass blessed results which no mere schemes of superficial reforms can by any possibility achieve.

THE TRANSFORMING LOVE.

By H. Walter Featherstun, D.D.

In German folk-lore there are legends of a species of water-nymphs called Undines, who are supposed to be very beautiful, bright, happy and sportive, but utterly void of souls. Baron De La Motte Fouque wrote a story which has become classic, in which one of these Undines is the heroine, who, being brought to love a handsome young knight, was at once invested with a soul. The old myth has in it a truth: **"Love is a transforming force."**

One of our earliest English poets sang:

"Such is the power of that sweet passion,
That it all sordid baseness doth expel,
And the refined mind doth newly fashion
Unto a fairer form."

We have seen a hard, sin-seared man softened and lifted to gentleness of manner and delicacy of feeling by the love wakened in him when a lovely woman had come into his life. Many a childless pair have been wonderfully drawn toward each other into a sweet and hitherto unknown alchemy of hearts by the coming to the home of a bud of a babe. It is the commonest fact of common life that a man and a woman unlike in life and variant in belief and in thought and in purpose marry; and at once begin to grow to like each other, and the process goes on until both are transformed. Selfishness, the commonest ugliness of fallen humanity, fades before love like a morning mist before the rising sun.

"Love took up the harp of life, and smote
on all the chords with might—
Smote the chord of self that trembling
passed in music out of sight.
Love took up the glass of time, and turned
it in her glowing hands,
Every moment lightly shaken, ran itself in
golden sands."

The poet Bickersteth tells of a young man who had wandered very far from the way of rectitude,

"Until all without was desert,
And wild desert all within,
Plunging with a maniac's madness
Down the awful gulf of sin."

After years of awful prodigality, he was passed one evening by a lovely girl:

"She had seen him sadly smiling
On some children sporting by;
And her heart was touched with pity—
And a tear came in her eye—
And she looked upon him—spellbound
He stood still, and looked on her.
* * * * * *
"Never over human bosom
Came love in such tempest-kind:
All his spirit's dark foundations
Heaved like waves beneath the wind."

That strange, wild, new love led him to repentance, and his whole being was transformed—from the vilest sinner he was changed to a holy man of Christ. And when temptations came as he strove to live that higher life, she who had linked her life with his would with the magic of her love lift him above it all. It is the same old story. The literature of the world and its unwritten history as well are crowded with such recitals.

In Greek mythology we find the myth of Psyche, which has in it a still higher meaning than the legend of Undine. Psyche was, according to the myth, a beautiful maid of mortal birth, who loved and married the god Cupid, and thus became a goddess. The real meaning of the myth was that she who loved a god became like the god. That loving God will make us **God-like**, is a glorious truth taught in the Bible, as well as in the myths of ancient Greece, and much more intensely and more clearly.

It has ever been God's full purpose that we should be like him. "Let us make man in our image, after our likeness!" was God's proclamation for human creation; and David sang the history of that creation in these startling words: "Thou hast made him but a little lower than God"—Ps. 8:5, R. V. Sin has obliterated much of the divine "likeness," and marred much of the "image" of God; and now the divine purpose can only be met by restoring us to the "image" and "likeness" of God. **"God is love,"** says John; and when love for God is kindled in the soul of a sin-ruined human being, that soul catches a spark of God-likeness; and as this love grows, more and more does that soul grow like God; and more certainly and clearly is the divine "image" and "likeness" restored. This is what Paul means when he writes: "The love of God is shed abroad in our hearts by the Holy Spirit;" and is what John means when he writes: "Every one that loveth is born of God." This is why God gave his first and great law to us fallen men, "Thou shalt love the Lord thy God with all thy soul, mind and strength."

It is love that makes us like God. Every home that ever felt the glow of filial affection, or fraternal love, or parental devotion is a proof of the fact that love purifies, elevates, beautifies and ennobles. Every heart that has thrillled with any pure love knows that **love is a transforming power.**

Any pure love that ever throbbed in any human breast is so much in uplifting, purifying, sweetening power to that soul, that, as Tennyson sings,

"Love is too precious to be lost."

If all this be true—and all of us know that it is very true—of any pure true love, however earthly the object, what must be the infinitely greater transforming power of that love the object of which is the loftiest, lordliest of all beings, the great, great God himself! Thinking only of this lordliest of all loves, let us ask:

"What is love? Go ask the poet
When his soul is bathed in light,
Wandering 'mongst the stars that richly
Diadem the brow of night;
Bid him sing love's witching sweetness,
Timed to passion's moving spell,
Music which the highest angels
Sing where th' pure and deathless dwell:
Bid him sing love's wildest grandeur
Till, on heaven's eternal scrolls,
Earth-divided hands have written
Love's deep bridal of their souls:
Bid him sing love's mystic gladness
Till in gold and purple state
Visions, crowned with rainbow chaplets
Spread to heaven's open gate."

Love stands for everything that is sweet and beautiful, high and holy and heavenly. Men and women whose hearts and thoughts take in that which is true and beautiful, sweet and high and holy, will be lifted in life and ennobled in thought and purified in soul. It must be true then that love is the only transforming power in humanity; and that God uses this agency to transform human souls to the lordly regenerate life. "That disciple whom Jesus loved" wrote: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for **God is love.**"

672 North Jefferson Street, Jackson, Miss.

ANNUAL MEETING—WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council of the Methodist Episcopal Church, South, will hold its seventeenth annual meeting in the First Methodist Church, Shreveport, La., March 9-16, 1927.

The calendar for Wednesday, March 9, is as follows: 11 a. m., Executive Committee meeting at the Washington Hotel; 2:30 p. m., Workers' conference in the church; 4 p. m., the Memorial Service, followed by the celebration of Holy Communion; 8 p. m., address by Bishop W. B. Beauchamp.

The first business session will be called to order Thursday morning at 9 o'clock. The program for the succeeding days is full of interest and inspiration.

The Washington Hotel has been selected as headquarters for Council members, and the Youree Hotel for visitors.

Reduced railway rates according to the **Certificate Plan** have been granted. This means that a full one-way fare of not less than sixty-seven (67c) cents must be paid for a ticket to Shreveport, and a certificate secured which will entitle the holder to a half-rate for the return tickets over the same route; provided not less than two hundred and fifty (250) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (250) properly signed by the Council Secretary must be in hand before the railway agent can validate one. When conditions are met, he will validate a certificate any day including and after March 9, except Sunday.

The dates of sale of tickets except from the more remote points are March 6-12, inclusive. From these remote points the dates of sale are as follows: From Colorado (except Juesburg), Montana and New Mexico, March 5-11, inclusive; from Arizona, California and Oregon, March 4-10, inclusive.

The final date of honoring certificates is March 19.

Publicity agents are requested to take note of these dates and to urge all who are to attend to purchase tickets to Shreveport on the proper selling dates, also, to urge those who attend to travel by rail that there may be no shortage in the attendance.

MRS. F. F. STEPHENS, President.
MRS. FITZGERALD S. PARKER,
Recording Secretary.

There is no magic for producing Christian citizenship or law enforcement. We can't get it by making more laws. In the last analysis, we shall get it in proportion as we educate the individual to say, "I gladly surrender some of my rights for the sake of a better social life."—Dan B. Brummitt.

"This is a hard world," said Pat as he knocked off work for the day.

"Yes," said Mike, "I think the same every time I put me pick in it."—Tid-Bits.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A. Retired.

Number 3.

En route from Jackson, Miss., to Lexington, Ky., I had my first real army experience. The troops were paid just before we left Jackson. With money in their pockets, it was easy for the men to get liquor at points along the way. We left Jackson at night, so by the next day at least fifty of the five hundred men we had were roaring drunk. From the noise they made, an observer would have thought every man on the train was drunk.

Fifty drunken men can make quite a problem for officers—especially if the men are undisciplined and the officers without experience in handling such situations. Fortunately, the men had no ammunition, so we had no shooting; but there was trouble enough for every one aboard. When the train stopped, it was difficult to keep the men from getting off and being left behind. Guards were stationed at the doors, but they climbed out at the windows. I had seen drunken men, but never such a mob as this.

After exhausting their resources, some of the officers suggested that I go forward and try to persuade the men to be quiet. I tried it. It was not a wise thing to do, but, looking back now, I am glad that I did. I had been with the regiment but a few days, but all the men knew me, and when I appealed to them they quieted down; but just as soon as I was out of sight they broke loose again.

The satisfaction that I get out of the experience now is, no man in all that drunken crowd showed the slightest disposition to resent the presence of the chaplain or show him any discourtesy. I want to say here: During all my twenty-four years with the army, no man, drunk or sober, ever showed me the slightest disrespect. On the other hand, hundreds of them have shown to me in ways not to be mistaken that they loved me as sons. I am proud of that record.

The services are like all other lines of business where crowds of men are thrown together without the presence and refining influence of good women. They are no worse. Such situations test men. It is there home training counts for more than anything else. In my lectures to recruits, I always emphasized this truth: "The army wiill either make you or break you. If you are made of the right kind of stuff and have had the right kind of home training, it will be a liberal education for you. You will end your tour of service a stronger man and a better man. But if you lack these things, no one can predict what you will be at the end of your enlistment." This is true anywhere a young man may go. I wish to go on record as contending that men in the services compare favorably with other groups of men in similar circumstances. Soldiers and sailors are just men in uniform, better than the average, because they are selected men.

I shall have more to say on this line. I say it here because I want all to know my attitude of mind toward the men of the services.

I am a little slow getting away from my initiation. We shall move faster soon.

(To be Continued.)

JUDGE T. L. LAMB.

Early on Dec. 11, 1926, Judge Lamb passed from the church militant to the Church Triumphant. He joined the Methodist Church in October, 1881, at the age of 13 years, and remained a faithful member until his death. For more than forty-five years this good soldier followed the command of his Lord.

Judge Lamb was active in church work. In his every relationship to the church he was accounted worthy. He loved and stood by his pastors; to him they were sent of God, and they always had his sympathy and co-operation. I well remember when I went to Eupora as his pastor he pointed to his beautiful home and said, "The door is always open to you." I found him a faithful friend to his pastor and a faithful follower of his Lord.

He was a faithful teacher in the Sunday school for many years, teaching the Gleaners' class, a class of young married women, for more than twenty-two years. Many times he has left the court room Saturday afternoon, tired from a week's strenuous work, and driven many miles over rough roads to meet his class on Sunday morning.

His lectures to the class were like a sermon. His class believed in him and loved him like a father. They always showed their appreciation of him by remembering him in some special way each Christmas.

One of the tributes at the funeral was resolutions offered by his class expressing their deep sorrow at his going away and their appreciation of his faithful work.

They also passed a resolution to erect a permanent memorial in the church to his memory.

He was a delegate to, and attended the last General Conference in Memphis.

He served as charge lay leader of his charge for many years, and was lay leader of the Aberdeen District at his death.

Judge Lamb was one of the most faithful men I have ever known. I shall miss his fatherly counsel. Eupora will miss him; and not only Eupora, but he will be missed throughout the State.

His funeral was conducted by the writer, assisted by Rev. J. T. McCafferty, Rev. C. W. Avery, and Rev. J. W. York.

A large concourse of people attended his funeral.

The floral offering was the most beautiful I have ever seen.

May God's blessings abide with his loved ones.

His former pastor,

W. B. BAKER.

A BOOK COMMENDED.

Since suggesting books to read seems to be in order in the Advocate, a mighty good one is, "Religious Aspects of Education," by John Caswell Roper, M.A., Secretary of Education, Upper South Carolina Conference, from the Cokesbury Press, Lamar & Whitmore. Price, $1.50.

This book deserves a careful reading by every preacher, teacher, parent and citizen of America.

The preface sets forth the author's purpose as "not attempting to treat in a technical way disputed policies in present day education. He seeks to call attention to some of the high spots in the educational life of the past, to note certain present-day tendencies, to consider certain manifest weaknesses in the practices now in use, and especially to note a failure to secure the results in building moral character which society has a right to demand. The necessity for the presence of religion in the process of education is regarded as essential in securing the development of character able to stand the moral strains of life."

The subjects of the chapters of the book show the reader its logical and practical nature: The Contribution of the Church to the Rise of Education in America; The Secularization of the Schools in America; The Merits of Secularized Education Examined; Education Redefined; A Revised Curriculum Suggested; The Teacher and His Qualifications; Moral and Religious Education; The Supernatural in Education.

R. T. PICKETT.

Hall Summit, La.

ANNUAL MEETING OF THE LOUISIANA CONFERENCE MISSIONARY SOCIETY, MANSFIELD, MARCH 7 AND 8.

The change in place of meeting may be something of a surprise, but when definite plans for the annual meeting were discussed at the mid-year Executive Committee meeting, it seemed unwise to expect that many auxiliaries would be able to pay the expenses of a visitor to the Council meeting at Shreveport, and almost immediately after that the expenses of delegates to New Orleans for the annual meeting of the conference. Believing that the inspiration of the Council was of the greatest value, it was finally decided to ask Mansfield to entertain the annual conference immediately preceding the Council, and thus enable every auxiliary to send at least one member to both meetings.

It was also believed that holding our conference so near the time and place of meeting of the Council, we could have many more Council officers as our guests. We hope to have Miss Daisy Davies and Miss Althea Jones and several others.

Please, therefore, elect delegates from your auxiliary to the annual meeting at Mansfield, and send names to Mrs. Eugene Nabors, Mansfield, La.

For number of delegates, see Conference Year Book, page 82, Standing Rule No. 7. Your attention is also called to Standing Rule No. 8 on the same page, this being a new rule regarding charge for luncheon at the conference meeting.

Report of the Year's Work.

If you have not already sent to your district secretary full reports of your year's work, names of auxiliary officers, amount of pledge, dues, etc., for 1927, please do so immediately. This is necessary, since there will only be time for distribution of yearly reports at this meeting. All reports are to be placed in a large envelope, and envelope placed in the hands of a delegate so that each auxiliary may have these reports to study in detail. Your prompt assistance in seeing that district secretaries have the needed information will facilitate matters.

You will understand this letter refers to annual meeting at Mansfield only. The one visitor to Shreveport Council meeeting may also be a delegate to this meeting, but the name must be sent to Mansfield as well as to Shreveport in that case.

Pray for this meeting.

MRS. C. F. NIEBERGALL,
President.

MRS. GEO. S. BROWN,
Secretary.

That Every-Member Canvass

The last General Conference wrote into our Discipline a provision that an every-member canvass should be made annually in every congregation for the purpose of securing a special free-will offering for missions. This canvass is to be made near the end of February.

No wiser legislation was enacted than this. We have never had a complete, honest-to-goodness every-member canvass. We came nearest this ideal in the Centenary, and as a result that was our greatest achievement. Suppose we should actually have a hundred per cent canvass of every member for missions?

* * * *

It requires work—painstaking, persistent work, preceded by wise and careful organization. But it will secure results impossible of attainment by any other method. It will enlist all the people in support of the Church, and not alone "the faithful few."

There are many reasons why an every-member canvass should be made in February for a free-will missionary offering.

* * * *

1. The Discipline requires it—in Paragraph 483, Article XXII. To put a sum in the budget for this special cause, or to take up a public collection, is good—but it does not fulfill the law of the Church.

* * * *

2. It will furnish a real job for the missionary committee. Some committees die of inactivity. They need a definite, specific, concrete task—and such a task is provided by this every-member canvass.

* * * *

3. It will bring a vast amount of valuable information to the pastor. He should furnish the committee with the subscription cards and get a subscription or a report from every member. On the back of the card the committee can put much valuable information for the pastor. The committee will find members who have real or imaginary grievances—some have been overlooked by the Board of Stewards. Every pastor needs the information which can be had only by an every-member canvass.

* * * *

4. It will discover a large number who are not attending Church services, who are not in the Sunday School, who are not in the League, who are not in the Missionary Society. The every-member canvass can be a great recruiting agency for every department of the Church.

* * * *

5. It will get the million dollars. There is no doubt about the Church's putting down the million dollars if the General Conference program is followed—this can be guaranteed. If every pastor holds a School of Missions in every congregation, as the Discipline specificially directs him to do in Paragraph 483, Article XXII—if he preaches on missions, as the Discipline directs him to do in the same section—if he distributes the literature of missions, which is also made a part of his duty by the Discipline—and if he puts on a bona-fide every-member canvass, the million dollars will be secured.

* * * *

6. Such a canvass this year will make it easier to raise the million next year. For it must be remembered that we are having no "campaign" or "drive," but working on the regular legal policy of our Church. The culture, training, and education incident to the annual every-member canvass will soon make a new Church.

* * * *

In view of all these things—and many more, particularly our duty under God and the call of an unsaved world—let every pastor, by means of an every-member canvass, "give every member an opportunity to make a free-will offering for missions."

AT CHURCH FORTY-ODD YEARS AGO.

By Frances Minor Crymes.

(Concluded from Last Week's Advocate.)

It is pleasant to remark how we loved to attend the church services; they were as much a part of the refreshing influence of the Lord's day as was the Sunday school. We loved the feeling of reverence that came over us upon entering the church; the very chandeliers looked holy, as the lamps in the Tabernacle must have looked to the Israelites; the red and black carpeting on the floor, the stiff, straight pews; the ornately carved, red-cushioned pulpit chairs seemed to wear a special dignity belonging to the sacred edifice. The very choir was regarded with reverence. I heard a man several years my senior remark, after I was grown and many of my illusions were lost, that throughout his youth he never doubted that Judge Foote had the finest bass voice in the world; probably many who sat in rapt silence listening to the special numbers rendered on grand occasions never heard better singing.

At one time there were six members of the Foote family in our choir: Judge Foote, basso; Mrs. Foote and Miss Molly, sopranos; Mr. Tom Foote and wife, respectively, tenor and alto; Miss Em, organist. Often a weak form of humor was expended on the family name, when some wag spoke of them collectively as Feet, one would-be wit hinting that the six Footes in the choir made two yards.

The splendid lady that was Mrs. Foote then was our soprano; Galli-Curci is not heard with greater appreciation than we gave her as unsurpassed choir leader. Mr. Tom Foote, as tenor, we accepted without criticism, believing him as capable as now we would regard McCormack in his place; and his charming wife, who sang alto, we held as worthy of a place upon any stage where Schumann-Heink later stood. When they sang a quartet, with Miss Em Foote at the organ, we would with confidence have offered their performance to a New York audience as worth its attention.

At one time we had an organist, a brilliant pianist, who played an ornate prelude before each hymn, as well as fancy interludes between stanzas. Sometimes the choir was in doubt as to when she was ready to begin on the next stanza, and there was confusion—a weak start—though caught in before the second, third or fourth syllable, except one or two giggling girls who couldn't get their faces straight until the second line was reached.

There was one single lady of uncertain age who used to glance at her hymn book and turn her eyes up to sing, repeating this with every line. Sometimes they failed to make connection, whereupon she would keep the place with one finger rather than keep her eyes on the book.

There was one tall, blonde, youngish man, also of doubtful age, who had a bushy mustache; he opened his mouth very wide when he bassed, exhibiting the whole interior, very red and roomy, like the ogre's mouth in the story of Jack and the Beanstalk..

Once a little black and tan terrier came to church with his mistress. After much trotting about up and down and across, he found a comfortable place for a nap on the cushion about the chancel rail. He slept straight through the sermon until the preacher, towards the last, left the pulpit and came down as close to his hearers as possible, pausing close by the marble-topped communion table. He pleaded tenderly, waxed warmer, and struck the table violently with one open hand. The dog had awakened at his approach to the chancel rail, had stretched himself, yawned, and had settled on his haunches, apparently much interested in what was being said. When, in gentle tones, the preacher had spoken of sorrow and sin, and of forgiveness, with outstretched hand, the dog wagged his tail amiably, his ears expressing pleasure, his whole body answering the implied caress. But when, with sudden access of warmth, the speaker stamped one foot and shouted a few emphatic sentences, the little fellow dropped his ears and tail, quivered piteously, then began a slow retreat backwards, his eyes fastened on the face of the earnest man standing menacingly above him, fear and hope contending upon his countenance. Several times hope seemed triumphant, and he waggled delightedly; then a bang, a shout or a stamp put joy to flight and he began another retreat. At last, at the height of his peroration, the orator, flinging wide both arms, brought his hands together with a mighty clap, struck the floor a resounding blow with one foot, simultaneously crying out a strong denunciation of sin. Consternation seized the erstwhile doubtful dog, who now felt sure his presence was not desired, and with yelps he fled down the center aisle and out of the door, not standing upon the order of his going. No doubt his fleeing form was not long reaching the safe shelter of the home roof, where he resolved to remain on subsequent Sabbaths, for he never attended church again.

Once, during a long sermon, a spider crept from beneath a fold of ribbon in a huge, sprawling bow upon a hat worn by a well-dressed woman sitting in front of me, its ribbon loops distended with wires; he improved each shining moment in spinning a neat web inside a big loop, adroitly withdrawing and concealing himself as a fly that had been idling about for some time buzzed down upon the hat where he had taken up his residence. The fly walked briskly about, then stopped for a thorough massaging of his entire person, this cleansing process consuming much time. He seemed to feel that it was good to be at church; at times he faced the pulpit, and seemed to be giving attention to the earnest words of the preacher. At last he decided to take a look at the premises, and started through the very loop holding the web; in a moment he had walked into the trap. Then, as he struggled, the spider got him, wound him up, and devoured him right then It was almost noon, anyway; he wasn't the only hungry individual present. Had the preacher witnessed the event, he might have pointed a moral with advantage to his hearers.

The funniest part of the scene was when the spider, full to the neck after his meal, which he ate thirty minutes before we ate ours, came down upon the hatbrim and frisked around; he ran merrily to the outer edge, launched himself into the air, swung down by a silken rope, and was happy; the closing hymn announced and the organ prelude starting with a crash, he turned, swallowing his rope, and put out for tall timbers. A safe hiding place reached, he subsided, though his brilliant eyes peeped out. Whenever that hat appeared on various Sundays during that summer, there were eyes watching to see if its ribbons still harbored the former inhabitant.

It was awful to be taken with that mysterious malady which we termed "the hiccups" in church; the whole congregation seemed affected by it, the preacher most of all; only the deaf aunties sat unmoved, their trumpets tilted to catch every word of the sermon. Much interest was felt when a somnolent business man snored gently, emitting an occasional inoffensive snort. If the preacher banged the desk, or thundered a terrible warning at the top of his voice, the observers sometimes were diverted by witnessing a sudden rousing of more than one sleeper, who always made a pretense of having been wide awake and listening.

On one Sunday when the sermon had not held my attention I looked through a song book, relic of the last protracted meeting held in our church. Some swain, more sentimental than reverent, had gone through it, adding a word here and there, altering many of the titles. The following are samples of his work:

Blest Be the Tie that Binds—
Me to her and she only.
Wonderful Story of Love—
My love for you, honey.
All Is Well.....O. K. with Jim and Janie.
Sing Hosanna!.....Susannah, don't you cry.
Go and Tell the Story..Better tell the truth.
Ho! Every One that Thirsteth—
Take a drink of water.

I make no boast of having listened to every sermon preached while I sat in our family pew, third from the front on the right, looking up the center aisle, with Mr. and Mrs. Bryson in the pew just in front, and the Augustus family in the one back of us; honesty requires that I confess to having read on most Sundays, straight through the book taken from the library downstairs that morning. Furthermore, there were times when Henry and I read through our respective books, then, after exchanging, both made fair progress towards the middle of the second book before the sermon was ended, this being contingent upon the length of both sermon and story.

Looking back, I am persuaded that our parents allowed, of the two evils, reading or fidgeting, the lesser.

After the prayer there were announcements covering the ensuing week, then the Doxology was sung; often the old tune—Sessions—was used instead of Old Hundred. It was inspiring to hear the volume of united voices sounding the praise of him from whom all blessings flow, and to hear the solemn benediction pronounced from the sacred pulpit, while every head was reverently bowed. The congregation went slowly out with the feeling within all hearts of those who had been with one accord in one place, a blessed feeling of peace.

Hattiesburg, Miss.

TWO NOTABLE GIFTS TO METHODIST COLLEGES.

Two large individual gifts recently made to two of our colleges are especially worthy of note.

Clarendon College, Clarendon, Tex., has received from one man $50,000 for endowment, and Henderson-Brown College, Arkadelphia, Ark., has received a single gift of $100,000 for the same purpose.

During 1927 there should be an unprecedented number of such gifts to our colleges. Additional endowment is imperative with most of them, and men and women of means must give the most of the millions of dollars which should immediately be added to the endowment of these institutions.

The Home Circle

CHILDHOOD'S FOUNTAIN.

By Mrs. Mary V. Jarratt.

A mother tired, at close of day,
I sit me down to rest,
The children in their noisy play,
Close about me press.

I try my best to look above
This weary toil and strife;
I know that God is over all—
He plans my daily life.

And as I sit and meditate,
My baby runs to me;
No royalty can ever boast
Of truer loyalty.

Chubby arms about my neck,
Soft cheeks press close to mine;
A bit of heaven come to earth;
A touch of love divine.

Brown eyes aglow with ectasy,
Above a dimpled chin;
A perfect love, implicit faith,
Reflected from within.

Nestling safe within my arms,
Eyes dewy now with sleep,
Serene she rests without a fear,
While I my vigil keep.

Her simple faith has touched my heart,
I'll heed my Father's voice,
I'll trust him for my every need,
And in his love rejoice.

My cares—they've vanished quite away,
I am refreshed anew;
Childhood's fountain, clear and sweet,
Will do as much for you.

THE TEA PARTY.

By Emma Gary Wallace.

"May I go?" pleaded Clarise as her mother came out of the house all dressed for a walk. "I'll be just as gooa as anything, an' I'll not bover a single little bit."

Mrs. Adams smiled lovingly at her small daughter.

"Indeed, I know you wouldn't bother," she smiled, "and I should like to take you along, but it is not possible to-day, besides I want you to do something for me. Nora is busy in the kitchen and so I cannot trouble her, but you are playing here on the lawn, and I wish you would watch for Mr. Jenks, the postman, and give him this letter, and ask him to take care of it for me as soon as he can, for it is very important."

"But, Mummy," pouted Clarice, "if I can't go with you I want to go over and play with Janet Clark. She has a new doll's tea-set and we can have a make-believe party," she said.

"No, dear" Mrs. Adams replied, "not this morning. I happen to know that Mrs. Clark has a headache, and I'm afraid you children might disturb her. Remain here, watch for the postman, and do not go out of our yard."

Clarice couldn't see what harm it would do, just to run over to Janet's and tell her she couldn't come, so she went slowly down the walk which led from the front steps. As she almost reached the pavement, she looked up the street to see if her mother had turned the corner, and just at that minute, Mrs. Adams turned around to pick up something she had dropped, and Clarice started guiltily.

Then something inside of her seemed to say, "Oh, Clarice—Clarice!" and the little girl turned and walked even more slowly back toward the porch steps. She sat down on the lowest one and began to think.

What was it that her Daddy said just the other night, about it not being right to do things when we feel guilty and do not want to be caught? And there was something about God watching us especially as such times, and feeling very, very sorry, if we keep on and do what we should not.

Clarice couldn't remember just what the rest of it was, but it was suddenly very clear. It would be wrong to go to Janet's even for just a few minutes.

It seemed as if the postman would never come, so Clarice thought she would take her own little broom and brush off the porch and straighten the rugs and make it very neat. That would help Nora and her mother, too.

Clarice began to feel happier—and why, what was this?

Something caught the light of the sun and sent out a little fan of golden rays.

Clarice moved the big chair, although it took all her strength, but there back of it and caught in a wide crack, was her lovely little locket which she had lost some time ago and felt so badly about it.

She worked the locket out of the crevice gently, so as not to mar it, and was delighted to see it wasn't injured at all. And there was Mr. Jenks at last, and he took the letter and message and went on quickly.

Jut then some one came through the hedge. It was Janet.

"I've come to play tea party," she cried. "Muvver said I could."

"And Nora is baking coookies," exclaimed Clarice, "and she'll give us some."

That night when Clarice went to bed, she was very thoughtful and quiet.

"A penny for your thoughts, daughter," laughed her mother.

"I thought I was having an awful hard time," dimpled Clarice, "when I couldn't go with you or to Janet's house either, but, Mummy, I had the nicest time after all and found my locket, too."

"That's sure to be the way," Mrs. Adams nodded. "Much greater happiness comes through doing right than can ever come through selfishness or wrongdoing."

"An' God is happy, too," added Clarice.

"Yes," smiled her mother, "and that's why we are happy—because we are working with him and doing as he wants us to."

Clarice's eyes were shining.

"I understand now what Daddy meant," she exclaimed—"an' I'm glad!"

"So am I," replied her mother as she gave Clarice a good-night kiss.—Selected.

HANDICAPPED OR NOT?

A certain physician is famous for his skill in the diagnosis not only of physical but of mental and moral disorders. A young married man with every hopeful prospect in life came to him one day in a fit of depression.

"Doctor," he said, "I am going to give up. I am a failure. If I only had money or special talent of some kind, I think I could succeed at something, but as it is, I am handicapped."

The doctor looked at him keenly and asked, "Are you quite well?"

"As far as I know, quite."

"Do you have all your faculties unimpaired. You can see and hear?"

"Perfectly."

"Are you physically and mentally fit to do regular work?"

"Yes."

The doctor paused a moment and then said: "Will you go with me on my rounds for two or three hours?"

The young man consented, and Doctor B took him in his automobile to three public institutions.

In the first, an asylum for defectives, Doctor B showed his discouraged patient a girl who had a spinal disease. She had no control over her muscles, which were in constant and painful motion. But she was writing a letter on a typewriter, striking the keys with a stick tipped with a rubber knob. She smiled at her work.

At the second institution the doctor showed his patient a blind boy who was weaving a beautiful rug with an intricate pattern. The boy was smiling at his work. All the blind people in that asylum smiled as they worked.

At the third place, the young man saw an epileptic setting type for advertisements and at the same time directing the teaching of other epileptics. And the workman was smiling at his task.

When the visit was over and the doctor and patient had come back to the office, the doctor said:

"Young man, are you not ashamed, with your physical and mental soundness, to say that you are handicapped in the race of life? Do you know why those defective human beings you have just seen can smile and be happy at their work?

"It is because we are fortunate enough to have in charge of those asylums, superintendents who are Christian men and women. They have inspired those burdened and defective bodies with hope. If they, in spite of their painful and broken lives, can smile bravely and conquer seemingly insurmountable difficulties, are you going to yield to your timid fears and complain of your circumstances? Believe in God and thank him that you have health and strength. Go out and work, and smile as you work."

The young man, with tears in his eyes, thanked the gruff old physician, and went away, a new man.—Youth's Companion.

TIME OUT.

"Eat up your rice pudding, dear." "No, mummy, I don't like rice pudding." "Well, dear, just pretend you like it." "No, mummy, I'll pretend I'm eating it."—The Progressive Grocer.

Grandmother: "William, I wouldn't slide down that banister."

William: "I know you wouldn't, Grandmother."—Exchange.

Young Man: "I'm looking for a job."

Grocer: "Well, I like your looks, but I can't afford more help."

Young Man: "But I won't be much help."—The Atlantic Seal.

Judge: "Haven't I seen you before somewhere?"

Defendant: "Surely; I taught your daughter singing lessons."

Judge: "Fifty years."—Washington Cougar's Paw.

"Willie, you musn't play on the front lawn. It's Sunday. Go play in the back yard."

"Ain't there just as much Sunday in the back yard?"—Life.

She: "I saw the doctor to-day about my loss of memory."

He: "What did he do?"

She: "Made me pay in advance."—Watchman-Examiner.

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

"The work goes on apace," writes Rev. L. P. Wasson, presiding elder of the Aberdeen District.

Dr. Theodore Copeland recently closed a great union meeting, in which hundreds were blessed, at Jerome, Idaho.

"The year has opened hopefully, and we are looking for good things," says Dr. A. F. Watkins, pastor of the Central Methodist Church, Meridian, Miss.

Rev. R. V. Fulton, of the Harrisonburg charge, Louisiana Conference, writes that the work goes forward. He expects to secure the mission special in full.

Mrs. H. R. McKee, wife of our pastor at Wiggins, Miss., has recently returned from a month's stay in an infirmary in Meridian, Miss., greatly improved in health.

The Advocate goes into more than four-fifths of the homes of the Coahoma and Jonestown charge, North Mississippi Conference. Rev. R. G. Lord is the pastor.

The First Methodist Church, Corinth, Miss., Rev. A. T. McIlwain, pastor, has begun the publication of a weekly bulletin. The publication of a bulletin is a forward step.

Dr. William McDougall, eminent psychologist and internationally known scholar in physiological research, of Harvard University, has accepted the chair of Philosophy at Duke University.

"Our mission special money has for some time been in the hands of the treasurer," writes Rev. C. M. Crossley, our pastor at Columbia, Miss. All departments of the work at Columbia are in a flourishing condition.

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., announces that Dr. Burke Culpepper has been secured for a series of evangelistic services, beginning on March 27 and closing on April 17.

Dr. Henry Atkinson, General Secretary of the World Alliance for International Friendship Through the Churches, addressed the Ministerial Union at New Orleans at its regular monthly meeting last Monday morning.

The sudden death of William Rushing Howell, son of Major F. A. Howell, in Durant, Miss., on Jan. 27, brought great sorrow to his loved ones and friends. The Advocate extends sincere sympathy to those who have been bereaved.

Rev. J. O. Hanes, general evangelist, writes that the meeting at Noel Memorial Church, Shreveport, La., has had gracious results. This is Brother Hanes' second visit to Louisiana—he was with Rev. P. M. Caraway in a fine meeting at Winnfield last October.

The editor's father, Rev. Lyman Carley, is still confined to his bed, being in an extremely weak condition. There are some favorable indications, however, and hopes are entertained of his recovery. The inquiries and sympathetic messages of many friends are deeply appreciated.

Rev. E. C. Driskell, pastor of the Fulton circuit, North Mississippi Conference, writes: "We have just closed an eight-day meeting, Rev. George G. Yeager doing the preaching. The weather was very unfavorable, but the membership was greatly blessed, and six were added to the church on profession of faith."

In reply to the charge of Clarence Darrow that Christianity was "boot-legged" into the Roman Empire, Rev. Leon I. McCain, our pastor at Minden, La., preached a sermon recently that puts the distinguished barrister out of court through force of undisputable facts. The sermon is printed in full in the Webster Signal of Feb. 3.

Rev. E. R. Smoot, general evangelist, is in a meeting at Miami, Fla. After the close of that meeting, he will return for two meetings in Mississippi. Brother Smoot has the first two weeks in March open, and he would be glad to give that date to some brother in Louisiana or Mississippi. He can be reached by letter or telegram at Greenville, Miss.

The biography of Bishop Charles B. Galloway, written by Bishop Warren A. Candler, is just from the press. It is published by the Cokesbury Press, and is priced at $1.50. Certainly every Methodist preacher in Mississippi will want to read the book, as will thousands of other Methodists throughout the connection. The biography is one of Bishop Candler's finest pieces of work.

Rev. James H. Felts, pastor of the First Methodist Church, Greenwood, Miss., writes: "The mission study is taking well in my charge. Nothing put on since I came to Greenwood has provoked quite so much real interest. Sunday school teachers, members of the Woman's Missionary Society, and a few of the stewards are going into 'Yet Another Day in Methodist Missions' with unmistakable interest."

The Sojourners' Club is an organization composed of Masons in good standing who are or have been commissioned officers in the United States military or naval service, National Guard, Coast and Geodetic Survey service, Public Health service, and those who served as commissioned officers in the Allied Armies in the World War. The Club was organized in Chicago in 1918, and it now has sixty-eight chapters, with a membership of approximately 12,500. The Louisiana Chapter No. 33 was instituted on June 14, 1925. Commander Harry A. McClure is president, and Lieutenant E. J. Scott is secretary-treasurer. Meetings are held regularly on the second Wednesday of each month, and visiting members are always welcomed.

THE COURSES OF STUDY ADOPTED BY THE BISHOPS, DECEMBER, 1926.

I have been asked whether the courses of study adopted by the College of Bishops in December, 1926, will be the courses required and taught in the Institutes and Pastors' Schools and by the Correspondence Schools during the current year. The answer to this question is, "They are not." Candidates and undergraduates will not begin the study of the courses adopted by the Bishops in December, 1926, until after the sessions of the Annual Conferences of 1927. For the current Conference year the proper courses to take are those printed in the Discipline of 1926.

STONEWALL ANDERSON,
General Secretary of Education.

SUBSTITUTES.

By F. Burdine.

In medical science, domestic science and all professions and avocations in life we find substitutes, many of which prove just as effective as the real thing needful.

But how hazardous and fatal in the spiritual realm when we substitute **anything** for the Lord Jesus Christ. "He loved the church (all believers) and gave himself for it, that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish;" and yet, with all this, the church is not a substitute for the Lord Jesus Christ.

Church membership, church attendance, church loyalty and church work are very vital factors in the promotion of the kingdom of heaven, and yet these are not a substitute for prayer and communion with our Lord Jesus Christ. There may be church **"pay-ers,"** but unless this grace is combined with church **"pray-ers,"** it is "tinkling brass and a sounding cymbal;" whatever is not prompted by the Spirit of God is burned as "wood, hay and stubble."

We may be "workers" and "goers" and "prayers," but the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith," etc., without which we are "nothing."

May God help us to use no substitute for the Lord Jesus Christ. "And if I be lifted up from the earth, will draw all men unto me."

THE COKESBURY TRAINING COURSE AT MELDER, LA.

We have been putting on a Cokesbury Course for the Melder charge. We decided to have our first training course at Melder, this being the most central point on the work. Good interest has been taken and splendid work done.

Brother A. K. McLellan, our Sunday School Extension Secretary, came to us Sunday and carried us through a study of "The Small Sunday School," completing the book Thursday night.

We put on an inspirational program Sunday afternoon. In this way we got together a good crowd. At this meeting

good talks were made by our own Sunday school workers. Brother McLellan presented to us a general outline of the program of work in the small Sunday school. He encouraged us to enroll for the course that we were about to begin. He also told us about the nature of the work and what we would have to do in order for us to get credit for our work.

Fourteen enrolled for the course; besides, we had others who came every night and took part. We had an average attendance of about thirty. We had seven from the Fellowship Sunday school at Hineston. They made the round trip of eighteen miles in their cars every night. Everybody seemed to enjoy themselves; all did their work.

We appreciate the Coksebury Training Course. We want more of it. We think that this will mean a better Sunday school and a better church in our rural district. Brother McLellan is an earnest worker—our people want him back again as soon as we can get him. Our sympathies and prayers are with him in this great work.

F. C. CADY, P. C.

FROM LORMAN, MISS.

"And it came to pass:" A small amount of literature, well chosen. And did we read it? Yes. How? By announcing an all-day study on missions. How many came? The full church. What kind of missionary program could be rendered that would interest a lot of men, boys and girls and a few women who are not interested in the Woman's Missionary Society? By the pastor leading the program and making the best remarks that he could, Rev. Mr. Horn, pastor of the Baptist church, conducting the devotional and using for his subject, "The Bible the Textbook of Missions;" H. Huff telling "Why a Missionary Free-will Offering;" Mrs. T. M. Ford giving a synopsis of the first and second chapters of the book, "Yet Another Day in Methodist Missions;" and the pastor making an inspirational talk based on the third chapter of the above book. What then? The ladies spread the table with enough chicken, chicken pie, salads, cakes, pies, etc., to feed twice the crowd. Where did the crowd go after dinner? Most of them went back in the church. Just to study Missions? Yes. Well, I never heard of such a thing. The pamphlets were distributed, not in envelopes or on the seats, Brother W. D. Hawkins, but each one in the house read aloud a paragraph until we had read them. And then a "round table" discussion. The program was concluded by taking up the last chapter in the above mentioned book, "How to Make the Local Church Missionary." D. M. Dowdell voiced the sentiment of the congregation by saying: "To make the church missionary the members must be educated in missions. From what I have heard to-day I can't help giving to missions."

And other things have come to pass: A miscellaneous linen shower for the parsonage, valued at $125; kitchen and dining-room added to parsonage, costing $750; and entire house painted.

E. D. SIMPSON, P. C.

FROM COAHOMA AND JONESTOWN CHARGE.

Dear Advocate: Just a word from the Coahoma and Jonestown charge. This is my fourth year here. The work is moving along fine. We are busy trying to carry out the program of our great church. The Sunday schools and Missionary Societies are making progress and are doing excellent work. Practically every child and youth in these communities are in the Sunday schools, and we have some very good adult classes that are well attended. There are very few women that are not members of the Missionary Societies. We are trying to train the church, looking not only to the present, but to the future. We are emphasiziinz evangelism this year, and are praying and working for a great season of revivals during the year. During our pastorate here we have raised nearly $6,000 on church debts, and expect to clear all property of all debt by the close of this year.

I want to mention especially the small rural church at Birdie. I preach out there only once per month, in the afternoon, and on the fifth Sundays. Three years ago when I first went out there, the building was very dilapidated, window lights all out, heating facilities very poor, no pews, only a few rickety chairs. The Sunday school had been killed with the first frost, and the congregations were very small. First, we had a great revival, held by the pastor and people, that swept out over the community with power. The Sunday school was revived and has been ever green since. The church building has been recovered, good windows put in, the walls beaver-boarded, nice comfortable pews made, a better pulpit arranged, and a good heating stove installed. They are talking of building, and no doubt will soon build several Sunday school rooms. This has been done by a faithful few, none of whom are wealthy. The Sunday school is working under the "C" Program of Work. They held Sunday School Day last year for the first time. The pastor has taught one Cokesbury training class out there, and we have another one organized, to be taught as soon as we get the books. Brother Gladney was with us last Sunday when we went out there. He has been a great deal of help in carrying on this work. This small band of faithful people deserve praise, but they are just now ready to do greater things, and what they have done can and ought to be done in scores of rural churches in the North Mississippi Conference.

I am sure no pastor has a finer and more loyal people to work with than are found here on this work.

R. G. LORD, Pastor.

UNIFYING THE EDUCATIONAL WORK OF THE CHURCH.

By Rev. W. E. Hogan.

In its quadrennial report to the General Convention of the Christian Church the Board of Christian Education of that church says: "For years the professional workers in our church and in other churches had been advocating the integration of the agencies engaged in the work of Christian Education, but it was the distinctive honor of our church to be the first really to effect such unity of its educational forces." Since 1922 the promotion of the entire educational program of that church has been under the direction and leadership of the Board of Christian Education, and their progress towards a truly integrated program of Christian Education has been entirely satisfactory.

Other churches, notably the Northern Methodists, Presbyterians, and the Disciples, have also placed all their educational work under one Board.

The last General Conference of our church appointed an Educational Commission to study this question during the quadrennium 1926-30, and to make recommendations to the next General Conference. This Commission is at work and will hold its second meeting in February.

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Fifty-three Pamphlets and Tabloids, Over 500 Pages, by 33 Authors, 50 Cents.

For fifty cents, the Layman Company (Incorporated not for profit), 730 Rush Street, Chicago, Ill., offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages, by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom," to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing

Please mention the New Orleans Christian Advocate; also give your denomination.

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730 Rush Street,
Chicago, Ill..

A PROPOSITION.

To the Epworth Leagues, Sunday Schools, Woman's Missionary Societies, and all the other Methodists in the State of Mississippi: There is still due on the Back Bay Nursery in Biloxi, Miss., about six or seven hundred dollars.

If this can be raised by the first of March, the Woman's Council will take it over and manage to carry on the work. Now, Biloxi Main Street Church will pay the last $160 of that amount. Come on quick—the time is short, the need imperative. W. M. SULLIVAN, P. C.

Biloxi, Miss.

WANTED.

In the next three weeks, sixty persons, Epworth Leagues, or Woman's Missionary Societies to take a $10 share in freeing the Back Bay Nursery at Biloxi from debt. We want to do this before the meeting of the Woman's Council at Shreveport, March 9. Let us have a quick and liberal response. Send money to Rev. H. L. Daniels, care Back Bay Nursery, Biloxi, Miss.

J. L. SELLS,
Presiding Elder Seashore District.

TO OUR PASTORS.

The Business Manager of the Advocate has sent to all the preachers the necessary envelopes, blanks, etc., for putting on the Advocate campaign. If any one of them has failed to receive this literature, a card to the office to that effect will bring a supply. The time to put the Advocate in the homes of all our people at the Special Rate is slipping by, and our pastors are urged to act quickly, if the campaign is to be a success.

There were two negresses living on "Jeems" Island (South Carolina), and one evening Diana, who lived upstairs, upon hearing a noise, said: "Who dat?" Nan, who lived downstairs, said: "Who dat da say 'who dat'?" Diana replied: "Who dat da say 'who dat' when I say 'who dat'?" —Charleston News and Courier.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARE, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, MRS. ALICE MANSFIELD HESTER, was born at Satartia, Yazoo County, Miss., April 11, 1890, and died in the Baptist Hospital, Selma, Ala., Dec. 11, 1926. She was the daughter of C. M. and Jennie Martin Mansfield, who preceded her to the great beyond several years ago. Those surviving to mourn her going away are her devoted husband, J. Frank Hester, of Lamison, Ala.; three brothers, M. M., H. A. and C. G. Mansfield, respectively of Jackson, Miss.; Nampa, Idaho, and Orange, Tex.; two sisters, Mrs. C. T. Logan, of Bentonia, Miss., and Miss Annie Mansfield, of Lamison, Ala. Sister Hester joined the Methodist church in her youth, and because of her faith in Christ and her exemplary Christian life, was doubtless ready when the summons came. It is sad to see a young wife, just in the prime of life, taken away from loved ones, but God knows best, and we must bow in humble submission to his will. It was the writer's privilege to be her pastor for a few years, and his association with her was quite pleasant. May he who doeth all things well give comfort and grace in this hour of sadness, and may the sorrowing ones look beyond the grave to that upper and better world where some day there may be a happy reunion to know no parting.

T. B. COTTRELL.

The subject of this paper, HAROLD HURLBERT GABLE, was the oldest child of Mr. and Mrs. W. A. Gable and the great-grandson of the late Rev. G. M. Ellis, of the Misssissippi Conference. Harold was born in Donner, La., on Oct. 24, 1917, and died at Touro Infirmary in New Orleans, Oct. 8, 1926. He was carried by loving hands to Hattiesburg, Miss., where his remains were interred, services being held from Main Street Methodist Church by the writer, assisted by the local pastor, Rev. Joseph A. Smith. The profuse floral offerings testified to the many friends he held, and to his beautiful child life. At an early age he showed much interest in music, was a good singer, and his earnest interest in Sunday school and church marked him as a future leader. Some will ask, Why did God take him? I do not know, but with all the created beauty the world contains, I am sure none of them can compare with the beauty of a tender child. Jesus said, "Of such is the Kingdom of Heaven." Of all the sounds the world contains, surely none are as sweet as the voice of a child. Surely we miss the whispered word, or the loud shout, the beaming face, the sparkling eyes, the touch of the finger, or the pressing hand, all like a gentle caress. We shall miss him. We shall miss him, but, blessed be God, we know how and where to find him.

F. J. McCOY.

Houma, La.

WILLIE DESDA WATSON, whose spirit was so suddenly taken off the stage of action on Jan. 13, while crossing the Missouri Pacific tracks in her home town, Selma, La., while returning from a mission pertaining to the extension of Christ's kingdom, was one of the most beloved and devoted Christian workers it has ever been our pleasure to meet. She was an untiring worker. For seventeen years she taught the young people's Sunday school class in the Selma Sunday schoool. Her influence over the life of the young people and her love for Christ won and held them for the Master. Her smile and loving spirit that dominated her life found their way into the hearts of all who met her. Immediately at the close of our revival in Selma last summer, conducted by the pastor and Prof. B. G. Grenfel, of Dawson Springs, Ky., the good women of the church organized a Missionary Society and elected Mrs. Watson president. To this work she gave the very best she had. The work was new to her, but the love for Christ and her church led her ever on and upward in this great work. No task was too hard, though some were discouraging. Her personality led one to know that she lived to exemplify the life of the Master. Her friends were legion, as was demonstrated by those who attended the funeral services conducted in the home Jan. 14, by the writer. Mrs. Watson is survived by her mother, Mrs. Agnes Dodson; two brothers, Heber Dodson and Lee Dodson, of Kirbyville, Tex.; a half brother, J. E. Moffett, of Selma; two sisters, Mrs. W. E. Gammill, of Selma, and Mrs. J. T. Stron, of Monticello, Miss.; a loving husband and daughter, Brother T. L. Watson and Elizabeth. May that beautiful spirit which possessed her life guide all those who mourn her loss, continuously in the path of peace which leads to the land where there are no broken homes and where the sun never goes down.

SAM J. STARKEY.

MRS. ELLEN SULLIVAN.

On Sunday, Jan. 16, 1927, at 2:45 a. m., a great soul passed from the ranks of the Felicity Church congregation. After days of calm resistance, our beloved sister, Mrs. Ellen Sullivan, succumbed to a stroke of paralysis. She was the very picture of a Christian soul while in good health, and the pains of death did not seem to alter her stable faith and trust in her God. She is survived by five living children: W. A. Sullivan, Edward Sullivan, John Sullivan, Willie Sullivan, and Mrs. Carrie Porter. Her death marks the passing of the oldest living member of Felicity congregation. She united with Felicity Church, Dec. 10, 1876, during the pastorate of Dr. J. B. Walker. She had passed her eighty-fourth birthday when her summons came. Her death is mourned by a host of relatives and friends. The funeral was conducted from the home of her daughter, Mrs. Carrie Porter, Monday, Jan. 17, and her body laid to rest in the Masonic cemetery.

"Calm on the bosom of thy God,
Fair spirit, rest thee now.
Even while with us thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath,
Soul to its home on high!
They that have seen thy look in death,
No more fear to die."

R. L. ARMSTRONG.

MISSISSIPPI CONFERENCE ELEMENTARY SUNDAY SCHOOL NOTES.

Cradle Roll Superintendents and helpers, Beginner, Primary and Junior teachers of the Jackson District are urged to attend the District Institute to be held in Florence on Thursday, Feb. 3. Miss Mamie Dietrich, District Elementary Superintendent, is promoting this part of the institute; and a sectional meeting will be held for Elementary workers.

Mrs. J. H. Green, of Barlow, Brookhaven District Elementary Superintendent, urges that all Elementary workers in the district make an effort to be present at the District Institute in Magnolia on Friday, Feb. 4. Come ready to participate in the Elementary group meeting.

The new year starts well with checking in Elementary departments and classes. Three schools, all in the Hattiesburg District, showed eight ranking departments when checked. Certificates were issued and the workers of these classes look forward with determination and zeal to attaining rank before Promotion time. The ranking departments checked were: Progressive (attaining six of the ten points required by the departmental program of work). Primary, Magee, and Cradle Roll, Collins. Advanced (eight points), Beginner, Magee; Cradle Roll, Beginner, Primary and Junior, Mount-Olive; Junior, Collins.

The district superintendents are sending out to each school in the Conference a card requesting the name of the superintendent (or teacher) of the Elementary groups; and asking when these groups can be checked. This list will be of great value to the district and Conference workers in keeping in touch with the Elementary workers in the Conference.

MAGGIE MAY JONES,
Mississippi Conference Elementary Superintendent.

HAVE DARK HAIR AND LOOK YOUNG

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

Well-known druggists say everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful.

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To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

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Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 807 Third Street, Natchitoches, La.

LOUISIANA MISSIONARY WOMEN.

As Mrs. Gallion, your Conference Mission and Bible Superintendent, is now convalescing at Touro Infirmary from a recent operation, it is impossible at this time for her to answer any personal letters. However, she requests that these announcements be made:

"All missionary women are urged to study with pastors, 'Yet Another Day in Missions.' Credits will be given for this study.

"Other Mission Study books are, 'Our Templed Hills,' and one book on the Mosiem World, to be gotten at Lamar & Whitmore, 60 cents.

"There is no special Bible Study book provided by the Council. Grace Saxe books are recommended for easy classes. Write Grace Saxe, 218 South Wabash, Chicago, Ill., for price list.

"MRS. Z. T. GALLION,
"Conference Superintendent."

BROOKSVILLE WOMAN'S MISSIONARY SOCIETY.

On Monday afternoon, Jan. 6, the Woman's Missionary Society in Brooksville, Miss., met in the home of Mrs. F. S. Jackson with a full attendance. Officers having been elected in November, the installation service was read at this meeting by the pastor, Rev. Seaman Rhea.

The following officers will serve for the year 1927:

Mrs. E. H. Johnson, President; Mrs. Seamon Rhea, Vice President; Mrs. J. L. S. Peterson, Treasurer; Mrs. J. L. Calmes, Loocal Treasurer; Mrs. Glover Wilkins, Recording Secretary; Mrs. John Cantrell, Corresponding Secretary; Mrs. M. A. Parks, Superintendent of Juniors; Mrs. E. I. Keller, Superintendent of Young People; Mrs. R. K. Price, Superintendent of Social Service; Mrs. W. B. Bell, Superintendent of Publicity; Mrs. A. D. Doner, Superintendent of Bible and Mission Study; Mrs. W. B. Helm, Superintendent of Supplies; Mrs. Albert Glenn, Agent of Voice.

MRS. W. B. BELL,
Superintendent of Publicity.

1926 REPORT OF PURVIS WOMAN'S MISSIONARY SOCIETY.

We make the following report for the year 1926 from the Woman's Missionary Society of the Methodist church, Purvis, Miss.:

We have twenty-five members, and our year's work has been a very pleasant and profitable one. The report of the treasurer shows that the total amount collected on dues, pledges, Belle Bennett Memorial, Wesley House, Scarritt Scholarship and Week of Prayer was $102.65.

The interesting programs were well attended during the four days of the Week of Prayer, with a thank offering of $15.

At the beginning of the year it was decided that money for the local work would be raised mostly by the bazaar shower plan. Three of these were held during the year, at which times members and interested friends donated hand or machine-made articles. Programs suitable to the months in which they were given were rendered at the social hour. The one in June featured a small bride, who, when she had drawn in an express wagon full of gifts, recited a beautiful poem suggestive of the love of each member for the work. The July shower, of course, was of a patriotic nature, the gifts this time being carried in a large firecracker by two small girls, who placed it on the floor, at the same time pulling a fuse on which were attached the articles. In September the school idea was carried out by three old-fashioned pupils wearing sunbonnets, overalls and pantaletts, bringing in the presents in dinner buckets and baskets. Old-time school melodies were sung and readings of the long ago were given by the older members of the Society. From the sale of these articles given at a downtown store in November, $75 was raised. At the same place a few days before Thanksgiving dinner was served two days, bringing in over $50. The Society now has $135 in its local treasury.

The outstanding work which has been accomplished by the ladies this past year has been buying of a $225 lot next to the parsonage, thus enlarging the parsonage grounds.

The Mission and Bible Study has not been neglected in this auxiliary. Much good was derived from the studies, "The Task Ahead," "Adventures in Faith in Foreign Lands," and "Twelve Thousand Bible Questions." Mrs. Lily Weems was the teacher.

The following new officers have been elected for the new year: President, Mrs. R. G. Lander; Vice President, Mrs. John Cooper; Rec. Secretary, Mrs. Henry Purvis; Treasurer, Mrs. E. C. Murphree; Local Trasurer, Mrs. J. T. Tannehill; Corresponding Secretary, Mrs. D. W. Slay; Voice Agent, Mrs. Henry Purvis; Superintendent of Social Service, Mrs. J. T. Garraway; Superintendent of Bible and Mission Study, Mrs. C. W. Wesley.

We are now studying "Prayers and Missions," and are getting much inspiration from the same.

Seven new subscribers for the Missionary Voice have been sent in, showing an increase in the appreciation of this valuable paper.

MRS. R. G. LANDER,
President.
MRS. HENRY PURVIS,
Superintendent of Publicity.

A TRUE STORY OF THE CROSS.

One day several years ago in Natchitoches an old neighbor came to my home, in great distress of mind, and told me of a "scarlet" woman who lay dying in a house of ill-fame in the back of our town. The dying woman was begging for some one to come and tell her about God—and pray for her.

The neighbor asked if I would go. The next day the minister's wife and I found our way to this sick woman.

I shall never forget the queer atmosphere of despair and wretchedness of that place despite its handsome furnishings. Lying upon the bed with her face covered with her hands was a young woman about 24 years old—and as she sobbed out her pitiful story—women of our church and Missionary Society—I felt wave after wave of guilt roll over me and I stood condemned before God for not telling the story of salvation more. This was her story: She said at the age of 12 she was led astray and went from bad to worse. Then finally Natchitoches, and illness and impending death. She said night after night she had lain there and begged for somebody to pray for her, that an old Negro woman had come and knelt by her bed and prayed, and it did her heart good. And then somebody put "Nearer My God to Thee" on the graphophone—and then she told with pitiful sobs, "Last a peculiar thing happened to me—I was trying to pray—I know you'll think it was dope or dreaming, but it was not—Something came floating into my room up at the ceiling—I don't know how to describe it—but I know it was God—and then I looked and a cross came floating in and hung just below God, and Jesus was on the cross. And all night long I tried to catch the end of the cross, but I couldn't. I'd raise up in the bed and reach for it, but I couldn't catch it, and I'd fall back again.

"And then somehow I knew why I couldn't catch the cross, my sins kept me from just taking hold and going on home to God. I'm so tired I wish I could have caught the cross and gone home." And then I told her the old, old story and how to catch hold of the cross.

I sobbed with her and in my heart I said, "God, you couldn't get any of us to come, and you came yourself."

Oh how are you going to forgive us, Lord Jesus, for keeping such a story of pardon and love locked in our hearts? Missionary women, there are so many who haven't heard the old, old story! Can't we send it to them today?

A CONFERENCE OFFICER.

Missionary women—what have you pledged for 1927? Was it your best?

BLACK HAWK WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society of the Black Hawk, Miss., church met with Mrs. R. L. Ellis at a recent date, and the following officers were elected: President and Corresponding Secretary, Mrs. D. M. Jumper; Recording Secretary, Mrs. John Jones; Treasurer, Miss Berta Gadberry; Superintendent of Bible Study, Mrs. R. L. Ellis; Superintendent of Mission Study and Voice Agent, Mrs. Ike Jones; Superintendent of Publicity, Mrs. Fred Attneare.

MRS. FRED ATTNEARE,
Publicity Superintendent.

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DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

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All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

Sunday School

SUNDAY SCHOOL LESSON FOR FEB. 13.

Subject: "Making Our Homes Christian."

Lesson Text: Ephesians 5:25—6:4.

Golden Text: "Let us love one another: for love is of God." I John 4:7.

Teaching Points.

1. If we can make our homes Christian, most of our religious and social problems will be solved.

2. The home is not Christian until all the members of it—father, mother, children—live and act in accordance with the teachings of Christ.

3. We cannot live and act in accordance with the teachings of Christ until we revere him as Lord and know him as Savior.

4. Christian parents are neglecting one of their weightiest obligations when they fail to give definite religious instruction and training to their children.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual Extension Secretary has beeen very active during the month of January. He has explained and placed eight Programs of Work in the Brookhaven District. If these eight Sunday schools will go to work on their Programs of Work, they will show an improvement that will more than repay all time and efforts in the placing of the Program of Work.

The Barlow Circuit Institute the fourth Sunday in January was a most delightful institute. They went into a circuit organization and planned to meet at least twice more during the year. The circuit institute will prove a means of drawing the various churches on the circuit into united efforts.

On the fifth Sunday, a circuit institute was attempted on the Bayou Pierre charge. It is hoped that these circuit institutes may be revived. Some of the best circuit meetings we have ever had have been on this circuit.

The Louise and Holly Bluff Circuit Institute was organized and held its first meeting the fifth Sunday. This will prove a most helpful meeting for the charge.

Two new supporters to the Dual Extension work have sent in money this week, and one other school has promised to send its fourth Sunday offering.

The Laurel Sunday school reports an increased attendance of about 100 over last year. This is good news, and we trust simply a foretaste of greater things to come.

The Philadelphia Sunday school reports the largest attendance they have ever had, and I trust this is the beginning of a great forward step for Philadelphia.

Pray for the work and workers.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Word comes from Mr. John R. Pepper, of Memphis, that he will be with us at the State-wide Conference at Monroe, provided his daughter, who has been seriously ill, has sufficiently recovered to permit his attendance. We trust that this will be so.

* * *

The writer had the pleasure of a visit to the Lake Charles District on Sunday, Jan. 30, and was at Lafayette in the morning, Rayne in the afternoon, and Lake Charles at night. At Rayne, we had a "Set Up" meeting in the interest of our District Standard Training School, which is to be held at Lafayette the first week in May. The presiding elder, Rev. W. L. Doss, Jr., was elected Educational Director.

* * *

On Monday we visited the Preachers' Meeting in New Orleans, and were especially interested in what they had to report about their Sunday schools. The new pastor at Rayne Memorial, Dr. J. B. Mitchell, gave his attendance as about 225, and said he was having splendid council meetings. Rev. E. C. Gunn, of Carrollton Avenue Church, reported an attendance of 300, and said they need more room. Rev. B. C. Taylor, at Louisiana Avenue, reported a fine attendance on the preceding Sunday. Rev. W. H. Giles, of St. Mark's, reported a good attendance, and spoke of his Junior Church. Brother Peters, of First Church, reported an offering of $48 for Missionary Day. His school is mostly an adult school, with a class of adults reaching an attendnace of nearly 200. Rev. L. W. Cain, of Parker Memorial, reported new property bought for a Sunday school annex, while Brother A. M. Serex, of Second Church, reported an attendance of about 150. Rev. J. C. Rousseaux reported a hopeful outlook at Algiers, and the presiding elder, Dr. R. H. Harper, gave a most interesting account of his trip to Pecan Island, where there is a population of about 300, with one Methodist church, one Catholic church, and a school. There was also a splendid report by Rev. Leon Picone of the Italian missionary work being done. While in the city we had a conference with our Conference Adolescent worker, Brother Taylor, and he is planning some good things for our State-wide Conference at Monroe. The former Conference Adolescent Superintendent, Rev. H. L. Johns, was a welcome member of this conference.

* * *

Mr. Robert A. Cross, Jr., of Franklinton, reports the organization of a new Sunday school at Varnado, La., with sixty enrolled and prospects for a much larger school. Prof. R. B. McClendon, of the Vernado Agricultural High School, is superintendent. Brother Cross tells us that although it is the newest, it is the largest school on the Washington circuit, and its membership outnumbers that of the church.

* * *

A letter from Miss Corinne Little, Western North Carolina Conference Sunday School Board, states that she is delighted to know that we have Mrs. W. W. Holmes in our "Elementary Family," and assures us that we have a fine worker.

* * *

Through its secretary, Miss Sara Brown, the Covington Sunday school sends an order for the Standard of Efficiency and Program of Work.

* * *

Dean R. E. Smith, Conference Superintendent of Adult Work, writes he has secured Dr. Umphrey Lee, of Dallas, Tex., for the State-wide Sunday School Conference at Monroe. Dr. Lee will give the inspirational address on Wednesday night, March 30. The dean is planning other good features for his department.

* * *

Louisiana Methodism can afford to expect a great conference at Monroe with such specialists at the head of the following departments: Elementary work, Mrs. W. W. Holmes; Adolescent, Rev. B. C. Taylor; Missions, Dr. W. W. Drake; Leadership Training, Dr. A. S. Lutz; Adult Work, Dean R. E. Smith; Sunday School Administration, T. W. Holloman; Parent-Teacher Work, Mrs. R. E. Smith, and Dual Extension Work, Rev. A. K. McLellan.

* * *

We are of the opinion that Lake Charles has the largest school in attendance in our Conference, with the execption of First Church, Shreveport. What other schools claim this honor?

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Let us have one hundred painstaking surveys made of stations and circuits during the month of February as a preliminary step toward the most earnest soul-winning effort ever made in the North Mississippi Conference. This survey is essential in launching any kind of effort toward building the kingdom of God, personal work, revival, finances for self and for the various enterprises the church is committed to. Survey, survey, survey, and then go forward; in God's name, go forward.

A large number of men are doing this work enthusiastically, and every one of them is pleased with the results. If the Lord fails to get Methodist leaders to do this, he can and will find others who will strive to win souls in every way possible. Names of men who are making surveys and are planning to train teachers and others to become soul-winners could be given, but we rather wait until the final reports come in after the work has been done. Soul-winning is our business. Let us open up for "big business."

We are prepared to announce that Standard Training Schools are to be held at Greenville, April 3-8; Clarksdale, April 10-15; Ruleville, April 18-23; Aberdeen, May 9-14; Batesville, May 23-28; Grenada, June 6-11. The courses to be offered in these schools will be announced later. We are planning to offer a course at the Conference Training School to be held at Grenada in the study of the adolescent group of young people. This is to be a study of life problems, the original materials that books are made of. In a few days we will send to pastors, superintendents, and superintendents of high schools four different questionnaires, two to secure information from boys and two to secure information from girls. These questionnaires are to be partially filled by the teacher of the group and partly by the young person. We shall need 2,000 of these cases, 1,000 of boys and 1,000 of girls. When these questionnaires are filled out, they are to be returned to me, and I am to mail them to Dr. Norman E. Richardson, of Northwestern University, for him to classify and analyze. They will

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be brought by him to the class at Grenada to be studied. This study is being made for the purpose of helping teachers, parents, and other adult leaders to select lesson materials and help build programs that will meet the actual needs, interests, and problems of boys and girls. If these leaders can get accurate knowledge of just what problems cause the greatest amount of worry and anxiety, it will be possible to prepare lesson materials, not from their own, adult point of view, but rather from that of the young people themselves. Each frank, honest, accurate description of a real problem situation, therefore, will be an important contribution to the lives of hundreds, possibly of thousands of young people. Dr. Richardson writes me: "This is going to be one of the most significant educational projects ever carried through under the auspices of a Conference Sunday School Board. I am eager to make it a thoroughgoing success."

To make it a success we must have the hearty co-operation of pastors, superintendents, and high school men. If you desire to help in a big undertaking, write me for a number of these questionnaires, saying you want to take part in the great project launched in behalf of our young people.

THE EXTENSION SECRETARY AT LAKE ARTHUR.

The Extension Secretary spent Jan. 23-29 with Rev. L. C. Wilson and his good people at Lake Arthur. We visited the Sunday school in its regular session. Mr. R. A. Lyons, superintendent, gave us an opportunity to say a few words to the school before the classes went into the teaching period.

We were real glad to note that, though the church building does not permit the separate classrooms as required for the "C" type schools, yet efforts had been made to use curtains to give the desired space and seclusion for a few classes meeting in the main auditorium. The Beginner Department has a real nice separate department to themselves, with quite good equipment. Another department that has made provision for itself is the Young People, under the direction of Mrs. W. M. Buchanan. The secretary, Mr. T. W. Mack, should be complimented for his carefully kept records and the well arranged literature cabinet.

At the morning service we delivered the message on invitation of the pastor. In the evening at 7 o'clock we began the first session of a Cokesbury Training class. A good crowd was in attendance and gave good attention, and manifested a genuine interest in the training work of our church.

The enrollment of the class was sixteen, but there were from twenty to twenty-five in attendance each night. We are proud, and rightly so, of the fact that there were quite a number of the officers and teachers and young people enrolled for the class work and taking credit.

Lake Arthur Sunday school has some of the very best Christian workers, both adult and young people, of any school in the Conference. We predict for them a great year's work and much will be accomplished for the kingdom in a most lasting way. We left them a "C" Type Program of Work Wall Chart, and we hope that when the end of the year comes the check-up will show a 100 per cent school.

The class held its last session on Friday night, closing out with a fine spirit of enthusiasm and a genuine, whole-hearted desire to put in actual practice, as far as possible, in the Sunday school those things discussed, and seek every opportunity for better self-equipment for more efficient service in his kingdom.

It is entirely in order that we express our sincere thanks to all of those who labored so faithfully to make this session of training the success that it was in respect to the whole program of Worship, Study, and Recreation. Especially do we wish to make mention of the splendid program in song given on the last night by the glee club of the Lake Arthur High School.

Brother Wilson is in his fourth year at Lake Arthur. He has done a great work there, and is carrying on this year, and when this, his fourth year, has come to a close it will be an invaluable record of four years of loving, Christian service to those that he would minister to in the name of the Lord and Master of all mankind. Brother Wilson and his family are in good favor with their people, and hold the love and respect, not only of his own people, but those of the other denominations.

We appreciated very much the cordiality and hospitality of the Lake Arthur folk, and hope to be with them again.

A. K. McLELLAN.

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have best cough medicine you ever tried.

You've probably heard of this famous home-made cough syrup. But have you ever used it? Thousands of families feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified honey, instead of sugar syrup. It tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract and palatable guaiacol, which has been used for generations for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL CONFERENCE.

Jackson, April 5 and 6, Capitol Street Church.

A word as a member of the Conference Sunday School Board, then another word or two as Conference Superintendent of Adolescents.

To all the workers and prospective workers of the Sunday school program: You will notice in the January number of the "News Letter" gotten out by the Sunday School Board, a write-up of the Mississippi Conference Sunday School Conference for Methodist Sunday school workers. I think this is the first meeting of its kind in our Conference, and I am sure it will be remembered a long time. We are expecting this meeting to mean much in this great program of our church, and all of us need to be there. We look for you.

As a great church, and as a Conference we are doing more in the program of Religious Education than ever before. Naturally, for we have more workers in the field, all busily engaged, efficient in their labors, and very faithful; in the second place, because of your moral support, and last but not least, because you pray for the work.

We pray for our work for Christ's sake; and if it be for his sake, we have to rise from our knees and put on a program of work that will please him, or at least compare adequately with any other program in community life, or we put Christ second in our lives. We will not cheapen Christ or our church by being content to work with a program which does not meet the needs of all with whom we have to do. So I am anxious that we attend this Conference and get all there is for us. It will be great.

Now to the workers of the Adolescent groups, let me say: As Conference Superintendent of Adolescent groups, I want every district superintendent of this group, every teacher in these groups, and many officers of the Wesley Bible classes of this group to be present and meet with us in this group meeting at Jackson, which will be led by an outstanding, experienced leader of these groups out of the bounds of our Conference. The Intermediate, Senior, and Young People's classes, which make up this Adolescent group, will please see to it that we are ready to report the number of organized Wesley Bible classes in their group of the local Sunday school. These are some of the things we want to be thinking about, with other methods of work and activities: We want to look forward to the federation of all the Wesley Bible classes, or a Conference organization as well as for the district, and possibly larger towns where there are several churches. Also, we want to foster and plan Teacher Training classes in this group, for it is from this group our teachers are to come.

I am sure you all will be interested in this great workers' conference, and I insist that you make every possible effort to be there.

H. R. McKEE,
Member of Board and Conference Superintendent of Adolescents.

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MERRYVILLE WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society social met with Mrs. O. E. Johnson on Sunday afternoon, Jan. 25, twenty-six members being present.

Mrs. Charles Gott, Auxiliary Superintendent of Children's Work, read a letter from Mrs. H. G. Owens, Conference Superintendent, stating that the League board ask that the Young People's and Junior Missionary and Epworthian Junior League combine their work. The missionary literature plans for Mission Study and social service and the League takes care of the rest under this plan.

The work is to be divided into four divisions, the Baby division, primary division, Epworth Junior Society and mothers' meeting. Mrs. Gott appointed the following leaders: Genevieve Walling, baby division; Miss Mildred Cochran, primary division; Mrs. Dollie Davies, Epworth Junior; appointee for mothers' meeting to be named later.

The business of the meeting over, Mrs. Tresmar Johnson entertained with several banjo selections; Miss Bird, two comic readings, which were enjoyed by all.

After a light salad course a short time was devoted to social chatting.

On Feb. 7 a business meeting will be held.

MRS. J. S. ZORN,
Publicity Superintendent.

IMPORTANT.
Old envelopes used during the years 1861 to 1863 that do NOT have postage stamps stuck on the envelopes but are MARKED PAID 5 cents or 10 cents and have the post marks dated 1861 to 1863 are valuable.
Look over your old correspondence again for old envelopes like above without stamps. Such old envelopes were overlooked by stamp huntrers heretofore as they had no value up to recently.
GEO. H. HAKES,
290 Broadway, New York, N. Y.

A FINE MEETING AT GILBERT, LA.

Dear Brother Carley: I just want to tell of the results of our revival which closed last Sunday night after a fifteen days' battle with the evil forces of our community. The visible results are forty-one who gave their names for membership in the Methodist church and ten for the Baptist church. Our town was stirred far deeper than the visible results could possibly show, as all who attended were wonderfully blessed.

We had men who were habitual gamblers and drunkards who have resolved by the help of God to live for him. And our men have organized a brotherhood and are willing to go out in search of men who do not know the love of Christ and tell them what Christ had done for them.

I want to say that I have heard many of our outstanding men and leading men of all other demoninations in our country, but Miss Daisy Davies can put the medicine where it should be, and give the largest doses, and keep it on the conscience of her congregations, of any person I ever listened to in my life; and as a result, my church is in fine condition, spiritually far above any I have ever been pastor of.

I have heard it said if you would put the fodder in the rack, the sheep would come after it; so I believe Miss Daisy put the fodder in the rack, for our church is only about four years old, and the pastor of the church, at the time it was erected, said that it would never be filled unless it was during a funeral service; but I am here to tell you, after the first week of the revival, there was not a single night that the church was not full, and two or three times people were turned away after all the available space had been filled with chairs, and small children were seated all around the platform. Mr. A. M. Hutton, from Van Buren, Ark., did the singing, and we were more than pleased with his singing. We pray God's richest blessing upon him.

F. M. MILLER, P. C.

Gilbert, La.

Drink Water If Kidneys Bother

Take a Tablespoonful of Salts If Back Pains or Bladder is Irritated

Flush your kidneys by drinking a quart of water each day, also take salts occasionally, says a noted authority, who tells us that too much rich food forms acids which almost paralyze the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you may suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To help neutralize these irritating acids; to help cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here. Take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate sluggish kidneys; also to neutralize the acids in the system so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure and makes a delightful effervescent lithia-water drink.

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FROM MEADVILLE, MISS.

Dear Brother Carley: Our first quarterly conference was held at Meadville on Jan. 30. Brother W. H. Lewis, our efficient presiding elder, was with us, and rendered a great service for the upbuilding of the church. He is thoroughly alive to every interest of the church. We are always glad when it is his time to come our way.

Brother W. D. Hawkins, of Meridian, was also with us, and gave us some interesting as well as some startling facts in regard to the work of our church. He is wide-awake and goes at his work with an enthusiasm that grips the ear of the people. They all want him to come again. They enjoy and appreciate hearing a layman. Wish we had more consecrated laymen who would inform themselves as to the needs of the church, and go out into the rural districts and help educate our Methodist people. I heard one person remark this morning that Brother Hawkins' talk did a great deal more good, coming from a layman, than it would have done coming from a preacher.

God bless you and the Advocate family, is my prayer.

B. W. LEWIS, P. C.

FROM TROUT-GOOD PINE CHARGE.

Dear Dr. Carley: As I have not written anything since coming to Trout-Good Pine charge, I will tell of some of the things we are doing.

When we had just gotten settled in the parsonage, we heard a knock at the front door one night, and on making investigation, we discovered a large crowd of people with all kinds of good things to eat; such a pounding you seldom ever see. This made us feel that we were appreciated; of course, we appreciated the pounding, and will not get mad if they do so again.

You should see our church at Trout—it looks like a new church. We have just finished putting two coats of paint on inside and out. We have remodeled the seats, and given them two coats of paint, and have given the floor two coats of paint also. Tell you, it looks spick and span.

We have just finished a new church at Good Pine. It is one of the most beautiful churches in this part of the country, with Sunday school rooms, lights, fans. In fact, it is modern in every sense. We have ordered the seats, and by the 1st of March it will be ready for occupancy. We will then divide time between Trout and Good Pine, preaching half time at each place. We will organize a Sunday school at Good Pine as soon as the house is ready. We expect to have this new church dedicated some time this year.

R. H. BAMBURG, P. C.

FROM MELVILLE, LA.

Dear Dr. Carley: Since coming to Melville, I have been somewhat unsettled and busy getting fixed up in the newly renovated parsonage and getting acquainted with the situation on the charge. I am glad to say that things are beginning to develop wonderfully all over the circuit. The first thing the good folks at Melville did to make us feel more at home and welcome to the place was to give us a bountiful pounding, providing us especially with a large supply of sugar and coffee, the combination of which always reaches the heart of a Frenchman. Then the Woman's Missionary Society got busy and bought a few necessary articles toward furnishing the parsonage, and had the fence about the place rebuilt, and had the hall, dining-room and kitchen painted. Our Society is very much alive in taking care of the parsonage.

We have recently had a Cokesbury Training Course, under the valuable and interesting help of Brother A. K. K. McLellan, our Conference Sunday School Extension Secretary. The course began Sunday night, Jan. 16, and closed Thursday night of that week. Twelve of our workers and others enrolled for the course, but three dropped out on account of unavoidable circumstances. We already have had two volunteer teachers out of the number taking the course. We feel that we are going to reap a rich reward from this effort in the building up of our Sunday school.

We are anxiously planning to carry out the full program of our great church in all of its many worthy causes, and in order that we may do so, we ask any and all who may be interested to pray and help us in every way possible to accomplish the work for our Master.

JAS. A. KNIGHT, Pastor.

METHODIST LADIES ENTERTAINED.

Rev. C. H. Strait, pastor of the Methodist church, and his board of stewards entertained the ladies of the church in honor of the Woman's Missionary Society on Monday, Jan. 17, in the church auditorium.

Brother Strait, in a few well chosen words, outlined his plans for the year's work, and expressed his appreciation of the work accomplished last year. He urged the ladies of the church who are not members of the Society to enlist in the work, stating that his goal for the ensuing year was a membership of fifty active workers.

Mrs. L. E. Alford, our District Secretary; Mrs. W. G. Allen, Mr. P. L. Blackwell, of Newton, and Mr. R. C. Pugh, chairman of the board of stewards, gave very interesting talks along the line of missions.

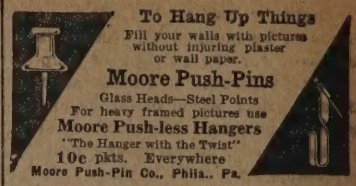
Mrs. Carrie S. Bullard, who conducts the Bible and Mission study of Decatur Woman's Missionary Society, gave an interesting outline of the work done in the Society.

Miss Ferguson and Miss Townsend, of the high school faculty, gave a piano solo and reading, which added greatly to the pleasure of the afternoon.

Mrs. Strait, president of the Society, in a few very appropriate words, thanked the hosts for their courtesy, after which a plate lunch was served. After enjoying the repast, Mrs. Alford stated the ladies should feel very much complimented inasmuch as this was the first entertainment of its kind on record.

It is to be hoped that the result of this meeting will be the addition of many new members to the Woman's Missionary Society.

REPORTER.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Fill your walls with pictures without injuring plaster or wall paper.
Moore Push-Pins
Glass Heads—Steel Points
For heavy framed pictures use
Moore Push-less Hangers
"The Hanger with the Twist"
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Moore Push-Pin Co., Phila., Pa.

MARRIED.

On Jan. 16, 1927, by Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., MR. EUGENE STRICKLAND to MISS HILDA MAE McELVEEN, both of Osyka, Miss.

GIRLHOOD TO MOTHERHOOD

Iowa Woman Found Lydia E. Pinkham's Vegetable Compound Always Helpful

Vinton, Iowa.—"When I was seventeen years old I had to stay at home from school. I finally had to quit school, I was so weak. I suffered for about two years before I took Lydia E. Pinkham's Vegetable Compound, then I picked up one of your books and read it. I began taking the medicine. Now I am a housekeeper with six children, and I have taken it before each one was born. I cannot tell you all the good I have received from it. When I am not as well as can be I take it. I have been doing this for over thirteen years and it always helps me. I read all of your little books I can get and I tell everyone I know what the Vegetable Compound does for me."—Mrs. Frank Sellers, 510 7th Avenue, Vinton, Iowa.

Many girls in the fourth generation are learning through their own personal experiences the beneficial effects of Lydia E. Pinkham's Vegetable Compound. Mothers who took it when they were young are glad to recommend it to their daughters.

For over half a century, women have praised this reliable medicine.

SUNDAY SCHOOL CONVENTION ON THE BARLOW CHARGE.

Brother O. C. Hull called the three churches on the Barlow charge, Brookhaven District, together for a Sunday school workers' convention. This meeting was held at Brandywine church, the central place of meeting for the charge, and all three churches were well represented.

The program of work and fourth Sunday offering were thoroughly explained by Brother Hull after the devotional exercise. The congregation was then favored by a vocal solo by a Miss Ball, a student at the Copiah-Lincoln A. H. S.

Then Brother Hull preached a wonderful sermon, using as a text, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The text was explained in present-day phraseology and a powerful sermon built around it.

When Brother Hull finished, a large number came forward, rededicating their lives.

Dinner was served to everybody, and the good people of Brandywine responded most heartily with one of the best dinners the writer has ever seen.

The afternoon program was given entirely to Sunday school work, being opened by a fine talk from Sister Grimes, wife of our former pastor. Every one in this community likes to think of them as Father and Mother Grimes, and always feel honored by their presence. This most inspiring message was followed by a song by the Jefferson County A. H. S. quartet.

Mr. T. V. Rush, former Superintendent of Education of Claiborne County, was next on the program with the subject, "The Sunday School Teacher as an Evangelist.

Another song by the same quartet and a splendid address by Brother Hull concluded the program.

Our new pastor, Rev. W. C. Baker, stated this was one of the best meetings he had ever attended, and hoped we would have a charge meeting like this every four months. The meeting was a success in every way, and under the wise leadership of Mr. Hull it was carried out fine.

The Brandywine Sunday school had a 100 per cent attendance of officers, and reported good work being done.

Two other Sunday schools, Lebanon and Rehoboth, were well represented.

There were four stewards, two Epworth League presidents, one being from Union church, two Woman's Missinoary Society presidents, one charge lay leader, and, in addition to our Methodist people, a large number of Baptist people present.

The day was one of happiness, information, and instruction to everybody present, and surely will be instrumental in bringing about better Sunday schools on our charge.

May the Lord bless us and our efforts in this great work!

D. D. McFATTER, Reporter.

INDIGESTION

North Carolina Lady Says She Had An Awful Time With Indigestion, Till She Took Black-Draught.

Pilot Mountain, N. C.—"For several years I suffered with a bad case of chronic indigestion," says Mrs. Sam C. Inman, of this place. "I had bad spells with my stomach. At times I had severe pains in my right side. My stomach would get upset and I would have an awful time. It seemed like everything I ate disagreed with me. I was in pretty bad shape.

"My husband had been using Thedford's Black-Draught for some time for indigestion. He had spells of it too, so he suggested that I try Black-Draught. I took some from his box, just to see if it would help me, and I found it was the very thing for my trouble. It did me a great deal of good. My condition was brought on by a chronic case of constipation and, by getting relief from this, I found my general health was much better.

"We keep Black-Draught in the house all the time. Whenever I find I need it, I take several doses and thus avert a bad spell of indigestion. It is a splendid medicine and I am glad to say so."

Sold everywhere. NC-173

Thedford's BLACK-DRAUGHT Purely Vegetable

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

A GET-TOGETHER MEETING AT GALLMAN, MISS.

Just before the holidays, as the old year 1926 was slowly passing out, our efficient and untiring pastor, Brother J. E. J. Ferguson, of Gallman, circuit, with his estimable family, passed from an old dilapidated parsonage in East Gallman to a new, modern and commodious dwelling on the west side. And then he gave his annual get-together meeting. Quite a good assemblage it was, composed of officers and laymen and ladies of the different churches of the circuit, with some distinguished visitors.

The forenoon was the social hour of the occasion, varied by the different ones—home folks as well as visitors—inspecting the new parsonage.

As the noon hour arrived, all were invited to an improvised dining table and partook of a most bountiful repast, served by the hostess.

About 2 o'clock in the afternoon our much beloved presiding elder, Brother W. H. Lewis, called the house to order and held the first quarterly conference for the Conference year 1927. Devotional exercises were conducted by the Rev. Claude P. Jones, who made an interesting and instructive talk with reference to the birth of Christ. Brother Jones had endeared himself to the people of Gallman in the past. I think he thinks the parsonage at Gallman stands second to none in the Brookhaven District. And the writer feels sure that the pastor, Brother Ferguson, is due the praise and commendation for the erection of this building—due to his ceaseless and unfailing energy.

We had, as usual, a very interesting conference, with liberal payments for the pastor's salary. All assessments having been made, were apportioned to the different churches.

When the business of the conference had been attended to Dr. J. M. Sullivan, of Millsaps College, lay leader of the Mississippi Conference, who had sat quietly and patiently by, was introduced, and spoke on the line of work for which he had been elected at the Annual Conference, proving beyond a doubt his heart in his work and his true fitness and willingness for his work. After a truly pleasant and profitable day, all bade adieu, feeling that it was good for us and the work that we were gathered together.

AN ATTENDANT.

EPWORTH LEAGUE PRESIDENTS' MEETING IN KANSAS CITY, MO., DEC. 28 TO 31, 1926.

The annual meeting of Conference Presidents, Presidents of Epworth League Boards, Junior and Intermediate Conference Superintendents, City Union Presidents, and members of the Central Office staff was held in Kansas City, Mo., Dec. 28 to 31, 1926. Among the outstanding things that were done at the Presidents' meeting are the following:

Unanimously recommended the holding of another Young People's convention for the whole church; the dates suggested were during the holiday season of 1927 and 1928, and also suggested that the program be built around the organization of the church.

Recommended a continuance of the Young People's revival, that at each assembly this summer there would be a class especially for the District Secretaries.

Also recommended that special emphasis be placed in getting the young people from 18 to 24 years old to attend the Summer Assembly.

The importance of the City Union was discussed and emphasized. Everything pertaining to the Summer Assembly as Pleasure, Management, Credits, Registration, etc., was discussed, and many helpful suggestions made. It was recommended that expense of keeping two student pastors, one at Berkley, Calif., the other at Tucson, Arizona, be undertaken by the Epworth League as a special. The next meeting to be held in Birmingham, Ala.

The personnel of the meeting was composed of the following: Presidents of Conference Boards, 25; Presidents of Conference Epworth Leagues, 26; Presidents of Unions, 14; Junior and Intermediate Superintendents, 5; Field Secretaries, 9; members of General Board, 3; members of Central Office staff, 5; visitors, 22.

We were very fortunate in having two addresses by Dr. Forney Hutchinson, which were very inspiring and helpful. These addresses were delivered at Central Church, of which Dr. Marion Nelson Waldrip is pastor. The other meetings were held in the Hotel President.

The Epworth Leagues of Kansas City were very gracious in their hospitality. One of the features most enjoyed was an automobile ride over the city.

How to Help Your Sickly Children

Just read this if you have a child that is thin and weak, is timid or backward.

Here's a good fair offer—give the little one McCoy's Cod Liver Oil Compound Tablets as directed for 30 days and if he doesn't gain in weight—in strength—in keenness of mind the druggist who supplied you will return your money.

McCoy's has helped tens of thousands of frail, emaciated children to grow strong and sturdy—why won't they help your ailing little one?

You can get 60 McCoy's tablets for 60 cents at any druggists anywhere in America and the vitalizing vitamines will help any weak, worn-out man or woman to better health. Insist on McCoy's.

MISSIONARY SOCIETY AT FLORA, MISS., COMMENDED.

Our Woman's Missionary Society had a nice compliment when our presiding elder, at our last quarterly conference, said: "I doubt if another Woman's Missionary Society in the district can make a better showing," when our report was read. We are proud of our work. We have about twelve members, but they are loyal and faithful and do good team work.

We take care of the parsonage, look after its special needs, and now and then give our pastor and family a little "shower," and sometimes buy something nice for the church.

We make personal visits, send letters and flowers to the sick, and do charity work when it is needed. About $500 yearly is expended in the Master's work.

We have a Mission Study class, a Bible Study class, and will have some socials during the year.

MRS. M. B. KEARNEY.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Epworth League

MEETING OF THE TRI-COUNTY LEAGUE UNION AT LUMBERTON, JAN. 28.

On Friday night, Jan. 28, at 8 o'clock, the young people of the Poplarville, Picayune, and Logtown Leagues met with Lumberton Leaguers at their church. There were 19 present from Logtown, 20 from Poplarville, 19 from Picayune. Lumberton had the largest crowd, which was about 75.

The meeting began with the singing of several hymns. Rev. C. A. Schulz, pastor of Lumberton church, read the Scripture, and Rev. H. A. Wood, of Picayune, led the prayer. We were then favored with a vocal selection by Mrs. L. D. Fulmer. Mr. Beal, president of Lumberton League, made the address of welcome, and Mr. Camp, District Secretary, responded.

Miss Cora Weston, president of the Tri-County Union, then took the chair, and we went into our regular business session. Mr. Weems, our Conference President, was introduced by the District Secretary. Each chapter paid dues of $5. The subject of a banner was discussed, and Mr. Camp empowered to make the purchase. This banner is to be given to the chapter that has the best attendance at the Union meeting. It was decided to take into consideration the distance the Leaguers had to go to the meetings.

After the business was disposed of, Mr. Weems spoke of the growth of the Epworth League work in our Conference. He spoke briefly of the plans for the Assembly, and urged each chapter to send delegates. The biggest thing our League is doing is training young people in Christian service, and it is the best organization of its kind, is Mr. Weems' opinion. He closed with the statement that the Leagues had done splendid work in the past and must keep on "keeping on."

Mr. Camp then outlined his plans for the District Institute to be held at Picayune in March. We closed by singing, "It's a Good Thing to Be a Leaguer," and repeating the benediction.

Since we had received a very cordial invitation from the reception committee, we went to the club room, expecting something lovely, and we were not disappointed. The room was beautifully decorated with gold and white crepe paper. On the walls were vases of white and gold chrysanthemums, alternating. The refreshments were in the form of a plate luncheon, consisting of delicious chicken salad, sandwiches, coffee and cake. On the cake was the League emblem, held there by a toothpick.

As soon as we had eaten, the social began. Each League gave a stunt. Logtown led the way with "A summary of news," with appropriate songs. Poplarville stunt consisted of a reading given by "Mrs. Hiram C. Boggs' Aunt." While waiting for the Leaguers to get ready, all came out and sang, "It's a Good Thing to Be a Leaguer." Picayune presented "Mr. Harry Snodgrass," otherwise Billy Stevens, who played several selections on the piano. Last came Lumberton Leaguers, and their stunt consisted of a reading given by a very small girl. The judges awarded Lumberton the second prize and Poplarville the first.

After the stunts all said good night and went to our respective homes. The next meeting will be at Picayune.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $6,000 AND UP
J. C. DEAGAN, INC.
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A CORRECTION.

The editor wants to make this correction in last week's report of the cabinet meeting: Miss Lucy Mae McMullen was appointed Registrar for the next Assembly. Miss McMullen's name was also omitted from the list of those present at the cabinet meeting.

L. P. LIPSCOMB WINS MERIDIAN DISTRICT CONTEST.

The "Know Methodism" contest of the Meridian District was held Saturday, Jan. 29, at Meridian Central Church. L. P. Lipscomb, of Senior Chapter, Central Church, was winner.

This is the first report of a district contest that has come to the editor. We hope that each District Secretary will report the results of the contest to the editor.

LOUISIANA STATE LEAGUE NEWS.

The Field Secretary, Miss Cora Varnado, spent Jan. 16-20 in the Alexandria District. The work of organizing unions in this district was put well under way. Miss Varnado visited the following Leagues during this time: Opelousas, Bunkie, Oakdale, Elizabeth, Pineville, and Alexandria. She reports that the work of these Leagues is being maintained at an especially high standard.

The Shreveport District is hard at work on plans for their institute, which will be held at Pineville, March 13-18. Miss Varnado visited Natchitoches in this district on Jan. 21.

A week's work in the Ruston District has just been completed. Meetings were held in the following Leagues: Homer, Haynesville, Athens, Arcadia, Gibsland, and Ruston. On Saturday night, Jan. 29, the Homer Union met at Arcadia, with an attendance of sixty-one. Miss Nell Gill, the District Secretary, is doing splendid work in the organization and administration of her district.

All the districts have not chosen their orators yet. Those who have been reported are: Homer, Fred Jackson; Minden, La Vou Haffmeister; New Orleans, Maude Valliant.

MAUDE VALLIANT, Reporter.

ZONE MEETING AT GALLMAN.

A meeting of the northern zone of the Brookhaven District was held in Gallman on Jan. 20, 1927.

At the morning session the devotional service was led by Brother J. E. J. Ferguson, of Gallman. Mrs. C. C. Herlong was asked to take charge of the program. Mrs. Nelson Gouldman served as secretary for the day. Mrs. Ferguson gave the welcome address, which was graciously responded to by Mrs. J. T. Galloway, of Crystal Springs. Mrs. Barron, of Georgetown, read a splendid paper on "How to Have Good Meetings." A solo, "My Task," was sweetly sung by Mrs. Sam Wood. Mrs. Herlong conducted a school of information, in which each new officer was instructed as to her specific duty. "Our Duty to the Young People of the Church" was ably presented by Mrs. C. W. Crisler. Mrs. Green told of the work of her auxiliary, and also suggested that a shower of post cards and letters be sent to our District Secretary, Mrs. R. E. Bennett, who is ill at her home at Meadville, Miss.

At noon all were invited over to the new parsonage, where a delicious lunch was served by the Gallman ladies.

Mrs. F. A. Grimes conducted the devotional service for the afternoon. A round table discussion, "The Weakest and Strongest Points in the Missionary Society," was led by Mrs. Ollie Bishop, of Center Point. Some of the weakest points given were poor attendance, indifference, and fear of criticism, while all agreed that the strongest point was co-operation. Members were asked to stand in recognition of Mrs. Seibe, of Crystal Springs, who brought an inspiring message, in which she stated she had been a member of the Missionary Society for over fifty years.

Roll call showed an attendance of sixty-five. Crystal Springs was decided on as the next place of meeting, date to be announced later. Hazlehurst ladies presented a play, "The Missionary Clinic," which won much favorable comment. Mrs. Ferguson dismissed the meeting with prayer.

MRS. FRANK DECELL,
Zone Leader.
MRS. N. GOULDMAN,
Secretary Pro Tem.

GRAND CANE WOMAN'S MISSIONARY SOCIETY.

The social meeting of the Grand Cane Auxiliary of the Methodist Woman's Missionary Society was held at the home of Mrs. J. T. Richardson, Jan. 24, with a full attendance of the members.

The special pledge program sent out by the State Superintendent of Publicity was given. The devotional was led by the president, Mrs. C. C. Payne, using Matt. 26:20, 22, as the Scripture lesson. The thought of the lesson, "Lord, is it I?" was still further impressed by the song selection, "Lord, Is It I?"

Mrs. Parker gave a paper on "The Assets and Liabilities of the Council Work," and Mrs. B. F. Chaffin a "True Story" of the need of Christ at our own door.

The theme of the service, "The Cross," was further carried out in the floral decorations, the prayers and the signing of the pledge cards, during which the beautiful song, "The Old Rugged Cross," was softly played on the Victrola. Every woman present felt anew the wonderful privilege of helping to bear the cross for Jesus.

At the close of the program a pleasant social hour was spent, during which Mrs. Richardson served a delicious salad course.

MRS. GEO. N. PARKER,
Superintendent of Publicity.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Toccopola, at Yocana, Feb. 5, 6, a.m.
Pontotoc, preaching, Feb. 6, p.m.; Q. C., March 15.
Buena Vista, at Buena Vista, Feb. 12, 13, a.m.
Houlka, at Houlka, Feb. 13, 14, p.m.
Shannon, at Brewer, Feb. 19, 20, a.m.
Amory, Feb. 20, p.m.
Salem and Friendship, at Friedship, Feb. 26, 27, a.m.
Tupelo, Feb. 27, p.m.
Pittsboro, at Pleasant Hill, March 4.
Derma, at Big Creek, March 5, 6, a.m.
Calhoun City, March 6, p.m.
Aberdeen, March 13.
Randolph, at Washington, March 15.
Algoma, at Ebenezer, March 16.
Greenwood Springs, at Friendship, March 19, 20, a.m.
Amory ct., at Tranquil, March 20, 21, p.m.
Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Sardis Dist.—Second Round.

Sardis, Feb. 6.
Batesville, Feb. 9, evening.
Olive Branch, at Mineral Wells, Feb. 13.
Como, Feb. 15, 4 p.m.
Pleasant Hill, at Lewisburg, Feb. 20.
Hernando, preaching, Feb. 27, 11 a.m.; Q. C., March 16, night.
Senatobia, Feb. 27, night.
Crenshaw, at Sledge, March 6.
Byhalia, at Emory, March 13.
Coldwater, at Tippo, March 20.
Sardis ct., at Cold Springs, March 24.
Arkabutla, at Strayhorn, March 27.
Courtland, at Pope, March 31.
Oakland, at Tillatoba, April 3, 11 a.m. a.m.
Charleston, April 3, evening.
Cockrum, at Hebron, April 9.
Longtown, at Pleasant Grove, April 10.
Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

Through the month of February we are to put the Missionary Special upon the hearts of our people, and secure a contribution from each member of the church.

T. M. BRADLEY, P. E.

FOR SALE—Cabbage and Bermuda Onion Plants. All varieties. $1.00 per 1000. Shipping Daily. Dorris Plant Co., Valdosta, Georgia.

Millions of Cabbage, Onion and Tomato Plants, 1,000, $1.00; 500, 65cts. Prompt shipment, descriptive circular free.
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3636.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 17, 1927. CHAS. O. CHALMERS, Manager.

"GET UP"—"COME DOWN."

Jesus told the lame man at the Pool of Bethesda to arise—get up; he told Zaccheus, who had climbed into a tree, to come down. Both obeyed, and received great blessings.

There are people to-day who need to hear the Lord's "Get up!" They have become discouraged, pessimistic, hopeless by reason of their misfortunes, disappointments, hardships, sufferings, and have just about quit trying to do anything or be anything. If they will listen to the Lord, take hold of his outstretched hand and commit their ways to him, they can overcome their troubles.

There are other people who need to hear the Lord's "Come down!" They have become tremendously puffed up by their own conceit. They have exalted themselves upon the pinnacle of human self-sufficiency and have seemed to say that there is no place for God and no need of him, anyway. They think they are high and mighty. Their only hope of salvation is to hear and obey the command to come down.

THE RIGHT SPIRIT.

In an address delivered by Mr. Elihu Root, former Secretary of State of the United States, on the occasion of his accepting the award of the Woodrow Wilson Foundation, made to him in New York, Dec. 28, 1926, occur the following words:

"Nations always will differ. They differ in inherited characteristics and predilections and traditions and modes of thought and feeling. But there never is a difference so great that it cannot be peaceably settled if approached in the right spirit. And there never can be a difference so trifling that it may not be made the occasion of war if it is approached in the wrong spirit."

The right spirit—that is the thing! Differences of all kinds, between individuals, between classes and parties, between nations, can be settled peaceably if both sides will approach them in the right spirit.

But what is the right spirit, and where does it come from? The right spirit is the spirit of love, and it comes from God. This spirit was supremely exemplified and authenticated in the ministry and teaching of Jesus Christ, who was himself God incarnate.

How, then, shall we settle the differences that distress and disturb individuals and classes and the whole world? Simply by learning the mind of Christ and practicing the principles enunciated by him. There is no other way.

We must, therefore, accept the gospel, live it, and give it to all men everywhere. The gospel of Jesus Christ will save the world, and nothing else will. The Christian's duty is clear.

IS GOD INTERESTED IN YOUR BUSINESS?

Is God interested in your business? Certainly he is, if it is a legitimate business and you have taken him into partnership. He is interested in it because he is your partner, and he wants and expects dividends from that partnership. As a partner, he is willing and anxious to help you succeed in your business.

But if you ignore the partnership, withholding from God his share of the profits, spending all the proceeds of your investments for your own selfish enjoyment, you can hardly expect God to bless your labors. You have broken the partnership by your own unfair dealing, and have lost the help you otherwise would have received.

We read the other day that a prominent Mississippi banker made the proposition to a group of men that if they would conscientiously practice tithing for one year and then declare they were the losers and were dissatisfied, he would refund to them the amount they had thus given to God. He is on perfectly safe groound. He knows what God as a partner can do for a man that welcomes his help and treats him fairly.

The trouble with too many people is that they kick God out of partnership with them and then expect him to keep on filling their coffers.

Take God into partnership, give him his share of the proceeds of the business, treat him fairly—and see how you come out!

GETTING THE FACTS.

We were very much interested in reading last week the statement of Rev. R. H. B. Gladney, in the "Sunday Schoool Notes from the North Mississippi Conference," that one of the courses for the adolescent group at the North Mississippi Conference Standard Training School at Grenada, June 6-11, will be built out of the information gained from a set of questionnaires to be filled by the boys and girls themselves and by the teachers of these groups. It is hoped that one thousand boys and one thousand girls will fill out these questionnaires, which are to be classified and analyzed by Dr. Norman E. Richardson, of Northwestern University, who is to give the course at Grenada.

If the teachers and the boys and girls into whose hands these questionnaires come will answer them frankly and fully, there will be available a great mass of facts upon which to base a constructive study of some of the problems of the adolescent group—and facts are the things we need in any study to-day. We earnestly hope that all concerned will co-operate heartily in this attempt to gather first-hand information. Pastors and others directly related to the young life of the present day can make a real contribution to the cause of religious education by helping to secure these greatly needed facts.

ALL WE ASK.

All we ask of our pastors in connection with the Special Proposition for securing subscriptions to the Advocate is that they present it to their people and urge its acceptance as clearly and as earnestly as they do any other important cause of the church—the Conference collections, for example.

The conditions of the Special Proposition are not onerous—in fact, they are comparatively easy to meet. They are simply these: If half the families represented in the membership of the church become subscribers, the price for each subscription is $1.25 a year; the names are to be sent in together—not singly; the money is to accompany the order, or, if deferred payment is preferred, some reliable person must become definitely responsible for the payment when due.

This issue of the Advocate is dated Feb. 17. The Special Proposition expires April 1. Forty-two days remain for the acceptance of the Proposition. That is time enough to put the Advocate into the homes of thousands of our people if our pastors make an earnest effort—a real effort—to do it. Will they do it? That is all we ask them to do.

C. M. Crissey, Pastor
MEN'S BIBLE CLASS 1ST METHODIST CHURCH COLUMBIA MISSISSIPPI
January 2, 1927
W. E. Langdon, Superintendent
Henry Mounger, Jr. Teacher

Men's Bible Class at Columbia, Miss.—Probably the Largest Class of the Kind, in Proportion to Church Membership, in Mississippi Conference.

New Orleans Christian Advocate

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WHAT IS "THE MIND OF CHRIST?"

An Exposition of Philippians 2:5-12.

By T. H. Lipscomb, B.D.

The world often presents a very fair appearance. The ethical principles of Christianity have so permeated society and influenced our civilization that it seems difficult often to distinguish between the Christian and the non-Christian. Both dress alike, move perhaps in the same social or business circles, belong to the same organizations of various kinds, and outwardly there may appear to be little difference.

Nevertheless, the spirit of Christianity is radically and essentially different from the spirit of the world; and for this to be seen it is only necessary that we catch some clear glimpse of what the mind or spirit of Christ really is.

No passage in the New Testament more clearly reveals this to us than the one before us at this hour. "Let this mind be in you which was also in Christ Jesus;" then with a majestic sweep of vision suffused with lofty feeling, the Apostle reviews Christ's life from his descent from the throne of glory to his ascending again to the right hand of the Father and points out to us thereby just what the mind of Christ really was and is.

But we fail generally to understand him, and the whole paragraph is largely lost to us because of the obscurity of the translation of the first words which follow the exhortation, "Who being in the form of God thought it not robbery to be equal with God." On its correct interpretation hinges the whole message of the paragraph to us. There are two translations, presenting two slightly different but very important shades of meaning. The King James version, "thought it not robbery," no claiming or assuming of rights and prerogatives and glory which did not belong to him, asserts his perfect equality with God the Father. But, you ask, How does that help us? Theologically it may be and is of infinite value as affirming the consciousness in Christ of absolute Deity. But does it help us understand the mind of Christ? Yes, gloriously, with the further shade of meaning brought out which we find indicated in many revised versions—"Thought it not a prize to be grasped, to be equal with God." "Did not make his equality with God a thing to be clung to in selfish self-preservation," but "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He who knew that to claim equality with God was no presumption on his part voluntarily renounced all in redemptive love for sinful men, and

"From the highest throne in glory
To the cross of deepest woe"

He came; and in that self-sacrificing love we see his mind revealed.

Thus grandly the King has shown himself to be kingly. Frankly, we admit that the mere assertion and information that Christ is God, put it in as strong language as you please, "very God of very God, Light of Light," "the eternal Son of the everlasting Father," is mere theological dogma except as you inform me what kind of a Son he is. That the Prince of Wales is the son of the king of England is nothing to me unless you can show me that something that he has done, some service rendered in sublime sacrifice and devotion reveals him to be a prince indeed. Then I begin to respect him, men may learn to honor and adore him, to gladly crown him as king, and live or die for him.

So the absolute Deity of Christ is essential that his voluntary incarnation, life, and death should be the supreme, transcendent, soul-inspiring example of vicarious sacrifice, worthy of all the honor and praise and glory which it has ever received from men and which heaven rings with infinitely grander expressions of, from angelic choirs and redeemed hosts. We repeat a statement long ago deliberately uttered: "It is only as Jesus Christ is God that his life and death make any supremely strong appeal to men, and it is only when men have seen and believed him to be God incarnate, that he has been to them a transforming power and inspiration to sublime self-sacrifice. If he were only a God-inspired man, we say it reverently, the life and death of St. Paul, announcing his high social and intellectual position, and through love to men becoming long years a persecuted outcast, stoned, beaten and cast out for dead, imprisoned, and finally beheaded, would be of as great if not greater moral influence, would be as lofty if not a loftier example of vicarious sacrifice, as was the life and death of the lowly Carpenter of Nazareth, who had no such exalted position to renounce and whose sufferings were nothing like so prolonged. But when Christ is seen as God incarnate, leaving the throne of the universe, made by him, and thus living and dying, how do all human sacrifices and sufferings fade into nothingness before him, and how truly does he become the Royal Leader of all persecuted apostles, and prophets, and martyrs, and suffering saints of all ages; King of kings, Lord of lords, saints of all ages; bearing in his body the scars which show that he was not only a great Spirit inspiring us from afar, but himself the great Captain of our Salvation, made perfect through suffering."

So the mind of Christ was that of voluntary renunciation of honor, power, glory, ease, the very throne of heaven, unquestionably his of right, in order to loving service to mankind.

And between that mind of Christ and the mind of the world there is, and has ever been, a great gulf, a contrariety indeed. The world grasps tenaciously its very right, prides itself on its honor, wealth, ease, position; and proceeds on the fundamental assumption that it "can't afford" to make sacrifices of any consequence. Worse still, the grasping spirit of the world reaches out after not merely that which it has of right, but demands clamorously that which it cannot rightfully claim, luxuries, pleasures, ease, comfort beyond means or desert: and much of the misery in modern homes is born of the greedy, grasping spirit of young and old, which says imperiously, in the language of a popular ditty,

"I want
What I want
When I want it."

At poles' length removed is this from the mind of Christ which is the spirit of loving, unselfish service. This selfishness is a part of our innate depravity, and manifests itself in grasping babyhood as well as in grasping youth and manhood and womanhood.

Years ago we read in the Atlanta Constitution a Christmas poem reading like this, which reveals again this innate tendency which only Christianity seeks to or can correct:

"A poor little boy
All in velvet and lace,
With a sad little look
On his sad little face,
Sat fretting and fuming
One bright Christmas morn
In a millionaire's mansion,
All sad and forlorn."

The poem went on to describe the presents:

"About him on the parquetry floor,
Were forty or fifty bright new toys
Of the kind which must do
For poor millionaires' boys."

In utter disgust, however, the little fellow cries out,

"And Santa was just mean to send me a wheel,
When he knew that I wanted an automobile."

So the mind or spirit of the world is grasping, reasonable and unreasonable grasping, for things possessed of right and things beyond all rights demanded. And to get, hold fast, and enjoy all this is the world's way to happiness (never found).

The mind or spirit of Christ is giving—love, service, kind words and deeds, even to the extent of great personal sacrifice.

Notice, too, the absoluteness and completeness of this renunciation as exemplified in the life of Christ "a servant," "humbled himself," "unto death, even the death of the cross." Christ had a right to be received with kingly honor: he was born a babe in Bethlehem. Renouncing worldly honor, he had a right to love and gratitude: he was "despised and rejected of men." Renouncing this he had a right to justice: but with no fault found in him, he was crucified, mocked, spit upon. And praying, "Father, forgive them," he died. Not one trace of selfishness, or self-protection, can be found anywhere in his life; and such is the spirit to which the Apostle calls us, when he exhorts: "Let this mind be in you which was also in Christ Jesus."

But can we afford it? Let us see. Can we ministers afford it, who stand as the exemplifiers and expounders of his Way? Could Christ afford it? Let us see.

"Wherefore." Note the word, "wherefore:" it is usually a pivotal word summing up great effects from great causes, setting forth the consequences which follow from courses indicated, and it is nowhere more sublimely pivotal than here.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Because he humbled himself, "was found in fashion as a man," took upon him the form of a servant; because he became obedient unto death, even the death of the cross this inexpressible exaltation follows. Since then the earth has been ringing with his praise; singing it in every tongue, exhausting every art of music, sculpture, poetry, painting, eloquence, official recognition even, by making his advent the center of time in order that this high prophecy might even now be fulfilled. And it doth not yet appear what shall be; but far down through the eternities we hear a great multitude which no man can number, out of every nation and people and kindred and tongue singing,

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The King has shown himself kingly. He has manifested himself, and manifested the Father who is in one with him in all these high and gracious plans and purposes, as possessed of all the highest and holiest attributes which qualify for Kingship in an everlasting Kingdom, and earth and heaven rejoice at the manifestation, and yield him highest acclaim.

Returning to our question, then: Could Christ afford it? To live and die absolutely for others? Colossal was the sacrifice to leave the bosom of the Father in glory for the cross in atonement, but colossal has been the reward already on earth,

and his place in the skies is radiant forever with ineffable glory.

Can you and I afford it? To forget self? to live truly unselfish, loving lives? following in his steps "Who diu no sin, but who went about doing good?"

I think we can. I know we can. Ask any and all who have tried it, Does it pay? Their answer with one voice comes back through all the centuries: **Nothing else does.** Paul, the exhorter of our text, bore a noble testimony, and he has not suffered in human esteem by the sacrifices he made for Christ and humanity. He was assured of the crown also. Call the roll of all the worthies, and you will find renunciation, humiliation, glorification the law of fruitful honored life. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." The progress of the sons of God is never a line moving straight upward; but an arc moving first downward in self-surrender to God and renunciation of "the vain pomp and glory of the world," then rising to unmeasured heights of usefulness and glory unsought.

Does it pay? Ask the mother with the large family who buried herself in her home and lived for God and her children, who now rise up and call her blessed. The radiance on her face is the answer. Ask the missionary, foreign or home, Dan Crawford, who buried himself twenty-three years in the heart of Africa, and came back with a heart as big as h man need, honored by kings and presidents; or Camack, who buried his pride, and in his factory appointment among South Carolina mill employees found himself a field of great usefulness and honor. Ask Dr. Manget, absorbed in his medical mission work in China, Does it pay to renounce all for Christ and others? Richly, richly, richly, they all reply; and the reward now is but a foretaste of the glory that shall follow.

A final and very personal word: Have you, my brother, sister, whoever or wherever you may be, this "mind of Christ?" Is self or Christ enthroned within? Oh, humble yourself before him, let Christ dwell in your heart by faith: and God will also highly exalt you and crown you with glory and honor.

Remember, too, this mind of Christ is **essential** in a Christian. "If any man have not the spirit of Christ, he is none of his." Religion is not a profession, but a possession of the Christian spirit, and the judgment is to hinge on just this. "Inasmuch as ye did it, Come, ye blessed." "Inasmuch as ye did not, Depart, ye cursed."

Shall it be "Come, ye blessed," because you were akin to Christ?"

Louisville, Miss.

WILLIAM H. HUNTLEY, D.D.

William Henry Huntley was born in Greenville, Ga., Nov. 22, 1857, and died in Brookhaven, Miss., Nov. 27, 1926. His father, William Henry Huntley, was a native of New York, a cultured man of fine business ability, who came South a number of years before the Civil War. His mother was Martha Park Huntley, a member of an old and prominent ante-bellum Georgia family.

Young Huntley entered Emory College, Oxford, Ga., in his fourteenth year, and was graduated in June, 1875, when less than eighteen years of age. At college he was the club-mate and intimate friend of Warren A. Candler, the honored Senior Bishop of the Methodist Episcopal Church, South.

After his graduation he went to Europe, spending three years in England, Austria, Germany, and France, and enjoying some happy months in Switzerland and Italy. Upon his return and while yet less than twenty-one years of age, he was elected the principal of the La Grange High School, having as his associate principal the late John Temple Graves. This position he held several years.

In 1879 he was married to Miss Ida Richardson, the daughter of the celebrated Simon Peter Richardson, of the North Georgia Annual Conference.

In 1885 we find him in business in Natchez, Miss. It is quite likely that from his college days in Oxford he was impressed with a call to preach, and that the helpful association of the Methodist people of Natchez recalled and strengthened the earlier impressions. At any rate, he was licensed to preach in Natchez in the summer of 1886, and appointed as a supply to the Cane Ridge circuit, the charge having been made vacant by the removal of the pastor to Brookhaven.

He was admitted on trial in the Mississippi Annual Conference held in Port Gibson in December, 1886, and appointed to Flora, where he remained three years. During his pastorate at Flora his wife died in 1888, leaving to mourn her loss her husband and four children—Leila, Julius, Helen, and Eugenia. In December, 1888, at the session of the Conference held in Vicksburg, he was ordained a deacon by Bishop Hargrove.

At the session of the Conference in 1889 he was appointed pastor of our church in Brookhaven, serving this church two years. In December, 1890, he was ordained an elder by Bishop Galloway. In May, 1890, he was married to Mrs. Josie Warren Crosby, of Brookhaven.

At the close of a successful pastorate in Brookhaven he was sent in 1891 to Brandon, returning to this charge in 1892. In the spring of 1893 he was elected President of the Port Gibson Female College, where he spent two years, and in December, 1894, was sent to serve the church in Waynesboro. Then followed his appointment to Lumberton, where four happy and successful years were spent. Two years were given to Fayette and one to Hattiesburg.

In 1902 he was made presiding elder of the Vicksburg District. After four years in this difficult but important field, he was returned to Lumberton for a term of three years. We find him in 1910 in Gloster for one year, and in 1911 in Natchez, among the friends of his earlier years. It was in Gloster that he was called to mourn the death of his wife, Josie Warren Huntley. Sharing in the sorrow of this great loss were his beloved step-children, Bessie and George Crosby, and his four children, Will, Michel, Gorden, and Warrene Huntley, and the children of the wife of his youth. From Natchez he was sent to the Port Gibson District as presiding elder, covering, in the main, the territory of the Vicksburg District, which he had traveled ten years before.

In 1912 he became the presiding elder of the Seashore District, to which three years were given. Then followed one year in Columbia, two years in Yazoo City, four years in Shubuta, and four years in Port Gibson, the lovely little city where his ministerial life began forty years before.

At the close of his year at Columbia he was married to Miss Minnow Howland Moore, a cultured and admirable young lady of Mobile, Ala., taking her as a bride to his new charge in Yazoo City.

During the last year of his pastorate at Port Gibson Brother Huntley became aware of the recurrence of an affection of the throat, for which he had been successfully treated five years before, and as the year drew to a close his family and friends became impressed with the gravity of his condition. He was present at the recent session of the Conference in McComb, though evidently far from well. He was appointed to the church in Crystal Springs, but was not able to go to his charge. Instead, before the adjournment of the session, he went for rest and treatment to Brookhaven, to the home of his daughter, Mrs. Bessie Crosby Frizell. Here his condition becoming more grave, he was removed to a local hospital, where, the recipient of the most loving care and of the most skillful professional attention, he lingered until, on the evening of Saturday, Nov. 27, he fell asleep. He realized that the end was drawing near, but was not afraid. He affectionately counseled the loved ones who stood about his bed, and, when unable to speak, graciously smiled his appreciation of every act of loving attention shown him. Then trustful in the faith that he had preached for forty years, he gently passed into the presence of his Lord.

In manner he was gracious and courtly, and marked by a dignity that expressed both modesty and self-respect—a dignity that, in congenial company, easily melted into the most winning grace and good fellowship. In intellect he was of a high order, somewhat poetical in temperament, and something of a mystic, a lover of the beautiful in sound and form and color He was chaste in speech and thought. He was profoundly religious, and, though not demonstrative, was a man of deepest feeling. He was an Israelite indeed in whom there was no guile.

Throughout his long ministerial life he moved with a quiet dignity and grace, unspoiled by success, and meeting with equanimity any adverse changes that came into his pastoral experience. Even in the one or two occasions where his friends felt that perhaps sinister influences had done him less than justice, there came from him no word of resentment or complaint. He was a Christian gentleman, without fear and without reproach. He was a faithful friend, and in the charmed circle of his home was the center of unmeasured devotion, a devotion which he in turn paid back in unmeasured fullness.

Beloved by many and respected by all who knew him, he wrought in the whitening harvest fields till the going down of the sun, and, quietly laying aside the implements of manly toil, entered into rest.

A. F. WATKINS.

Maridian, Miss.

COUNCIL MEETING, MARCH 9 TO 16, SHREVEPORT, LA.

This great body of missionary women, composed of delegates from all over the territory of our Southern Methodist Church; missionaries from our foreign fields; deaconesses and workers from our home fields, is meeting this year within the bounds of our own Conference.

As a Conference, we have but two **delegates,** the Conference President and the Conference Secretary. The women of Shreveport, however, realizing the value of such a meeting to the whole State, and desiring every Auxiliary to share in the inspiration of such a meeting, have offered to entertain **one visitor** from each Auxiliary.

Registration cards have been mailed you, but through printer's error, the name of the chairman of the entertainment committee was omitted. Cards should be addressed to **Mrs. A. J. Peavy,** 876 Jordan Street, Shreveport, La.

Rialroad fare: Provided 250 certificates are turned in to the Council Secretary at Shreveport, a considerable reduction in railroad fare will be given every attendant of this meeting. For fare of 65 cents or more, you may demand and receive certificate, but **be sure to ask for this certificate when ticket is purchased.**

The importance of this is stressed in the following extract of letter from Mrs. F. S. Parker, Council Secretary:

"It is hard to realize that it is so near the time for the Council meeting. We are hoping for great things in Shreveport and trust that the meeting may be a deeply spiritual one. We think we have a good program. We have certainly tried to have it so.

"Unless the Louisiana Conference and those Conferences adjacent to it work up a large delegation and urge those who come to come by rail at least a part of the way, we will fail to secure our rates and thereby embarrass those who have come from a great distance, and very greatly embarrass your Secretary, who will find it harder next year to get the rates if we do not bring up our two hundred and fifty certificates this year. We have heard of some who were coming through the country in their cars. That makes me feel anxious about the certificates.

"MRS. F. S. PARKER,
"Recording Secretary."

Pray for the Success of This Meeting.

Special prayer meeting should be held, and we urge individual, daily prayer that wisdom and strength be given these women for their tasks.

MRS. C. F. NIEBERGALL.

COUNCIL OF CONFERENCE LAY LEADERS, MEMPHIS, TENN., JAN. 26-27, 1927.

Report of Findings Committee.

We, your Committee on Findings, report as follows:

The Benevolences.

For the first time in the history of our church the General Conference has made a particular Board responsible, together with the bishops, presiding elders, and pastors, for the promotion of full payment of assessments. This obligation is placed upon the Board of Lay Activities.

Since the responsibility for this work in the local church falls upon the church Board, together with the pastor, we recommend that each church Board do at least four things toward the collection of all benevolent assessments:

1. Furnish the membership with accurate and understandable information as to the sources and use of all moneys collected by the church. Make it local and definite—in detail, if necessary. Use sermons, lay speakers, leaflets, and local organizations; special literature to be distributed early in March through the lay organization—Conference, District, Charge and Church Lay Leaders.

2. To see that every member in the church is given the privilege and opportunity to share in the church's program. This will necessitate the every-member canvass. The Discipline makes the church Board responsible for such canvass and the collection of the pledges secured therein.

3. Urge the adoption of a church budget, and the payment of all collections in full.

4. Emphasize the spiritual power of proportionate giving. Preach it, and better still, practice it.

5. May 1 is the date for the Church-wide Check-up. Report blanks will be furnished each Conference Lay Leader, who will supply each District Lay Leader, who in turn will send them to Charge and Church Leaders. The Church Leader is to report to the Charge Leader; the Charge Leader to the District Leader; the District Leader to the Conference Leader; and the Conference Leader to the General Board.

Christian Stewardship.

Christian Stewardship is the heart of Christian living. Our income, our possessions, our time, our capacities, our energies, are converted into spiritual resources and contribute to the establishment of God's kingdom in proportion as we apply to their use the principles of faithfulness and accountability enunciated by our Master and revealed to us through the Word. We are all stewards, and all of us must render an account.

However, there is not only a failure in the practice of stewardship, but there is a lack of understanding and appreciation of its principles. It is, therefore, essential that we maintain a continuous education effort. It is also true that these principles must be applied specifically to our giving. Beginning with the tithe as a basis, it is our conviction that every Christian should give as God has prospered him.

Therefore, we recommend and urge:

1. The organization of the Stewardship Committee by the Church Board of Lay Activities as provided in the law. As a guide to its work we suggest the use of the pamphlet, "The Christian Stewardship Committee."

2. The teaching of stewardship through sermons, addresses, lay speaking, distribution of leaflets, stewardship classes, and instruction in the Sunday school.

3. Let the Wesley Brotherhoods give to such teaching a prominent place.

4. Let every church give, from time to time, opportunity to enroll in the Fellowship of Stewardship.

5. Interest all new, or transferred, church members in these principles and give them an opportunity to enroll.

We believe that the application of these principles will contribute powerfully to the advance of the church along all lines.

The Wesley Brotherhood.

Concerning Wesley Brotherhoods we recommend:

1. That we reaffirm our conviction that the Wesley Brotherhood, through its principles of fellowship, prayer, and service, is a most potent factor in utilizing the man power of Methodism in the on-going of the church's program, and that we urge the immediate establishment of organizations in all of our congregations, where practicable.

2. That attention be directed to the fact that District Lay Leaders and Associate District Lay Leaders are especially charged with the duty of effecting these Brotherhood organizations.

3. That we commend the plan of a thorough study or survey of local conditions and needs to determine the advisability of attempting organization of Wesley Brotherhoods. The Discipline makes the Church Board of Lay Activities responsible for initiating and carrying out these surveys.

4. That gifted speakers be used to present the Brotherhood work at the 11 o'clock hour on Sunday where possible, and that a prayerful conference with a group of leaders in the local church be held in the afternoon. This will be effective both in the preliminary work of organization and in the promotion of the work of Brotherhoods already in existence.

Personal Evangelism.

It is the responsibility of the Church Board of Lay Activities to promote evangelistic effort, and the primary task of the Wesley Brotherhood is to reach men and boys and bring them into the kingdom of Christ and into the church for Christian service. However, there is an individual relationship in the promotion of Christ's kingdom which each member of the church should bear in the matter of personal evangelism. We mean by this the persistent, personal effort of each member to reach some unsaved person and bring him to Christ through his church. Let all of our laymen pray for a revival of religion in our church, beginning first of all in the homes of our people, then in the Sunday school, and in the church and extending through personal effort to reach every unsaved person of the community. This is of primary and fundamental importance. This was the principle that actuated Andrew when he brought his brother, Simon Peter, to Jesus; the same principle that led Philip to find Nathaniel. What a great tide of spiritual power would sweep over our church if its members were all witnesses for Christ!

Plan and Program of Lay Speaking.

We earnestly urge the adoption of a definite plan and program for use of lay speakers in all the work of the church.

We suggest the following definite plans:

1. The selection and training of a sufficient number of lay speakers and the furnishing them with literature for preparation, to present various matters of interest in the program of the church both in three-minute speeches and in lay programs. These speakers should be chosen and sent out by the District Lay Leader and the presiding elder.

2. Lay speakers should be used for meetings in rural churches and rural communities. The Charge Lay Leaders, in co-operation with the preachers, should select, instruct, and assign these speakers, with the help of the District Lay Leader and presiding elder, also furnish literature for their information.

3. The use of these speakers offers large opportunity for developing our laymen individually.

4. Three-minute speakers should be used in all our churches in the month of April in behalf of the benevolences. Material for these speeches will be furnished in the March issue of the Methodist Layman.

The Methodist Layman.

The Methodist Layman, a twenty page paper, issued monthly by the General Board, and edited by the staff of that Board, featuring articles dealing specifically with the work of lay activities—namely, Christian Stewardship, payment of benevolent and missionary claims, the Wesley Brotherhood, lay speaking, evangelism, and other phases of the church's program, should be in the hands of every member of the lay organization.

Every lay leader should be a subscriber and a constant reader of this paper. No lay leader can discharge his duties satisfactorily without the assistance of the official organ of his Board. **This is an indispensable part of his equipment.** The Discipline makes the several lay leaders in their sphere of activity responsible for the circulation of the Methodist Layman. Diligent effort should be used by all of our lay leaders to promote its circulation. The goal should be "The Methodist Layman in every Methodist home." The immediate objective, "All lay leaders and members of Circuit and Church Boards of Lay Activities, members of Missionary and Stewardship Committees, and all members of Wesley Brotherhoods and Boards of Stewards, subscribers."

The Methodist Layman is the laymen's magazine of the Methodist Episcipal Church, South. We urge that diligent effort be made to promote its circulation to at least 50,000 by the close of 1927.

Organization.

It is essential to our success that all the Boards of Lay Activities be organized and made to function. We have a great work to do. It can only be done by completely organizing as the law provides. We urge every Conference Lay Leader, District Lay Leader, and Church and Circuit Lay Leaders to organize and see that his Board functions. In this connection we desire to impress upon ourselves and upon the District Lay Leaders the importance of personal contact in all matters connected with the work of promotion and organization.

We urge every bishop, presiding elder and pastor in our church within his jurisdiction to see that the lay leaders do bring about such organization and endeavor to cause proper and efficient men to be selected for such work. We insist that every pastor in our connection see that his lay leader in his charge complete an organization in line with our Discipline. The responsibility for success or failure depends largely on the ability and faithfulness of such leaders.

"Speak to our people that they go forward."

M. E. LAWSON,
J. N. HILLMAN,
J. L. BOND,
B. M. McKEOWN,
T. W. HOLLOMAN,
Committee.

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF THE MISSISSIPPI CONFERENCE.

Your Conference Sunday School Board is arranging a splendid program for the Conference-wide Sunday School Conference to be held at Capitol Street Church, Jackson, Miss., on April 5 and 6. Some of the outstandiing leaders in Southern Methodism will take part in this program.

In addition, there will be group conferences for the several departments of the Sunday school work; of special importance will be the conference of Sunday school superintendents.

The enlarged program of the work of the modern Sunday school brings with it increased responsibilities, and demands of the superintendent; if he desires in any way to meet these responsibilities, it is necessary that he give some time to study and preparation, in order that he may in some measure successfully discharge the duties of this important position in the church.

In the group meetings of pastors and superintendents arranged as a part of this Conference, the discussion of the administrative problems of the Sunday school should make it well worth the time and expense for every superintendent in our Conference to attend.

V. D. YOUNGBLOOD.

Brookhaven, Miss.

Is the Unanimous Vote of the General Conference to be Taken Seriously or Regarded as a Mere Gesture?

By Luther E. Todd, Secretary of the Board of Finance

The General Conference, assembled at Memphis, Tennessee, in May, 1926, unanimously voted that March, April, and May of each year throughout the quadrennium of 1926-30 should be used by the whole Church for the purpose of raising the quotas for Superannuate Endowment. If that representative and dignified body was not in earnest about this order, we can question whether any other action taken by it was anything more than a scrap of paper.

When the General Conference elects bishops, the Church at once recognizes the authority of the men elected. When it levies assessments for benevolences, the Church moves forward to make collections. When it orders campaigns for Missions or Education at a stated time, the Church responds in terms of these causes during the period stipulated. This is as it should be, and indicates honor and respect for our governing body.

But when the General Conference orders that March, April, and May of each year be used to raise money for Superannuate Endowment, what should the Church do? Shall this order be taken lightly, or as something to be regarded or not as inclination serves? What other movement, projected by the authority of the General Conference, has been temporized with so much by the Church? Why?

Preachers give themselves to the Church's programs without thought of personal gain. They serve wherever sent and at salaries in the average which barely enable them to pay bills for current expenses. When they are superannuated account of age and physical disabilities, they are unfitted and unable to support themselves by any other character of work. If the Church does not care for them then, who will? A dejected, care-worn, sick, penniless, homeless, and lonely superannuated preacher is not a good advertisement for the Methodist Episcopal Church, South.

The Gasoline Bill of Southern Methodism For One Week If Paid to Superannuate Endowment Would Yield Nearly $1,000,000

THE ANNUAL CONFERENCE OF OUR EVANGELISTS ON MODERNISM.

By Rev. John W. Ramsey.

The issue of the New Orleans Christian Advocate of Jan. 13, 1927, carried a report of the annual conference of our evangelists, copied from the "Secular Press Bureau," which should have the hearty commendation of every loyal Methodist who believes in the fundamental doctrines of the Bible as accepted and taught by Methodism the world over, and repeated in concert by Southern Methodist congregations every Sunday morning as the Apostles' Creed. For the sake of emphasis, I set down here the resolutions adopted by our evangelists at their recent annual conference:

"Whereas, modernism during the past few years has made serious inroads upon the religious life of America; has injected the poison of its skepticism and infidelity into many of the leading institutions of learning throughout the land; and,

"Whereas, it has confused and unsettled the faith of multitudes of people and thus hindered the progress of the kingdom of God in the world;

"Therefore, be it resolved, That the general evangelists of the Methodist Episcopal Church, South, in convention assembled, put themselves on record as being opposed to modernism in its four constituent elements of rationalism, liberalism, destructive criticism, and evolution.

"Further, be it resolved, That we take this occasion to express and to emphasize our firm and unshaken faith in the great fundamental doctrines of historical Christianity, such as the divine inspiration of the Holy Scriptures, the Genesis account of the creation and fall of man, the Virgin Birth, the sacrificial atonement, and the bodily resurrection of Jesus Christ."

Now, there are some things in these resolutions to which I desire to direct special attention. Let it be noted that our evangelists affirm the existence of modernism, that it is widespread, and that its results have been exceedingly hurtful. They do not hesitate to say that modernism "has made inroads upon the religious life of America; has injected its poison of skepticism and infidelity into many leading institutions of learning throughout the land; has confused and unsettled the faith of multitudes of people and hindered the progress of the kingdom." When I read this outspoken statement of our evangelists, I wondered what those who deny the existence of modernism and its baneful effects upon "the religious life of America" and the "faith of multitudes of people" would have to say in reply. It occurs to me that they find themselves in the position of the man at the marriage feast of the king's son, who, when the king came in to inspect the guests, was found without a wedding garment, and the king said to him: "Friend, how camest thou in hither, not having a wedding garment? And he was speechless." Let it be remembered that our evangelists traveled throughout the whole territory of the Methodist Episcopal Church, South, and beyond, coming in touch with our churches and institutions of learning everywhere, and should, therefore, know what they are talking about. It cannot be believed or thought that they would deliver themselves of such declarations as those cited above unless they were certain of the facts. So, then, we must accept their statement that modernism does exist, that it is widespread and blighting the faith of thousands of our people. Yet there are those among us who would silence those who wish to speak and to be heard from our pulpits and through the columns of the religious press against the insidious propaganda of blatant modernism, although they have taken the solmen vow "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

It will also be noted that our evangelists put themselves on record "as being opposed to modernism in its four elements of rationalism, liberalism, destructive higher criticism, and evolutionism." Furthermore, they boldly and courageously express their "firm and unshaken faith in the great fundamental doctrines of historical Christianity, such as the inspiration of the Holy Scriptures, the Genesis account of the creation and fall of man, the Virgin Birth, the sacrificial atonement, and the bodily resurrection of Jesus Christ." These are great words in these days of modernism to which nothing remains to be added except to say, "I believe in the visible and personal second coming of our Lord," which, I trust, our evangelists will include in their next declaration of faith.

Now, having made these unequivocal asseverations, the doctrinal soundness of our evangelists cannot be called in question, and with Martin Luther they can say: "Here I stand, so help me God!" They have in a decided manner expressed their belief in and acceptance of the fundamental teachings of Methodism, and their loyalty to the "faith which was once delivered unto the saints." Good, say I, for our evangelists; and it is certain that, standing for those old-time doctrines of the Bible and Methodism, their ministry will continue to be fruitful, and no doubt God will honor their labors.

After reading the affirmative declaration of our evangelists, if there should still be any who remain unconvinced that modernism, through its insidious propaganda, is silently permeating the religious life of America and quietly but persistently forcing its way into the life of American institutions of civilization, I would cite them to the warning injunction contained in the address of our bishops and unanimously adopted by the last General Conference which convened in the city of Memphis, Tenn.: "We earnestly request that our Annual Conferences, the connectional boards, trustees of our educational institutions, editors of all our church literature, and all other responsible officers of our church, guard with care our doctrinal standards that the integrity of our faith may be preserved and the spiritual life of our people be promoted." As I see it, these words not only acknowledge the existence of modernism and the dangers that threaten the spiritual life of our people and even our doctrinal standards, but is also a bugle call ringing in the ears of the influential men and official leaders of our great church to "earnestly contend for the faith which was once delivered unto the saints" as against the deadly encroachments of modernism. The question is, Will our "Annual Conferences, connectional boards, trustees of our educational institutions, editors of all our church literature, and all other responsible officers of our church" hear and heed this call which has been sounded forth as a blast from a silver bugle? Only the approaching years of the present quadrennium can answer; or else, the voice of some prophet shouting from some mountain peak and crying, "Watchman, what of the night?" But whatever the future may reveal, we may trust, with confident assurance, the certain fulfillment of the promise of our Lord who said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A., Retired.

Number 4.

Our arrival in Camp Hamilton, Lexington, Ky., dropped me into a new world. There were thousands of troops and hundreds of officers in the camp. As I now recall, there were regiments from Massachusetts, Pennsylvania, New York, Indiana, Kansas, Missouri, Kentucky, a Territorial regiment, and our own Third Mississippi. Oh, yes, I had been away from home before! As far east as Boston and as far southwest as Monterey, Mexico, and then some. I thought that I knew about as much as the average country preacher, and maybe I did; but looking back now, after all these years, I realize that I knew very little.

At Camp Hamilton I met such men as Francis Murphy, the great temperance evangelist, who was father of the Murphy Movement, which resulted in securing ten millions of signatures to pledge total abstinence; Rev. Sam Small, the orator and writer of national reputation, now with the Anti-Saloon League; Rev. Frank M. Thomas, later one of our Book Editors; McGill, of the Y. M. C. A., and others who were chaplains of regiments. To work side by side with men of that character and vision was a liberal education. My association with these brethren and others was a rich experience which left a residue of memories, pleasant to recall, and which will, I trust, be an asset for my enjoyment of the beyond.

We had left Jackson, Miss., rather hurriedly on account of the outbreak of yellow fever. Here we found typhoid fever—hundreds of cases. Hospital tents covered a large area; and much of the time of chaplains was spent in ministering to the sick of his regiment, writing letters to relatives, friends and sweethearts, sending money orders—all sorts of errands, because the men trusted the chaplains not only to do the thing asked, but to respect these confidences.

I soon found myself growing into an intimacy with these men which I had known in only a few instances as a pastor. It was a spontaneous relationship, without artificiality or formality of any kind. It appealed to me, being a live, natural confidence between man and man. It was inspiring and gave a zest to service which made it a delight. I learned to love men.

I was soon called to officiate at a military funeral. Here I was face to face with an entirely new situation. Everything about a military funeral is presvribed in the Guard Manual, except the chaplain's part. The only thing prescribed for him is where his place in the procession shall be. With the help of the undertaker, I got through that one. Since that I have conducted literally thousands. I held services over about a thousand of our overseas dead whose bodies were returned to this country and sent out to their homes through the Fourth Corps Area. Among the first of these bodies to arrive in Atlanta, was that of a friend of mine, a master engineer of the Second Regiment of Engineers, with whom I had been talking just a little while before he was killed by a shell which took off the top of his head and struck the ground a few yards away and did not explode.

Going back to our hospital service at Camp Hamilton, I want to pay a tribute to the scientists. Both these terrible scourges, yellow fever and typhoid fever, have been shorn of their terror and placed in the list of preventable diseases which no man need fear. The contribution made to this beneficent result by officers and men of the army, merits the gratitude of all right-thinking people. The names of Walter Reed, Gorgas, and other Southerners will ever shine in this list of benefactors of the race. When I hear any one decrying the work of scientists, I think, "Father, forgive them; they know not what they do."

The Home Circle

OPTIMISM.

That's goin' to fail, it will not work,
It can't be done—oh, fie
On the pessimist lifting his weary wail
At all that the world would try!
Never a great event begun
But the same old cry was heard—
On with the beautiful dream, my son,
Nor list to the croaking bird.
It can't be done and it will not work,
And that will fail—begone!
It's the will to trust and the faith to try
That shall keep the mighty forces fresh
And the revelations new,
And lead to the time when in the flesh
The dreams of the soul come true.

—Bentztown Bard.

"I SPY."

By B. M. S.

"School begins next week," said Miss Mary. "Remember to be kind to the new pupils, and especially to those who have come from other countries and are new to our ways. Imagine how you would feel to be starting to school in—say Warsaw. Wouldn't you like for the Polish boys and girls to be friendly to you and show you some attention, if you were the only American in all the school?"

All over the room affirmative heads nodded vigorously.

"Don't be content with merely speaking to them as you pass them on the school grounds," she continued. "Spy out something that you can do to really help make them feel less strange and lonely."

"Why, Miss Mary," exclaimed Betty Wilson, "that would make a new way of playing 'I spy.'"

"A fine idea, Betty. Suppose all of you play this new "I spy" for one month, then we'll compare notes at the October meeting and see how many different ways you found to help."

It happened that Betty was to "score one" before she reached home that very afternoon. She lived in the north end of town and it was necessary for her to take the street car.

As she got aboard and took her seat she noticed a little girl on the opposite side of the car who was crying softly. "I want my mamma," she whimpered pitifully. "I want to go where my mamma is."

The child's father tried to comfort her, but she went on crying, as she said over and over again, "I want to go where my mamma is."

Betty hunted through her small hand-bag for some trinket that would interest the little girl, but could find nothing. However, just as they neared the stop on the corner across from her home, she went over and sat down by the child.

"I'm going to get off at the next corner," she said pleasantly. "Won't you please push the button for me?"

The little girl looked up through her tears, returned Betty's smile, and was at once on her feet with her little thumb pressed against the button.

"Thank you," said Betty, as she waved the child good-bye and left the car.

It was not until she reached home and was telling her mother of the incident that she realized it might count in the new game.

"Certainly I should count it," advised her mother. "You did have your eyes open and saw an opportunity to help even if it did not cost so much effort. I'd jot it down as the first on my list."

"I spy," Dorothy Hall said to herself, as she remained in her seat at recess time. Teena, a Swedish girl across the aisle from her, had been confused all morning over the strangeness in her new surroundings. She was too bashful to ask the teacher about the things that puzzled her, and Dorothy, seeing her difficulties, had motioned for her to stay in her seat. She showed Teena about the room and explained how the pencil sharpener, the lockers, and other bewildered things "w-rked." By the time recess was over Teena was much more at ease in her new environment.

Many points in the "I spy" game were won when the Guards were not in the least thinking of scores. When Jack Murphy saw a group of third-graders "picking on" the small son of Fairfield's Chinese laundry man, because he wore white stockings, he made a flying leap into their midst and sent them scurrying home.

Lucile Sprague told him he had won a point in the new game. "Why, I suppose I did," he admitted. "I hadn't thought of it in that way. The little Wang chap was scared stiff, and I had to make 'em let him alone." And so it went.

Few Guards were absent from the October meeting, and every one was on tiptoe to hear the results of the game.

Miss Mary had instructed them to make brief notes of the "points" they had won. These lists, without signatures, were mixed in a hat and passed out to be read. The tally showed two hundred and sixty-eight opportunities that had been "spied" and made use of in the friendly effort to help.—Junior Home Missions.

A LITTLE VALENTINE.

Ethel pasted a red heart in the middle of a square of heavy, cream-tinted paper, and carefully chose tiny rosebuds to drop in toward it from the four corners. That was going to be a pretty valentine. Now one more, and she would have enough for every little boy and girl on her list.

Her list was a long one, too, this year. Of course she wanted to throw a valentine for her very own dearest chums. Then several new children had moved into the neighborhood, and she wanted to remember them. She felt sure it would help a little to make them feel less strange and alone, and more as if they really "belonged."

And not for anything would she have missed placing a valentine for father and mother and little brother at the breakfast table on St. Valentine's morning. She had one for her teacher at school, too, and one for her Sunday school teacher, and one for grandmother, and, oh, half a dozen little cousins.

But it was such fun to make valentines! Ethel had a big pasteboard box into which she carefully dropped each bit of gold and silver paper, each tiny picture of flowers and children, all through the year. That gave her plenty of the very nicest material to work with when Valentine's Day drew near again. With a package or two of hearts and white cards from the ten-cent store, she was ready to begin.

Some of the valentines went out by mail. It was fun to get them ready, and address and stamp them, and drop them in the postoffice. But it was still more fun to go gaily out with them herself on St. Valentine's morning. Knocking at doors or ringing bells, she would quickly drop her white envelopes and scamper away. Of course she tried to hide somewhere near if she could, to watch the children come out and find their gay valentines. That was part of the fun of it all.

Nobody would be out earlier than would she the next morning.

But this time, somebody was!

Anyway, when Ethel opened the front door, her hands full of valentines for Mabel and Bobby and Sue and the rest, right there waiting for her at her own door was the queerest and the dearest little valentine you ever saw.

It was gray, and red, and blue—but its soft gray fur was ruffled up because it was so cold; its blue eyes begged for a warm place by the stove; its little red tongue wanted some milk to lap; and what it said was, "Meow, meow," in a tiny little kitten voice.

Ethel gath-red it right up and made it as cozily comfoftable as little kittens can be.

"I'm going to call him Valentine," she said, "because he's the very nicest valentine I ever did have."—Ellen C. Floras, in Our Dumb Animals.

THE BOY WHO TOLD TOO MUCH.

By Emma Gary Wallace.

Of course, he wasn't christened "The Boy Who Told Too Much." His really, truly name was Horace. But he was always telling things, for he loved to have people stop and listen eagerly as though what he had to tell was of the greatest importance to them.

So Horace would go out and relate what his father said at breakfast, or who had come to see his sister Marian the evening before, or that his father was going to buy a new car and pay a lot of money for it, or some other news.

And, if the truth must be told, Horace sometimes added information which he drew largely from his own imagination. He did this when the story he had to tell was not sufficiently startling to call forth interest on the part of his hearers.

One day Horace saw his father open a letter and take some money out of it and put it in his pocket, and in a few minutes Horace was telling a circle of admiring friends that his "daddy had lots and lots of money, p'raps more'n a million dollars. But he put the money right in his pocket and didn't say a word to anybody."

Not long after, Horace's father had a caller. He came from the government and said:

"Mr. Barrows, we hear that you have had a lot of money come to you, and we do not find that you hava entered this fact in your income tax report. We hope you can explain satisfactorily, or you will be subject to a heavy fine, and there may be even other penalties attached."

Mr. Barrows was amazed. He didn't know quite what to say.

"Well, well," he explained at last; "this is news to me. How did you hear that?"

The government officer hesitated a moment and then replied: "Well, since you are a neighbor, I'll tell you that Horace told the other children all about it, and my small boy told me, and I understand that the news has spread about town, for others have told me much the same thing."

It was not until Horace was brought in and required to tell what he was talking about, that the fact of the letter and the money in it came to light. Then Mr. Barrows laughed heartily.

"I have that letter yet," he said, "and the money I received, and of which the letter speaks, was a small amount I loaned a man once several years ago, and he has just got around to pay it."

Horace felt very much crestfallen, especially when the other boys nicknamed him, "The Boy Who Tells Too Much." And after that, Horace was much more careful not to speak outside of his home of what happened, or was said, and to be very sure at any time that he knew what he was talking about before he talked.

Horace is growing up, and he is proud to know that people believe him and can depend upon what he says. He is no longer "The Boy Who Tells Too Much."—Pittsburgh Christian Advocate.

"TIME OUT."

Diner: "Waiter, there's a button in my soup."

Waiter (ex-printer): "Typographical error, sir; it should be 'mutton.'"—Exchange.

"My boy, think of the future."

"I can't; it's my girl's birthday, and I must think of the present."—Colorado Dodo.

Old Sambo had been arrested on the charge of stealing a chicken, but as the evidence was not very clear, the judge said, "You are acquitted."

The old fellow seemed puzzled. "What's dat?"

"You are acquitted," the judge repeated kindly.

"Acquitted?" he repeated. "Does dat mean I gotta give dat chicken back, judge?"—Exchange.

"Most of the shadows of this life are caused by standing in our own sunshine."—Emerson.

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

The Big Brothers class, Greenville, Miss., had an attendance of 110 on the last Sunday in January.

Miss E. L. Jolly, of Baton Rouge, La., has been a subscriber to the Advocate for more than fifty years. Blessings upon her!

Miss Grace Jones, daughter of Rev. and Mrs. W. B. Jones, is financial secretary of the Crawford Street Methodist Church, Vicksburg, Miss.

Dr. Elmer T. Clark, of the Board of Missions, spent last Sunday in New Orleans, preaching at the First Methodist Church at the morning hour.

"Everything is going nicely with us up here," writes Rev. L. M. Lipscomb, presiding elder of the Greenville District, North Mississippi Conference.

"I have been a subscriber to the Advocate for twenty-five years, and always look forward to its coming," writes Mrs. P. M. Franklin, of Oxford, Miss.

Brother J. H. Jamieson, of New Albany, Miss., has been a subscriber to the Advocate for thirty-six years. He is another honored member of the "Old Guard."

Rev. R. V. Fulton, of the Harrisonburg charge, Louisiana Conference, writes that his work moves along well, and that he expects to raise the mission special in full.

The commencement sermon of Whitworth College will be preached on May 29, by Rev. F. N. Parker, D.D., Dean of the Candler School of Theology, Emory University.

Our church is now prepared to receive tubercular patients at its hospital in Tucson, Arizona. The church now has in operation eight hospitals, with two others nearing completion.

On Monday morning of this week the following telegram was received from Rev. M. M. Black, our pastor at Richton, Miss., "Richton charge is over the top in cash on mission special." Fine for Richton and Brother Black!

W. R. Quinton, an evangelist of Chipley, Fla., writes that he has a copy of the Advocate dated Dec. 26, 1860. The copy is in good condition. He writes: "As we could use the means that might be offered for same to aid us in futher evangelistic work, if some brother would mail a helpful check for the cause, we would be pleased to register this dear old paper to him."

Dr. Briscoe Carter, Secretary of Education of the Louisiana Conference, passed through New Orleans on Monday of this week, en route home from attendance upon the meeting of the Education Association in Memphis last week.

We learn through Rev. John C. Chambers that Mrs. O. C. Hull, wife of the Mississippi Conference Sunday School Extension Secretary, has been critically ill. Their many friends will remember them, we are sure, in their prayers.

Dr. John F. Foster, of New Iberia, La., and Rev. C. C. Wier, presiding elder of the Alexandria District, paid the Advocate office appreciated calls last week. They were in the city in attendance upon the meetings of the Masonic Grand Lodge.

Extensive improvements have been made at Gulfside, the Negro summer resort and camp meeting ground founded by Bishop R. E. Jones at Waveland, Miss. During the summer, various religious and educational activities are carried on at Gulfside.

The Baraca class of the First Methodist Sunday school, Gulfport, Miss., had an attendance of sixty-three men on the first Sunday in this month. At the evening church service, twenty-one men sang in the choir. A congregation that filled the house was present.

Dr. Gilbert T. Rowe, Book Editor and editor of the Methodist Quarterly Review, will deliver the sixth series of Quillian Lectures at Emory University during the first week in April. The lectures will be published in book form immediately after their delivery.

Dr. Mark Terrell, general evangelist, has recently held a fine revival meeting at Carter, Okla. Dr. Terrell has two open dates for revivals that he would be glad to give the brethren in Louisiana and Mississippi. His address is 2918 Reagan Avenue, Dallas, Tex.

The Methodist people of Amory, Miss., are expecting to enter their new church about April 1. They have arranged for a revival meeting to begin on April 24, the pastor, Rev. W. R. Lott, doing the preaching, and Rev. W. C. Newman, of Houlka, leading the singing.

The ladies of the Woman's Missionary Society of the First Methodist Church, Shreveport, La., have made extensive improvements on the grounds of the parsonage, and added some needed supplies to the house. This is one of the finest parsonages in the whole church.

Rev. A. L. Davenport, our pastor at Horn Lake, Miss., writes: "Things are starting off well on the Horn Lake charge, and the pastor and his family are becoming better pleased each day. We are hoping, planning, and praying that we may be able to report everything in full in November at Clarksdale."

The following representatives of educational interests of the Mississippi Conference atttended in Memphis, Feb. 8-10, the annual session of the Educational Association, Methodist Episcopal Church, South: Revs. J. E. Stephens, H. W. Van Hook, H. G. Hawkins, O. S. Lewis, J. L. Decell, and Dr. D. M. Key.

The Conference on International Relations, held at the Louisiana State University recently, was a profitable and interesting gathering. Methodist schools were well represented on the program. Dr. George S. Sexton, president of Centenary College, presided at the round table discussion of Friday afternoon. Professor Cline, of Centenary, and Professor Rippy, of Duke University, were on the program. Dr. O. E. Brown, of Vanderbilt University, delivered one of the principal addresses. Several of the members of the Louisiana Conference were in attendance.

We have been informed that Rev. H. W. Ledbetter, pastor of the Epworth Methodist Church, New Orleans, has been appointed pastor at De Ridder, La., to succeed Rev. J. L. Evans, who has asked to be released from that appointment. We have no official information as to the successor of Brother Ledbetter at Epworth.

The editor of the Advocate is glad to be able to report that there seems to be a slight improvement in the condition of his father, Rev. Lyman Carley. He is still confined to his bed and is extremely weak, but is able to take an increasing amount of nourishment. The messages of sympathy and interest have greatly pleased him.

Pending the completion of the endowment, the board of trustees of Whitworth College, Brookhaven, Miss., have decided to operate the institution as a Standard Junior College. This will give the school definite classification; and it is believed that with this recognition the patrons will feel more secure, and the attendance rapidly enlarged.

Arrangements are being made to hold a Louisiana Conference Pastors' School at Centenary College, Shreveport, La., June 20-30 having been selected as the tentative date. This will be an official school, giving the regular courses, with credits, and giving this year half the undergradate course of study. Fuller announcements will be made in due time.

The Woman's Missionary Society at West Point, Miss., gave a reception in honor of their pastor and his wife, Rev. and Mrs. E. Nash Broyles, on a recent Thursday evening. The Clisby class room was beautifully decorated for the occasion, and an interesting program was rendered. The reception was largely attended and was enjoyable in every way.

The children of the Primary Department of the Rayne Memorial Sunday school, this city, will give an entertainment, "The Flowers That Bloom in the Spring," at 8 o'clock on Friday evening of this week. The proceeds of the entertainment will be applied to the Sunday school building fund. An admission fee of twenty-five cents will be charged, and ice cream and cake will be sold.

Rev. J. L. Evans, pastor at De Ridder, La., has asked to be released from his work until Conference on account of ill health. Brother Evans has been in poor health for some time, and has reached the conclusion that he must have a period of rest from the heavy burdens of the pastorate. He will have the sympathy and prayers of his brethren in his affliction. We understand that Brother Evans has found congenial light employment upon which he will enter on March 1.

Rev. J. S. Purcell, formerly of the Mississippi Conference, is having a happy and successful pastorate at Plant City, Fla. A recent bulletin of the church shows that fifty-nine members were received during the past quarter—thirty by certificate and twenty-nine on profession of faith. There is a total Epworth League membership of 360, and the Woman's Missionary Society has a membership of 100. Other items of the work are in keeping with this fine report.

Miss Lucy Grey Martin, only daughter of Rev. and Mrs. G. W. McLain, of Bowie, Arizona, was married on Jan. 23 to Mr. H. R. Farrell, of Los Angeles, Calif. The ceremony was performed by the father of the bride in the parsonage at Bowie. The many friends of the bride and her family in this section will be interested in this

item of news. Brother McLain is pastor of the First Methodist Church at Bowie. The Advocate extends all good wishes to the happy young couple.

A Wesley Brotherhood has been organized at Iuka, Miss. A delegation from Corinth attended the installation of officers at Iuka recently, several of them making appropriate addresses. The officers of the Iuka Brotherhood are as follows: R. A. McRee, Jr., president; E. R. Harvey, vice president; S. H. Allen, secretary; W. O. Jackson, treasurer. Rev. G. C. Schwartz is the pastor at Iuka, with whom the laymen are heartily co-operating in all the work of the church.

The Corinth District, North Mississippi Conference, Rev. E. H. Cunningham, presiding elder, is carrying out the program of the church in its missionary plans, and working faithfully in all the activities of the church. Pastors' salaries have been increased in thirteen of the twenty-nine charges of the district. Three new church buildings will soon be completed—at New Albany, Pott's Camp, and Camp Ground. The new church at New Albany will be one of the best in the State.

Mrs. Florence Ewell Atkins, of Georgia, a well known temperance lecturer, began a three weeks' speaking tour of Mississippi at Shubuta last Sunday. She will visit about ten towns, speaking under the auspices of the Woman's Christian Temperance Union. She will be accompanied on part of her tour at least by Mrs. Nellie Somerville, State President of the W. C. T. U. Mr. W. H. Patton, of Shubuta, for many years a leader in the prohibition fights in Mississippi, commends Mrs. Atkins very highly.

On Monday evening of this week, Mr. and Mrs. George S. Turpie, of this city, celebrated the twentieth anniversary of their marriage. The editor of the Advocate officiated at this wedding twenty years ago when he was pastor of the Parker Memorial Church, and he had the pleasure of repeating the ceremony on Wednesday evening. It may be of interest to some of the readers of the Advocate to know that Mr. and Mrs. Turpie are the parents of Marion Turpie, the eighteen-year-old girl who has achieved a national reputation as a golf player.

A GREAT DAY AT WEST POINT, MISS.

Sunday, Feb. 6, was a great day for the Methodist church in West Point, Miss., the new $6,000 Mohler organ, which has just been installed, being used for the first time. The organ is a splendid instrument, with more than a thousand pipes.

A musical program was given at the evening hour by the organist and choir director, Mrs. James D. Graham, and the choir of more than twenty voices. The congregation completely filled the church for the occasion, and those who are competent to judge say the service was most impressive and inspiring.

We are glad that the people called Methodist realize the value of good music in religious services and that they are equipping their churches with instruments that lend themselves to the development and cultivation of this form of religious activity. We congratulate the Methodists of West Point and their pastor, Rev. E. Nash Broyles, upon the installation of this great adjunct to their work.

TO THE SUNDAY SCHOOLS OF MISSISSIPPI.

In January, I addressed a letter to every Sunday school superintendent in the State, making a statement about the needs of the Anti-Saloon League of Mississippi and an appeal to them to use to the best possible effect Sunday School Temperance Days, as designated by the International Sunday School Lesson Committee. Some have written me that they would do so. Sunday, Feb. 27, is the first temperance day for the year. Will not every school superintendent who reads this appeal begin at once to arrange for the most vigorous program possible for that day? Dr. S. L. Morris, our wide-awake field man, suggests the following outline as appropriate for the occasion:

1. A good definition of temperance: The moderate use of what is good, and total abstinence from what is bad.

2. The drink habit is a parent sin. It is a sin on its own account and, moreover, it invariably produces a wicked brood of other vices.

3. God condemns it. It is one of the mortal sins mentioned in to-day's lesson.

You have received my letter written in January, and Dr. Morris' a few days ago. Please, for the cause's sake, do not disregard these appeals. The League must have some money, or it cannot function. It must get this from the churches and Sunday schools, or it will not get it at all. The League was born of the churches; it has been up to this time fostered and supported by them. It is the churches in united action against the liquor business in whatever form it manifests itself. It does seem to one well acquainted with the origin and history of prohibition and the present situation that it would be a real tragedy for the men of Mississippi to disband their prohibition organization and throw the whole burden on the W. C. T. U. This would necessarily mean the loss of much of what has been achieved at the cost of much money, labor and some life. If the League shall close its work, it will be solely because the men have decided that it is not worth their support and especially their sacrifice. If the churches shall fail to support it, it will be because they have lost sight of their objective in its establishment. The church's programs are intensive, but would it not be better for the country, even the churches, for them to increase their load just a little, and thus utilize the splendid legislation which has been secured, than to surrender?

After thirteen years of service as Superintendent of the League, I have been unanimously re-elected by acclamation to continue. My success will depend upon the measure of assistance accorded me by my brethren. And this assistance cannot be long delayed. Will not every church, Sunday school and individual who reads this give this matter the serious and prayerful consideration it deserves, and let me hear from you? If the services of the League are not worthy of your support, then it will be proper to withhold it; but if it is to be virile and function vigorously, you must act quickly. If you allow the League to close, you simply must accept the responsibility. I have done all I know to do. If every Sunday school will make a liberal offering on the 27th, the day can be saved.

Your fellow-worker,
T. J. BAILEY, Superintendent,
Jackson, Miss.

MISSIONARY GROUP INSTITUTE AT ROLLING FORK, MISS.

At the very interestiing and enthusiastic District Missionary Institute held at Vicksburg recently, it was decided that three group institutes would be held in the Vicksburg District, and thus give those interested in the entire district an opportunity to attend at least one such meeting. The first of these proposed meetings was held at Rolling Fork, Miss., last Wednesday, and the following program was carried out:

Devotional exercise and statement of the purpose of the meeting by Rev. J. T. Leggett, presiding elder, Vicksburg District.

"Value of the Cultivation Program," by Rev. J. T. Weems, Anguilla.

"How to Organize the Country Church," by Rev. J. J. Williams, Rolling Fork.

"Can the Cultivation Program Be Put Over? If So, How?" by Rev. I. H. Sells, Holly Bluff.

"The Laymen's Responsibility in the Cultivation Program," by S. W. Sharbrough, District Lay Leader, Holly Bluff.

Each of these subjects was ably handled. After the close of these discussions, several short talks were made on the various phases of our missionary program.

From 12 o'clock to 1, a sumptuous dinner was served by the ladies of the Rolling Fork Methodist church.

The afternoon session was called to order by Rev. J. T. Leggett at 1:15 o'clock, and the devotional exercise was conducted by Rev. W. L. Blackwell, Mayersville.

Mrs. D. Boykin sang a solo, and was accompanied at the piano by Mrs. L. Kicks.

Rev. J. T. Leggett delivered a stirring message, in which he appealed to Methodists for their co-operation and loyalty in carrying out the full program of the church.

After this strong appeal, motion was made and carried to organize a Laymen's Movement, with a view of meeting three or four times each year on the various charges north of Vicksburg for the distinct purpose of planning ways and means by which the church may do its full duty.

The following officers were elected: Rev. J. T. Weems, President; S. W. Sharbrough, Vice President; R. E. Selby, Secretary.

The meeting was well attended, and every one enjoyed the Christian fellowship of his neighbor and the hospitality of the good Methodist people of Rolling Fork.

R. E. SELBY, Secretary.

ANNUAL MEETING OF THE BOARD OF FINANCE.

The Annual Meeting of the General Board of Finance will be held in Room A, Missouri Athletic Association, Fourth and Washington, St. Louis, Mo., on April 26 and 27, 1927.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension, North Mississippi Annual Conference, will meet at the Methodist church, Winona, Miss., Tuesday, March 1, at 1:30 p. m.

Let all applications to the General Board be sent to the Secretary, Rev. J. J. Baird, Pontotoc, Miss., before that date.

W. N. DUNCAN, President.

MEETING OF HOSPITAL BOARD.

The annual meeting of the General Hospital Board will be held at 10 a. m. on Wednesday, April 20, in the offices of the Board, Wesley Memorial Building, Atlanta, Ga.

The Hospital Association of the Methodist Episcopal Church, South, will meet at 10 a. m. on Tuesday, April 19, in the offices of the General Hospital Board. The members of the Board are invited to meet with the Association on April 19, and the members and visitors of the Association are invited to meet with the General Hospital Board the following day.

CHARLES C. JARRELL,
General Secretary.

WHAT TRUE WORSHIP IS.

God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4:24.

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President Presbyterian Hospital,
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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WM. RUSHING HOWELL was born in Holmes County, Miss., Feb. 3, 1871, and died, suddenly, in Durant, Miss., Jan. 27, 1927. While quite young he joined the Methodist church, and lived a life of Christian usefulness. He was a rural mail carrier for seventeen years, and made his last round on Jan. 26. He leaves five children, and four brothers and two sisters to mourn his loss, but not without hope. His father also survives. "God's children are gathering home;" and so are mine.

F. A. HOWELL.

Durant, Miss.

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JOSHUA WILLIS THOMASON was born June 28, 1840, and died Feb. 2, 1927. He was a soldier in the Civil War, serving as a volunteer for the four years. He was born in the State of Georgia, but came to this State with his parents when he was nine years old. It is said of him that he learned the secret of prayer when a child at his mother's knee, and ever after he depended upon that source for strength and leadership. Brother Thomason united with the Methodist Episcopal Church, South, at Arizona, in the Parish of Claiborne, in his early life, and remained true to his profession all of his life. It was said of him that no man could say aught against him, for his life was a life of prayer and strict obedience to the Lord he loved and worshiped. Brother Thomason was married to Victoria McRee in the year 1873. To this union were born twelve children. Death claimed Sister Thomason after fifty-four years of happy married life, she having reached the age of 71 years. He is survived by seven daughters, one son, and three brothers. To his loved ones and friends, we offer our tenderest sympathy, and ask them to trust in the God and loving Saviour that was so precious to father and mother. He is gone, but we shall remember his kind, loving, and tender affection for his family, his church, and his country.

"And when ten thousand years shall have passed, bright, shining as the sun,

"He will have no less days to sing praise, than when he first begun."

His pastor,

J. F. DRING.

RESOLUTIONS.

Whereas, our Heavenly Father, in his infinite wisdom, has seen fit to call home a faithful and beloved member of the Woman's Sunday School Class of Cohay, Miss.; and,

Whereas, as her complete faith in and her knowledge of God's Word has wielded a great influence for good and has been an inspiration to our community; and,

Whereas, our beloved member, MRS. ROSA ANDERSON, leaves children and grandchildren who feel deeply the loss of such a mother and grandmother; be it resolved:

1. That in honor and love, we, members of the Women's Class of Cohay, Miss., do acknowledge our loss and express to those loved ones our deepest sympathy;

2. That a copy of these resolutions be sent to the bereaved family, a copy to the New Orleans Christian Advocate, and a copy spread on the minutes of the Women's Class.

STELLA MOORE, Secretary.

RESOLUTIONS.

Whereas, a consecrated life passed from us when one of our most devoted and faithful members of the Woman's Missionary Society of Bastrop, La., MRS. JAMES HIGGINBOTHAM, left this earth and ascended to that wonderful mansion prepared for her by our Father, where no tears are ever shed and happiness reigns supreme;

Therefore, be it resolved:

1. That our church and Missionary Society have lost a valued and consecrated member.

2. While we are bowed with sorrow, we submit to His will and thank Him that we were associated with one so womanly and devout.

3. That her life will be a living memorial to her loved ones, her church and her friends.

4. That we extend deepest sympathy to her devoted husband and children in this, their greatest grief.

5. That a copy of these resolutions be spread on the minutes of our Missionary Society, a copy be sent to the New Orleans Christian Advocate, one to the Morehouse Enterprise, and one to the bereaved family.

As flowers shed their beauty and perfume, so shed she her genial smile and happy disposition to those with whom she was associated.

Signed: Mrs. J. W. Pierce, Mrs. E. L. Hadley, Committee.

AN APPRECIATION.

MRS. SARAH ELLEN LEWIS was born at old Mount Carmel, Miss., Nov. 27, 1855, and departed this life in Jackson, Miss., Nov. 23, 1926. Her father, Jasper Bass, was killed in the Civil War and her mother died a few years later. The little orphan girl was taken into the home of her maternal grandfather, Hosea Davis, and tenderly reared. In young womanhood she was married to Joseph W. Lewis, of Pike County, and the young couple made their home in the old Waterhole neighborhood, where for many years they lived happily together. In childhood, Mother Lewis had joined the Baptist church, but after her marriage she joined the Methodist Church, to be in the same church home with her husband. The Methodist Church never had more loyal and devoted members than they. Their home was the preachers' home, and in them the man of God had faithful and consistent supporters. Mr. Lewis was for many years a steward, and was widely known for piety and good works. In his good wife he had a worthy helpmeet, who possessed the same traits of quiet goodness and who sympathetically shared with him the responsibilities and the varying experiences of joy and of sorrow, of sunshine and of shadow throughout their married life of about twenty-five years. Eight children were born of their union: Eppie, Lemuel, Minnie (Mrs. W. L. Baylis, Columbia, Miss.), Walter, Mamie (Mrs. F. L. Applewhite, Newton, Miss.), Earl, Rose (Mrs. Geo. McInnis, Jackson, Miss.), and Lera Belle.

Eppie, the first-born, died in 1893, and Walter was taken in 1917. These were sorrows heavy to bear, but most grievous was the death of her good husband in 1900. Mother Lewis lived on at the old farmhouse with her children until all of them had grown up, and one by one had gone from the old roof tree to establish homes of their own, with the exception of Early, her youngest son, who lives at the old home. She spent the latter years of her life living about with her children, who accounted her presence with them a benediction. She lived in our parsonage home while we were in Jackson, for some years, but when the appointing powers sent me elsewhere she remained there with her daughters, Rose and Lera Belle; and it was in their home that her final sickness came and she quietly passed away.

Mother Lewis was taken back to the old church where for so many years she held membership (now located at Knoxo), and the last rites were conducted in the presence of a large crowd of kinsfolk and old friends by her former pastor, Rev. Irl Sells, assisted by Brothers Abney and J. M. Lewis. In the quiet city of the dead her body rests, awaiting the resurrection morn. We are in no doubt about her destiny. She was so sweet and patient and good. We shall see her again some glad day, when sorrow and sighing shall flee away and God himself shall wipe all tears away.

F. L. APPLEWHITE.

Newton, Miss.

GOD AND ETERNITY.

Remember that God is working for eternity, and has eternity to work in. It takes centuries to make an oak tree; things without worth complete their life-course in a day or a week or a year. As for yourself, for you are building up a character which shall have eternal worth, have patience with God in the working out of His purpose, for He is making a kingdom which shall endure forever * * * Be patient with other people, and out of the patient expectation try to help them.—James Iverach.

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Council Meeting at Shreveport, Louisiana, March 9-16

Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ANNUAL MEETING AT MANSFIELD MARCH 7 AND 8. COUNCIL MEETING AT SHREVEPORT, MARCH 9-16.

The annual meeting which was to have been held in New Orleans will meet at Mansfield instead, on account of the latter's nearness to Shreveport, thereby affording convenient transfer of guests from annual meeting to Council meeting, immediately following. Mansfield, in her usual graciousness, sent to the mid-term executive meeting a special hostess, Mrs. Dowell, with the kind invitation to accept her hospitality for annual meeting. The invitation was gladly accepted.

The conference will last only two days because of Council following, and the session will be concerned solely with buiness, election of officers and matters of urgency.

Many wonderful and elaborate plans for Council meeting have been made by Shreveport women.

Mrs. Wiltz M. Ledbetter, 1134 Dalzell Street, Shreveport, is general chairman of Council Entertainment Committee; Mrs. W. F. French, 850 Ontario Street, is chairman of Homes Committee.

All Conference officers, and District Secretaries and Presidents of Auxiliaries (or a representative) will be the guests of Shreveport at the Council meeting.

The Council meeting opens at noon Wednesday, March 9, with a great mass—luncheon at the Washington Hotel, at which all Council and Conference officers and Auxiliary Presidents will be guests, and all other women interested in Missions from any denomination will have a place at luncheon reserved for them by sending in advance $1 to Mrs. George Sexton, Sr., Centenary Boulevard, Shreveport, who is in charge of this luncheon.

Mrs. Sexton assures us that the luncheon feast will be nothing to compare with the spiritual feast that is being planned for that great assemblage; that missionaries from the field, the Council Presidents and many renowned Christian workers will be there, and the hour will be pre-eminently one for the Master, when it is hoped that his presence shall be there as surely as it was many years ago at the table of Mary and Martha.

The Washington Hotel will have reservations for Council officers, and special rater for guests will be given at that time by the Youree Hotel—Louisiana News.

RATES AT COUNCIL MEETING, SHREVEPORT.

The Washington Hotel will be headquarters of the Council officers; the Youree Hotel, heaquarters for the Conference Presidents and Corresponding Secretaries who comprise the Council body. Visitors from Louisiana and adjoining States will make their reservations at the Youree.

The rates are as follows: Rooms $4 per day, two persons to the room and each room with bath. Rate on single rooms will be $3 per day. For each additional person above two in room, $1.50. These rates are for the visitors to the Council as well as for the Council officers. One accredited delegate from the auxiliaries in the Louisiana Conference will be entertained in the homes.

Club breakfasts will be served for 40 cents, and each hotel operates a coffee room, where a good table d'hote dinner is served for 75 cents. Both the Y. W. and the Y. M. Cafeterias are conveniently near the hotels.

(Continued on Page 14.)

THOUSAND PLATE LUNCHEON FOR WOMAN'S MISSIONARY COUNCIL.

Plans are being perfected for entertaining a thousand women at a luncheon at the Washington Hotel in Shreveport on the opening day of the Woman's Missionary Council, Wednesday, March 9. This gathering will give the Methodist women of Louisiana and visitors from other States an opportunity to meet the Council officers, missionaries and deaconesses and to enjoy a splendid program, including a brief inspirational address by some speaker selected by the Council. Plates will be one dollar each. Mrs. George S. Sexton, 3004 Centenary Boulevard, Shreveport, La., is chairman of arrangements and asks that reservations be sent in to her immediately, a dollar accompanying each name. Tickets will be mailed to those making reservations as long as the thousand last. Members of the Council, missionaries, deaconesses, and one accredited delegate from each Louisiana Auxiliary will be entertained without charge by the Shreveport Societies. Plan now to attend the Council in Shreveport, March 9 to 16, and write ahead to Mrs. Sexton for a luncheon tickets so that you won't be turned away for lack of room. Tickets may be transferred.

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Sunday School

SUNDAY SCHOOL NOTES OF LOUISIANA CONFERENCE.

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, writes that it has been decided to hold the Ruston District Sunday School Conference at Simsboro on Friday, July 8, when dinner will be served by the ladies of the Simsboro circuit.

* * *

Brother Doss, of the Lake Charles District, writes as follows: "I am very glad that things are going as they are toward getting ourselves fixed for the Lafayette school. I want to call this school the 'East Lake Charles District School.'"

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PARK SQ., SEDALIA, MO.

Rev. John L. Ferguson, of the General Board staff, writes that due to a previous engagement he will not be able to attend our State-wide Sunday School Conference at Monroe, and adds: "I am glad to get such good reports from your Conference. A copy of 'The Sunday School Outlook' has just reached me, and I congratulate you on the attractive and interesting publication you are putting out."

* * *

A letter from Mrs. M. E. Gilbert, of Gilbert, La., states: "We are working on the 'B' Type Program of Work, and would like to be checked the first opportunity. We have just had a two-weeks' revival, with Miss Daisy Davies in charge, and our church work is on a boom. We had a record attendance of 152 at Sunday school last Sunday. Command, if I can be of service."

* * *

My week-end trip included visits to New Orleans, Bogalusa, Covington, Natalbany, Hammond, and Baton Rouge. I arrived in New Orleans on Saturday, in time to meet with the Program Committee of which the District Secretary, Mr. J. H. Carter, is chairman. Plans were made for the District Quarterly Sunday School meeting to be held at Felicity Church, Sunday, March 6, at 3:30 p. m.

I reached Bogalusa Saturday night, where I was graciously entertained in the home of Mr. B. D. Talley, Sunday school superintendent; and Sunday morning at the Sunday school hour, I was given the privilege of speaking to the school in the interest of training work.

I was in Covington long enough to learn how well pleased the congregathere is with the new pastor, Rev. H. W. Jordan. At Natalbany, we had our District Sunday School Council meeting, and found on arrival a house full of earnest workers. They planned many fine things. The next meeting will be in connection with the District Conference at Amite, on May 17. The Standard Training School Board of Directors was elected, with Prof. L. A. Sims, Educational Director, and the place for the school was decided on, the invitation from Hammond being accepted. The date of this school is Aug. 28-Sept. 2.

Sunday night the writer preached at Hammond to the largest congregation he has ever seen there. The new pastor, Rev. W. R. Harvell, is in fine favor with his congregation, and they are making wonderful strides, with much interest shown in the new church movement. We shared the hospitality of the parsonage on Sunday night.

On Monday morning, in company with the presiding elder, Rev. H. N. Brown, we left for Baton Rouge, making a stop at Walker to see the new parsonage being built by the young pastor for that circuit, Rev. R. L. Clayton. At Denham Springs, we stopped long enough for the presiding elder to be "pounded" with vegetables.

In Baton Rouge we called on Dr. Taylor, of First Church, Rev. O. L. Tucker, of Keener Memorial, and had a telephone conversation with Brother McCullin, of Istrouma, concerning a "Set-Up" meeting for their city-wide Standard Training School. This meeting will be held next Wednesday night at the prayer meeting hour at First Church.

* * *

Mrs. R. E. Smith, who has rendered such valuable service in our Standard Training Schools in Louisiana, will teach next week in a school in San Antonio, Tex. We highly recommend her as a teacher to Texas, but we do hope she will not make too many engagements out of the State, as she has many calls for service in Louisiana.

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USE THE WILLIAMS TREATMENT

FREE 85 CENT BOTTLE (32 DOSES)

Just because you start the day "too tired to get up," arms and legs stiff, muscles sore; with burning, aching back and dull head—WORN OUT before the day begins—do not think you have to stay in such condition.

Rheumatism, kidney and bladder troubles, and all ailments caused by Uric Acid make one miserable.

Be strong and well. Get rid of the "rheumatic" pains, stiff joints, sore muscles, "acid" stomach, Kidney or Bladder troubles so often caused by body-made acids.

If you have been ailing for a long time, taking all sorts of medicines without benefit, let The Williams Treatment prove to you what great relief it gives in the most stubborn cases. Since 1892 hu dreds of thousands have used it.

If your sleep is broken by an irritated bladder that wakes you up every few hours, you will appreciate the rest and comfort you get from this free bottle (32 doses).

If you send this notice, your name and home address we will give you a regular 85 cent bottle (32 doses) of The Williams Treatment. Kindly send 10 cents to help pay part cost of postage, packing, etc., to The Dr. D. A. Williams Co., Post Office Building, Dept. GA-5734 East Hampton, Conn. Only one bottle free to same person, family or address. Nothing sent C. O. D.

You will receive by paid parcel post, without incurring any obligation, a regular 85 cent bottle (32 doses) of The Williams Treatment. Cut out this notice now and send it before you forget it.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Our Dual Extension receipts for this month are as follows:

Brookhaven District—Brandywine, $9.50; Pleasant Ridge, $2; Center Point, $2; Norfield, $21.88; Brookhaven, $50; Georgetown, $1.75; Pearl River Avenue, $5.04; Meadville, $8.22; Monticello, $1.30; Muddy Springs, $1.31; Hawkins Chapel (Scotland charge), $2; Summit, $2.68; Topisaw, $3.37; Tylertown, $18.69; Wesson, $8.41; Thompson's Chapel, 75c.

Hattiesburg District — Seminary, $2.72; Ellisville, $3; Heidelberg, $1.87; Vosburg, $1.20; Sandersville (Heidelberg charge), 50c; Pine Grove (Leaksville charge), $7.22; Shipman, $1.50; Magee, $10.86; Mount Olive, $20; Bethel (Mount Olive charge), 53c; New Augusta, $2.60; Batson, $1.30; Prentiss, $6.11; Bassfield, $1.88; Carson, $2.60; Purvis, $6.04; Richton, $12.05; Ovett, $2.25; Silver Creek, $1.76 New Hebron, $6.27; Oakvale, $2; Bethel (Silver Creek charge), $1.43; Taylorsville, $7.41; Williamsburg, 30c.

Jackson District—Benton, $5.03; Brandon, $3.44; New Providence, $10; Pelahatchee, $3.43; Camden, $3; Millville, 37c; Bentonia, $2.79; Edwards, $19.10; Learned, $3.50; Fannin, $2.50; Flora, $3.15; Plain, $2; Poplar Springs (Harrisville charge), $1.53; Capitol Street, $207.93; Galloway Memorial, $65; Madison, $3.25; D'Lo, $8.44; Satartia, $5.82; Wesley Chapel, $1.54; Mount Olivet, $1; Terry, $1.50; Campbell's (Vaughan charge), $2; Ellison, $4; Yazoo City, $10.

Meridian District—State Line (Bucatunna charge), $4.25; Collinsville, $1.45; Crandall, $2.43; Hopewell (De Soto charge), $3.22; Cooper's Chapel, $1.45; Enterprise, $9; Langsdale, $2; Salem, $1.80; Poplar Springs (Matherville charge), $1; Theadville, $1; East End, Meridian, $15.25; Hawkins Memorial, $9.81; Marion, 65c; Scooba, $9; Binnsville (Scooba charge), $1.45, Shubuta, $9; Pleasant Hill (Vimville charge), $1.35; Waynesboro, $16.79.

Newton District — Bay Springs, $4.91; Decatur, $2.47; Forest, $10.72; Morton, $5.38; Harperville, $9.18;

Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c

MRS. D. E. TAYLOR

The Time to Correct Suffering is Now

Morgan City, Miss.—"Two months ago I was in a desperate condition. One day I was handed a little pamphlet of Dr. Pierce's which I looked through and found many telling how wonderfully they were helped with Dr. Pierce's Favorite Prescription, so I got a bottle at once and began taking it and I just cannot praise it enough for it has done me more good than I can tell. It has helped me in every way. I have taken two bottles straight in succession and don't intend to get along without it. I surely can recommend it highly to anyone."—Mrs. D. E. Taylor.

All druggists, liquid or tablets.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., if you desire free medical advice.

Homewood (Homewood charge), $1.64; Lake, $6.23; Kingston, Laurel $5.34; West Laurel, $3.50; Montrose, $7.30; Garlandsville, $1; Philadelphia, $16.45; Raleigh, $2.60; Conehatta, $1.50; Walnut Grove, $7.55.

Seashore District—Bond, $2.67; Coalville, $3.75; Cedar Lake, $2.40; Kreole, $15; Alexander Memorial (Mentorum charge), $1.06; Saucier, $8.91; Mount Pleasant, $3.91; Wiggins, $7.

Vicksburg District—Catchings, $2; Cane Ridge, $1.65; Tillman, $4.46; Louise, $7.69; Jefferson Street, Natchez, $11.15; Mount Olive (Rosetta charge), $2.50; Crawford Street, Vicksburg, $39.85.

Pray for the work and workers.

JOHN C. CHAMBERS.

FROM THE NORTH MISSISSIPPI RURAL EXTENSION SECRETARY.

Since my last letter, I have visited the following charges: Guntown, Booneville, Okolona, Winona, Sardis, Batesville, Durant, Senatobia, and Charleston. At these places I presented the program of our Conference Sunday School Board and in most places held a Workers' Council and checked up the schools. Guntown, with Brother Weed in the lead, adopted the Program of Work "C." His officers and teachers are enthusiastic and are determined to have a Standard school before the year is ended.

Brother "Jake" Taylor, one of our most faithful superintendents, with sympathetic co-operation on the part of Brother Mounger, is working to perfect a Standard school of the "B" type at Booneville. Mrs. W. K. McMillin is chairman of his missionary committee.

"Frank," in his own way, is wisely piloting the Kingdom's interest at Okolona. His school adopted Program of Work "B" and we confidently expect telling results. Mrs. R. E. Buchanan is chairman of the missionary committee.

We received a cordial welcome and had splendid co-operation at Winona. Brother Johnson, one of our best informed Sunday school pastors, is planning wisely for the extension of the Kingdom. His program embraces every interest of the church. Mrs. L. Small is chairman of the missionary committee.

Sardis boasts of the largest men's Bible class in the Conference—if not the largest, the most effective. Brother "Nick" (J. H. Nichols) makes an ideal president. "Burney" (A. B. Freind), the faithful and proficient teacher, holds spellbound each Sunday his hundred or more members. Brother "Mac" and Hon. John Kyle, the superintendent, are doing beautiful team work, working the Program of Work "B" and contributing to the Dual Special.

It was a pleasure to meet old friends at Batesville, but more so to find how wisely Brother Clanton is leading his people. He and Brother Jarrett will never be satisfied until the school reaches the Standard of Efficiency of the "B" type. Miss Vashti O'Bryant sends the monthly missionary contribution to Rev. H. P. Lewis.

Durant adopted the Program of Work "B" and checked up encouragingly. We received every courtesy from the pastor and superintendent. Mrs. B. W. Moore is missionary chairman.

Brothers Hartsfield and Gabbort at Senatobia have a Standard school in the making. Brother Gabbort is one of our most conscientious and most effective superintendents and we feel certain that Senatobia will, in the near future, support our Dual Special. "Mr. Shipman" builded well in the little city.

Brother Lockhart and his wife are planning for a Standard school of the "B" type at Charleston. His workers are intelligent and constructive. We thoroughly enjoyed our short visit. Mrs. Dr. Clanton Harrison is missionary chairman. Look for results at Charleston.

* * *

We are very busy in Sunday school institutes and arranging for Cokesbury Training Classes. The writer is planning to hold a training class on one circuit in each district. At the same time, with the pastor, he will take up a religious census, tabulate results, and work out a "follow-up program. Should any circuit pastor desire service of this sort, I would be glad to hear from him.

* * *

Brother Northington writes: "Prof. Brinson has about forty taking his course (The Pupil, by Barclay), some fifty auditing it. Both of my schools began the missionary offering in January. I mean to get the blue ribbon." Brother C. A. is a "go-get-er."

Prof. Jack Frost is teaching a large class at Holcomb, using "The Small Sunday School" for his text. His class is ready to take examination. "Jack" is an old Millsaps man and is making a worth-while contribution to his church.

* * *

The following schools are contributing to our Dual Special: Greenbriar, Amory, Aberdeen, Lagrange, Fulton, Houston, Houlka, Mathiston, Okolona, Prairie, Shannon, Tupelo, Verona, Booneville, Jacinto, Mooreville, Rienzi, Black Hawk, Carrollton, Drew, Itta Bena, Moorehead, Ruleville, Sidon, Cruger, Sunflower, Tchula, Abbeville, Coffeeville, Ebenezer, Grenada, Holcomb, Holly Springs, Lexington, Pickens, Goodman, Sallis, Vaiden, West, Ackerman, Weir, Brooksville, Shady Grove, Ethel, Kosciusko, Macon, X Prairie, Starkville, West Point, Boyle, Bobo, Birdie, Coahoma, Clarksdale, Duncan, Alligator, Friars Point, Lula, Maud, Robinsonville, Shaw, Sherard, Tunica, Winterville, Arkabutla, Batesville, Colwater, Como, Red Bank, Oakland, Greenville, and Tillitobia. Let others follow.

E. G. MOHLER,
Rural Extension Secretary.

FEELING LOTS BETTER NOW

Writes Ethel May Snider Who Used Lydia E. Pinkham's Vegetable Compound

Hartford City, Ind.—Doing housework and taking care of a sick woman proved to be too much for Ethel May Snider, R. R. 1 of Hartford City, until she started taking Lydia E. Pinkham's Vegetable Compound.

Overwork had so undermined her health that she had to give up all outside work, and when she saw this medicine advertised in the "Star" and other papers, she went to druggist and got a bottle of Lydia E. Pinkham's Vegetable Compound. She took it regularly, was greatly benefited and now feels very much better.

Ethel May Snider's experience is similar to that of thousands of other women in all walks of life, who have sent testimonials to the Lydia E. Pinkham Medicine Company of Lynn, Mass.

Among those who praise the Compound are young girls who have been enabled to attend school regularly—working girls who have gained strength and endurance so necessary to them, housewives and mothers who have found that the tonic-effect of the Compound has enabled them to perform their daily tasks more easily.

TROUBLED WITH BOILS
Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

ECZEMA
PSORIASIS - - ITCH
Ring worm, tetter, salt rheum, poison ivy, all kinds of skin sores, no matter how long standing RU-BON will remove every spot. We have offered for 15 years $100 if could be found a case of ECZEMA that could not be healed with RU-BON. DANDRUFF, crotch itch, hives, burns, galds or scalds, RU-BON will heal the skin. RU-BON No. 3 and Ointment will heal itching Piles. RU-BON Ointment will heal the Piles. Ask your druggist. If he tries to sell you a substitute send check or money order for $2.00 for bottle of No. 3 RU-BON, to RU-BON CHEMICAL CO., Kansas City, Mo. Circulars sent by request, parcel post paid on all shipments.
ECZEMA PSORIASIS ITCH
Or any Chronic or Local Skin Trouble.
Ask your Druggist about RU-BON.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

PAIN IN RIGHT SIDE
Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

If You Have Piles or Fistula
Write for My Free Book
HENRY F. ALEXANDER, M.D.
Box 893 — Knoxville, Tenn.

GO WITH ME
To the Holy Land, Egypt, Europe, etc., this summer. Delightful tour under best conditions. Prices from $675 Up.
REV. J. M. ROWLAND
Editor Richmond Christian Advocate
Box 584 Richmond, Va.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS $6,000 AND UP
J. C. DEAGAN, INC.
149 DEAGAN BUILDING, CHICAGO

How to Gain 5 Pounds in 30 Days

If You Don't Do It, Get Your Money Back.

Ask any druggist for a box of McCoy's Cod Liver Oil Compound Tablets. They cost but little, are sugar coated and as pleasant to take as candy.

It's the new pleasant way to take nasty cod liver oil and will not upset the most delicate stomach.

Skinny men and women take them to speedily put on plenty of good, healthy, solid flesh, and for this purpose they are so extremely good that thin men and women often take on 5 pounds or more in 30 days. As a matter of fact, all druggists are authorized to return your money if you don't take on 5 pounds in 30 days.

One thin woman gained 15 pounds in six weeks.

Be sure and insist on McCoy's, the original and genuine Cod Liver Oil Compound Tablets—60 Tablets—60 cents.

Millions of Cabbage, Onion and Tomato Plants, 1,000, $1.00; 500, 65cts. Prompt shipment, descriptive circular free.
CLARK PLANT CO.,
Thomasville, Georgia.

CHILDREN CRY FOR

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

Lunches will be served at the church each day for all the Council body and delegates from the State. The Voice will probably have in its next issue the stipulations for reduced railroad fares, as I think arrangements for such are made with the railroads from the Nashville office.

MRS. W. M. LEDBETTER,
1134 Dalzell Street,
Shreveport, La.

"MINDEN-RUSTON DAY," MARCH 14, 1927.

Council Meeting at Shreveport, March 9-16.

Auxiliary Presidents and Other Visitors: This meeting will be a memorable one and an opportunity that not many of us will have again.

Each day lovely luncheons will be prepared for us, but they will not compare with the spiritual feast we will get meeting and mingling with our Council officers, seeing our home and foreign missionaries and deaconesses consecrated.

March 14 is "Minden-Ruston Districts' Day." Let our districts be well represented, and all who can possibly do so avail themselves of this wonderful opportunity.

MRS. DAN W. KELLY,
Secretary, Minden District.

AUXILIARIES!

Please send names of delegates to the Annual Conference to be held at Mansfield on March 7 and 8, as early in February as possible.

MISS WILLIE E. RICKS,
Mansfield, La.

WEAK, RESTLESS

Tennessee Lady Had So Little Strength She "Couldn't Get Around." Took Cardui With Benefit.

Gassaway, Tenn.—"I wasn't able to do any of my work, and it seemed like I had so little strength I just couldn't get around," says Mrs. Frank Murphy, who lives near here.

"My mother knew of the good Cardui could do, so she told me to take it. I sent and got a bottle, and seemed like all the time I grew stronger.

"I had been suffering with pains in my sides all the time, and Cardui helped this wonderfully. I needed a tonic for female trouble, and Cardui just fitted the need. I was awfully restless and could not sleep at night, but after taking two bottles of Cardui I could sleep 'like a top'. I got along all right, and I know it was due to Cardui. I can certainly recommend it to women suffering from women's troubles.

"My present health is just fine."

Thousands of women have written to tell how Cardui relieved them of pain and suffering, and helped them to improve in health and strength.

Cardui is perfectly harmless, being an extract of mild-acting herbs, and contains no dangerous drugs or harmful ingredients.

Sold everywhere. NC-174

Take CARDUI A VEGETABLE TONIC

Dear Friends: You who have sent us such fine accounts of your meetings, please pardon us for delaying publishing these accounts until we have gotten in the essential things of the great Council meeting and Louisiana Annual meeting.

EDITOR OF PAGE.

PONCHATOULA AUXILIARY ACTIVE.

We have a real live Missionary Society here. Our present officers were installed at our first meeting in January by the pastor, Rev. J. W. Booth. We are planning to send our president as a delegate to our Annual Conference to Mansfield, March 7 and 8, and on to Shreveport to the Woman's Missionary Council meeting, March 9 to 16.

We have our business meeting Tuesday after the first Sunday in each month; our Bible study the third Tuesday; Mission study fourth Tuesday.

We hope by Divine guidance to do more and better work this year than ever before.

MRS. W. R. KEMP,
Superintendent of Publicity.

FROM LEAKESVILLE, MISS.

Old debt paid on the parsonage; electric lights in church and parsonage; some furniture and decorations on interior of parsonage; outbuildings rebuilt or improved; new fence around garden and patch; a good, substantial lawn fence on two front sides of parsonage yard; a flower garden with quite a lot of shrubbery already planted; a good variety and quite a number of fruit and pecan trees planted; a row of evergreen water oaks around the church, and a piano in the church, are some of the material achievements of my fifteen months as pastor here.

The people of the town gave us a cordial reception on our return for the second year, and gave us a long-drawn-out shower, which was of a substantial nature, and which has not yet ceased.

The country churches of the circuit are very loyal and dependable, though not so well organized.

We are doing our best to advance the interests of the kingdom, and would ask an interest in your prayers.

J. H. GRICE, Pastor.

A NOTE FROM GREENWOOD, MISS.

Dear Advocate: The best way to say what I want to say to the people is to quote Brother J. H. Sherard's letter wihch came to-day. He says: "Dear Brother: I am writing you in the interest of our Hospital, urging upon you the importance of the provisions of 'The Golden Cross Society'—page 255, paragraph 536 of the Discipline. The Hospital has done over $52,000 worth of gratuitous and charity work during the past year. It has heavy obligations to meet, and is very greatly in need of funds." Hear it!

Our Hospital interest is not secondary to anything we have. It is in the class with our Orphans' Home. If there be any "classes" in our Home Mission work, these two benevolences rank all others. And, by the way, J. H. Sherard is president of both boards.

"The Golden Cross Society" does not seem to be "going" very well. The folks say, "We have too many organizations already." That may be true. Sometimes I think it is true. However, if we do not come to the relief of the Hospital Board, through "The Golden Cross Society" or otherwise, we are going to lose another hospital. The issue is squarely "up to us." We must meet it, or lose out. That's all.

If you have the space, you might add that the outlook is hopeful in the Greenwood District. Harmony prevails. While there is considerable depression, on account of the price of cottton (we can raise nothing else, or do not), there is little disposition to retrench. In the matter of salaries, they are proposing a "raise," or at least the same amount they paid last year. Congregations are larger and the interest is better at all of the services. And there is an increase in liberality. This is usually the case. People are not generally disposed to "cut" on the church when times are "tight."

Our asssessments will come out creditably. We expect to do our part, too, on Education and Mission Specials. But in "these stressful times," let us remember very prayerfully and more liberally the needs of our Hospital and Orphans' Home.

J. E. CUNNINGHAM, P. E.
Greenwood, Miss.

COKESBURY TRAINING COURSE.

It has been recognized from the beginning by those who have been charged with the responsibility of the training program of the General Sunday School Board that there were many thousands of Sunday schools and tens of thousands of officers and teachers who labor in the small church where the physical equipment and the number enrolled will not permit the departmentally organized Sunday school. More than eleven thousand Methodist Sunday schools in the South are conducted in buildings of the one-room type. The purpose of the Cokesbury Training Course is to provide a course of study suited to the needs of those who labor in the small Sunday school, whether in city, town, or rural church. With this condition confronting us, the training section was authorized in 1922 to offer a course with suitable awards and credits that would be in keeping with the needs and conditions under which these faithful workers labor. The content of the texts selected, the methods of administering the course and of issuing awards, and the cost of the texts are all based upon the needs of the workers for whom the course has been prepared.

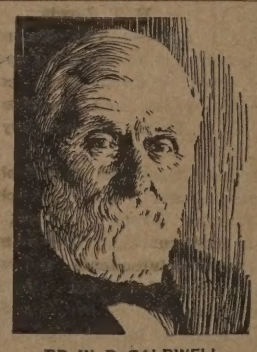
All workers in small schools,

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)



DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel muscles, shortly establishing natural "regularity." It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

whether pastors, superintendents, teachers, officers, or young people, who are interested in making our small Sunday schools more efficient, should become students in this course and continue their studies in the course until they have received the final diploma.

Contents of Course.

The Cokesbury Training Course consists of eight units. A unit is a group of lessons on a particular subject. Eight units are necessary for the diploma. Six of these are designated as required units and two as electives. Required units are units that must be taken by all students working for the diploma, and electives are to be selected from a large number of courses listed as electives.

Required Units.

The Small Sunday School; the Sunday School Worker; the Sunday School Pupil; Teaching in the Small Sunday School; How We Got Our Bible; What Every Methodist Should Know; the Life of Christ.

Elective Units.

Elementary Work in the Small Sunday School; Intermediate-Senior Work in the Small Sunday School; Young People's Work in the Small Sunday School; Adult Work in the Small Sunday School; a Short History of Methodism; Studies in the Life of Wesley; Studies in the Life of Asbury; Evangelism; Missions.

Textbooks.

Only textbooks listed herewith are approved for use in the Cokesbury Training Course. Texts on other units of the course will be made available as rapidly as they can be written and will be listed in later editions of this manual.

Approved Texts On Required Units.

1. "The Small Sunday School." Text: "The Small Sunday School: Its Plans and Work," by L. F. Sensabaugh. One unit.

2. "The Sunday School Worker." Text: "The Sunday School Worker: His Life and Work," by L. F. Sensabaugh. One unit.

3. "The Sunday School Pupil." Text not yet available.

4. "Teaching in the Small Sunday School." Text not yet available.

5. "How We Got Our Bible." Text: "How We Got Our Bible," by Patedson Smyth. One unit.

6. "What Every Methodist Should Know." Text: "What Every Methodist Should Know," by George R. Stuart. One unit.

7. "The Life of Christ." Humphrey Lee.

Approved Texts On Elective Units.

"Elementary Work in the Small Sunday School." Text not yet available.

"Intermediate-Senior Work in the Small Sunday School." Text not yet available.

"Young People's Work in the Small Sunday School." Text not yet available.

"Adult Work in the Small Sunday School." Text not yet available.

"A Short History of Methodism." Text: "A Short History of Methodism," by J. M. Culbreth. One unit.

"Studies in the Life of Wesley." Text not yet available.

"Studies in the Life of Asbury." Text not yet available.

"Evangelism." Text not yet available.

"Missions." Text not yet available.

Credits and Awards.

Certificates.

A certificate in the Cokesbury Training Course will be granted by General Sunday School Board to each student who satisfactorily completes the required work, including the study of the text, attendance upon study periods in class or school, and the written work required for the completion of the course. A certificate will be issued for each unit as it is completed.

Diploma.

Students satisfactorily completing the six required and two elective units will be awarded the diploma of the Cokesbury Training Course.

Methods of Taking the Course.

1—In Approved Cokesbury Schools.

An approved Cokesbury Schoool is a training school which meets the following conditions:

(a) Two or more units of the Cokesbury Training Course shall be offered.

(b) There shall be twelve class periods of forty-five minutes each.

(c) One, two, or three class periods for each course may be held on each day of the school.

(d) The school shall continue over a period of not less than four days nor more than twelve days.

(e) The textbooks used shall be the texts approved by the General Sunday School Board for units of the Cokesbury Training Course.

(f) Instructors shall be selected from the list of instructors approved by the Training Section for service in such schools.

(g) Tests shall be up to the standard of the General Sunday School Board for credits in the Cokesbury Training Course, and shall embrace not less than ten questions to be answered in writing.

(h) Students meeting conditions of credit shall be awarded certificates of credit at close of school, indicating credit earned.

(i) A responsible Director shall be in charge of each school.

A One-Teacher Cokesbury School is a training school which meets the following conditions:

(a) One unit of the Cokesbury Training Course shall be offered.

(b) Instructors shall give examination, grade the papers, and report the grades to the Office of Training Work, from which office credits will be issued to those making passing grades.

(c) Points b, c, e, f, and g of the requirements for Approved Cokesbury Schools shall be met.

(d) The school shall continue over a period of not less than four nor more than thirty days.

Wherever these schools are being held results have been most gratifying. With only two instructors necessary for an approved school this very valuable opportunity for training is within reach of the smaller schools in our Coference. The one-teacher Cokesbury School is within reach of the smallest local school who cares to take advantage of this method of training its workers.

A. K. McLELLAN,
Extension Secretary.

Salts Fine for Aching Kidneys

When Back Hurts Flush Your Kidneys as You Clean Your Bowels

Most folks forget that the kidneys, like the bowels, sometimes get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean and the moment you feel an ache or pain in the kidney region begin drinking lots of water. Also get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is intended to flush clogged kidneys and help stimulate them to activity. It also helps neutralize the acids in the urine so they no longer irritate, thus helping to relieve bladder disorders.

Jad Salts is inexpensive; makes a delightful effervescent lithia water drink which everybody should take now and then to help keep their kidneys clean.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in trying to correct kidney trouble while it is only trouble.

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COMPANY'S BUILDING NEW ORLEANS, LA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Seventh Avenue, March 6, a.m.
East End, March 6, p.m.
Lauderdale and Electric Mills, at Electric Mills, March 13.
Chunkey, at Suqualena, March 19, 20, a.m.
Hawkins Memorial, March 20, p.m.
DeKalb, at Marvin, March 26, 27.
Porterville, at Chapel Hill, April 2, 3, a.m.
Preach, at Lauderdale, April 3, p.m.
Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at ———, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Enterprise, at ———, May 21, 22, a.m.
Pachuta, at ———, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

ROBERT SELBY, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Second Round.

Pontotoc, preaching, Feb. 6, p.m.; Q. C., March 15.
Buena Vista, at Buena Vista, Feb. 12, 13, a.m.
Shannon, at Brewer, Feb. 19, 20, a.m.
Amory, Feb. 20, p.m.
Salem and Friendship, at Friedship, Feb. 26, 27, a.m.
Tupelo, Feb. 27, p.m.
Pittsboro, at Pleasant Hill, March 4.
Derma, at Big Creek, March 5, 6, a.m.
Calhoun City, March 6, p.m.
Aberdeen, March 13.
Randolph, at Washington, March 15.
Algoma, at Ebenezer, March 16.
Greenwood Springs, at Friendship, March 19, 20, a.m.
Amory ct., at Tranquil, March 20, 21, p.m.
Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Recently the editor wrote to each district secretary in our Conference for a report of the League work in the districts. With one—only one—exception, all have responded. I wish that we had enough space to publish all the letters, but since we haven't, I will take the best parts of each one.

Jackson District.

Mrs. Stuart Dunning, of Canton, district secretary, writes that the work in her district is improving, as shown by the last quarterly report. More chapters reported than ever before, and the reports show better work being done. Two Mission Study classes have been formed and one "Book-a-Month Club" has been organized. More chapters are observing the covenants. There are six chapters rating 70 per cent, three rating 80 per cent, one rating 90 per cent, and the Mendenhall Epworth League reports 100 per cent efficient.

During the month of October an "Efficiency Institute" was held by the Leagues of Jackson at the Galloway Memorial Church. Rev. Wm. Graham Echols was the chief speaker and teacher of the week.

The Canton Epworth League had a Japanese tea, and $25 was raised for the League treasury. A number of the Leagues have paid their African Special pledge.

A study class of the Handbook is held monthly by the Leagues of Grace Church, Jackson.

Then Mendenhall League furnishes music for the Sunday night services

Meridian District.

The District Contest in the "Know Methodism" was held, and L. P. Lipscomb, of the Senior Chapter of Central Church, was declared the winner, with Miss Nancy Matheny only one-half point behind him.

Miss Lily Bec Phillips, secr ary of this district, reports a Junior and Senior League organized at De Soto, with Miss Mildred Moody president of the Junior League and Miss Auline McNeil president of the Senior League.

The Meridian Epworth League Union met at the Central Church for its January meeting. Six near-by Leagues were invited to be present, but only Vimville and Enterprise were there. The program was a consecration service, led by Mrs. A. F. Watkins. Many of the Leaguers pledged anew their loyalty to the League and League work. East End and Hawkins Memorial Leagues tied for the Senior attendance banner, and Thirty-fourth Avenue Juniors won the Intermediate-Junior banner.

Brookhaven District.

Miss Florida Williams, secretary, sends us this report of the League work in her district: There are 19 Leaguers in this district that are really doing some worth while work. Brookhaven League is contributing $50 towards a scholarship for a Whitworth College student, besides paying $20 on another girl's business course, and a pledge of $50 for the African Special. The Bogue Chitto League raised enough money to put a roof on their church, their African Special and a part of the $150 Whitworth Endowment Assessment for this district. Tylertown, Wesson and Crystal Springs are contributing to the Back Bay Mission at Biloxi. Summit League is planning to contribute to the new church, and also the African Special and Whitworth assessment. The Centenary League, McComb, is also a very wide-awake League. They have a nice Epworth League room for their business and devotional meetings, and also a room in the church for socials.

The Pike County Epworth League Union meets once a month, and has eight Leagues enrolled. At the last meeting they voted to send $20 to the Back Bay Mission fund and $20 to the Whitworth endowment.

Three Leagues have representatives who will enter the District Contest in the "Know Methodism Contest."

Because of other notes we will leave the reports of the other districts until another issue.

The editor takes this means of urging each district secretary to report the winner of the "Know Methodism Contest" in her district.

BE PRETTY! TURN GRAY HAIR DARK

Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.
(In Part.)

New Albany sta., preaching, morning, Feb. 20; Q. C., evening, March 2.
Corinth, South Side, evening, Feb. 23.
Silver Springs, at Paul's Chapel, Feb. 24.
New Albany ct., at Ecru, preaching, morning, Feb. 27; Q. C., March 2.
Iuka sta., Q. C., morning, March 1; preaching, March 13.
Iuka ct., at Mount Evergreen, March 1.
Hickory Flat, at Pizgah, March 3.
First Church, Corinth, preaching, March 6; Q. C., March 7, evening.
Rienzi, preaching, March 6, morning, Q. C., March 7, 10 a.m.
Burnsville, at Burnsville, March 8.
Kossuth, at Kossuth, March 9.
Corinth ct., at Marvin's Chapel, Mar. 10.
Sherman, at Chsterville, March 16.
Belmont, at Patterson's Chapel, March 19, 20.
Baldwyn, at Lebanon, March 22.
Myrtle, at Glenfield, March 23.

HE WHO FOLLOWS ANOTHER IS ALWAYS BEHIND.

If you follow the most of the others in your high school class you will not go to college. Show yourself the exception in purpose and ambition and let others follow you to the college of your choice. Register now for 1927-28.

MILLSAPS COLLEGE,
D. M. KEY, PRESIDENT.
JACKSON MISSISSIPPI
"Millsaps Makes Men"

Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
E. H. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.
(In Part.)

Greenville, Feb. 20, a.m.; Q. C., March 15.
Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Leland, March 6, a.m.
Cleveland, March 6, night.
Friars Point, at Lyon, March 13, a.m.
Clarksdale, March 13, night.
Coahoma and Jonestown, at Jonestown, March 20.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.
(In Part.)

Tutwiler, Feb. 27, 11 a.m., 3 p.m.
Emory, Mar. 5, 6.
Swiftown, Mar. 9, 3 p.m.
Belzoni, Mar. 9, night.
Cruger, Mar. 20, 11 a.m., 3 p.m.
Tchula, Mar. 20, night.
Ruleville, Mar. 23, night.
Coila, Mar. 26, 11 a.m., 2 p.m.
Isola, Mar. 27, 11 a.m., 3 p.m.
Inverness, Mar. 27, night.
Price Memorial, Mar. 30, night.
Blaine, Apr. 3, 11 a.m. 3 p.m.
Itta Bena, Apr. 3, night.
Greenwood, First Church, Apr. 4, night.
Webb, Apr. 6, night.
Sandy Bayou, Apr. 9, 11 a.m., 2 p.m.
McCarley, Apr. 10, 11 a.m., 3 p.m.
Dublin, Apr. 12, 3 p.m.
Marks, Apr. 13, 10 a.m.
J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
(In Part.)

Gallman, at Mount Pleasant, Feb. 20.
Summit and Topisaw, at Topisaw, Feb. 27.
Monticello and Pleasant Grove, at Pleasant Grove, March 6.
Crystal Springs, March 13, 11 a.m.; Q. C., April 13.
McComb, La Branch Street, March 20, 11 a.m., 2:30 p.m.
Magnolia, March 20, 7:30 p.m.; Q. C., May 4.
Barlow, at Brandywine, March 27.
Osyka, at Holmesville, April 3, 11 a.m., 2 p.m.
McComb, Centenary, April 3, 7:30 pm.; Q. C., May 11.
Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
W. H. LEWIS, P. E.

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WOMAN'S MISSIONARY COUNCIL NUMBER

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3637.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 24, 1927. CHAS. O. CHALMERS, Manager.

THE WOMAN'S MISSIONARY COUNCIL.

We are giving as much space this week as we can to the approaching meeting of the Woman's Missionary Council, which convenes in Shreveport, La., on March 9 and continues through March 16. This gathering will represent that organization of women in the church which has made a marvelous record of faithfulness and efficiency in promoting the interests of the Kingdom of God. The Woman's Missionary Society has accomplished great things, in which it may justly take a holy pride, and it is going steadily forward to the accomplishment of still greater things. In economy of administration, breadth of vision in its program, and success in its undertakings it is unsurpassed by any other organization of the church. Shreveport and Louisiana will welcome most sincerely and heartily the seventeenth annual meeting of the Woman's Missionary Council.

We are indebted to Mrs. Maud M. Turpin, editor of the Secular Press Bureau of our church, for furnishing us with the cuts and material used in this Council Number of the New Orleans Christian Advocate. The preparation of this material is sufficient proof that Mrs. Turpin is "the right woman in the right place." She is one of the most gifted literary workers in the church.

The seventeenth annual meeting of the Woman's Missionary Council at Shreveport, La., March 9-16, draws near.

This is one of the great gatherings of the Methodist Episcopal Church, South, and Shreveport is making elaborate preparations for its entertainment.

Approximately 200 delegates and visitors, including missionaries and deaconesses, are expected to attend. Every section of Southern Methodist territory in the United States and the eight foreign mission fields where the Council operates will be represented. A missionary constituency of about 300,000 members of women's, young people's and children's missionary societies will be represented in this gathering, which is the official organization of the womanhood of the church in relation to their missionary obligation and opportunity.

The approaching session is the first of the present quadrennium, and the first since the reorganization of the Board of Missions by the General Conference; and therefore will witness the lining up of the women to support the legislation recently enacted in regard to missions.

Council headquarters will be at the Washington and the Youree Hotels, and the daily sessions will be held in the First Methodist Church, of which Dr. Robert E. Goodrich is pastor. The church is within easy walking distance of the two hotels. Indications point to one of the best attended and most interesting sessions in the history of the Council.

The membership of the Council is composed of the officers and managers; candidate, literature, and organization secretaries; superintendents; and presidents and corresponding secretaries of the thirty-eight Annual Conferences of Southern Methodism, and of the deaconess workers' conference; and officers and women members of the Board of Missions. In addition to these are representatives of the Conference Missionary Societies of Brazil, China, Korea, and Mexico.

Members of the administrative staff of the Board of Missions are: Dr. W. G. Cram, general secretary; Dr. O. E. Goddard and Miss Esther Case, secretaries of foreign work; Dr. J. W. Perry and Mrs. J. W. Downs, secretaries of home work; Dr. E. H. Rawlings and Mrs. B. W. Lipscomb, secretaries of education and promotion.

Women members of the Board of Missions included in the Council membership are: Mrs. J. T. Copeland, Baltimore; Mrs. C. W. Nichols, Jackson, Tenn.; Mrs. K. C. Childers, Clovis, N. Mex.; Mrs. Luke Johnson, Atlanta; Mrs. E. J. Harper, Corvallis, Oregon; Mrs. E. P. Peabody, Macon, Ga.; Mrs. Fred A. Lamb, Kansas City; Mrs. J. W. Mills, Houston, Tex.; Mrs. D. N. Bourne, Greenwood, S. C.; Mrs. Lee Britt, Suffolk, Va.; Mrs. R. E. L. Morgan, Clarendon, Tex.

Mrs. H. R. Steele is candidate secretary, and Miss Estelle Haskin, secretary in charge of literature. Superintendents are: Mrs. W. A. Newell, Mount Airy, N. C., social service; Miss Julia Lake Stevens, and Miss Althea Jones, of young people's and children's work, respectively.

Officers of the Woman's Missionary Council are: Mrs. F. F. Stephens, Columbia, Mo., president; Mrs. J. W. Perry, Nashville, vice president; Mrs. Ina Davis Fulton, Nashville, treasurer; Mrs. F. S. Parker, Nashville, recording secretary.

The board of managers is as follows: Miss Mabel K. Howell, Scarritt College, Nashville; Mrs. J. C. Handy, Palestine, Tex.; Mrs. R. L. Hobdy, Union Springs, Ala.; Mrs. H. L. McClesky, Hattiesburg, Miss.; Mrs. Henty S. Owen, Kansas City, Mo.; Miss M. L. Gibson, Scarritt College, Nashville; Miss Daisy Davies, Atlanta, Ga.; Mrs. E. B. Chappell, Nashville; Mrs. Luke G. Johnson, Atlanta, Ga.; Mrs. W. F. Tillett, Nashville.

Pre-Council meetings will be held Wednesday, March 9, at 9 a. m. and 2 p. m., when the executive committee and workers' council will hold sessions. Wednesday afternoon, also, there will be a memorial service in honor of those who have died during the year, led by Miss M. L. Gibson, president emeritus of Scarritt College for Christian Workers. This will be followed by administration of Holy Communion, Dr. W. W. Holmes, presiding elder of the Shreveport District, assisted by local pastors, officiating.

The first open meeting of the Council will be at 8 o'clock Wednesday night, when Bishop W. B. Beauchamp will deliver an address on "The Present World Situation."

The approaching session promises to be of more than usual interest, not only on account of the noted men and women who will take part on the program, but because at this meeting plans will be made for celebrating in 1928 the "Jubilee" of the Woman's Missionary organization, which has been in successful operation since 1878. During the fifty years the women's work has been conducted by a Woman's Board of Foreign Missions, Woman's Parsonage and Home Mission Society, and Woman's Board of Home Missions, which later were merged into the Woman's Missionary Council (1911). The last time the Council met on Louisiana soil was in 1917, at New Orleans.

From a small beginning fifty years ago, woman's work for woman has grown until now the women of Southern Methodism through their organization are operating in eight foreign mission fields and are doing home mission work in social service and educational lines in the United States, employing in this branch alone probably 400 trained workers. There are on the foreign field about 150 missionaries working under the auspices of the Woman's Missionary Council in educational, medical and evangelistic lines, in Africa, Brazil, China, Cuba, Japan, Korea, Siberia, and Mexico.

Approximately $1,000,000 annually is raised and expended by Southern Methodist women in maintenance and missionary work under the auspices of the Woman's Missionary Council.

Monthly publications of the Woman's Missionary Council include the "Missionary Voice," with Mrs. E. B. Chappell as editor of the woman's section, and the "Young Christian Worker" for children, of which Miss Estelle Haskin is editor. In addition, there is a large output of leaflet literature, yearbooks, and pamphlets, edited by Miss Haskin. Missionary organizations include adult,

(Continued on Fourth Page.)

FIRST METHODIST CHURCH, SHREVEPORT, LA.,
Where the Council Will Meet. Dr. R. E. Goodrich is Pastor of this Great Church.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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REV. ISAAC LOCKHART PEEBLES, M.D.

Rev. Isaac Lockhart Peebles was born in Forsythe, Ga., July 11, 1854, and died in Meridian, Miss., Dec. 2, 1926.

His parents died when he was a child, and he was reared in Neshoba County, Miss., by his uncle, a good man and an ardent and influential member of the Primitive Baptist Church. From his youth Isaac manifested an interest in the Methadist church and a desire to join that denomination, a desire strongly opposed by his uncle; but the boy persisted, and in due time was converted and became a member of the Methodist Episcopal Church, South.

Of his early educational advantages but little is known. They were doubtless very meager; but he was alert and studious and took advantage of every opportunity to learn. In view of the inadequacy of his early opportunities one cannot but marvel at the attainments in knowledge that marked his maturer years. His knowledge of English was comprehensive, thorough, and discriminating, and he acquired a very creditable acquaintance with Greek, Latin, and Hebrew, and one or more modern languages. He was well posted in philosophy, theology, and the sciences, and while zealously carrying on the work of the pastorate he undertook the study of medicine, which he pursued to completion and was awarded the degree of Doctor of Medicine. He was acquainted with Post-Apostolic and Medieval theology, well versed in church history, and an able champion of Wesleyan Arminianism.

These unusual attainments, we are impressed, were due not so much to exceptional intellectual ability as to an insatiable desire for learning, a veritable genius for hard work. He was laughingly charged by his brethren with an avowed determination to commit to memory the Bible and the English dictionary, and, certainly, his knowledge of these two books was extraordinary. He was an ambitious man—ambitious, not to be famous or rich, but to be wise and good.

He was licensed to preach in 1874, and admitted on trial into the Mississippi Annual Conference in 1878, at which time he was ordained a local deacon by Bishop Keener and appointed to Covington, La., giving two years of service in this circuit. In 1880 he was received into full connection and sent to Lake, where he remained four years. In December, 1884, he was ordained an elder by Bishop Keener, and at this Conference was appointed to Hattiesburg, serving this church for one year and going thence to Newton for a term of four years.

He was married in 1882 to Miss Katie Johnson, of Madison County, who died in 1883, leaving one child, a son bearing the name of his father. While serving the church in Hattiesburg, he was married in 1884 to Mrs. Mary Alice Bancroft, of Ellisville, Miss, the widow of Mr. George Bancroft of that place. To them were born six children, three boys, Walter, Thomas, and Howell, and three girls, Eunice (Mrs. S. D. McWilliams), Emmie (Mrs. A. L. Brothers), Cornelia (Mrs. H. L. Farr), these, with Isaac Peebles and George Bancroft, constituting the family of eight children.

Three years of faithful service (1889-1891) were given to Brandon; one to Edwards; three to Enterprise and Stonewall; one to Meridian, West End; two additional years to Hattiesburg; two to McComb City; four years to Wesson; four to Bolton; three to Meridian, South Side and Poplar Springs; and two additional years to Wesson.

Special mention should be made of three fruitful years (1912-1914) during which he served under the rather unusual appointment as "Doctrinal Evangelist." His commission was to travel throughout the Conference, preaching and teaching the doctrinal principles of Methodism, and assisting in evangelistic services. The labors of these three years bore striking evidence of his unusual mastery of the scriptural questions involved and his spirited and forceful advocacy of the doctrines and practices of his church.

As a pastor, Brother Peebles was a pattern of industry, and as a preacher, strong and earnest. He loved the great themes of the Bible and preached them with the fidelity and zeal of one who must give account. His spirit was evangelistic and his manner persuasive. There was no uncertain note in his utterances. He was sure of the correctness of his convictions and candid in the statement of his views. But he was gentle and kindly in his attitude toward those who differed from him and devoid of harshness in his judgments of others. Toward his brethren his manner was gracious and affectionate. His rugged face easily broke into a smile. He was a devout man, and seemed to rejoice always in a sense of his acceptance with God.

In the years of his active ministry he was a frequent contributer to the religious press, and in his later years was the author of a large number of little books, in which he discussed a variety of subjects of general and scientific interest. For the last ten years he was a familiar figure on the streets of Meridian and at the local railway stations, where he sold or gave away his books and talked to chance acquaintances of the love of God in Christ. Many a passing stranger will miss the tall, slender, pleasant-voiced old man, and recalling him with affectionate memory will, perchance, give heed to the good man's admonitions.

In December, 1916, worn by the labors of forty years, he was given the superannuate relation and his name placed upon the honor roll of the Conference. After his retirement from the active ministry he moved with his family to Meridian, where the remaining years of his life were spent.

His closing hours were filled with the quiet joy that comes with the sense of the presence of God. He has left to his church and to his loved ones the rich legacy of a blameless and useful life.

A. F. WATKINS.

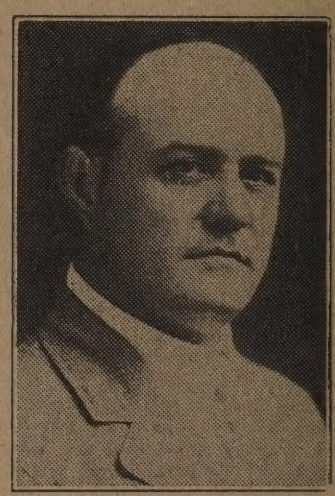
Meridian, Miss.

SHREVEPORT THE COUNCIL CITY.

"Shreveport, the City You Can't Resist"—is the way loyal citizens and publicity boosters describe this proud Southern city in the heart of the great Red River Valley of Northern Louisiana. And that is the way the Louisiana women who extended the invitation to make Shreveport the Council city for 1927 depicted her charms.

That Shreveport is making good on all her promises is evident from the elaborate preparations in progress for entertaining the Woman's Missionary Council, March 9-16.

Shreveport claims three distinctive elements which have contributed to her individuality and cultural life. Settled by New Englanders, situated in a State predominantly French, and peopled by a pure Anglo-Saxon race drawn from the Virginias, Carolinas and other South Atlantic



DR. W. C. CRAM,
General Secretary of the Board of Missions, Who Will Deliver an Address at the Council Meeting

States, these influences have so blended as to make Shreveport outstanding in the advantages that have classified her as a city of superior attraction for location and resources, both material and cultural.

Of special interest to Methodist women is the fact that Shreveport is the home of Centenary College, one of the most rapidly developing colleges of the South, which, under the control of the Methodist Episcopal Church, South, has made great strides educationally and is an important factor in the city's advancement.

In addition to Centenary College, Shreveport's educational facilities include fifty-six public, private, night and business schools and colleges.

The religious life of Shreveport is represented by ninety-eight churches, whose average combined attendance totals over 50,000 each Sunday.

Shreveport's territory has a population in excess of a million persons within a radius of 100 miles. The actual population of the city, according to recent census, is 67,386.

Shreveport has two large daily newspapers, three weekly newspapers, and four magazines.

Shreveport has twelve trunk lines of railways leading into and going out of the city in all directions; and seventy-four motor busses and a splendid system of street railways cover the entire city.

Superior hotel accommodations have assisted in giving Shreveport the reputation of an ideal "convention city." Among her hotels are the Washington, the Youree, the Inn, and others.

Shreveport boasts 141 manufacturing concerns, and is said to be the largest fertilizer manufacturing point west of the Mississippi River. And here is located the largest glass-making plant in the world.

The Shreve Memorial Library adds materially to the educational and cultural development of the city.

The Shriners' Hospital for crippled children—

the first one built in the United States—is located in Shreveport.

Shreveport's philanthropic activities are organized under the head of the Shreveport Federation of Community Work. Trained welfare workers are employed in the direction and maintenance of nine charitable institutions under the jurisdiction of the Federation.

WHO'S WHO AT THE COUNCIL MEETING.

Hosts and Officials.

Dr. R. E. Goodrich, pastor-host, now in his fourth year as pastor of First Methodist Church, Shreveport. Dr. Goodrich is a Texan by birth and has filled many important pastorates in Texas as well as in the Louisiana Conference.

Dr. W. W. Holmes, presiding elder, Shreveport

BISHOP W. B. BEAUCHAMP,
Recently Returned From Europe, One of the Council Speakers.

District. Dr. Holmes is a native of Mississippi. He was for four years presiding elder of the New Orleans District and is now entering his third year as presiding elder of the Shreveport District. Dr. Holmes and Dr. Goddard will officiate at the opening service in administering Holy Communion.

Mrs. J. C. Allen, president Woman's Missionary Society, First Church, Shreveport.

Mrs. C. F. Niebergall, New Orleans, president Woman's Missionary Society, Louisiana Conference.

Mrs. D. Beach Carre, New Orleans, corresponding secretary, Woman's Missionary Society, Louiana Conference.

Mrs. F. F. Stephens, Columbia, Mo., president Woman's Missionary Council since 1923, succeeding the late Miss Belle H. Bennett.

Mrs. J. W. Perry, Nashville, Tenn., vice president Woman's Missionary Council, elected in 1923.

Mrs. F. S. Parker, Nashville, Tenn., wife of Dr. F. S. Parker, general secretary of the Epworth League Board, Methodist Episcopal Church, South. Mrs. Parker has been secretary of the Woman's Missionary Council since its organization in 1910. She is a native of Mississippi, and her distinguished husband is a member of the Louisiana Conference.

Mrs. Ina Davis Fulton, Nashville, Tenn., treasurer of Woman's Missionary Council and Woman's Department, Board of Missions. Mrs. Fulton was formerly connected with Kidd-Key College at Sherman, Tex. She succeeded Mrs. F. H. E. Ross as treasurer, being elected in 1925.

Mrs. J. W. Downs, Nashville, Tenn., secretary of Home Missions, Woman's Department, Board of Missions. Until the present reorganization of Board of Missions, Mrs. Downs had charge of home mission work in territory west of the Mississippi River. She was elected in 1918.

Miss Esther Case, Nashville, Tenn., secretary of Foreign Missions, Woman's Department, Board of Missions. Prior to her identification with the work of the Missionary Council, Miss Case was for many years missionary to Mexico. She came into administrative office in 1917.

Mrs. B. W. Lipscomb, Nashville, Tenn., secretary of Education and Promotion, Woman's Department, Board of Missions. Mrs. Lipscomb has been identified with the work since 1913.

Mrs. E. B. Chappell, Nashville, Tenn., editor of woman's section of the **Missionary Voice,** official missionary organ of Southern Methodism; elected in 1915.

Mrs. Hume R. Steele, Nashville, Tenn., candidate secretary, Woman's Department, Board of Missions, and first candidate secretary of the Woman's Missionary Council. Mrs. Steele has been connected with the Council in an official capacity since 1914.

Miss Estelle Haskin, Nashville, Tenn., secretary of literature. Miss Haskin is a native of North Carolina. Prior to her present connection she taught in the missionary training school at Nashville, and was a pioneer in developing missionary and social service work for Negroes. She is author of several books on missions and is editor of the **Young Christian Worker** and of the leaflet literature of the Council.

Mrs. W. A. Newell, Mount Airy, N. C. superintendent of social service. Mrs. Newell has specialized on lines of social welfare work and is considered an authority on such matters in her own State, North Carolina, and throughout the bounds of the Southern Methodist Church. She has held her present position since 1920.

Miss Julia Lake Stevens, Nashville, Tenn., superintendent of young people's work. Miss Stevens is a native of Grenada, Miss., and is a daughter of Mr. and Mrs. I. M. Stevens, of Grenada. She served as missionary to Japan for three years, being connected with the Hiroshima school for girls. She assumed her present duties, July 1, 1926.

Miss Althea Jones, Houston, Tex., and Nashville, superintendent of children's work. Miss Jones for eight years had charge of this branch of missionary work under the Council, and last year when the work was made a part of the department of education and promotion of the Board of Missions, she was elected to the superintendency and removed to Mission Board headquarters in Nashville, July 1, 1926.

WHO'S WHO AT THE COUNCIL.

Program Speakers.

Miss M. L. Gibson, president emeritus, Scarritt College, and member of Board of Managers. Miss Gibson will lead the memorial service Wednesday afternoon, March 9.

Bishop W. B. Beauchamp, of the tenth episcopal district, Methodist Episcopal Church, South, with jurisdiction over the North and South Georgia, the Mexico, Texas-Mexican, and Western Mexican

MISS ESTHER CASE,
Secretary of Foreign Missions, Woman's Department.

Conferences, will deliver the opening address, Wednesday night, March 9. Bishop Beauchamp organized the mission to Europe, and for four years had episcopal supervision in that area. The subject of the address he will make at the opening session of the Council will be, "The Present World Situation."

Dr. Edmund D. Soper, head of the School of Religion, Duke University, Durham, N. C., will deliver a series of noonday devotional addresses, beginning Thursday, March 10.

Dr. Joseph Ernest McAfee, of Summit, New Jersey, director of the social service department of the Community Church of New York, will deliver an address Thursday night, March 10. His subject will be, "World Missions from the Home Base."

Dr. Thomas Jesse Jones, New Yory City, educational director of the Phelps-Stokes Fund and

MRS. J. W. DOWNS,
Secretary of Home Missions, Woman's Dept.

chairman of the Phelps-Stokes Education Commission to Africa, will deliver an address Friday night, March 11, on "Co-operation for Africa."

Mrs. T. J. Copeland, of Baltimore, president of Woman's Missionary Society, Baltimore Conference, will conduct the worship service Saturday morning, March 12.

Bishop Sam R. Hay, of the twelfth episcopal district, Methodist Episcopal Church, South, with jurisdiction over the Northwest, Arizona, Pacific, North Texas, and Texas Conferences, will deliver the annual sermon and consecrate the deaconesses Sunday morning, March 13; and on Monday night, March 14, will consecrate the missionaries.

Dr. W. G. Cram, Nashville, Tenn., general secretary, Board of Missions, Methodist Episcopal Church, South, will deliver a missionary address Sunday night, March 13.

Mrs. Lee Britt, Suffolk, Va., president of Virginia Conference Woman's Missionary Society, will lead the worship period, Monday morning, March 14.

Dr. Ora Minor, Professor of Town and Country Church in the School of Theology, Southern Methodist University, Dallas, Tex., will deliver an address on rural work, Monday morning, March 14.

Mrs. T. M. Clark, Tupelo, Miss., president of the North Mississippi Conference Woman's Missionary Society, will lead the worship hour Monday afternoon, March 14.

Miss Mabel K. Howell, former secretary of Oriental missions, at present Professor of Missions, Scarritt College for Christian Workers, will conduct devotional services Monday night, March 14, prior to consecration of missionaries.

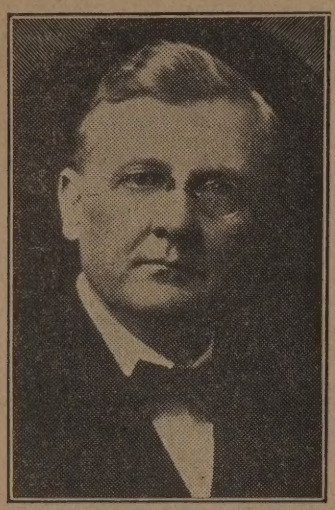
Mrs. D. Beach Carre, New Orleans, corresponding secretary, Louisiana Conference Woman's Missionary Society, will lead the worship Tuesday morning, March 15.

Mrs. C. M. Sinclair, Fort Thomas, Ky., president Woman's Missionary Society, Kentucky Conference, will conduct Bible reading and prayer at the session Tuesday night, March 15, when the pro-

gram will be in charge of Scarritt College.

Mrs. J. H. Stewart, of Weatherford, Tex., president of Woman's Missionary Society, Central Texas Conference, will conduct the worship period Wednesday morning, March 16.

Mrs. C. C. Weaver, Winston-Salem, N. C., president Western North Carolina Conference Woman's Missionary Society, will lead the worship Wednesday afternoon, March 16, closing session.



BISHOP SAM R. HAY,
Who Will Preach the Annual Council Sermon and Officiate at the Consecration of Deaconesses and Missionaries.

Missionaries and Deaconesses to be consecrated at Woman's Missionary Council meeting, Shreveport, March 9-16:

Foreeign Missionaries—(China) Misses Octavia Clegg, Greensboro, N. C.; Nellie A. Dyer, Conway, Ark.

(Africa) Misses Aosa Eleese McNeil, Jackson, Miss.; Helen Mae Farrier, Newport, Va.; Annie E. Parker, Hillsboro, Ala.; Mary Elizabeth Moore, Prospect, Va.

(Korea) Misses Margaret Billingsley, Duncan, Ariz.; Leah Hartley, Zebulon, Ga.

(Brazil) Misses Mary Alice Cobb, Columbia, S. C.; Clyde Varn, Islandton, S. C.; Ruth L. Bartholomew, Gladys, Va.

(Japan) Misses Ruth Field, Newman, Ga.; Lois Cooper, Brookhaven, Miss.

(Cuba) Misses Julia Lorena Reid, Lake Charles, La.; Ethel Williamson, Dovesville, S. C.; Marie Ella Crone, Lindale, Tex.

(Mexico) Misses Lenore Rees, Center Point, Tex.; Gertrude Jones, Richmond, Va.

Home Missionaries—Misses Mabel Haygood Anderson, Delphin, Va.; Ole Lee Barnett, Clinton, Mo.; Lela Page, Franklin, Tenn.; Wortley Moorman, Rustburg, Va.; Grace Thatcher, Tucson, Ariz.; Alberta Wilson, Moultrie, Ga.; Annie Lee Reil, San Antonio, Tex.; Lena M. Noll, Glasgow, Mo.

Deaconesses—Misses Mary Lou Bond, Morrisville, Mo.; Dolores Ruth Dias, San Antonio, Tex.; Maggie Marshall, Fishing Creek, Md.; Lottie Ora Hooper, Rosedale, La.; Alaska Terry, Bluefield, W. Va.

THE WOMAN'S MISSIONARY COUNCIL.

(Continued from First Page.)

young people's and children's missionary societies.

A high point of interest in the approaching meeting will be the consecration of deaconesses and missionaries. These ceremonies are always interesting and inspiring. This year will see a class of thirty-two, including five deaconesses, seven home missionaries, and twenty foreign missionaries. Deaconesses will be consecrated on Sunday during the session, by Bishop S. R. Hay, following the annual sermon by Bishop Hay, who will also officiate at the consecration of the missionaries, Monday night, March 14.

Daily noonday devotional lectures by Dr. Edmund D. Soper, dean of the School of Religion of Duke University, together with addresses on various phases of missions by Dr. J. E. McAfee, of Summit, N. J.; Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, New York; Dr. W. G. Cram, of Nashville, and Dr. Ora Minor, of Southern Methodist University, constitute interesting and important items.

One night program during the session will be in charge of Scarritt students, and there will be a place on the program for missionaries and deaconesses to give an interpretation of their work, and for nationals to tell what Christianity has meant to them, and the opportunity that awaits the gospel message in their respective lands.

Rivaling the consecration of new missionary workers in interest will be the impressive service in which the missionaries who have served so long and faithfully will take the emeritus relation and receive their certificates of honorable discharge from active service.

The president's message, the vice president's, report of the treasurer, of the superintendents and secretaries, together with the presentation of the estimates of amounts required for support of Council missions, and taking of the pledge, will all mark bright spots in the work of the Council.

Probably second to nothing else in interest will be the official announcement of the glorious completion of the sacred task—that of raising more than $500,000 for the Bennett Memorial Fund to erect at Scarritt College for Christian Workers a worthy memorial for a beloved leader. The report of President J. L. Cuninggim, of Scarritt, will be heard with interest.

MISS ESTELLE HASKIN,
Secretary of Literature.

Dr. Robert E. Goodrich, pastor-host, and Mrs. J. E. Allen, president of the Woman's Missionary Society of First Church, assisted by local Methodists and civic and religious bodies of Shreveport, are leaving nothing undone that will contribute to the success of the approaching session. Following is a list of the local committee chairmen:

General chairman, Mrs. W. B. Ledbetter; Ways and Means, Mrs. A. J. Peavy; Homes, Mrs. W. F. French; Flowers, Mrs. R. T. Moore; Church Arrangement, Mrs. Abel Bliss; Lunches, Mrs. J. L. Scales; Special Fellowship Luncheon, Mrs. George Sexton; Publicity, Mrs. G. S. Sexton; Pages, Miss Jen Moore; Transportation, Mrs. Bickham Dickson.

Social plans include a great thousand-plate fellowship luncheon at the Washington Hotel on the opening day, at which time the Council officers, missionaries and deaconesses will be introduced and an inspirational program given; and a drive through the city on Saturday afternoon, followed by a tea at the home of Mrs. R. T. Moore, at which the women of the missionary societies of First Church will be hostesses.

HOTELS AND RAILROAD RATES.

The Woman's Missionary Council of the Methodist Episcopal Church, South, will hold its seventeenth annual meeting in the First Methodist Church, Shreveport, La., March 9-16, 1927.

The calendar for Wednesday, March 9, is as follows: 11 a. m., Executive Committee meeting at the Washington Hotel; 2:30 p. m., Workers' conference in the church; 4 p. m., the Memorial Service, followed by the celebration of Holy Communion; 8 p. m., address by Bishop W. B. Beauchamp.

The first business session will be called to order Thursday morning at 9 o'clock. The program for the succeeding days is full of interest and inspiration.

The Washington Hotel has been selected as headquarters for Council members, and the Youree Hotel for visitors.

Reduced railway rates according to the **Certificate Plan** have been granted. This means that a full one-way fare of not less than 67 cents must be paid for a ticket to Shreveport and a certificate secured which will entitle the holder to a half-rate for the return ticket over the same route; provided not less than two hundred and fifty (250) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (250) properly signed by the Council Secretary must be in hand before the railway agent can validate one. When conditions are met, he will validate a certificate any day including and after March 9, except Sunday.

The dates of sale of tickets except from the more remote points are March 6-12, inclusive. From these remote points the dates of sale are as follows: From Colorado (except Julesburg), Montana and New Mexico, March 5-11, inclusive; from Arizona, California and Oregon, March 4-10, inclusive.

The final date of honoring certificates is March 19.

Publicity agents are requested to take note of these dates and urge all who are to attend to purchase tickets to Shreveport on the proper selling dates, also, to urge those who attend, to travel by rail, that there may be no shortage in the attendance.

MRS. F. F. STEPHENS, President.
MRS. FITZGERALD S. PARKER,
Recording Secretary.

A TELEGRAM FROM WINNFIELD, LA.

"Good margin beyond Winnfield's missionary quota raised first hour.

"P. M. CARAWAY, P. C."

(This telegram was received Monday morning, February 21.)

MISS MABEL K. HOWELL,
Professor of Missions, Scarritt College for Christian Workers.

If Jesus Came Now What Would He Say About the Church's Treatment of Her Superannuated Preachers?

By Luther E. Todd, Secretary of the Board of Finance

The Church's lay members are not indifferent to the deprivations of superannuated preachers. They are not informed on the subject. I do not believe that honest-to-goodness men and women would let these old warriors suffer as they do, if the pastors would make the facts known. We active preachers are ashamed to tell the truth about it, I reckon.

1. Think of 1000 used-up preachers. They are old, physically disabled, over 400 of them either blind or deaf, many totally paralyzed, some are victims of tubercular troubles, and very few have sufficient strength to do any kind of work. They have been superannuated by the Church which promised to care for them in old age. Along with these you might also think of 1,500 widows of preachers in a similar plight.

2. The present average annual per capita amount paid the superannuates from all sources combined, is $365; and to widows of preachers, $250. In many cases that $365 must support two, the man and his aged wife. Often the widow of a preacher has herself and children to support on that $250. Is it any wonder that in many instances there is appalling need? If the people really knew the facts as I know them, they would raise the Endowment double quick.

Why don't you lay members do something about this thing? Maybe your pastor is not urging you to pay your Charge's quota for the Endowment, because he fears you don't want him talking about money so much. If this is true, go to your pastor and PINCH him. Tell him to wake up, that he has you all wrong, that you want to do your part for this wonderful Cause, and that you are ready to help in every possible way. If he doesn't get busy, keep on PINCHING HIM.

"Sir, I have no man, when the water is troubled, to put me into the pool: but when I am coming, another steppeth down before me!"

"FLAMING YOUTH."

By Rev. James H. Felts.

The day of youth, "flaming youth," youth will not be denied, inquiring youth, the mind of youth, the ideals of youth, doubting youth, the viewpoint of youth, growing youth, the problems of youth, educated youth, youth and the church, youth, youth, youth. Where is all this noise coming from? It would silence a saw-mill. Surely an army of cats, all with nine lives, all the nine lives being offered at once, is advancing in high—Jazz—Lizzie led.

Who has sinned that our boys and girls are so lit up?

Fond parenthood has slipped a cog. Their thunder has been stolen. The monotonous drone of their voices, lauding the virtues and brilliancy of their ordinary progeny to long-suffering friends, is lost in the medley of voices crying aloud and sparing not, youth, Youth, Youth, magnificent youth, self-rising, self-starting, super-high-ferlutin youth. What's it all about?

True we haven't learned who hit Billy Patterson, or the age of Ann. We understand Billy was hit real hard and that Ann was as old as she said she was. A woman is always that old. The only sure way of knowing her age is to count the coats of paint she wears. There is also some doubt as to the number of inhabitants on Mars. One highly scientific Frenchman waxes bold to doubt if Mars is inhabited. He even intimates that the ditches discovered are pure figments of the imagination of excited astronomers. Think of it!

But youth is with us. We should easily know where all this noise about these lime-light figures comes from. The "look and listen" sign is at every corner. "On this line" is not half so frazzled as "flaming youth." The first thing we know some one is going to think he is it. True, this writer is no longer classed with verdant youth, nor is he old and deaf and blind. He had a very good time yesterday. He is having a better time to-day. He expects to have the best time to-morrow. His observation is that youth is no bigger, better, brighter or noisier than rampant youth of yesterday. Youth is not even less serious or more reckless than yesterday. Larger numbers are in the currents. The implements of war, peace, pleasure, profit and progress are more manifest. The ox-cart, like the "One-Hoss Shay," ran till it fell. Brief displays of crinoline appeared at times. The old wagon, drawn by pestle-tailed mules, passed as a carry-all for youth. It also gave glimpses of garments seldom mentioned in polite society. And the buggy, including the "hug-me-tight," has about passed. It was preached against and about. Youth was riding to the devil. Now we are doing it with gas. We have the same old road-hogs, the same selfishness, the same reckless lime-light seekers. Just a few more ways of being a fool. That's all.

But the noise, the noise! Who's making it? **Matured men and women of certain and uncertain age.** Take the Memphis meeting of a year ago. It was a farce, pure and simple, so far as being a young people's meeting. It was called, run, led, directed, dominated, including the "findings," by men of many years. I was there. I attended every meeting. I "listened in" where young people were really in action. They were having a good time as usual. They made as much noise in the Chisca Hotel as an "Irish Wake!" At the Presbyterian church, where we were "building a Christian community" (?), it was as laughable as a small boy losing his pants in the presence of company. I was there. The man presiding was "gray as a mink." The man leading might have been a grandfather. And most of the noise came from the old bucks.

This writer is often before high school students, goes to their games, knows many of them personally. He has yet his first boy or girl to meet who is essentially different. It is the same bunch, dressed differently, but not more alarmingly so than their parents. Not even their language differentiates them from Whittier's barefoot boy in a way more marked than obtains among their parents. Perhaps a few girls smoke—their mothers or grandmothers dipped snuff at the same age. There now!

But they are leaving the church! Who said so? This delta country is not noted for church-going. Yet I dare say the per cent of youth attending church is as great, or greater, than formerly. Our population has grown. Nor is this state of affairs peculiar to the delta. While Dr. Arthur Moore was preaching at Galloway Memorial, Jackson, recently, I looked over the congregation. Youth was there in large numbers. And the response to the gospel call, as usual, was largely young people. Dr. Moore was preaching a full gospel. I have made like observations elsewhere to the same effect. In Montreal, Canada, last summer, I worshiped at the United church on Sunday evening. Throngs of young people present. My candid judgment is that wherever preachers are doing honest work and preaching honest-to-goodness gospel the response is encouraging. Theories, a make-believe gospel, an assumed scholarship, a wiser-than-thou attitude, question marks before every premise, a mutilated Bible, soap and water salvation, lectures on Browning and Shakespeare—certainly youth will be indifferent. So will other people. That kind of gospel can be gotten better elsewhere. Children intuitively sense fraud.

And the effect to make the church a playground will fail, ought to fail. It is a place of worship. When it ceases to be so used its place is no longer justified. Practically every attack, and some of them are vicious, made on the church has been on the "milk and cider" variety. Youth and age alike are well fed up on burlesque, long-winded dissertations on "salvation by soup," and "social uplift." Face-lifting is more successful. A painted stove is a poor substitute for "red hot" in cold weather. I blame no man for declining to attend church when the appeal is no higher than a movie show or a maiden lady lecturing on the "care of children." Matured people must have sanity and faith if they expect their children to live sanely and decently.

"The Gospel for an Age of Doubt" is still Jesus Christ and him crucified. Substitutes are seldom popular and never profitable. They who dare preach a full gospel and live it command respect. Nor will they have just ground for pessimism. When we quit shooting hot-air-guns, quit trying to paint the sky a deeper blue and the sun a more flaming red, and feed our people on meat instead of sea-foam and imagination served by short-tailed monkeys on age-old skeletons, the noise will largely subside. Folks are still folks. New clothes don't change the skin. The same old sin is killing, the same old gospel is making alive, Preach the Word.

The people in a drought section had gathered at the church to pray for rain. They called on the oldest and best loved man in the community to lead the prayer. "Lord," said the old man, "send us a south wind. Send us a south wind for three days, we pray thee, for Christ sake. Amen." The people were amazed. They complained. "Do you call that a prayer for rain?" they said. "Yes," said the man of few words, "if the Lord will send us a south wind for three days, the devil himself can't keep it from raining!"

If we will preach the gospel, not the old gospel nor the new gospel, but the gospel of our Lord, the devil himself can't keep the church from growing. "The gates of hell shall not prevail against it." "And I, if I be lifted up, will draw all men unto me." The same gospel that saves a grown man will save our youth.

Greenwood, Miss.

GROUP MEETING AT PORT GIBSON.

At our Missionary Institute held at Fayette, Vicksburg District, it was agreed that we hold a group meeting of the pastors and officials of the following charges at Port Gibson on the 3rd day of February, 1927: Crawford Street and Gibson Memorial, Vicksburg; Utica, Hermanville, Rocky Springs, Harrison, Nebo, Oak Ridge, Fayette, and Port Gibson. Accordingly, on the date mentioned, the pastors and officials to the number of fifty-nine assembled in the auditorium of the Methodist church at Port Gibson at 10 o'clock a. m. All the charges of the group were represented except Nebo, Oak Ridge and Fayette. Brother Smith and the officials of the Fayette church were providentially prevented from attending.

The meeting was called to order by our presiding elder, Rev. J. T. Leggett, who called on the writer to act as secretary. Rev. J. Early Gray, of Vicksburg, was called on to conduct the devotional exercises, after which Brother Leggett outlined the purpose of the meeting, to-wit, the discussion of ways and means of educating our people to the needs of the church, and especially with reference to the Missionary Special and the benevolences. He said, in effect, that the church attained its mission just in the measure that the membership is educated to its needs; that the Master had a world vision, and if we have a like vision, local conditions will not, in any manner, circumscribe our vision of the world's need.

The first subject discussed was that of "The Cultivation Program and Its Value to the Church," by Rev. G. H. Thompson. Brother Thompson's presentation of the subject was very practical and helpful. He emphasized the point that people are not interested in what they do not know about. He urged the preachers and laymen to acquaint their people thoroughly with the need of the church and their responsibility therefor, if they would secure results.

The next subject discussed was that of "The Laymen's Responsibility in This Movement," by Mr. H. H. Crisler. Mr. Crisler gave a most excellent talk, emphasizing the point that the laymen should not regard it so much as a responsibility as an opportunity.

At the conclusion of Mr. Crisler's talk, Rev. Otto Porter, pastor of the Port Gibson church, made a motion that the meeting adjourn for luncheon, to meet again at 1 o'clock. In a few well chosen words he welcomed the visitors and invited them to the basement of the church, where, he said, the ladies had luncheon prepared, sufficient for all, which was soon verified.

The meeting assembled again at ' o'clock. The presiding elder announced hymn 101, after the singing of which he presented Rev. Otto Porter, who discussed the subject, "How to Organize the Country Church for the Every-Member Campaign." Brother Porter's talk was along the line of his own experience as a pastor of a country charge. He stressed the necessity of the pastor's being organized himself before he could hope to organize his charge.

At the conclusion of Brother Porter's speech, opportunity was given for a free-for-all discussion. Several good talks were made, and a number of valuable suggestions were made toward making this the best year in the history of the Vicksburg District. An atmosphere of optimism seemed to pervade the meeting. There was not a discordant or pessimistic note heard during all the discussions of the day. The meeting was in every way a success.

A motion was made and carried that the meeting constitute itself a permanent organization for the purpose of holding group meetings once each quarter. The motion was carried, and the following officers were elected: President, Rev. Otto Porter; vice president, Rev. J. Early Gray; secretary, Mrs. Griffin, of Vicksburg.

Rev. J. Early Gray offered a motion expressing to the pastor and the ladies of the Port Gibson church the thanks and appreciation of the visitors for the hospitality and delightful luncheon which they served. Luncheon was served in the basement of the church by the ladies themselves, and this hour within itself was sufficient to make the day a most delightful one.

J. B. HOLYFIELD, Secretary.

The Home Circle

THEIR TELEPHONE.

Two spiders stretched a telephone
From a pear to an apple tree,
Then sat down at either end
To see what they could see.

"Hello!" said spider Number One
To spider Number Two.
"A fly is coming down your way;
Now see what you can do."

"Speak louder," answered Number One;
"I can't hear what you say."
"Too late," replied his crafty friend;
"The fly has gone away."

"Hello! Hello! Dear me," he said,
"I wonder what's the matter!"
Then turned his eyes around to see
What made the dreadful clatter.

A bird in flying through the air
Without the least intention
Had brushed its wings against the wire
And broken connection.

—Exchange.

A SURPRISE FOR TWO.

When Sally Ball left her Northern home to visit her uncle in the far South it was the 12th of February. So she bought at the station a blue-and-pink valentine to send to Jean Harvey, her best friend. But in the excitement of the long trip she forgot all about the valentine. She did not remember it until the morning of the 14th, when she had reached her journey's end.

"And now it's too late," mourned Sally. She put the valentine back into its envelope and tried to play with the toy aeroplane tthat had been her father's parting gift, but it was not much fun to play by herself. Uncle Dan and Aunt Margaret had no children, and already Sally was beginning to feel lonely.

It was the queerest weather for February! Flowers were growing fast, and the air was like June. "At home, now," thought Sally, "snow is on the ground, and Jean has on a coat instead of a short-sleeved dress." The thought made her a little homesick.

She wandered into the back sitting-room. The windows were open, and the yard was full of birds; but there was no one for her to play with out in the yard. Sally decided that she would send Janet's valentine, anyway. She sat down on the carpet under the window, with pen and red ink, and decorated the inner envelope.

"If I had a real flying machine instead of a toy one," she thought, "Jean's valentine would get to her before night."

She found a piece of string and tied the envelope to the aeroplane, just for fun. She wanted to see how well it could carry a valentine across the room. Then she wound up the little machine, held it high and let it go. It started off with a brave whiz.

But it went further than she intended. She had headed it in the wrong direction; instead of flying across the room, it skimmed lightly over the window-sill and went droning and buzzing out among the bees.

For a moment Sally was so astonished that she sat perfectly still on the floor. Then she scrambled up and rushed to the window. She thought she heard a faint whirring in the distance, but there was no sign of the aeroplane.

She searched all the morning for the lost toy. Once she started to cross the hedge and look in the yard of a plain little house that stood with its back to Uncle Dan's; but she was too bashful to do that. It seemed a pity to worry her aunt, and so after a while she gave up the search without saying anything about it. After that she felt lonelier than ever.

That afternoon Aunt Margaret sent her on an errand to the next street. As she walked slowly home, she kept looking round for a playmate. It did not seem strange when all at once some one called clearly, "Hello, there!"

Sally stopped short. Presently the vines of an upper porch parted, and a head poked out. "Hello!" said the voice again.

"Hello, yourself," Sally replied. She saw that the head belonged to a boy.

"Come up here," the boy commanded. "There are some steps at the side of the house." Sally climbed the outside stairway and reached the porch. The boy sat in a wheel chair near a table. "I'm Ben Fletcher," he said.

Sally told her own name and shook hands with him gravely.

"Did you get valentines?" Ben asked.

"Two," Sally replied. She made a move toward the stairs. "Shall I show them to you?"

"Wait a minute," the boy said. "Ask me if I got one."

Sally looked round her. The porch was quite bare; there was no sign of his ever having had anything to play with. "Did you get one?" she asked obediently.

Ben's pale face shone. "I surely did," he said. "Not a boy in this town has a valentine to beat mine!"

He drew a toy flying-machine out of a box on the table and held it up.

At first Sally could not think of a word to say; was it her toy flying-machine?

"That's fine," she said a little faintly. "But how—how did you know it was a valentine?"

Ben dived into the box again. "Oh, it said so," he answered. He showed her an envelope with "To My Valentine" written on it. "There's a fancy thing inside," he added.

"I'll tell you all about it," Ben went on. "This morning I was lying here wishing I had something to play with, when all at once, zoom! something began to buzz in the distance. Then in a minute the sound was right in the vines of the porch, and there was this jolly thing whizzing away like mad. I soon helped it make a landing, you'd better believe." He began to wind the flying-machine. "I don't know who sent it, but it's going to surprise mother when she comes in. It's been flying all day at the end of a string. I can't walk, you see."

"Oh!" said Sally. She gazed at Ben, and her cheeks turned red. She forgot to think about the lost aeroplane. "I'm going back and ask my aunt if I may stay and play with you," she said, and hurried away.

She was out of breath when she reached Uncle Dan's house and told the story. "Yes, you may play with him," Aunt Margaret said. "He lives just behind us, and he's had a hard time, poor little chap! But what about your flying-machine, Sally? He will be willing to give it up, I am sure."

Sally's eyes grew wider and brighter than Ben's had been. "Aunt Margaret," she said, "he can't walk a step, and I've got two perfectly good legs. I wouldn't let him give it up!"—Barbara M. Carew, in the Youth's Companion.

DOGS HAVE OWN LANGUAGE.

In "The Reasoning Faculty in Dogs," an article published in the Scribner's Magazine, J. Ranken Towse, from many years of observation, asserts that dogs not only can tell their master when they're hungry, but have a canine language by which they communicate with each other.

"In my English home, many years ago, there were two dogs who were almost inseparable companions. One, a fine bull-terrier, a veritable Hotspur, feared nothing; the other, a thoroughbred Skye, was a bit of a phenomenon in his way, for, though alert and inquisitive, as most of his tribe, he was an arrant and shameless coward. He would hunt rats enthusiastically, but could not be induced to tackle them. He insulted every dog he met, and then fled ignominously, trusting to his fleetness of foot. With the bull in attendance, he was, of course, assured of efficient protection. But occasionally he made excursions on his own account. And sometimes he fell into peril. On one occasion he was chased home by a big yellow dog who could have made short work of him. Soon afterward I saw him and the bull-terrier apparently in close colloquy. Presently they started off together, and I, out of curiosity, followed them. By their actions they were evidently tracking the yellow dog, whom they found sunning himself in front of the village public house. Instantly the bull had him by the throat, and would unquestionably soon have killed him had I not interfered. No case could easily be clearer. The Skye had sought out his champion, had somehow informed him of what had happened, and invoked his assistance. How he could possibly have done so, except by some sort of intelligent speech, I leave for others to detrmine. I can only set down the unvarnished facts."—Our Dumb Animals.

A FOREIGN MISSIONARY'S CHALLENGE TO THE HOME CHURCH.

By Rev. O. E. Goddard, D.D.

Rev. W. B. Lee, of Sao Paulo, Brazil, has contributed $100 on the Million Dollar Special for January and February. Brother Lee throws out the question as to how many others will contribute a like sum. I am sending his challenge to the preachers of our church. Would it be possible to find seven thousand preachers who would give $100 each for this campaign? Not every preacher can give this much, and some can give vastly more, but if our seven thousand preachers would respond with an average amount of $100 and meet Brother Lee's challenge, it would make an aggregation of $700,000.

Let the bishops, the connectional officers, the presiding elders and all consider this challenge seriously, and let each man who can give over $100 feel free to do so, and thus make up for others who cannot possibly contribute $100. If Brother Lee, on the meager salary of a missionary, with a family as large as he has, can contribute $100, surely the major part of our preachers can contribute that much.

Will not each pastor be an example of sacrificial living and sacrificial giving for his own church? We cannot expect our people to go beyond the pastor in liberality and devotion to this cause. This is the time to show your loyalty and liberality.

CHRISTIAN EDUCATION OR RELIGIOUS EDUCATION?

By Rev. W. E. Hogan.

What is the difference in meaning between Christian Education and Religious Education? This question is frequently asked, and numerous statements of the difference have been written. A new Board of another church recently had to give itself a name and it offered the following in explanation of why it named itself a Board of Christian Education rather than a Board of Religious Education:

"Perhaps it would be well for us to explain why we prefer the term Christian Education to the term Religious Education. Christian Education, in our judgment, connotes all that is included in the term Religious Education plus the inclusion of the colleges and the other institutions of higher learning in a unified program of education. Christian Education we would, therefore, define as the process by which we learn to live with and for each other and unto God as revealed in Christ and as interpreted by the Holy Spirit, including the service of all the agencies engaged in this work from the home to the college, the professional and graduate schools, and universities."

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

The Big Brothers class, Greenville, Miss., had an attendance of 170 on the first Sunday in February.

Dr. W. G. Cram, General Secretary of the Board of Missions, spent a busy day in Mississippi last Sunday, speaking at Pascagoula, Biloxi, and Gulfport.

The condition of the editor's father, Rev. Lyman Carley, remains practically the same as for several weeks past. No complications have arisen, which is taken as a most hopeful sign.

Dr. Elmer T. Clark, representing the Board of Missions, concluded a tour of Louisiana on last Sunday, during which, in company with Rev. J. G. Snelling, Conference Missionary Secretary, he visited most of the principal towns of the State.

The work as a whole in the Lake Charles District, Louisiana Conference, of which Rev. W. L. Doss, Jr., is presiding elder, moves along well. Brother Doss paid the Advocate office an appreciated call one day last week.

Mr. Samuel Edwin Virden, of Jackson, Miss., announces the marriage of his daughter, Annie Sullivan, to Mr. Hugh McDonald Morse, on Wednesday, Feb. 16. The Advocate extends all good wishes to this fine young couple.

Rev. Alonzo Monk, Jr., general evangelist, is in the midst of a successful revival at East End Methodist Church, Nashville, Tenn. Dr. Monk's home address is 411 Southwestern Life Building, Dallas, Tex.

The First Methodist Church, this city, began the every-member canvass last Sunday for the mission special. Approximately $1,000 has been raised. Rev. J. B. Peters is the hard-working and successful pastor of First Church.

The editor of the Advocate regrets being out of the office when Brother J. B. Streater, of Black Hawk, Miss., called one day last week. Brother Streater is one of the "grand old men" of Methodism in Mississippi.

A delightful membership reception was given at the Felicity Methodist Church, this city, on Friday evening of last week. In spite of disagreeable weather, there was a large attendance. Rev. R. L. Armstrong is the efficient pastor of Felicity.

Mrs. H. P. Lewis, wife of our pastor at Ruleville, Miss., underwent a serious operation at the Methodist Hospital, Memphis, on Feb. 18. She stood the ordeal well, and, at last reports, her condition was satisfactory.

Mrs. A. W. Turner, wife of Rev. A. W. Turner, Legislative Director of the Louisiana Legislative Prohibition League, recently underwent a serious operation at a hospital in Shreveport, La. She is slowly regaining her strength, and her loved ones expect her to be fully restored to health.

Dr. A. S. Lutz, pastor of the West Monroe Methodist Church, West Monroe, La., has been holding a "Wesley Biblical and Missionary Institute," the graduating exercises of which were held last Sunday, with a fine program for the occasion. There were twenty-five members of the graduating class.

The list for the second round of quarterly conferences of the Baton Rouge District, Rev. H. N. Brown, presiding elder, received too late for publication this week, shows the following as the first appointments of the round: Ponchatoula, Feb. 27; Amite, Feb. 27; Zachary (Q. C., Apr. 13), Mar. 6; Keener Memorial, March 6. The list in full will appear next week.

Rev. H. L. Johns, our pastor at Natchitoches, La., who recently underwent a serious operation in this city, has returned to his work, still somewhat weak, but steadily improving. During his absence beautiful new pews were installed in the church. All departments of the work are in fine shape.

A telephone message from Abbeville, La., brings the fine news that one of the greatest meetings in the history of the town has just been held by Rev. W. E. Thomas, general evangelist. There were many additions to the church, some of the most prominent men of the community applying for membership. Brother Thomas is one of our most effective evangelists.

Carrollton Avenue Methodist Church, this city, has paid in full its Centenary pledge, the balance due having recently been contributed by Mrs. R. S. Crichlow in memory of her father, the late Rev. R. A. Davis, one of the honored and distinguished superannuate members of the Louisiana Conference.

A delightful reception was given at the New Orleans District parsonage on Friday afternoon of last week, Dr. and Mrs. R. H. Harper entertaining a large number of representatives from all the Methodist churches. A fine program of music and talks was given, and delicious refreshments were served. The district parsonage committee assisted in receiving.

Rev. J. Loyd Decell, presiding elder of the Jackson District, Mississippi Conference, in sending in the announcements of his second round of quarterly conferences, writes: "Missionary vision and evangelistic passion seem to characterize both preachers and people. Our mission special quota will be met—definite plans are laid for collections in full."

Rev. John W. Ramsey, pastor of the Chunky charge, Mississippi Conference, writes: "Everything going well on this charge—large congregations at every church, 100 attending prayer meeting in Chunky, pastor's salary paid monthly at each church, new church building just completed at Meehan, Advocate proposition already put over at some churches, and will be at others."

Rev. W. F. Roberts, pastor of the Ida-Hosston charge, Louisiana Conference, is having a good year. The pastor's salary has been increased from $1,200 to $1,700, and is being paid monthly. Three Epworth Leagues have been organized—two Senior and one Intermediate. Two mission schools have been held, and the pastor is confident the full amount of the mission special will be secured.

The State headquarters of the Mississippi Woman's Christian Temperance Union announces that February has been a "big month" in the work of the organization. Two speakers of national prominence, Mrs. Mary Harris Armor and Mrs. Florence Ewell Atkins, have toured the State, Mrs. Armor speaking in the northern part and Mrs. Atkins in the southern part. The State president, Mrs. Nellie Nugent Somerville, held two institutes—one at Pelahatchie and one at Gulfport.

Rev. L. E. Alford, presiding elder of the Newton District, Mississippi Conference, writes: "With only two exceptions, the attendance upon the first round of quarterly conferences was unusually good, and weather conditions prevented the attendance at those two. Good reports by pastors and stewards give an encouraging outlook for the year. Good progress is being made on the Missionary Special, and where they have already asked for the money, they have gotten it. The total increase in the pastors' salaries will approximate $2,500. We have had 2,148 accessions on profession of faith during the three preceding years, and a net gain membership in the district of 2,769. We are trying to make this year the best of the four. We have a fine group of earnest, consecrated preachers as co-workers in the Newton District."

TO THE PASTORS OF MISSISSIPPI CONFERENCE.

Dear Brethren: When this issue of the Advocate reaches you, you will either have finished your **"Every-Member Canvass"** in the Mission Special or you will be in the midst of the canvass. I trust under your leadership that the Missionary Committee will really make this an "Every-Member Canvass," that is, that every member of the church will be solicited for a contribution for the maintenance of our missionary work. It will not only result in doing what we have the privilege to do for the Mission Special, but it will greatly stimulate the church in doing all the other work that is to be done during the year. I am making an earnest appeal that you make your report at the earliest possible moment, using the quadruplicate blank that was furnished you, and that your remittance be sent, and as soon as the canvass is finished, to Rev. A. M. Broadfoot, Meridian, Miss. I am very anxious that our Conference hold the record that it made last year, to be the first to pay out, but especially in order that the Board of Missions may know just what to count on, and furthermore that the money may soon be in the mission fields. Finally, let us be very prayerful in these days of our great privilege. Assuring you of my continued good wishes, I am,

Yours very sincerely,

W. D. HAWKINS,
Missionary Secretary.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A., Retired.

Number 5.

Camp Hamilton was situated four or five miles east of Lxington, Ky., in the heart of the famous Blue Grass region. Fine horses, chivalorus men, and beautiful women in that veritable Garden of Eden, made a picture in memory that time has not effaced.

We had opportunity to see them in all their splendor. General Breckenridge, who had commanded the corps, was succeeded by General Wilson. A grand review of all the troops was given in honor of General Breckenridge when he relinquished command, and the elite were there, for Lexington was the General's old home, and no man was ever more popular among his own people. What a concourse it was! I shall not at-

tempt to describe it, but if I had a visitor from another world and wanted to show him humanity at its finest, I should feel satisfied could I let him look on that assemblage.

This was the first big military review I had ever seen, and it stirred all the martial instincts that I had inherited from my ancestors, from Sigurd Ring, the Viking, down through the centuries. Great masses of men in uniform moving as one in perfect alignment, the shouts of command, bugle calls, martial music, the flashing and clashing of arms, troops of cavalry going by, first in a trot, then circling round and by again in a gallop, massive field guns drawn by six and eight splendid horses going by in a roar that shook the earth—picture all this in such a setting on an ideal October day, and you have a scene worth going round the world to witness.

Then I began to understand something of the meaning and power of military discipline. This is the kind of training that develops heroes—men who count not their lives dear to themselves when a cause is at stake. It sends the blood surging to the brain and genders big ideas and inspires the will to achievement. It is the experience that puts more into a day than can come into a decade of insipid, ditch water existence. It is this kind of thing that shakes a man loose from non-essentials and brings out the real values of life. There is much sighing and sadness over the horrors of war, but it is not done by the men in the hot of the fight. It is done by those on the side lines who have no part in the game. The soldier says, "I am only sorry that I have but one life to give."

Here is a different story. Just after payday, two husky young Mississippians were riding on a street car in Lexington. The car was crowded and some were standing. A lady entered the car, and one of the Mississippians, like the gentleman he was, rose and offered her his seat. Before the lady could sit down a Negro man slipped into it. That was where he made a tactical error. Signals passed between the two; in less time than it takes me to tell it, that Negro found himself lying flat in the street while the car sped on its way. At the next street one of the lads stopped the car, and in a voice which silenced all protest, said, "Here is where all Negroes get off." And they did, "toot sweet." Taking a stand at the door, no Negro was permitted to enter the car. When one essayed to enter he was waved away, and one of the boys gave the conductor a fare. This was a great news story, and the Associated Press sent it all over the country. Then trouble began for the boys. Right away letters began to come in, and the stream grew till their mail rivaled Ponzi's in flush times. And such letters! I never knew there were so many foolish women in the world. From every section of the country came letters, approving of course, but they did not stop at that. Each of the lads had at least fifty letters from women who were ready to marry such a "hero," "sight unseen!" Fortunately we left Lexington in a few days, or the boys might have been forced to marry in self-defense.

MEETING OF DELTA MINISTERS' ASSOCIATION.

The Delta Methodist Ministers' Association met with Rev. L. A. McKeown, of Hollandale, Miss., on Tuesday, February 8. This was the third meeting of the group. There were five preachers present. The general topic for discussion was, "Moral Decay." After each of those present had discussed the matter from various points of view, it was voted to hold the next meeting at Greenville, with Rev. C. A. Parks as host. The topic for discussion for that meeting will be, "The Relative Value of Extra-church Activities." The association will meet Tuesday afternoon, March 8.

Our association is in its infancy, but it is a rather lusty baby. We hope to have it grow and develop in numerical strength and influence.

N. J. GOLDING, Secretary.

THE EDUCATIONAL SITUATION IN THE LOUISIANA CONFERENCE.

The Board of Education of the Louisiana Conference, recognizing the seriousness of the condition that confronted our colleges in the matter of finances during 1926, issued $300,000 worth of bonds, authorized by the Annual Conference.

Our growth at Centenary has been no less than marvelous. I don't recall any such growth in the same length of time in any school. For the sake of getting some idea of it, let's look at the contrast in September, 1921, and March, 1926:

September, 1921.

Students	50
Faculty	7
Administration	6
Buildings	4
Equipment	$13,000
Endowment	$90,000
Library volumes	5,000
Assets	$436,400
Debt	$100,000

March, 1926.

Students	666
Faculty	41
Administration	13
Buildings	19
Equipment	$68,900
Library volumes	12,444
Endowment	$651,851
Assets	$1,231,992.89
Mortgage debt	None

It is in reference to the question of the debt that this "piece" is written. In order to get the money due us by the General Board of Education in New York, it was necessary that there be no debt on the physical property; hence the bonds were issued and the debts paid off. In the agreement between the colleges and the Board of Education, all the unpaid and undirected pledges to our General Education Movement were allocated to the Conference Board of Education, together with the pledges to the Centenary College Centennial Campaign and the State pledges to the Greater Mansfield College Movement.

Now all the moneys named, as collected, go to the Conference Board of Education and to paying the principal and interest on these bonds. Every dollar paid in goes to our work here in the State. If all our people redeem the notes they signed for this next greatest movement ever inaugurated by our church, there will be little extra money to be raised and the obligations of the Board will be met promptly and easily.

If not—but we are not anticipating any other than an earnest and honest effort on the part of every one to do his best.

No Conference school has made the rapid and safe progress that ours at Shreveport has.

I am writing to urge each, as he gets his notice of amounts due, to send in his amount, so that the great aggregate will be met.

Please send as much as you can and as soon as you can, that these obligations of our church and Conference may be met.

Please make all checks payable to the Conference Board of Education.

BRISCOE CARTER,
Conference Secretary of Education.
513 City Bank Building, Shreveport, La.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL MEETING.

The work of Religious Education is making notable strides in our day. Increasing emphasis is being put upon Sunday school work.

We are glad our great church stands in the forefront in the Sunday school program. And our own Mississippi Conference Sunday School Board is alert, seeking to stimulate interest in religious training. We call particular attention to the Conference-wide meeting to be held in the Capitol Street Methodist Church in Jackson, Miss., April 5 and 6.

There will be group meetings in order that each individual may gain practical suggestions in rendering efficient service in his own department. All the groups will assemble for inspirational addresses.

Let every worker that wants to see the church come to the exercise of her full powers plan to attend this meeting. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." If you expect dividends, you must make investments.

B. M. HUNT.

Gloster, Miss.

MEMBER OF THE MISSIONARY SOCIETY NINETY YEARS.

An event of much loving interest to her many friends, and of great enjoyment to the participants, was a dinner given to-day to Mrs. S. E. Howe by the Woman's Missionary Society of the Crawford Street Methodist Church of this city, in the dining room of the newly completed church edifice, on the occasion of her ninety-seventh birthday.

Mrs. Howe is the daughter of Judge James Bland, long a prominent citizen of this community, and she was born at Clear Creek, Warren County, a few miles from Vicksburg, Feb. 16, 1830. When she was about 5 years of age her father moved to town, and since that time, with the exception of some twenty-five years, during which she lived with her daughter, the wife of the Rev. Nolan B. Harmon, at various stations in the Mississippi Conference, she has been a valued member of the Crawford Street Church. She stated at the dinner that she had been a member of the Missionary Society for ninety years. Five different church buildings have been erected by this congregation during her long and useful life.

There were some sixteen guests present at the dinner, and Mrs. Howe was easily the brightest and liveliest of the company. She will surely long pass the century mile-stone.

PHILIP CRUTCHER.

Vicksburg, Miss., Feb. 16.

BILOXI DAY NURSERY.

Donations received for the Back Bay Day Nursery in past few days include $12 from Richton Epworth League; $25 from Miss Elizabeth Taylor; $12 from Gulfport Epworth League; $1 from Meadville Epworth League; $10 from Mrs. Ella Snyder; $5 from J. A. Snyder, Jr., and $5 from Mr. Henry Walker.

H. L. DANIELS.

BIENNIAL MEETING OF CHURCH EXTENSION CONFFENCE BOARD REPRESENTATIVES.

The biennial meeting of Church Extension Conference Board Representatives will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Ky., April 27, beginning at 9:30 a. m.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Ky., beginning Thursday, April 28, at 9:30 a. m. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31, 1927.

BOARD OF CHURCH EXTENSION,
R. N. ALLEN, Assistant Secretary.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. WILLIAM POWELL, son of Joseph and Mildred Wommick Powell, was born in St. Helena Parish, La., on June 13, 1844, and died Dec. 7, 1926, at his home near Liberty, Miss., where he had lived for forty-seven years. His body was laid to rest in the family cemetery near Tangipahoa, La. Early in life Brother Powell was converted and joined the Methodist church. Later on, though while still young, he was licensed by the same church to preach. He remained a faithful local preacher till the end of his days, preaching whenever and wherever opportunity could be had, so long as health and strength would permit. At the outbreak of the Civil War he answered the call of his native Southland, and for the entire duration of the war gallantly defended the cause that lay so near his heart. He was ever found at his post of duty and proved himself to be a good soldier of his country and his God. Brother Powell was married to Miss Missouri Waller. To this happy union were born nine children, six sons and three daughters. Three sons, R. P. and J. W., of Liberty, Miss., and H. W., of Sunny Hill, La., and two daughters, Mrs. T. M. Brabham, of Liberty, Miss., and Mrs. Tom Talbert, of Osyka, Miss., survive him. To him there was neither surprise nor fear at the call of his Master, but with confident assurance that he was the Lord's and the Lord was his, he quietly went home to be forever with God.

T. M. AINSWORTH.

"A good man is gone," was heard from the lips of many when it was learned that DAVID CLAUDE LEA had suddenly been called from earth into the presence of the Eternal. Brother Lea was born Aug. 4, 1869, at Greensburg, La., the son of C. E. and Mary Hutchenson Lea, and died at his home near Chatawa, Miss., Dec. 6, 1926. The following day his funeral was had in the Osyka Methodist church, of which he was a member, and his body was tenderly laid to rest in the midst of a host of friends and loved ones. On May 23, 1893, he was married to Miss Julia L. Carruth, who, with one of his sisters and many other relatives, survives him. When only a youth, he was converted and joined the Methodist church, and remained a faithful and loyal member of the same until he was called to the Church Triumphant. That he was a good man, a loyal citizen, and an affectionate husband, is the opinion of all who knew him. May God's comforting presence be with the sorrowing ones, is our prayer.

His pastor,

T. M. AINSWORTH.

MRS. A. J. BROOME.

Sister Broome was born at Moscow, Ala., Oct. 27, 1851, and eighteen years later she moved to Tate County, Miss., where, on Dec. 24, she married A. J. Broome, Sr., and later moved to Panola County, Miss. On Feb. 4, 1927, the White-winged Messenger came, and she peacefully closed her eyes in death and was wafted to the mansions above, where there will be no more pain or death, but songs of joy and love. She was a member of the Methodist church at Cypress Corner, and loved the principles for which her church stood. She leaves three sons and three daughters: F. C. and A. J., Jr., of Como, Miss., and W. M., of Nashville, Tenn.; Mrs. R. L. Carter, Mrs. J. T. Taylor, and Mrs. D. F. Smith, all of Como. Burial services were conducted by her pastor, the writer of this article, at Freedonia church.

A. C. JOHNSON,
Pastor Methodist Church, Long Town.

RESOLUTIONS.

To Mr. and Mrs. M. C. Bledsoe, Bossier City, La.

Whereas, in the providence of God, your dear and youngest son, Marion, has been called to his heavenly reward;

Whereas, in his passing from your midst, you suffer great grief in the sad separation;

Whereas, we, too, are greatly grieved with you in this sorrow;

Whereas, we hold you in the highest esteem as friends and workers in the church and all Kingdom enterprises;

Be it therefore resolved, That we, the Sunday school of Bossier City Methodist Episcopal Church, South, express our sincere sympathy and heartfelt sorrow in this bereavement, and pray God's blessings upon you and yours forever.

Signed: Mrs. T. P. Pearce, Mr. Tom Hickman, Mrs. Don E. Dulaney, Sunday School Committee on Resolutions.

MR. S. B. RAGAN.

Some time there is a task to which we are called which has great depth. The character about whom we are writing, Brother S. B. Ragan, is one whose depth of soul was probably never fathomed. At least, only his inner circle ever saw to the depth of his soul. Many duties befell him in this life, but he heroically met them without murmuring. Among the duties was the providing for a large family, which he did most beautifully. Often, we have had the pleasure of sitting in the family circle and listening to him as he would tell us of the sweet fellowship that he enjoyed with the Holy Spirit. He was a great man, and being frank in his expression, he was often misunderstood. It was while returning home, late on the afternoon of Dec. 15, from town that his foot got caught in a wire fence, throwing him to the ground, inflicting a wound from which he never recovered. He was carried home, and was never able to walk again. His suffering was great, but he was a great sufferer, for he had learned that through the ministry of suffering God reveals himself as he does in no other way. He bore his suffering calmly, till on Friday, Dec. 31, 1926, the sweet Messenger of God whispered softly in his ear, "It is enough, come up higher," when he peacefully closed his eyes to the light of this world, to look out on the light of the Perfect Day. Brother Ragan was born Oct. 1, 1848, and lived to the ripe age of 78 years and 3 months. He professed faith in our blessed Saviour, at Ebenezer church, at the early age of 20, and joined the Methodist Episcopal Church, South, at Camp Ground, of which he remained a member till his going away. He was a loyal Methodist, and loved the doctrines of the Methodist Church, and was an ardent defender of them. He was a faithful companion, a loving father, a good neighbor, a noble citizen, and a preachers' friend We loved him. He always met us with a smile and a word of cheer. The last time we had the privilege of being on the streets of Chalybeate, for only a few minutes, we had the pleasure of grasping his friendly hand, and receiving an urgent invitation to go home with him and to spend the night. He leaves a wife and eleven children, all of whom were at his bedside when the summons came. He has one brother, four sisters and twenty-two grandchidren still living. After a beautiful service conducted by his pastor, Rev. W. T. Philips, assisted by the pastor of the local Baptist church, Rev. Mr. Edmonds, his body was tenderly laid to rest in the Camp Ground cemetery, Jan. 1, 1927, to await the resurrection morning. The great concourse of people, together with the wonderful floral offerings, testified to the loving esteem in which he was held.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won
And thou art crowned at last."

A former pastor,
A. L. DAVENPORT.
Horn Lake, Miss.

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, say well-known druggists here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

Church and Sunday School Furniture

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Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

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MOORE PUSH-PINS
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MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

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For over 50 years it has been the household remedy for all forms of Malaria, Chills and Fever Dengue

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QUALITY VEGETABLE PLANTS
Leading Varieties cabbage, onion and tomato plants shipped postpaid. 100 plants 35cts, 200 50cts., 500 $1.10, 1000 $2.00. Satisfaction guaranteed.
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NOVELTY BEDSPREADS. Silk and cotton frabrics. Guaranteed. Reasonably priced; every housewife wants one. Liberal territory and commission. Write Rainbow Novelty Mills, Grover N. C.

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500 acres field grown plants shipped promptly. Postpaid 100 plants 35cts., 200 50cts., 500 $1.10, 1000 $2.00. Express or mail collect, $1.00 thousand.
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Colds, Grippe, Flu, Dengue Bilious Fever and Malaria.

It kills the germs.

SOOTHES
BOILS---BURNS---SORES
Thoroughly heals. Used over a century.
GRAY'S OINTMENT
At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams. 607 Third Street, Natchitoches, La.

A GOOD SOCIETY AT ROSETTA, MISS.

The Woman's Missionary Society of the Rosetta Methodist church met at its usual hour with a nice attendance.

The meeting was called to order by its president, Mrs. W. R. Broomfield, Jr., and was opened with devotional exercises by Rev. G. P. McKeown, of Woodville, assisted by Mrs. McKeown, the district secretary, who gave us a splendid talk on mission work.

Our Society was organized only a short time ago, but is full of "pep," having the good women of the community who have the work of God on their hearts and are ever ready to do their part.

Our community has taken on a new life since Annual Conference, and our new pastor, Rev. J. O. Williams, and his devoted wife have come to this work. We all have learned to love them so much, as they are afire with the love for the Master and his kingdom. They were present at our meeting and reported many things that they are doing in the way of organization work, and asked that the district secretary visit Mount Olive Woman's Missionary Society at its next regular meeting, to be held Feb. 26, which invitation she accepted.

We wish to thank the Annual Conference for sending this pair of coworkers into our midst, seeing so much good work being done by them in so short a time.

MRS. W. R. BROOMFIELD,
President.

Home-made Remedy Stops Cough Quickly

Finest cough medicine you ever used. Family supply easily made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup, or clarified honey. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid, too, for bronchitis, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract and palatable guaiacol, famous for healing the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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GOOD REPORT FROM CLEVELAND, MISS., SOCIETY.

The Methodist Woman's Missionary Society of Cleveland, Miss., held an all-day meeting in the home of Mrs. P. B. Woollard, Tuesday, Feb. 1. The morning was devoted to the program. A delicious lunch was served by the hostesses. We all enjoyed the social hour as well as the lunch. We had about fifty present. Much important business was discussed. The line of work was laid out for the year. More than $100 was paid into the treasury.

We have a wonderful president, Mrs. H. D. Todd. All of our officers are very efficient. The outlook for a successful year is very bright—so many of our young women are coming forth to this great missionary work. The Methodist women who do not hear the call to active service through this channel will be left out of the onward march, for we are truly going forward, trying to extend the kingdom of our Christ to the uttermost ends of the earth.

REPORTER.

AT THE MEMPHIS EDUCATIONAL MEETING.

The College and University, Junior College, and Religious Education divisions held helpful sessions Feb. 7, 8, and all came together Feb. 9, 10, in the eighth meeting of the Educational Association of the Methodist Episcopal Church, South. Dr. J. R. Countiss, of Grenada, presided with dignity and efficiency. Many thoughtful addresses were made, followed by helpful discussions. The writer feels that by all means the suggestions made by President J. M. Williams, of Galloway College, in regard to utilizing the alumni in advancing the interests of a college should be adopted by the alumnae of Whitworth College.

Thursday, the writer had the privilege of taking lunch with three of his former pupils, graduates of Port Gibson Female College: Mrs. Nellie Chambliss Spencer, Dr. Marie Milliken Long, and Miss Stella White, all of whom hold responsible positions in the heart of Memphis, near Court Square.

These three young women informed of other former students residing in the city; and the whole of Thursday afternoon and evening was spent in visits and telephone conversations with these other former students.

At the home of Mrs. Beatrice Chambliss Irving, at 8 p. m., the bright little daughter, Ray Lolette, 8 years old, was baptized preparatory to her coming into membership of the church, along with others, at the approaching Easter occasion. The child is a great-niece of the late Rev. M. B. Sharbrough.

H. G. HAWKINS.

Brookhaven, Miss.

NEW WORK IN PLAQUEMINE PARISH.

Dear Dr. Carley: I am glad to report through the columns of the Advocate that the Louisiana Conference has enlarged her territory. Plaquemine Parish was unentered by Protestantism, that is, no evangelical church was doing anything in the way of organizing churches or missions. Our church can now say we are still pioneering the way of the gospel in this parish.

On Jan. 22, I went with Captain Zatarain, one of the stewards of our Algiers church; through him I was able to ride on one of the great fruit ships, and that evening we got off at Pilot Town, La. On Sunday morning I baptized the baby of Mr. Williams, and at 3 o'clock p. m. held a Sunday school and services at the little school house; we had twenty-five present. At this place a chapel would be a great thing for the whole church; from here, about 600 ships pass each month, and a chapel here would be the first thing the incoming ships would see, and the last thing to see going out of the U. S. A.

Last Sunday I went to Pointe-a-la-Hache. This place is the county seat of Plaquemine Parish. I had arranged with Sister Tabony for this service. We had a fine attendance. Dr. Lockhart was teaching the Bible class. At this place also we need a chapel. I hope some one will provide the needed funds, so that we may plant for good Methodism in these two points in this parish.

On this trip Brother Perkins was with me, and we distributed along the forty-six miles route more than 350 portions of the Bible.

Most of the people were sitting on the levee; many of the men were gambling their money and time away. We are thankful to God for the Methodist church, and for his blessing in the work of missions.

This new work has enlarged the New Orleans District more than one hundred miles. This missionary district is about 300 miles wide, and much of our territory is untouched. Dr. Harper and I will be glad to give any information concerning our needs.

Yours sincerely in Christ,

LEON PICONE,
Missionary Evangelist.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

A HAPPY PASTOR.

Dear Mr. Editor: I am a happy pastor just now, because of the fact that we have Rev. W. M. McIntosh, the general evangelist, and Rev. Ed Philips, the cowboy singer, with us at North Back Bay Methodist Church, holding a series of services. We are glad to state that eight or ten conversions have been experienced, and many others have renewed their faith in Christ. The church as a whole has been blessed. Thank God for his power that moves upon the hearts and minds of men and women.

Any pastor desiring a real good meeting will make no mistake in securing these two great men of God.

We hope to begin a series of services at the Methodist church in Mississippi City March 9, with the noted Conference evangelist, Rev. H. M. Ellis. We hope to have a great outpouring of God's Spirit at this meeting. Rev. H. M. Ellis is a forceful speaker. He is able to hold a real soul-stirring meeting for any pastor who wants his church revived. Pray for us.

REV. R. S. SAUCIER,
Pastor Mississippi City Charge.

What Are You Doing For Your Puny Child?

One Boy Gained 11 Pounds in 7 Weeks and is Now Strong and Healthy.

For weak, frail, under-developed children—and especially those that have rickets, and need a sure builder that promotes the growth of teeth and bones, cod liver oil is the one medicine supreme—nothing helps like it.

But it is nasty and repulsive and evil smelling and nearly always upsets children's stomachs—so now up-to-date chemists advise McCoy's Cod Liver Oil Compound Tablets.

Children love them as they do candy, because they are sugar coated and easy to take. One boy gained 11½ pounds in sever weeks, and is now healthy and happy—thousands of other children have grown strong and robust.

Sixty tablets for 60 cents at all druggists—but be sure and insist on McCoy's—the original and genuine.

Give them to the sickly, frail child for 30 days, and if they don't help—wonderfully, your druggist is authorized to hand you back the money you paid for them.

THE WESTMINSTER TEACHERS' BUREAU

Secure suitable teachers, officers and helpers for educational institutions—private, public and denominational—and assists trained, capable teachers and other workers to large fields of service. The Bureau is in no sense a commercial organization. Service free to institutions and at three-fifths of usual charge to teachers.

HENRY H. SWEETS, Manager, 410 Urban Building, Louisville, Ky.

FOR SALE—Cabbage and Bermuda Onion Plants. All varieties. $1.00 per 1000. Shipping Daily. Dorris Plant Co., Valdosta, Georgia.

If You Have Piles or Fis...
Write for My Free Book
HENRY F. ALEXANDER, M.D.
Box 803 — Knoxville, Tenn.

Millions of Cabbage, Onion and Tomato Plants, 1,000, $1.00; 500, 65cts. Prompt shipment, descriptive circular free.

CLARK PLANT CO.,

Thomasville, Georgia.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Hattiesburg District Sunday School Institute was held Wednesday. There were ninety-five people present for the work of the institute, which was a most excellent showing. All but one of the district officers were present. Only six of the preachers were absent, and it was reported that they were kept away on account of high water.

The elementary workers reported forty persons present for the elementary work. This was a most encouraging attendance. Last year we were not quite so fortunate as this in the attendance.

Several goals were agreed to. The institute thought they could raise the allotment for Sunday School Day of $400. They also felt that it was possible for the district to have Sunday School Day observed by all the churches of the district. Brother Jones, the presiding elder, was with us, and was a great help to the spirit of the meeting and contributed no little to its success.

The ladies of Broad Street Church served dinner, which was greatly appreciated and much enjoyed by all.

Lucedale closed a non-standard class Thursday, Feb. 10. There was an excellent attendance on the class, and there were eighteen who promised to take the examination. Lucedale was checked at this time, and it looks to us as if they are in the mood to move forward and do a fine and outstanding piece of work.

Miss Jones conducted a Standard Cokesbury class at Hermanville last week, in which there were eighteen credits given and much good work done. We are glad to pass on this fine report from these fine people.

Miss Jones also visited Natchez on this same trip, and reports a fine trip.

Sunday was spent by us at Benton. We enjoyed being there very much. The condition of the roads kept us from meeting our appointment at Midway, but we had the pleasure of being with Brother King for dinner and being at Benton Sunday night. The folks at Benton were kind, as they always are, and we appreciated this kindness very much indeed.

On April 5, at 7:30 p. m., the Conference Sunday School Conference opens at Capitol Street Church, Jackson, Miss. This meeting will continue through Wednesday, April 6. A great program is being arranged. Plan to come. We hope to secure entertainment for those who desire it, at reasonable rates. If you care for this service, please write us.

Be in Jackson for this great meeting.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENC.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. A. L. Davenport, pastor of Horn Lake, Sardis District, is the first to send order for Sunday School Day programs. He ordered programs for the four churches under his care. "A Story of Progress" is the title of the program prepared for the C-type school; "The Abundant Life" is the title of the program prepared for the A and B-type schools. Copies of these two programs have been sent to every pastor in the Conference so the pastor may select the one best suited to his people. It will save time, money, and work if these programs are ordered this week. The programs are paid for out of the funds raised by the Sunday School Board. The day can be observed early in April before Easter. Order from your district superintendent. These volunteer workers are interested in making the district in which they live the banner district of the Conference. Just north of us the Memphis Conference raised $5,714, and south of us the Mississippi Conference, $2,239 in 1925. North Mississippi can do as well as her neighbors.

The pastors all over the Conference are making surveys, giving instruction in evangelism, studying the missionary book, "Yet Another Day," and are busy at the main task. Rev. J. H. Holder, of Grenada; Rev. Mellville Johnson, of Winona, and Rev. A. T. McIlwain, or Corinth, have done exceptionally fine work of late. Good results are sure to follow their painstaking labors.

If half the pastors would make surveys and have these surveys carefully followed up, we could add 5,000 to our Sunday school rolls. If half the teachers were trained in the art of winning souls, we could add not less than 4,000 to the church. We may get all the outside help available until "doom's day," but the task of winning souls to Christ is in the hands of the members of the local church. The sad thing is, so few church members have enough religion to approach a soul and lead it to Christ. One's religion will depend just in proportion as that person prays and works to lead others in the Christ way of living. Let us not forget this: "The permanent redemptive forces of the community are the resident forces."

Rev. A. Y. Brown, of Minter City, has ordered two wall charts for schools of the C-type to aid these schools in doing more and better work. Let us have 100 others do likewise. Now is the time to begin to do better work.

While you think of it, draw a ring around June 6-11, so this week may be set aside for the Conference Training School to be held at Grenada. The Conference Board of Missions and General Board of Education are participating in this school. They each are furnishing a strong instructor. We ought to have a great school with this united effort.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Our week-end trip included visits to Vivian, Shreveport, Ruston, and Monroe. We reached Vivian Saturday night and enjoyed the hospitality of the Methodist parsonage there. Sunday morning we were in the Sunday school service, and preached at 11 a. m. At 2:30 p. m. there was a meeting in the interest of a Standard Training School in this section of the Shreveport District, which will be called the "North Caddo Standard Training School." The following schools were represented by pastors and superintendents: Vivian, Belcher, Gilliam, Ida, Hosston, Mooringsport, Oil City, Trees City, and Mundalyn Chapel. Rev. W. F. Roberts, of Ida, was elected Educational Director of this school, with Dr. Holmes as chairman of the Board of Managers. The date of the school is June 19-24. If the school comes up to the interest shown at the "Set-Up" meeting, it will be one of the largest and best schools ever held in Louisiana Methodism. There will be five courses offered.

Sunday night we were in Shreveport and visited Claiborne and Mangum Memorial churches. There were large congregations at both services, and at Mangum we heard a great missionary sermon by the presiding elder, Dr. Holmes. There will be a "Set Up" meeting for a Standard Training School at Mangum Memorial on Friday, Feb. 25.

Monday morning we visited Ruston and had a fine conference with Dr. Drake, chairman of our Sunday School Board. In the afternoon we reached Monroe and had a conference with the pastor there in the interest of the State-wide Conference to be held in that city March 29-30. We are to have a joint meeting in Monroe at 3 p. m., Sunday, Feb. 20, with the Conference staff and the local committee.

* * *

The following card sent us by a New Orleans pastor exhibits a unique form of publicity:

"Say, is all this talk I hear on every turn of the corner about our Parker Memorial being now one of the most active and attractive Methodist churches in New Orleans true?"

"Why, man, that seems to be generally conceded. Evidences: Large congregations every Sunday, twenty-two new members received during December and January, additional property purchased to provide room for overcrowded Sunday school and to accommodate the Men's Brotherhood, etc."

"Well, well, that's great! Count on me Sunday. I must get in the 'push' with you fellows."

* * *

Mrs. R. H. Harper, chairman of the Elementary Council, has started working up interest in the attendance at the meeting of this Council to be held in connection with the State-wide Conference at Monroe in March.

* * *

Sample copies of the Sunday School Day programs issued by the General Board for use in the 1927 observance of this special day, which is planned with the definite purpose of bringing to the entire membership of the church the purpose and work of the Sunday school, have been received. "The Abundant Life," suggested for use in A and B type schools, is very fine indeed, while "A Story of Progress," for use in the smaller, or C type schools, is most excellently arranged.

* * *

At a recent meeting of the Workers' Council at Alexandria, First Church, the architect, Mr. Errol Barron, presented the almost completed plans to the workers of the proposed new edu-

Clean Kidneys By Drinking Lots of Water

Take Salts to Flush Kidneys If Bladder Bothers or Back Hurts

Eating too much rich food may produce kidney trouble in some form, says a well-known authority, because the acids created excite the kidneys. Then they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, begin drinking lots of good water and also get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to flush clogged kidneys and stimulate them to activity; also to neutralize the acids in the system so that they no longer irritate, thus often relieving bladder disorders.

Jad Salts can not injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to help keep the kidneys and urinary organs clean, thus often avoiding serious kidney disorders.

Grove's Tasteless Chill Tonic

Stops Malaria, Restores Strength and Energy. 60c

Personal Comment By Mrs. McMoy

West Monroe, La.—"I received a great deal of benefit from taking a small amount of Dr. Pierce's Favorite Prescription and I know a lady who was almost in a perfectly helpless condition. She finally began taking the 'Favorite Prescription' and regained her health completely. If any woman wishes to know the particulars about what Dr. Pierce's Favorite Prescription will do, I will gladly tell what I know about it."—Mrs. J. M. McMoy, 203 Natchitaches St.

In liquid or tablets, at dealers. Send 10c for trial pkg. of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

cational building, which is indeed modern in every particular. The teachers and superintendents of each department were asked to criticize the arrangement of their departments, and together with the pastor, Dr. Brooks, and the general superintendent, Mr. T. W. Holloman, many minor changes were worked out.

* * *

The office has received from Dr. Albert S. Lutz a splendidly worked out program and invitation to the graduating exercises of the Wesley Biblical and Missionary Institute to be held at West Monroe next Sunday at the 11 o'clock service hour. We congratulate Dr. Lutz on this splendid work.

* * *

Mrs. Cora Trawick Court, connected with the Parent-Teacher department of the General Sunday School Board, will be in Alexandria on Friday for a short conference with this office relative to the State-wide Conference at Monroe in March, at which we hope to have Mrs. Court to speak to the workers of the State about Parent-Teacher work in the Sunday schools. Mrs. Court is returning to Nashville after having assisted with two Training Schools in Texas.

* * *

Dr. Cleanth Brooks, of First Church, Alexandria, has been successfully conducting a series of mission study classes in his church, reaching every department in the church by means of classes arranged at many different hours.

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Lake Arthur, Feb. 27, a.m.
Gueydan and Kaplan, at Kaplan, Feb. 27, p.m.
Sulphur and Vinton, at Vinton, March 6, a.m.
Lake Charles, March 6, p.m.
Many and Peason, at Peason, March 13.
Zwolle ct., at Zwolle, March 20.
De Ridder, March 27, a.m.
Merryville, March 27, p.m.
Leesville, April 3.
Acadia ct., at Church Point, April 10.
Converse and Hornbeck, at Hornbeck, April 17, a.m.
Barham, April 17, p.m.
Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also. W. L. DOSS, JR., P. E.

First Aid for Whooping Cough

Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

Very soon it loosens the phlegm and overcomes congestion. Once you have learned its value, you will never be without it for emergencies.

Sold by All Druggists or
E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Proprietors

ROCHE'S EMBROCATION

Epworth League

GOLDEN CROSS ENROLLMENT.

May 8-15 are dates set by the General Hospital Board as Hospital Week. At this time enrollment in the Golden Cross will be made. The movement is one which will embrace the entire church and should receive especial emphasis in the Epworth Leagues. In the past the League has given its support to every forward movement in the church. The youth of to-day who call themselves the followers of the Master must help the church in this great work of hers. To fail her here would be to lower our old banner and to raise in its stead another bearing the inscription, "Only part for Christ."

MAUDE VALLIANT.

MISSISSIPPI CONFERENCE LEAGUE NEWS.

An Account of League Work in Newton District.

James Taylor, secretary of this district, writes that there are about twenty active Leagues in this district. The Leagues in Laurel are in first-class condition. They are at work on their Mission Study class. Mrs. Furlough is their teacher, and she is a capable teacher. The secretary of this district has been sending League literature to each chapter in order to help them improve their programs.

Seashore District.

The Seashore District is working steadily. We don't hear much from the Leagues, but every League visited by the district secretary, D. C. Camp, has been in good condition. Recently the secretary visited the Gulfport Leagues and found them going steadily forward in their Epworth League work. They have a well rounded program and are carrying it through. The most remarkable feature of this program is that they give special emphasis to the cultural side of League work. Several new Leagues have been organized recently, the latest at Vancleave. Mr. Flurry is president of this League and it has twenty-five members.

* * *

Notes from Hermanville League.

The "Reds" entertained the "Blues" during January. The program was interesting, full of fun and pep.

Tuesday afternoon, "The Old Maid" Leaguers played a basketball game with the Married Ladies. Admission was ten cents, and the League realized quite a sum for their budget. Since none of the ladies had played for quite a while, the game was comical. The Married Ladies won by a score of 7 to 5.

Attendance at the devotional meeting is holding up well and the programs continue to be interesting and well rendered. The pastor has offered a substantial cash prize to the Leaguer in the chapter who writes the best paper on "Why I Am a Methodist."

* * *

A Cupid Party at Hawkins Memorial.

"A cupid party—
A welcome hearty—
A bunch of young folks gay—
Won't that suffice?
Now be real nice,
And join us at our play."

This is the way the invitations to the party given by Hawkins Memorial Epworth League read. This party was given on Friday night, Feb. 11, at 8 p. m. We haven't the details of the party. But doesn't the invitation sound interesting?

* * *

A Request.

The editor requests that each district secretary send her the date for the District Institute as soon as this is decided. Also send other information that you would like the Leaguers to read through this column.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE.

My Dear Co-Workers: When the fourth quarter's reports of our Woman's Conference Society were tabulated, we found that we had much for which to praise our Heavenly Father.

Every obligation to Council was met in full. Also we paid our quota to the Belle Bennett Memorial, the Conference quota being $17,295.

The total of the treasurer's report was $37,888.85, this being an increase of almost $11,000 over any previous year.

Surely God's Holy Spirit has wonderfully led us during the past year. May we turn our faces to the tasks of the new year planning to do even greater things for him. As our women get a clarer vision of the needs of the world, they are ever ready to make greater sacrifices that these needs be met.

The following is a list of the Auxiliaries that paid their quota to the Belle Bennett Memorial in full and are entitled to have their names inscribed in the "Book of Remembrance:"

Collins; Shubuta; Gallman; Gloster; Gulfport, Johnson Auxiliary; Gulfport, Adult; Holly Bluff; Osyka; Richton; Meridian, Central Church; Norfield; Yazoo City; Pelahatchie; Magnolia; Brandon; Anguilla; Lake; Phoenix; Canton Wesleyans; Braxton; McComb, Centenary; Mount Olive; Magee; Lumberton; Cayuga; Natchez; Hattiesburg, Main Street; Forest, Young Women; Moss Point; Canton, Woman's Missionary Society; Avera; Columbia; Jackson, Galloway Memorial; Laurel, Seventh Street; Satartia; Edwards; Brookhaven; Mayersville; Pocahontas; Prentiss; Biloxi; Morton; Newton; Mount Pleasant; Petal; Fernwood; Jackson, Capitol Street; Poplarville; Florence; Laurel, Young Women; Forest; Meridian, East End; Hattiesburg, Court Street; Mendenhall; Bay St. Louis; Bay Springs.

To each of these Auxiliaries I wish to express my admiration and appreciation for the splendid work they have done. We shall always rejoice that we have had a share in this outstanding achievement. May the students that are trained and equipped for service in this institution be a mighty factor in giving Christ to a changing and needy world.

Our greatest need for the new year is increased spiritual power in the lives of us who participated in the missionary enterprise and in the church as a whole.

Again let me express my deepest appreciation of all your splendid work and the assurance of my assistance whenever you feel the need of it.

Yours for service,

MRS. L. W. ALFORD,
President, Woman's Conference Society.

A FEW WORDS FROM THE SATARTIA CHARGE.

I want to say as pastor, this is my first year at Satartia, Miss., but on our arrival we were given a hearty welcome. It affords me great pleasure to say I have some very fine people at each church—people that I appreciate and that are standing by their pastor, so far, in a financial way.

Some few weeks ago we had a meeting of all the officials of the charge, for the purpose of organizing and letting each one understand what his or her duty is, making the assessment for the charge, and giving each church its portion. The stewards were given the work of collectiing the pastor's and the presiding elder's salary; and all the benevolences, including the Superannuate Endowment, were put into a budget, and a committe of four appointed at each church, with the church lay leader as chairman, to collect these funds. So we are pretty well organized, and are hoping for a successful year.

As this is mission month, we are expecting to get every dollar asked from the Satartia charge as a free-will offering. On last Wednesday night, Brother A. B. Kling was to have led the prayer meeting for us, but he substituted Dr. Carley, the editor of the Advocate. Dr. Carley gave us a talk on the missionary work of our church and the importance of maintaining the work.

We are praying for a great year, in the name of Jesus Christ. As pastor, I am presenting the truth as I understand it, condemning the wrong, standing for the right, and I need the prayers of all the readers of the Advocate.

We are now trying to secure our help for our revivals at each church. We are praying for a revival out of which sons and daughters will be born into the Kingdom of God. I am carrying the worth of souls that are lost as a burden on my heart. Pray for me.

A. J. LEGGETT, P. C.

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PARK SQ., SEDALIA, MO.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Pontotoc, preaching, Feb. 6, p.m.; Q. C., March 15.
Buena Vista, at Buena Vista, Feb. 12, 13, a.m.
Shannon, at Brewer, Feb. 19, 20, a.m.
Amory, Feb. 20, p.m.
Salem and Friendship, at Friedship, Feb. 26, 27, a.m.
Tupelo, Feb. 27, p.m.
Pittsboro, at Pleasant Hill, March 4.
Derma, at Big Creek, March 5, 6, a.m.
Calhoun City, March 6, p.m.
Aberdeen, March 13.
Randolph, at Washington, March 15.
Algoma, at Ebenezer, March 16.
Greenwood Springs, at Friendship, March 19, 20, a.m.
Amory ct., at Tranquil, March 20, 21, p.m.
Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Caledonia ct., preaching at Vaughan's Chapel, Jan. 30; preaching and quarterly conference at Flint Mill, Mar. 9.
Cedar Bluff; preaching and q. c. at Siloam, April 8.
Crawford and Mayhew, preaching at Crawford, Feb. 13, 11 a.m.; q. c. at Mayhew, Mar. 4, at 2 p.m.
Artesia and Sheaffers, at Sheaffers' Chapel, Mar. 6, preaching 11 a.m.; q.c. at 2 p.m.
Starkville station, preaching at 11 a. m., Mar. 27; q. c. Mar. 7, night.
First Church, Columbus, preaching Feb. 27, 11 a.m.; q. c. Mar. 10, night.
Central, Columbus, preaching Feb. 27, night; q. c. Mar. 8, night.
Shuqualak, at Shuqualak, Mar. 11, at 2 p.m.; preaching, Feb. 6, night.
Mashulaville, at Hebron, Mar. 12.
Macon Ct., at Pope's Chapel, Mar. 13, preaching at 11 a.m.; q. c. at 1:30 p.m.
Macon station, preaching and q. c., Mar. 13, night.
Ethel, at Marvin, preaching Mar. 17, at 11 a.m.; q. c. at 1:30 p.m.
Koscinsko station, q. c. Mar. 17, night; preaching, Mar. 20, night.
McCool, at Bowie, Mar. 18, preaching at 11 a.m.; q. c. at 1:30 p.m.
Longview and Sessums, at Sessums, Mar. 19, preaching at 11 a.m.; q. c. 1 p. m.
Kosciusko ct., at Bethel, Mar. 20, preaching at 11 a.m.; q. c. at 1 p.m.
West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,

J. B. RANDOLPH, P. E.

Corinth Dist.—Second Round.

New Albany sta., preaching, morning, Feb. 20; Q. C., evening, March 2.
Corinth, South Side, evening, Feb. 23.
Silver Springs, at Paul's Chapel, Feb. 24.
New Albany ct., at Ecru, preaching, morning, Feb. 27; Q. C., March 2.
Iuka sta., Q. C., morning, March 1; preaching, March 13.
Iuka ct., at Mount Evergreen, March 1.
Hickory Flat, at Pizgah, March 3.
First Church, Corinth, preaching, March 6; Q. C., March 7, evening.
Rienzi, preaching, March 6, morning, Q. C., March 7, 10 a.m.
Burnsville, at Burnsville, March 8.
Kossuth, at Kossuth, March 9.
Corinth ct., at Marvin's Chapel, Mar. 10.
Sherman, at Chsterville, March 16.
Belmont, at Patterson's Chapel, March 19, 20.
Baldwyn, at Lebanon, March 22.
Myrtle, at Glenfield, March 23.
Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
Dumas, at Jacob's Chapel, March 27, 28.
Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezer, April 14.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Pickens, preaching, Feb. 6; Q. C., March 23.
Lamar, at Rice Chapel, Feb. 20.
Tie Plant, at Gore Springs, Feb. 27.
Lexington, March 2.
Coffeeville, at Bethlehem, March 5.
Duck Hill, at Mars Hill, March 6.
Ashland, at Black Jack, March 10.
Holcomb, at Spring Hill, March 12, 13.
Grenada, March 13, evening.
Abbeville, at Mount Zion, March 19, 20.
Holly Springs, March 20, evening.
Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Greenville, Feb. 20, a.m.; Q. C., March 15.
Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Leland, March 6, a.m.
Cleveland, March 6, night.
Friars Point, at Lyon, March 13, a.m.
Clarksdale, March 13, night.
Coahoma and Jonestown, at Jonestown, March 20.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
Duncan and Alligator, at Alligator, April 10, night.
Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Tutwiler, Feb. 27, 11 a.m., 3 p.m.
Emory, Mar. 5, 6.
Swiftown, Mar. 9, 3 p.m.
Belzoni, Mar. 9, night.
Cruger, Mar. 20, 11 a.m., 3 p.m.
Tchula, Mar. 20, night.
Ruleville, Mar. 23, night.
Coila, Mar. 26, 11 a.m., 2 p.m.
Isola, Mar. 27, 11 a.m., 3 p.m.
Inverness, Mar. 27, night.
Price Memorial, Mar. 30, night.
Blaine, Apr. 3, 11 a.m. 3 p.m.
Itta Bena, Apr. 3, night.
Greenwood, First Church, Apr. 4, night.
Webb, Apr. 6, night.
Sandy Bayou, Apr. 9, 11 a.m., 2 p.m.
McCarley, Apr. 10, 11 a.m., 3 p.m.
Dublin, Apr. 12, 3 p.m.
Marks, Apr. 13, 10 a.m.
Lambert, Apr. 13, 3 p.m.
Brooks Schoolhouse, Apr. 17, 3 p.m.
Minter City, Apr. 17, night.
Indianola, Apr. 20, night.
Schlater, Apr. 24, 11 a.m., 3 p.m.
District Conference, Itta Bena, Apr. 26, 27.

Preaching services, additional: Crowder, Feb. 13, a.m.; Darling, Feb. 13, p.m.; First Church, Greenwood, Mar. 13, a.m.; Doddsville, Apr. 17, a.m.; Price Memorial, Apr. 24, p.m.; Sumner, May 1, a.m.; Belzoni, May 8, a.m.; Indianola, May 8, p.m.; Morgan

CHILDREN'S ILLS

Arkansas Lady Says She Has Never Found a Better Laxative Than Thedford's Black-Draught.

Mineral Springs, Ark.—"We use Black-Draught in our family of six children," says Mrs. C. E. Nutt, of this place, "and we find it a good bowel regulator. I give it to my children for colds and constipation, or any other stomach disorders, and it certainly is very helpful. I have never known it to fail them. Where there are so many children, it is a good idea to keep a laxative on hand, and Black-Draught is what we use.

"I have taken it myself for indigestion. I would feel dizzy, have gas and sour stomach. I would also feel a tightness in my chest. I took a good dose of Thedford's Black-Draught when I felt that way and it would relieve me. I would feel better for days.

"My husband takes Black-Draught for biliousness. He says he has never found its equal. When he has the tired, heavy feeling, he takes Black-Draught night and morning for a few days and he doesn't complain any more. I sure do recommend Black-Draught."

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Year's Sales of Lydia E. Pinkham's Vegetable Compound

MRS. ED. DAUGHERTY
1308 ORCHARD AVENUE, MUSCATINE, IOWA

The Woolworth Building in New York City, which towers 792 feet above the street, is the highest building in the United States.

If all the bottles of Lydia E. Pinkham's Vegetable Compound sold in 1925 could be placed end to end, they would make a column as high as the Woolworth Building with enough left over to extend from Lynn, Massachusetts to Cleveland, Ohio.

In many little villages as in many thriving cities along the route, who are glad to tell others about Lydia E. Pinkham's Vegetable Compound.

In a recent letter, Mrs. Daugherty says, "I was ill for four months before I took your medicine. I found one of your books at my front door and read it. It seemed to fit my case, so I began taking Lydia E. Pinkham's Vegetable Compound, and after I took the third bottle, I found relief. I am on my eleventh bottle and I don't have that trouble any more, and feel like a different woman. I recommend the Vegetable Compound to every one I see who has trouble like mine. I am willing to answer any letters from women asking about the Vegetable Compound."—Mrs. Ed. Daugherty, 1308 Orchard Avenue, Muscatine, Iowa.

Mrs. Carr Also Helped

Muncie, Indiana.—"I could not get around to do my work. I took treatments and they did me no good. I had always heard of Lydia E. Pinkham's medicine and I thought it would be like all the others, but I found out after I took half a bottle, as I have proved it wonderful. I am taking it yet and I can do all my work. I am feeling fine now, and it is your good medicines that have done it. I tell every woman of the good I get from taking the Vegetable Compound and from using the Sanative Wash."—Mrs. P. W. Carr, 721 West Powers St., Muncie, Indiana.

City, May 15, a.m.; Moorhead, May 15, p.m.; Dublin, May 22 a.m.; Drew, June 5, a.m.; Ruleville, June 5, p.m.; Sandy Bayou, June 12, a.m.; Coila, June 26, a.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Hernando, preaching, Feb. 27, 11 a.m.; Q. C., March 16, night.
Senatobia, Feb. 27, night.
Crenshaw, at Sledge, March 6.
Byhalia, at Emory, March 13.
Coldwater, at Tippo, March 20.
Sardis ct., at Cold Springs, March 24.
Arkabutla, at Strayhorn, March 27.
Courtland, at Pope, March 31.
Oakland, at Tillatoba, April 3, 11 a.m. a.m.
Charleston, April 3, evening.
Cockrum, at Hebron, April 9.
Longtown, at Pleasant Grove, April 10.
Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

Through the month of February we are to put the Missionary Special upon the hearts of our people, and secure a contribution from each member of the church.

T. M. BRADLEY, P. E.

A SERMON-LECTURE,

Brilliantly Illustrated in Symbols of Glittering Gold,

"The Diamond in the Rough," or the Circuit of Life Between the Cradle and the Tomb; or, to speak more specifically, Life as it is lived, or should be, between the birth hour of its budding into existence, and that of its sunset hour at eventide, by the Rev. R. Manson Evans, of Holly Springs, Miss., box 257.

As I have no churches to serve, my time is at your command, 11 a. m. or 7:30 p. m.—or you can have the sermon-lecture in the morning, and a real revival sermon at 7:30 p. m., if desired. This would please me very much, as the sermon fittingly follows the lecture.

Any Denomination or School—No fixed charges, simply a free-will offering at the close to cover travel expense.

Kindly read the endorsements following, and note with care the standing of the individuals whose names are herein affixed, and then if you can, with an open mind and a glad heart give to me an opportunity to bring to your people my message of love and help.

Thanking you in advance for your brotherly co-operation, and with love, yours in the work,

R. M. EVANS.

To Whom It May Concern.

Holly Springs, Miss.,
Jan. 25, 1927.

This is to certify that I heard Rev. R. M. Evans deliver his lecture, "Diamonds in the Rough," illustrated, in the courthouse in Holly Springs.

His lecture is interesting and instructive, filled with impressive and practical truths.

His illustrations are works of art that attract the audience and impress their memories with the wonderful truths as they see them with the eye, as well as hear them with the ear.

This lecture is suited to the old as well as to the young, and is worthy of being heard from any platform.

Should the opportunity present itself I should be pleased to have it delivered in any and all of the school houses of the county.

I take pleasure in commending Brother Evans and his lecture as worthy of the consideration of all people.

Respectfully,
C. H. CURD,
Superintendent of Education,
Marshall County, Miss.

We, too, have heard the lecture, are in hearty agreement with the above statements and commendations:

W. W. Woollard, pastor Methodist church, Holly Springs.

Wm. B. Allen, rector of Episcopal Church, Holly Springs.

Rev. Mr. Sandusky, pastor First Baptist Church, Holly Springs.

S. W. Mullins, president M. and F. Bank, Holly Springs.

Rube Ford, sheriff, Marshall County, Holly Springs.

And numerous others too tedious to name.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

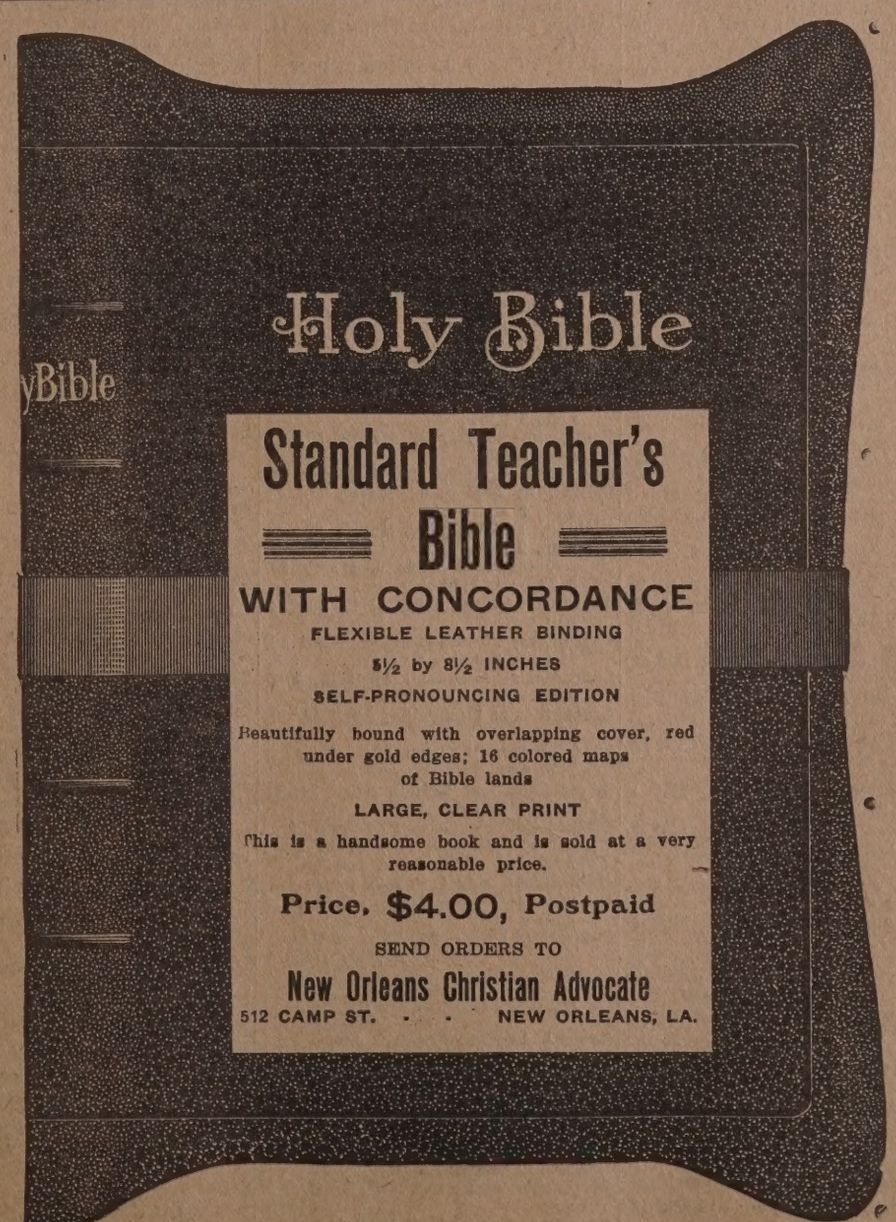
Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Co., Inc., Atlanta, Ga. (adv.)

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.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FROM THE AMERICUS CHARGE.

Dear Dr. Carley: Just a few lines from the Americus charge. I do not trouble the Advocate office very often with my writings, but every charge likes to see an occasional mention of its activities.

We are serving a most excellent people on the Americus charge. It is one of the pleasant places in which to live—a quiet and restful place, a well furnished parsonage, with ample room inside and out. Our people gave us a most hearty welcome back for the second year, and gave us a bountiful pounding on Thanksgiving Day after our return from Conference, which was highly appreciated.

We held our first quarterly conference, Jan. 7. It was well attended. Brother J. L. Sells, our efficient presiding elder, was with us, and rendered a great service for the upbuilding of the church. He is thoroughly alive to every interest of the church. We are always glad when it is his time to come our way.

There has been quite a bit of improvement done around the parsonage and on the parsonage since we have been here, and I hope to do some more work this year.

The good ladies of my charge, to my surprise, bought me a nice blue serge suit a few days ago, which was appreciated very much.

Yours for service,
EUGENE WEDGEWORTH, P. C.
Agricola, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Summit and Topisaw, at Topisaw, Feb. 27.
Monticello and Pleasant Grove, at Pleasant Grove, March 6.
Crystal Springs, March 13, 11 a.m.; Q. C., April 13.
McComb, La Branch Street, March 20, 11 a.m., 2:30 p.m.
Magnolia, March 20, 7:30 p.m.; Q. C., May 4.
Barlow, at Brandywine, March 27.
Osyka, at Holmesville, April 3, 11 a.m., 2 p.m.
McComb, Centenary, April 3, 7:30 pm.; Q. C., May 11.
Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.

District Group meeting, each to begin at 1:30 p. m.: Hazlehurst, Feb. 22; Brookhaven, Feb. 23; McComb, Centenary, Feb. 24.

Standard Training School at Brookhaven, March 13-18.

District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Jackson Dist.—Second Round.

Grace, Feb. 20, 11 a.m.; March 18, 7:30 p.m.
Galloway Memorial, Feb. 20, 7:30 p.m.; April 4, 8 p.m.
Edwards, at Learned, Feb. 27, 11 a.m., 2 p.m.
Capitol Street, Feb. 27, 7:30 p.m.; April 1, 8 p.m.
Fannin, at Holly Bush, March 5, 6, 11 a.m.
Terry, at Terry, March 6, 3:30 p.m., 7:30 p.m.
Eden and Bentonia, at Tranquil, March 12, 13, 11 a.m.
Benton, at Benton, March 13, 3:30 p.m., 7:30 p.m.
Mendenhall, at D'Lo, March 20, 11 a.m., 2 p.m.
Millsaps Memorial, at Ridgeland, March 20, 21, 7:30 p.m.
Canton, March 27, 11 a.m.; April 18, 7:30 p.m.
Brandon, at Brandon, March 27, 3:20 p.m., 7:30 p.m.
Vaughan, at Union, April 2, 3, 11 a.m.
Camden, at Camden, April 3, 4 p.m., 7:30 p.m.
Florence, at Rexford, April 9, 10, 11 a.m.
Harrisville, at Braxton, April 10, 3 p.m., 7:30 p.m.
Flora, April 13, 7:30 p.m.
Glendale, April 15, 7:30 p.m.
Satartia, at Wesley Chapel, April 16, 3 p.m.; April 17, 11 a.m.
Madison, at Pocahontas, April 17, 7:30 p.m.; April 18, 10 a.m.
Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.
Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Hattiesburg Dist.—Second Round.

Eucutta, at Ne wHope, March 2, 11 a.m., 2 p.m.
Broad Street, March 4, 7:30 p.m.; March 6, 11 a.m.
Ellisville, at Ellisville, March 6, 7:30 p.m.
Williamsburg, at Good Hope, March 9, 11 a.m.
Magee, at Shannon Grove, March 12, 11 a.m.
Taylorsville, at Mize, March 13, 11 a.m., 2 p.m.
Petal, at Batson, March 16, 11 a.m., 2 p.m.
Mount Olive, at Bethel, March 18, 11 a.m., 2 p.m.
Bonhomie, at Denco, March 20, 11 a.m., 2 p.m.
Court Street, March 20, 7:30 p.m.
Collins, at Eminence, March 23, 11 a.m., 2 p.m.
Richton, at Blodgett, March 27, 11 a.m., 2 p.m.
New Augusta, at McLain, March 30, 2:30 p.m., 7:30 p.m.
Avera, at Avera, April 3, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, April 10, 11 a.m., 2 p.m.
Lucedale, at Lucedale, April 15, 7:30 p.m.
Leaksville, at Leaksville, April 16, 17, 11 a.m.
Leaf, at Merrill, April 17, 2:30 p.m., 7:30 p.m.
Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 28 and 29.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Meridian Dist.—Second Round.

Seventh Avenue, March 6, a.m.
East End, March 6, p.m.
Lauderdale and Electric Mills, at Electric Mills, March 13.
Chunkey, at Suqualena, March 19, 20, a.m.
Hawkins Memorial, March 20, p.m.
DeKalb, at Marvin, March 26, 27.
Porterville, at Chapel Hill, April 2, 3, a.m.
Preach, at Lauderdale, April 3, p.m.
Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at ———, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Enterprise, at ———, May 21, 22, a.m.
Pachuta, at ———, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

ROBERT SELBY, P. E.

Newton Dist.—Second Round.

Montrose, at Louin, Feb. 27, 3 p.m.
Union, at Mount Zion, March 6, 11 a.m., 2 p.m.
Bay Springs, at Stringer, March 20, 3 p.m.
Carthage ct., at Thomastown, March 27, 11 a.m., 2 p.m.
Carthage sta., March 27, 7 p.m.
Walnut Grove, at Madden, Sunday, April 3, 11 a.m., 2 p.m.
Rose Hill, at Hopewell, Sunday, April 10, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, April 10, 4 p.m., 7:30 p.m.
Homewood, at Carrs, April 16, 17.
Forest and Morton, at Forest, April 17, 3 p.m., 7:30 p.m.
Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

The District Conference will be held at Walnut Grove, April 20 and 21, instead of 12 and 13 as previously announced, this change being because of special pre-Easter services being held by so many of the pastors.

Let all pastors have each church to elect the required number of delegates during the month of March and send names to Rev. V. R. Landrum, pastor, at Walnut Grove, and to me.

L. E. ALFORD, P. E.

Seashore Dist.—Second Round

Pascagoula, Feb. 20, a.m.
Escatawpa, Feb. 20, p.m.
Long Beach, Feb. 27, a.m.
Ocean Springs, Feb. 27, p.m.
Moss Point, Mar. 6, a.m.
Gulfport, Mar. 6, p.m.
Kreole, at Orange Grove, Mar. 13, a. m.
Americus, at Rosedale, Mar. 13, p.m.
Mentorum, at Cox Chapel, Mar. 20, Sat. and Sunday, a.m.
Wiggins, Mar. 20, p.m.
Biloxi, Mar. 27, p.m.
Mississippi City, Mar. 27, a.m.
Columbia, Apr. 3, 11 a.m.
Hub, at E. Columbia, Apr. 3, p.m.
Lumberton, Apr. 3, 7 p.m.
Coalville, at Cedar Lake, Apr. 10, a.m.
Lyman, Apr. 10 p.m.
Van Cleave, at Mt. Pleasant, Apr. 17, Sat. and Sunday a.m.
Wesley Memorial, Apr. 17, p.m.
Stillmore, Apr. 24, a.m.
Poplarville, Apr. 24, p.m.
Bay St. Louis, May 1, a.m.
Logtown, May 1, p.m.
Carriere, at Wesley Chapel, May 8, a. m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

District conference, March 30 and 31, at Pascagoula. Delegates should be elected soon and names sent to the pastor, J. W. Sells, and to me in time to make out the official roll. Let all pastors take note of change in date of the district conference from Apr. 14 and 15 to March 30 and 31.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Silver City, at Silver City, Mar. 13, a.m.
Louise and Holly Bluff, at Louise, Mar. 13, p.m.
Gloster and Liberty, at Liberty, Mar. 20.
Anguilla, at Delta City, Mar. 27.
Hermanville, at Sarepta, Apr. 3.
Centerville and Stephenson, at Centerville, Apr. 10.
Rolling Fork and Cary, at Cary, Apr. 17, a.m.
Vicksburg, Bibson Memorial, Apr. 17, p.m.
Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, April 19 and 20. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

WHEN YOU GET TO THE END OF YOUR ROPE, TIE A KNOT IN IT AND HANG ON

The boy without funds who has finished high school is at the end of his rope. Tie this hard knot and then hang on: "I am going to get a college education." If you have the grit you can earn your way more surely than ever before, and your chances are better at Jackson than anywhere else in the state. Register now for 1927-28.

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D. M. KEY, PRESIDENT.
JACKSON MISSISSIPPI
"Millsaps Makes Men"

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MARCH 3, 1927. CHAS. O. CHALMERS, Manager.

MEETING OF THE NORTHERN GROUP—BROOKHAVEN DISTRICT.

The Northern Group of the Brookhaven District met in the Hazlehurst Methodist Church, Hazlehurst, Miss., at 1:30 o'clock p.m., Tuesday, Feb. 22, for organization for the year 1927.

The meeting was opened with devotional service conducted by the Rev. Charles W. Crisler, D.D., our pastor at Hazlehurst.

The purpose of the meeting being outlined by the presiding elder, Rev. W. H. Lewis, it was suggested by him that a chairman and a secretary be elected. Dr. Charles W. Crisler was elected chairman, and Rev. Hilary S. Westbrook, secretary.

The following were present from the various charges of the Northern Group: Crystal Springs—Rev. James G. Galloway, M. M. Todd, P. K. Grice, and Rev. C. C. Griffin; Gallman—Rev. J. E. J. Ferguson; Georgetown—Rev. Hilary S. Westbrook and Mrs. Hilary S. Westbrook; Barlow—Rev. W. C. Baker, J. H. Green, C. M. Bufkin, and William Smith; Hazlehurst—Dr. Charles W. Crisler, A. B. Weeks, and Rev. F. A. Grimes; Wesson—Rev. A. S. Oliver, C. A. Rea, and G. R. Granberry.

The Group was addressed by the Rev. W. H. Lewis concerning the "Study of the Lay Activity Program of Our Church," and he was followed by Dr. Charles W. Crisler. These brethren spoke in strong and reassuring terms of the layman's place and work in the church. They were followed by three splendid laymen, Brothers J. H. Green, G. R. Granberry, and P. K. Grice, who brought us under obligation to them for their thoughtful addresses concerning the layman's place to function as a Christian layman in the church of God.

The summary of the reports called for by the presiding elder from the pastors of the various charges on the Mission Special are as follows:

Number of special missionary services held	20
Number of books sold	97
Number of Mission Study classes	9
Number attending classes	83
Number of leaflets distributed	1,073
Number of offering cards distributed	300
Number of offering cards returned	112
Amount of offering received	$266

Rev. James G. Galloway, of Crystal Springs, made a timely address "On the Reading of Good Books," and when he had finished Mr. M. M. Todd recommended the reading of the Discipline by ALL Methodists.

The last address was by Rev. A. S. Oliver, of Wesson, on "How to Make the Group Meetings of Real Value to Our Work." His speech was to the point, and very suggestive.

Some altar light reflections worthy of mention are:

The Sunday morning 7 o'clock prayer service which is well attended at Wesson.

The pastor and his family are comfortably domiciled in their new parsonage home that is nearing completion at Gallman.

Brother Oliver held special services at Beauregard, preaching only in the evening, and as a result of these helpful services six members were added to the church.

The church at Hazlehurst settles all bills monthly.

A new piano has been purchased and installed in our new church at Hopewell, on the Georgetown charge.

The new church at Hazlehurst is assured. All money is in hand. The edifice will be free from debt when completed.

Eighty is the average attendance upon the prayer meeting service Wednesday evening at Beauregard.

The men's prayer meeting on Friday evening at Georgetown is meeting with success and helpful fellowship.

The Hazlehurst church has an average attendance of 65 at the midweek prayer meeting.

These group meetings are a source of inspiration and information, and we are of the opinion that they will provoke a lively interest in all the activities of the church's work.

Gallman was selected for the next meeting place.

The group meeting adjourned with the benediction being pronounced by Rev. W. H. Lewis.

HILARY S. WESTBROOK, Sec'y.

Georgetown, Miss.

METHODISM'S GREATEST NEED.

By Rev. James M. Lewis.

If I were asked, What is the greatest need of Methodism North and South to-day?—I would certainly say: "It isn't organization, for we are organized to our throats now, and at times it seems that we are going to be submerged in the overwhelming machinery of our church. The average layman is bewildered and his brain in a whirl when he undertakes to read and digest the 1926 Discipline of our great church—he wonders where the pastor will have time for meditation, fasting, and prayer! Where will he find the time for study and devotion? Where will he find the time for pastoral visitation? He sees that the program of the church calls for this council meeting, that board meeting, that group meeting, this zone meeting, and if a prominent layman is on many boards he must be out nearly every night of every week, etc. No, we are well organized with a marvelous complex machinery."

"It isn't great leadership that we need—our church was never so blessed with great leaders as she is to-day.

"It isn't a restatement of our fundamental doctrines that we need—they are being stated and restated more to-day throughout the religious press of our church than ever before.

"It isn't efficient organized evangelism that we need now—we are well stocked with a great organization of specialized evangelists, with potential powers lying dormant in them sufficient under God to revolutionize this world."

The greatest need of Methodism to-day is a **new Pentecost**, a fresh Holy Ghost baptism. How shall it come? **Fasting, Heart-searching, Prayer.** Let the leaders of our church call the pastors together in each Conference for one week or ten days in **Fasting, Abstinence, Heart-searching** and **Prayer**—no lecturing, no oratorical displays of great preachers, but reading together God's Word, talking together of those things that are common to each of us, witnessing for Jesus, and praying for one another—confessing our faults to one another, and getting rid of all those suspicions and doubts and ill feelings preachers have against each other. Tarry there in "Jerusalem" until we have been indued. And bless your soul, it will come.

Pentecost—I hear some people say, "He is visionary," "That is impractical." Maybe so; the early disciples were very "visionary" and they were extremely "impractical" in some things they did; but the **power came** and they were all filled with something that some of us haven't got and that we need greatly to-day.

"They were all in an upper chamber,
They were all with **one accord**
When the Holy Ghost descended,
As was promised by our Lord."

"Tarry **ye** in Jerusalem until ye be indued with power from on **high.** The church needs to go into that upper chamber again. **Will she go?**

Tylertown, Miss.

COUNCIL MEETING—SHREVEPORT, MARCH 9 TO 16.

If your auxiliary has not selected its representative to this meeting, kindly do so at once. We are quite anxious that each auxiliary send a delegate.

It will be necessary for all guest cards to be mailed to Mrs. W. F. French, 850 Ontario Street, Shreveport, not later than March 1.

All representatives to be entertained, coming by automobile or on the bus, will come direct to First Methodist Church, where they will be met by members of the Committee on Homes.

Committees will meet all incoming trains on Tuesday and Wednesday.

Owing to the great number of Council guests, we can only entertain one delegate from each auxiliary in the Conference, together with Conference officers and district secretaries.

MRS. W. F. FRENCH.

Hotel Rates.

Washington Hotel—Five blocks from church: $4 a day for a room, or $2 a person; $4 a day for single room; $3 a day for single small room.

Youree Hotel—Five blocks from church: $4 a day for a room, or $2 a person; $4 a day for single room; $3 a day for small single room.

Inn Hotel—Two and a half blocks from church: $4 a day for a room, or $2 a person; $4 a day for single room; $3 a day for small single room; $5 a day for room with bath, for four, or $1.25 a person; $4 a day for room without bath, for four, or $1 a person.

Creswell Hotel—One block from church; $3.50 a day for room with bath, for two, or $1.75 a person; $3 a day for room with shower bath, for two, or $1.50 a person; $2 a day for room without bath, for two, or $1 a person; $1.50 a day for room without bath, for one. This hotel has no elevator service.

Jefferson Hotel—Five blocks from church: $3.50 a day for room with connecting bath, for two, or $1.75 a person; $4.50 a day for room with connecting bath, for three, or $1.50 a person.

A TELEGRAM FROM PRENTISS, MISS.

Missionary special for Prentiss charge, $250; cash in hand, $285, going to treasurer to-day.

A. J. DAVIS.

Feb. 28, 1927.

New Orleans Christian Advocate

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"MY HEART FOUND WINGS."

By Rev. H. Walter Ledbetter.

(This poem was originally published in the Homiletic Review.—Editor.)

O Master of the beautiful,
Creating us from hour to hour;
Give me this vision to the full,
To see in lightest things thy power.

This vision give, no heaven afar,
No throne, and yet I will rejoice;
Knowing beneath my feet a star,
Thy word in every wandering voice.

When that my soul, too far from God,
In earthly furrows crawled about,
An insect on a dutsy clod,
Wandering aimless in and out,

At deepest dusk I looked above,
And saw a million worlds alight,
That burnt immortal veils of love,
And left it shining infinite.

I gazed and gazed with lifted head,
Until I found my heart had wings;
And now my soul has ceased to dread
The weary dust of earthly things.

New Orleans, La.

BIBLE FINDINGS AFTER SUNDRY SEARCHINGS.

By Frances Minor Crymes.

No. 1—Revelation—Rewards for Overcomers:

2:7 —To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2:17—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

3:21—To him that overcometh will I grant to sit with me even in my throne, even as I also overcame, and am set down with my Father in his throne.

2:11—He that overcometh shall not be hurt by the second death.

3:5 —He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

3:12—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name.

2:26-28—He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star.

No. 2—Revelation Beatitudes:

1:3 —Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein.

14:13—Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

16:15—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

19:9 —Blessed are they which are called unto the marriage supper of the Lamb.

20:6 —Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

22:7 —Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

22:14—Blessed are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates into the city.

No. 3—Revelation Promises:

2:1 —Be thou faithful unto death, and I will give thee a crown of life.

2:23—I will give unto every one of you according to his works—I will put upon you no other burden; but that which you have already hold fast till I come.

3:3 —If therefore thou shalt not watch, I will come on thee as a thief, thou shalt not know what hour I will come upon thee.

3:4 —Thou hast a few names which hast not defiled their garments—they shall walk with me in white, for they are worthy.

3:10—Because thou hast kept the word of my patience, I will keep thee from the hour of temptation, which shall come upon all the world to try them which are upon the earth.

3:21—Behold I stand at the door and knock—if any man hear my voice and open the door I will come unto him, and will sup with him, and he with me.

7:13-17—What are they which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes.

Hattiesburg, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The Board of Christian Literature of the Louisiana Conference in its annual report recommend to our constituency the maintenance and support of the current periodicals published by our church. In this, no doubt, we were doing what most, if not all, the Conferences of Southern Methodism did.

Yet the question is repeatedly asked, Why should one take a church paper, since the daily secular papers publish church news and church affairs? This reply, to my mind, is one of the chief reasons for patronizing and maintaining our church periodicals. There are tremendous forces in the way of civil, commercial and social influences brought to bear on the secular press to-day, and much of this influence is antagonistic to the life and spirit of evangelical Christianity. The two great political parties of the United States are accustomed to use for their advancement to power and control anything or everything as propaganda. Take the Nicaraguan imbroglio, for example, or the situation in Mexico and China. Great interests are involved, financial and ecclesiastical. Leading men, men of talent, men to whom the people have entrusted the laws and government of this country, array themselves on opposing sides, and some of them prophesy dire ruin and wholesale destruction of the people's rights. But here comes a well written, calm, dispassionate letter from a man like Dr. Winton and throws a flood of light on conditions in Mexico; or a missionary who is in touch with the people of some other country which is struggling through gloom and revolution to larger light and life—gives a different and more hopeful view of conditions obtaining there. You won't find these letters in the secular papers. You will find them in our church papers.

Then it is not only necessary that one subscribe for the church organ to keep in touch and sympathy with the great movements in the church, but even more necessary in order to ascertain the truth concerning national and international affairs.

* * *

In connection with these thoughts, there is an ill-concealed propaganda against missions of the Christian churches heralded abroad in many of our secular papers. Even the Roman Catholic mission work, toward which this section of the press is generally favorable, does not escape misrepresentation. Now every one knows that missionaries, both Romanist and Protestant, are not easily frightened from their post of duty, and many of these have a glorious record of sacrifice, even unto death. Revolutions are not new in church history, and I feel assured that the faithful men and women who have the same heroic spirit which characterized saints and martyrs in the past, will not desert their converts in the hour of need. However, this spirit of sacrifice on the part of many of our missionaries does not seem to enter the mind of the writer who so glibly reports them as leaving their posts. There is no doubt but that "the heathen rage," but I am as fully assured many "vain things are uttered" by writers who are not in sympathy, or lack knowledge concerning the great movement for winning the world for Christ. Again I write, as I have written before, nothing but the truth can save men from sin and error, and the secular press does not have a monopoly of this saving grace. Read the Christian Advocate.

Shreveport, La.

A STATEMENT BY BISHOP CANNON.

(Bishop Cannon urges every reader to write or wire his Senator, insisting on the passage of this important legislation before March 4.)

As chairmain of the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, I beg leave to make the following statement:

1. The enemies of prohibition in the Senate assert that it is a failure because it cannot be enforced, and persistently and violently denounce the law on the floor of the Senate.

2. The Prohibition Department has insisted that the passage of the Reorganization Civil Service Bill is necessary for efficient enforcement, and the President in his annual message has urged the passage of this bill.

3. The Reorganization Bill was passed by the House nearly a year ago and was put on the Senate calendar last summer.

4. The moral forces of the country—the Federal Council of Churches, the Methodist General Conferences, the Baptist Conventions, the Presby-

terian General Assembly, and other church bodies have petitioned for its passage.

5. It is difficult to understand why this bill has not been called up for consideration and passage in a body in which there is declared to be an overwhelming majority favorable to the Eighteenth Amendment and its enforcement. Is it true that a few opponents of prohibition can prevent even open consideration of such a measure for nine months?

6. Have not the moral forces of the country the right to expect that this will be called up at once and a time fixed for voting upon it? If a time can be fixed to vote upon the farm and banking legislation, cannot a time be fixed to vote upon law enforcement legislation, even if it be necessary to adopt cloture? Shall it be said that a few vociferous opponents of prohibition prevented the adoption of any form of "dry" legislation by the Senate during both long and short sessions?

Will you not personally insist upon consideration and let responsibility for success or failure be placed where it belongs? "The King's business demandeth haste."

JAMES CANNON, JR.,
Chairman, Commission on Temperance and Social Service.

A FRIEND OF THE ORPHANS' HOME.

Dear Dr. Carley: Here is a sample of the letters I receive that cheer us on in our efforts in behalf of the Misssissippi Orphans' Home:

"Dear Brother Brown: Your letter received this morning. I am glad of an opportunity to help carry on the work of the Orphans' Home. I like children so well, and I realize the fine work done by the Home. The two little ones in my home give me a more sympathetic attitude to other young people. . . . I am sending you my check for ten dollars for the Orphanage. I will be glad to have you call on me again.

"Yours very truly,"

.....

This letter came in response to a printed letter in which I gave a few facts about the Home and asked for a donation from the friends of the Home. I sincerely hope many who have received a copy of the letter will respond as did this brother.

I am sure when the Methodists of North Mississippi Conference realize that this great work is maintained only by voluntary donations, and that $3,000 is needed each month to pay the running expenses, and that there is due on the new dormitory at this time $40,000, there will be many to write me as did the writer above.

I always appreciate an invitation to visit the charges in the interest of the Home.

Yours for our Orphans,

S. A. BROWN,
Commissioner for North Mississippi Conference.

MEETING OF ABERDEEN DISTRICT METHODIST MINISTERS' ASSOCIATION.

The Aberdeen District Methodist Ministers' Association met at Shannon, Miss., on Feb. 17. Rev. J. J. Garner preached an excellent sermon, after which the house was called to order for business by Rev. W. R. Lott. The following officers were elected for the ensuing year: Rev. J. J. Baird, president; Rev. F. H. McGee, vice president; R. T. Holliingsworth, secretary. The following program committee was appointed by the president: Revs. R. G. Moore and J. J. Garner.

After the business session, the ministers enjoyed a most wholesome and delicious luncheon, which was served by the good ladies of the Shannon church.

The house was called to order for the afternoon session at 1 o'clock. Hymn No. 110, "Savior, More Than Life to Me," was sung, after which Rev. A. R. Beasley led in prayer.

The first topic, "The Pastor's Relation to the Men of His Church," was spoken to by Rev. J. J. Baird.

The second topic, "To the Homes of His People (Women and Children)," was discussed by Revs. L. P. Wasson, R. G. Moore and W. R. Liming.

The third topic, "The Ministers' Relation to the Sick and Shut-In," was discussed by Revs. F. H. McGee, H. H. Wallace and T. L. Oaks.

The message of each of these brethren was full of inspiration, and therefore enjoyed by all.

Brother Beasley's invitation to go to Ebenezer church, on the Buena Vista charge, for the March meeting was accepted.

The following ministers were present and joined the Association: J. J. Baird, B. F. Bullard, W. R. Lott, J. J. Garner, S. M. Butts, H. H. Wallace, T. L. Oaks. W. R. Liming, W. C. Mattox, G. C. Gregory, W. C. Beasley, W. L. Pearson, J. A. Biffle, R. G. Moore, F. H. McGee, W. N. Dodds, W. M. Hester, R. T. Hollingsworth. Rev. J. T. Lewis was not present on account of illness in his home, but expressed his desire to join the Association.

R. T. HOLLINGSWORTH, Secretary.

NOTES FROM THE BATON ROUGE DISTRICT.

Amite is adding another building to its property, making provision for more Sunday school facilities, which are needed for its fine program. B. H. Andrews is the pastor.

George D. Purcell is beginning his third year on the Baker charge. Work is projected on the church at Baker, and improvements are also in prospect for the parsonage. Brother Purcell suffered an attack of "flu" in January.

Dr. B. P. Taylor has the situation well in hand at First Church, Baton Rouge. He is closing out the Missionary Special campaign and is rounding up the prospects in the Sunday school evangelism movement. His congregations are large and growing.

P. B. McCullen is keeping up his record of looking after all the interests of the church, and doing something special each year. A new church has been built and paid for and dedicated since he took charge three years ago, and he is lining up his church for the payment of the parsonage debt this year. He will do it, too, and leave a fine plant clear of debt at the end of his quadrennium. His charge is Istrouma.

O. L. Tucker is leading his splendid congregation at Keener Memorial in launching a new church enterprise. Their building lot on Government street is paid for, and a neat sum is in bank toward the new church building. His people are now raising funds for a new automobile for his use. He is pushing the campaign of Sunday school evangelism and the Missionary Special.

The church at Bogalusa, under the pastorate of R. W. Tucker, is enjoying a steady and healthy growth. In spite of an advance of $1,000 in two years, they paid all assessments in full last year, and are making plans for a Standard Training School, which will be three in the district if it is held. Brother Tucker is in high favor with his people, and they are saying that they would like to give him a lifetime tenure of their church.

B. D. Watson has started off well at Clinton, which is a combination of the old Clinton charge with parts of the East Feliciana charge. He has had some sickness in his family, which has delayed him some in his work.

R. L. Clayton has a big program for a beginner, but he is going forward like a veteran. The church at Denham Springs is nearing completion. It will have four class rooms besides the main auditorium, and with aid of a small donation from the Board of Church Extension will probably be clear of debt before Conference. A new parsonage is under construction at Walker, and will be completed in a few weeks.

C. C. Miller, at Franklinton, is rapidly recovering from his illness that occurred at Conference time, forcing him to miss Conference for the first time in his ministry. He underwent an operation in New Orleans, and is now back in his charge. During his illness, F. N. Sweeney, a superannuate, has had charge, and has kept the work well up to the standard established by Brother Miller. Brother Sweeney will be available for revival help in several meetings this year.

New life is manifest in the old charge of Gonzales, under the leadership of J. P. Bonnecarrere, who is making full proof of his ministry. The new church at Frost, organized last year by A. L. McQueen, of Springfield, is one of the best churches on this charge. Improvement is in prospect for the parsonage.

J. S. Rutledge is keeping up his record for faithful work on the Greensburg charge. His people love him, and he is getting firm hold on the work at the six points constituting his circuit. In addition to his Ford, he keeps a horse and saddle, which this elder borrowed for a recent trip over roads that were not navigable by automobile, owing to excessive rains and floods.

Everything is in fine shape at Hammond, under the leadership of W. R. Harvell. He looks after the whole program of the church. A new church building is in prospect, a new site has been bought, and it is hoped that the new church will be started this year. The Standard Training School for the central section of the district will meet at Hammond the latter part of August.

J. H. Bowdon has made a good start at Jackson and Ethel, and the people are highly pleased with the manner in which he leads off in the work of the church. He looks after all the program of the church.

William Schuhle is doing his usual faithful and efficient work at Kentwood, and it is meeting a response in the expressions of appreciation of him as their new pastor.

The wrtten report of W. H. Royal for the first quarterly conference at Natalbany reads like a list of household supplies for a year. The explanation is that the people there appreciate their new pastor, and have given him such a thorough pounding that he will hardly get over it in a year. Repairs on the parsonage are under way, new life is shown in the work of the Sunday school, League, and Missionary Society. Mrs. Royal has recently undergone an operation in Touro Infirmary in New Orleans, and is progressing nicely.

A. E. Barrett and his people of the Pearl River charge have undertaken to raise the debt on their new parsonage, with good prospects of success, as most of the immediate needs were in sight at the quarterly conference, Jan. 9.

The work on the Pine Grove charge is progressing well under the leadership of J. T. Parsons. Brother Parsons is in the apostolic succession; he is not only a successful fisher of men, and he is that, but he has a reputation among his people as a first-class fisherman. He finds time for that sport between his engagements looking after his circuit, and repairing his parsonage.

B. W. Waltman is settled and hard at work in his new field at Plaquemine and Donaldsonville. His charge has four points and is sixty miles long. All his points are on the west side of the Mississippi River, in the sugar cane belt.

Ponchatoula and J. W. Booth work well together in double harness. Brother Booth is in his fourth year, and from all appearances his best year to date in that charge. He has a fine body of laymen who are actively supporting him in every item of the church program.

A. L. McQueen has completed the church at Springfield that was started by J. L. Frazier, his predecessor. He has also built a new parsonage. He looks well after his work.

St. Francisville is well organized and hard at work under the pastorate of T. G. Stamps. His salary has been advanced to $1,800, with a further advance as a possibility.

R. A. Cross is in the first year of his ministry on the Washington charge. The Varnado church has taken on new life since Conference, and there is prospect of a strong church at that point.

H. W. May reports that things are moving on satisfactorily at Zachary and Slaughter. Sickness and death have visited his flock, and the ministry of consolation has been a prominent part of his work since Conference. He reports good congregations, and good interest.

The district conference will meet at Amite on Tuesday to Thursday, May 17-19. B. H. Andrews will be the host of the conference.

H. N. BROWN, P. E.

MEETING OF CENTRAL GROUP, BROOKHAVEN DISTRICT.

The Central Group meeting of the Brookhaven District was held in Brookhaven church on Feb. 23. By request of the president, Rev. P. D. Hardin, Rev. W. H. Lewis, presiding elder of the district, presided.

After reading and elucidating the second chapter of II Timothy very briefly, Brother Lewis explained the recent laws of our church enacted by the last General Conference, and stressed with great emphasis the necessity of knowing the Discipline of the church, its rules and regulations, and strictly adhering thereto.

He pointed out the fact that the group meetings would enable its members to study together the laws and programs of our church and better plan to put them into execution. He also emphasized the absolute necessity of having the Holy Spirit to guide us in the work of the church; and while carrying out all programs, rules and regulations of the church, all must be done, whether teaching, collecting moneys, exhorting or admonishing, with the all-important object of leading our people into true regeneration and the worship of God in spirit and truth.

He also called attention to the importance of the detailed work of the pastor and his workers, asking greater precision in the rendering of their reports and carrying out the missionary program, stating that where we observe the program we invariably succeed, and where we are not respectful enough to the church and those in authority to obey the authorities and keep inviolate our obligations to do so, the work suffers.

Brother Lewis said, with the implicit confidence he had in the good laymen of our church, who have always stood by their leaders, he believed that were the missionary program carried out and every member given a chance thoroughly to understand the plan and necessity thereof, they would give every cent necessary to carry on the work of our Mission Board and enable it to go forward with a greater success, rather than retard its work.

He closed his remarks with a very strong appeal to the brethren to value their time and spend it well; be much in prayer; stay under the influence of the Holy Spirit, and trust the Lord with an implicit confidence; work in brotherly love and unity, and teach only those things that the Holy Book and God's Spirit approve.

Rev. J. L. Snelgrove led in prayer, praying that all of us might heed the presiding elder's admonition and that God would look in mercy upon us and guide us in the work.

Rev. P. D. Hardin tendered his resignation as president, expressing the desire that some competent layman be elected to that office. Prof. R. C. Morris was elected, and George G. Yeager was elected secretary.

By request of the chair, Brother V. D. Youngblood delivered a very interesting address on the duties of the laymen.

Brother S. G. Armstrong also, on request of the chair, made a very impressive talk in which he stressed the need of closer affiliation on the part of the pastor and his workers and the need of a more explicit understanding of their desires and needs.

Rev. L. M. Sharp, of Bogue Chitto, reported great success in the missionary study on his work. He believes that his work will meet all expectations along all lines. He reported the parsonage being greatly improved and everything pointing to success.

Rev. P. D. Hardin, of Brookhaven, reported all well. He is serving a good people that never fail on anything asked of them by the church. He and his loyal congregation have recently installed a nice pipe organ, at a cost of $13,000, and made quite an improvement on the interior of the church about the altar.

The pastor of the Scotland charge reported some success along some lines; has covered the church at Hawkins' Chapel, made some improvements about the parsonage, and collected about 55 per cent of his mission special.

Rev. L. J. Snelgrove, of Monticello, reported great progress on his work. He is busy carrying out the special mission program, and feels sure of complete success along all lines of church work on his charge this year.

The reports of the brethren as partially received show that we have collected $189.50; held forty special mission services; organized and taught eight mission study classes, with an attendance of eighty; sold thirty-seven "Yet Another Day in Methodist Missions;" distributed a large number of tracts and leaflets.

The Central Group meeting will be held again in the Methodist church at Brookhaven, and everybody, including the following charges, is expected to be with us: Bogue Chitto, Brookhaven, Meadville and Bude, Monticello, Scotland and Wesson.

Brother Hardin and his great people have a wonderful church at Brookhaven and they welcome us. Brethren, let us bring all our people and fill that great church and spend half a day there with God and one another, praying and planning for the greatest of all work. May God bless us all.

REPORTER.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A., Retired.

Number 6.

When I volunteered for service with the Third Mississippi Volunteer Infantry I had no expectation of trying for a position as chaplain in the regular establishment. However, while I was with the regiment, I wanted to learn all that I could. I had found that all sorts of knowledge are useful to a minister. I had heard somewhere some lines that ran:

"Other persons may have limited lore,
Of people and countries and kings;
But the preacher, if he would not be a bore—
His knowledge must compass all things."

This is more truth than poetry, but it taught me an important lesson. When I was trying to keep out of the ministry, I gave as an excuse to one good preacher the fact that I knew so little and could not make sermons that would be acceptable to intelligent people. He answered by assuring me that making sermons was a very easy thing. All I needed was a copy of "Five Hundred Sketches and Skeletons of Sermons." That would give me all the outlines I needed and I could fill them in for myself. Another advised me not to read too much. He said reading ruined one's originality and every honest preacher wanted to be just himself, but if he read books, possibly without his knowledge, he would be using other men's ideas, and stealing a man's ideas was as bad as stealing his coat.

Fortunately for me, my first presiding elder was Rev. J. W. Honnoll, one of the greatest characters I have ever known. He believed in books. Others have told me how, when he was pastor at Corinth, he did all his pastoral work and studied never less than eight hours a day. For fear he might sleep more than the four hours he allotted himself for sleep, he slept on a plank. Such study gave him a style as limpid as a mountain lake, and a brevity of expression that was the wonder of all who heard him. He could say more with fewer words than any man since Lincoln, whom he much resembled in appearance and in rugged character.

His advice to me was read, read good books; lose no time on books that have not proven their worth. Read the books that stimulate your own thinking. Authors with whom you do not agree will make you think more than those with whom you do agree. Don't accept a thing as true because it is in a book. Learn to run everything through your own mill.

He introduced me to Albert Taylor Bledsoe. He let me read his copy of Bledsoe's Theodicy, and gave me some copies of the old Southern Review which Bledsoe edited from 1867 to 1878. It took me a long time, but I finally got all of Bledsoe's Reviews but the first volume, and had them nicely bound.

Going into the army with a background like that, I wanted to get all that could be taught me. There was much to learn. Whom, when and how to salute was one thing. How to distinguish the markings of the various uniforms one sees in such a camp was another. I was as ignorant of insignia as the young bride who had married a young lieutenant just out of West Point. She went with her hubbie to a shop in New York to help him buy his uniforms. He was looking at some plain shoulder strap uniform for second lieutenants when his wife broke in with, "Oh, Jack, don't get those plain things, get some of these nice ones with the eagles on them." Eagles are the insignia of a colonel.

In any camp or post one hears bugle calls every little while during the day, from reveille in the morning to taps at night. Every one of them means something, and if an officer or soldier does not know what they mean, he is likely to be embarrassed. Not having an ear for music, it was difficult for me. I found that there were words that had been fitted to some of the calls, and by singing these over I could get the call. For example, the Second Missouri was brigaded with the Ninth Pennsylvania. The Missouri boys made a little jingle which ran:

"I'd rather be at home with the girl I love so much,
Than be in the army with the Pennsylvania Dutch,"

which they sang to the notes of the assembly. I learned that one easily. Then mess call, too, was easy. Everybody has heard now, but they hadn't then, the familiar,

"Johnny, Johnny, doughboys, come and get your beans," and the
"Soupy, soupy, soupy, without a single bean;
Coffee, coffee, coffee, without a speck of cream;
Porky, porky, porky, without a streak of lean."

Taps is the most plaintive of all the calls. Mrs. Custer has written a beautiful verse fitted to the notes, but I am unable to find a copy.

Another thing that I had to learn was the chaplain's position in formation. In a big formation like a regiment, one gets along all right if he is in his right place, but if he gets out of his proper place, woe be to him. In parades and reviews, this is no easy matter, especially for one on the regimental staff.

In addition to learning my official duties, the city of Lexington and vicinity offered many interesting historical and natural objects worth visiting. Near our camp was the famous Bryan spring, near which the early settlers had built a stockade. Once they were besieged by the Indians, and when the supply of water inside the stockade was exhausted, the women took their buckets and went to the spring for water. They had to have water, and they risked their lives to get it. The Indians thought it was some kind of trap and did not molest them. In 1898 they still showed the stump of the sycamore tree in which an Indian climbed during the night, and from which the next day he was picking off such persons as exposed themselves inside the stockade, till Daniel Boone slipped out and located him secreted in the boughs of the tree and brought him down like a coon with a shot from his trusty old rifle. We saw the Daniel Boone cabin at Highbridge, and the Shaker settlement nearby. In Lexington city were the home of Henry Clay, Transylvania University, and the world famous Tattersall Stables, which have probably sheltered more fine horses than any other stables in the world.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

The annual meeting of the General Board of Missions will be held in the Lambuth Building, Nashville, Tenn., beginning on the morning of Tuesday, May 3, at 9:30 o'clock. The session will probably continue for two days.

W. G. CRAM, General Secty.

WHEN THE OLD AND TOOTHLESS WATCH-DOG IS HEARTLESSLY PUSHED ASIDE AND LEFT HUNGRY, THE YOUNG WATCH-DOG IS TEMPTED TO WATCH FOR HIMSELF.

By Luther E. Todd, Secretary of the Board of Finance

THERE ARE MANY REASONS WHY THE METHODIST EPISCOPAL CHURCH, SOUTH, SHOULD BE STIRRED TO AN HOLY ENTHUSIASM IN RAISING SUPERANNUATE ENDOWMENT QUOTAS DURING THE PERIOD MARCH, APRIL AND MAY. SOME OF WHICH ARE AS FOLLOWS:

1. Because the Church cannot afford to accept men for her ministry for life and then support them only so far as they are physically able to serve, leaving them in old age to suffer great deprivations.

2. Because the General Conference has ordered by unanimous vote that every Charge should follow a specific plan to raise within a given period its part of $10,000,000 Endowment for this purpose.

3. Because the spectacle of 2500 age-worn and superannuated employees of the Church, having to exist in loneliness and poverty-stricken conditions, raise a doubt in the public mind as to the sincerity of the Church concerning the Gospel she proclaims.

4. Because all other denominations are now strenuously engaged in various programs looking to rid themselves of the reproach for failing to provide a comfortable old-age support for employees who are utterly used-up in service.

THERE ARE MANY OTHER REASONS, BUT THE ABOVE SHOULD BE SUFFICIENT TO CAUSE EVERY PASTOR TO BESTIR HIMSELF IN BEHALF OF THIS MOVEMENT WHICH HAS BEEN SHUNTED ASIDE AND NEGLECTED MORE THAN ALL OTHER MOVEMENTS OF THE CHURCH COMBINED.

IF ANY DISTRICT CONFERENCE PLANS ADJOURNMENT WITHOUT A SPEECH ON SUPERANNUATE ENDOWMENT, SOME LAY MEMBER SHOULD COME TO THE RESCUE.

BISHOP CHARLES BETTS GALLOWAY.

By Rev. J. Loyd Decell.

In his life of Bishop Galloway, just issued from the press, Bishop Candler has portrayed with characteristic force and beauty the excellencies of the life of Mississippi's first citizen and Southern Methodism's foremost leader. The book itself is its best witness.

It is only purposed in this article to record some observations drawn out of the historical facts and accurate data set down in the biography and give emphasis to them as guiding principles and safe policies for us yet—eighteen years after Bishop Galloway's death. The characteristics and dominant principles revealed in the lives of yesterday's great sons can to advantage be our light and leading to-day. That which was demonstrated by the extraordinary success in Bishop Galloway's brilliant career of forty years will prove of continued interest and blessing to his beloved Zion. We observe first:

Lofty Leadership and Extensive Labors.

Charles Betts Galloway was marked by Providence for large leadership and endowed with the capacity and disposition "to toil terribly."

Graduating from the university at the early age of nineteen, with a rich Christian experience, versatile gifts, cultured mind, and becoming modesty, a place of distinction was inevitable. "He did not forge his way to the front by unseemly self-assertion nor discreditable schemes of self-aggrandizement," but his rise to eminence among his fellows was of the lofty type which came by his love for and interest in men, rather than his authority over them. Dr. C. W. Grafton, a university mate, says: "Unremitting devotion to daily duties" was one of his chief characteristics at college. That devotion to duty never became a spent force in his busy life.

After only five years in the pastorate, at the youthful age of twenty-four years, he was pastor of the First Church in his Conference. Before he was thirty-three years old he was unanimously chosen editor of one of the most influential Advocates in the Connection. Four months prior to his thirty-seventh birthday he was elected bishop—the youngest man ever elected to that high and responsible office.

As one reads the chapters in this book, he can but be amazed at the number of worthy and exacting causes to which Bishop Galloway gave competent, aggressive and successful leadership. Sabbath Observance, Negro Uplift, Education, Temperance and Missions were all advanced by his ennobling services.

The exigencies of the hour and the methods have something to do with the man. He was "Mississippi's first citizen and wisest leader." The enduring good which he accomplished in behalf of his native State—thereby the Nation—in the Prohibition Cause, Educational Development, and Negro Uplift, even with such an unusually forcible personality as his, could not have been realized under a plan of quadrennial change in episcopal residence. It takes more than short-term prestige of position and power of eloquence to achieve such benevolent results—it requires indigenous fellowship and matured confidence. Bishop Candler says: "A Methodist bishop loses all local influence without securing any compensating gains to the church, when he severs his connection with the people to whom he is bound by the enduring bonds of long and loving associations and shifts his residence with every change of his episcopal district."

The cause of missions prospered mightily under his wise administration abroad and enthusiastic support at home. During the twenty-three years of episcopal labors he not only presided over practically every Annual Conference in the homeland, but he visited all the foreign mission fields. In the Indian Mission, Mexico, Cuba, Brazil, Japan, Korea, and China he toiled, working into the dark pattern of the centuries gleams of light which will never grow dim. His soul was stirred as he saw at first hand the needs of a lost world, and the Pauline passion to carry the vision back to the church gripped his unrelenting soul. The cry in Brazil became so vocal that he said: "How I did wish that the tones of their voices might fall with a divine emphasis upon the ears of the six thousand itinerant preachers at home!" And starting home from his first visit to the Orient he resolved: "I shall redouble my efforts for the evangelization of these heathen millions." New Orleans, in 1901, felt the impact of that high resolve, and all succeeding years have lived in the glow of his enlarged aim.

His understanding of the world's need, and intimate knowledge of the church's condition at home caused him to occupy an influential position in the affairs of church and State. It appears that after he had given the mission fields the benefit of his counsel and brought them the inspiration of his hope, he did more by representing them in the homeland than he could have done by representing the homeland continuously in the mission field.

The law of his growth, the widening of his influence, and his unsought-after rise to ecumenical leadership would seem to establish as a sound principle the general superintendency, and not diocesan supervision, for a Methodist bishop.

Wholesome Catholicity and Courageous Loyalty.

The Bishop's wide travels, unfailing courtesy, race-wide sympathies and Christian charity marked him to be what he himself said of another: "Too broad to be a bigot, and too great to be a narrow partisan." He gave unstintedly of his strength to all America and withheld not his service in distant lands. He was a catholic Christian. He prophesied the uniting of Japanese Methodism, and foreran our recent "Central Conferences" and possibly the eventual establishment of National Methodist Churches, relating themselves to the whole only for fellowship, information and inspiration.

He was not so widely catholic that he did not hold to anything definite. His intelligent loyalty gave to his section and church wise guidance through more than one delicate situation. He neither ignored racial integrity nor overlooked national consciousness. At Birmingham he would say: "There will never be intermingling between the races in the South," and to a British audience, in speaking of the division of Methodism: "It was not a schism but a constitutional separation for mutual convenience and prosperity. . . . Slavery was the occasion but not the cause of separation. It was not for slavery but the privilege of saving the slaves our fathers chiefly contended. And theirs was the most magnificent missionary achievement in the history of the Christian church." And yet there was no man who, in the face of criticism, labored more constantly for the salvation and education of the Negro, and pleaded so eloquently for equal justice in his behalf.

Consecration for him was not convenient, but courageous. Loyalty to personal duties was as pronounced in him as his convictions concerning policies in church and State were open. Whether battling against Roman propagandism in Brazil, fighting superstition in China, or contesting with prominent statesmen about prohibition in America, he was unswervingly true to that which honors God and helps man. His courageous loyalty made him to sail war-infested seas around Japan, face cholera in Korea, and carried him down to death's door with yellow fever in Vicksburg. Providence kept him.

Graceful Manner and Powerful Preaching.

Bishop Galloway was courtly in bearing, charming in conversation, and powerful in preaching. "In him there was something of the sparkling brilliance of Prentiss, the splendid dignity of Davis, and the irresistible fervor of Lamar. All these great gifts were laid in charming humility, beautiful simplicity and unreserved consecration upon the altar of the church." And "handsome in person, graceful in bearing, gifted by nature, cultured by study, he might have been anything for which mental gifts, intellectual attainments, and lofty character qualify a man; but deliberately and joyously he chose to be a minister of the gospel, and to that heavenly service he gave himself wholly, without the least regret or slightest misgiving."

Though a great missionary leader, an educator and temperance worker, above all he was the prince of preachers. With the logic of love, power of persuasion, and with periods of eloquence, he preached the "glorious gospel of the blessed Son of God" on all the continents of the earth and made plain the Way of Salvation to the men of the world. "The great themes of the gospel were the staple matters discussed in his sermons. No sensational treatment of minor issues characterized his ministry."

He believed and preached the doctrines of Biblical Christianity which he conceived to be the standard doctrines of Methodism. He had no time for "colorless convictions and boasted breadth of views." To Ecumenical Methodism he declared: "We guard with jealous care the doctrinal purity of Methodism. Theological adventurers and creed-makers are not at a premium among us."

Of the apostate Doshiha University, a Congregational school at Kyoto, he wrote: "It saddened my soul to think of this criminal waste of a sublime opportunity," and, "Alas for the church when in the presence of superstition and false religions her representatives begin to prate about speculations that lead to disintegration and defeat!"

He believed the Scriptures, and his sermons were supported with its truths. He said: "That the Bible has come down through the ages of palm and papyrus leaves, with so few omissions and interpolations, preserved in its integrity and entirety, can only be attributed to a sleepless Providence who 'hast magnified thy word above all thy Name.'" "In civilization he discerned no redemptive power. He trusted nothing else to save the world but the Redeemer revealed in Biblical Christianity; and except Biblical Christianity there is no Christianity at all." Such was the basis of his faith and preaching.

Noble virtues! Leadership that was too lofty to be small and labor which enlarged the soul and knew no geography; loyalty that "kept the faith," remained true to Jerusalem, and loved all to the uttermost part, and courage that feared no danger; a grace that dignified worship and preaching that purposed to reconcile men to Christ! So magnanimous a man as he is at ease in the presence of God.

The sound principles and tested methods which engaged the heart, gave range to the activity, and afforded opportunity for the growth of one so great as Charles Betts Galloway should be carefully guarded and zealously practiced. Even though one like him should only tower forth once in twenty-five, fifty or an hundred years, the time and effort would be amply justified.

Again the fertile pen of Bishop Candler, our honored and much beloved Senior Bishop, has brought the church, and particularly Mississippi Methodism, under lasting obligations to him for the writing of this undying book on the imperishable life of Mississippi's best loved son.

Jackson, Miss.

RESERVATIONS EXHAUSTED FOR COUNCIL FELLOWSHIP LUNCHEON AT SHREVEPORT.

No further reservations can be accepted for the great Fellowship Luncheon to be held at the Washington Hotel in Shreveport on the opening day of the Council meeting, as the thousand tickets have already been over-subscribed. Miss Mabel K. Howell, former secretary of Oriental Missions and at present Professor of Missions, Scarritt College for Christian Workers, will give the address on this occasion.

MRS. G. S. SEXTON, JR.

The Home Circle

A SPELLING MATCH.

Ten little children standing in a line:
"F-u-l-y, fully," then there were nine.

Nine puzzled faces, fearful of their fate:
"C-i-l-l-y, silly," then were eight.

Eight pairs of blue eyes, bright as stars of heaven:
"Bus-s-y, busy," then there were seven.

Seven grave heads, shaking in troubled fix:
"L-a-d-d-y, lady," then there were six.

Six eager darlings, determined each to strive:
"D-u-t-i-e, duty," then there were five.

Five hearts so anxious, beating more and more:
"S-c-o-l-l-a-r, scholar," then there were four.

Four mouths like rosebuds on a red rose tree:
"M-e-e-r-ry, merry," then there were three.

Three pairs of pink ears, listening keen an true:
"O-n-l-e-y, only," then there were two.

Two sturdy laddies, ready both to run:
"T-u-r-k-y, turkey," then there was but one.

One head of yellow hair, bright in the sun:
"H-e-r-o, hero," the Spelling Match was won.

—Florida Christian Advocate.

WISHES THAT CAME TRUE.

"I wish I had something to do," said Dorothy as she came out on the porch, where Aunt Nora was sitting with a tablet and pencil in her hand.

"I wish I had something to write," smiled Aunt Nora. "Tell me something to write, Dorothy."

Dorothy's eyes brightened. "A story, you mean, Aunt Nora?"

"Yes, a story. Can you tell me one?"

"I—don't—know many stories," began Dorothy. "I know one about—"

"But I don't mean that kind," Aunt Nora told her. "I mean one that nobody has ever told before."

Dorothy sat down beside Aunt Nora, put her chin into her hand, and began to think. Aunt Nora sat waiting and watching.

"Well," said Dorothy at last, "I saw Jimmie Stone run into that crippled boy on his skates yesterday, and I was sorry for both of 'em."

"Why should you have been sorry for both of them?" asked Aunt Nora, "Jimmie ought to be ashamed, running into the poor little fellow that way."

"O, but he didn't mean to," said Dorothy. "He came round the corner and—"

"But you haven't told me why you were sorry for Jimmy," Aunt Nora reminded her.

"Well," said Dorothy, "Jimmy was hurt, too, but he never cried."

"Did the little crippled boy cry?"

"At first he did," said Dorothy, "but Jimmy picked him up and wiped the dirt off of him. Then he took him to the drug store and bought him a cone of ice cream and a nickel's worth of chocolate suckers."

"Why! That was nice of Jimmy," smiled Aunt Nora. "And I should think that would have made him happy."

Dorothy sighed. "But that was Jimmy's last dime," she said, "and he was saving it to buy something for teacher's birthday."

"Oh!" said Aunt Nora. "So that's why you were sorry for him."

"Yes'm. And when all others were giving her a present he could not, and he didn't say why."

"But why didn't you tell her?"

"I did. And then she told him that what he did was nicer than any sort of present."

Aunt Nora began to sharpen her pencil. "Why, but you have helped me a lot," she told Dorothy.

"Me?" cried Dorothy. "How? Will that make a story?"

"It surely will," said Aunt Nora.

"Whose story will it be?" asked Dorothy. "Will it be mine or yours or Jimmy's?"

"I think I shall have to say it belongs to all three of us," laughed Aunt Nora, "since we all had a hand in it. I'll give you something for it. What shall it be?"

"Give me a dime to give to Jimmy, so he can buy the teacher a present," said Dorothy.

"All right, I'll do that. Run and take it to him at once."

Dorothy went back, but a short time later she was back, still holding the dime in her hand.

"Couldn't you find him?" asked Aunt Nora.

"Yes'm, I found him, but he had worked and earned another dime and had bought Miss Kate a pretty handkerchief. He said for me to keep this dime, and I'm going to buy me a tablet and pencil so I can write stories, too. Will that be—selfish?"

"No," said Aunt Nora, "I'm sure it won't. And the nicest thing about it is that we both got our wish."—Flora Swetham, in Florida Baptist.

HOW BOBBY CELEBRATED.

By Frank H. Sweets.

Bobby's mamma had been reading to him about George Washington, when he was a little boy and when he grew up to be a man, and what a great and good man he was. Bobby was very much interested, and when mamma had laid down the book and had answered a great many questions Bobby said:

"If to-day is his birthday, I think we ought to—to have a party or something. Don't you, mamma?"

"I don't see how you can have a party to-day, dear," said mamma.

"Well," said Bobby, "it seems as if I must do something to—to—you know what, mamma."

"Celebrate?" said mamma.

"Yes, celebrate," said Bobby. "That's it. I want to celebrate George Washington's birthday. How can I, mamma?"

Just then Nora, the maid, came to say that somebody wished to see Bobby's mamma, and Bobby was left to himself.

When mamma came back to the library she heard Bobby talking in a loud voice, and she wondered whom he had for company. The door was ajar, and she peeped through.

The center-table had been cleared of books and papers, and was now covered with tin and wooden soldiers ranged in rank and file, Noah and his family, who were leaning against a most dilapidated ark, and several old dolls. Bobby was standing in a chair fronting this strange audience, evidently delivering a speech. This is what his mamma heard:

"George Washington was a nice man. My mamma says so, and the book says so, and they know. Fellow-citizens and soldiers, he did not tell a lie, and—and you must not tell a lie, too. George Washington was a general, fellow-citizens and soldiers and Noah, and—and—and—when he has a birthday, I want you all to celebrate it. Fellow-citizens—"

Just here Bobby's little neighbor, Freddie Welles, came running through the hall, asking if Bobby could go out and slide with him.

Bobby heard him, and came to the door, saying:

"I can't go now, Freddie. I am celebrating. We've got a meeting and I'm talking to the people."

"Can't you finish up your speech and close your meeting?" said mamma. "It is so warm and sunny, I think you had better go with Freddie."

"Well, I will," said Bobby.

Then he rushed to the table, saying:

"Fellow-soldiers, you can go home now, and remember to be good, like George Washington. I'm going sliding."

At dinner Bobby's papa said:

"Washington's birthday has passed very quietly; no celebration of any kind."

"Why, papa," said Bobby, "I celebrated."—Presbyterian of the South.

AH FENG—THE COOK WHO BECAME CAPTAIN.

By John F. Cowan.

When I first met him he was a barefooted Chinese cook boy in Hawaii. His mother was a coolie vegetable peddler. He had just finished the grammar school, and was saving money to enter high school. He helped in a night school for Filipinos, and worked during spare moments at typesetting. Then he entered high school, working his way by doing housework. He graduated with honors, winning a college scholarship. He made the acquaintance of Dr. Sun Yat Sen, later president of the Southern Chinese Republic, then in Hawaii.

Then we entered the World War. He tore his scholarship into bits and entered an officers' training camp, where his yellow skin and almond eyes were against him. But he won a commission, where some Caucasian rivals failed. He was assigned to training recruits, and later promoted to a captaincy. His community was so proud that a subscription was made, by Caucasians as well as Orientals, to present him with a gold-hilted sword as he left for France.

There he was detailed in charge of some of the 300,000 coolies whom China had sent to labor and release allied fighting men for the trenches. He insisted for fair play for his countrymen, and won their hearts.

After the armistice, we lost sight of Captain Feng until his former employer, traveling in China, was alarmed to find himself between two opposing armies, and the railroad torn up so that he could neither advance nor go back to Canton. He set out to walk, but under hot cross fire was wounded, and in peril. He was about to give himself up as lost when out of the smoke of battle roared a motorcycle. The rider saw him and drew near. What was the relief of the wounded man to recognize his former Hawaiian cook, now Colonel Feng, of Sun Yat Sen's army. Recognition was mutual, then a safe retreat on the motorcycle, to Colonel Feng's regiment of former coolies in France.

It sounds like romance, but life is full of romance for the determined, ambitious, hard-working boy—not war romance ever again, we hope; but achievement in business, citizenship, Christian character.—Pittsburgh Christian Advocate.

TITHING.

By Mrs. W. E. Neely.

And shall I fail to pay my tenth
To him who gave his life for me?
Ah, such a paltry recompense,
Thou blessed one of Galilee!

To him who gave us all we have,
Life, health, and strength and wisdom, too,
To earn and fashion what we make,
And hope and courage to endure;

How can we then, refuse to pay
The simple tenth of what we have
To bear the message on its way
That Jesus died, that we might live?

Lord, help us all to realize
The debt of love we owe to thee,
And may not any minimize
This great responsibility.

Then let us bow with humble hearts,
And ask for grace to understand
How best we pay this debt of love
To our God and fellow-man.

Sparr, Fla.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Brother R. B. Bellew, Biloxi, Miss., has been taking the Advocate more than forty years.

Mrs. Eva Richardson, Shreveport, La., has been a reader of the Advocate for fifty years.

Rev. R. V. Fulton, of Harrisonburg, La., had secured nearly half of his mission special quota by Feb. 6.

Rev. J. E. Selfe, our pastor at Loke Providence, La., has organized a Senior Epworth League with thirty members.

The new church at Winnsboro, La., is nearing completion, the roof now being on. Rev. H. W. Rickey is the pastor.

Rev. A. D. George, pastor of the Wisner charge, Louisiana Conference, has organized a Woman's Missionary Society at Sicily Island.

"The work is moving along nicely on the Fulton circuit, and we are going forward with the mission special," writes Rev. E. C. Driskell.

Rev. D. B. Boddie, our pastor at Opelousas, La., has planned to begin a revival meeting on Easter Sunday, to continue probably two weeks.

As a result of the meeting held at Gilbert, La., by Miss Daisy Davies, the pastor, Rev. F. M. Miller, received about forty members into the church.

The Seashore District Conference will be held at Pascagoula, March 30-31, instead of April 14-15, as previously announced. Rev. J. L. Sells is presiding elder.

The New Orleans District Sunday school meeting will be held at Felicity Church on Sunday afternoon, March 6, at 3 o'clock. Mr. J. H. Carter is the district secretary.

Under date of Feb. 24, Rev. G. H. Corry writes: "We have gone over the top in our missionary special on the Winnfield circuit, with two churches still to hear from."

Dr. R. H. Harper, presiding elder of the New Orleans District, is chaplain of the Masonic Grand Lodge of Louisiana, and Dr. John F. Foster, our pastor at New Iberia, is chaplain of the Grand Chapter.

Rev. Ralph E. Nollner, assistant secretary of the Epworth League Board, has been appointed general superintendent of the Southern Assembly, Lake Junaluska, N. C., and will assume his duties on May 1.

Rev. J. T. Leggett, presiding elder of the Vicksburg District, desires that attention be called to the change of date of the Vicksburg district conference—from April 19-20, to May 3-4. Let all concerned take notice.

Rev. Ellis Smith, pastor at Tallulah, La., paid the Advocate office an appreciated call one day last week. He was in the city for a day or two on business. He secured more than his mission special quota on Feb. 20.

Ruth, the fifteen-year-old daughter of Rev. and Mrs. J. W. Lee, of Homer, La., underwent an operation for acute appendicitis at the Haynesville sanitarium on Feb. 21. She stood the operation well and is doing splendidly.

Rev. L. E. Alford, presiding elder of the Newton District, Mississippi Conference, announces a change in the date of the Newton District Conference, from April 20-21, to April 26-27. The conference will be held at Walnut Grove.

Rev. J. A. Alford, pastor at Rayville, La., has faithfully followed the special missionary program, and is confident of securing the full amount asked for from his charge. A movement for a new church is getting under way at Rayville.

Rev. W. N. Ware writes: "I wish my address changed from Jackson, Miss., to Ellington, Mo. The doctors have advised against my return to Africa now, and I have been appointed by Bishop McMurry to finish out the year at Ellington."

The "Methodist Visitor," issued by Rev. H. D. Suydam, pastor of the Arcola charge, is an interesting church bulletin. We learn from it that Rev. James H. Felts will assist Brother Suydam in a meeting at Arcola, beginning on March 7.

Mrs. M. C. Bell, of Cary, Miss., in renewing her subscription to the Advocate, says: "It is an old and valued friend—one that I cannot afford to lose. It has been coming to my house since I was a baby, which is a long time." Blessings upon her!

Rev. T. A. Ferguson,, pastor of the Forest and Morton charge, Mississippi Conference, recently underwent a serious operation at the Jackson Infirmary. He is in the hands of a skilled surgeon, and he expects to be permanently restored to health.

Rev. Henry T. Young, member of the Louisiana Conference and one of our most efficient general evangelists, began a meeting with Rev. L. E. Crooks at Selma, La., on last Sunday. Brother Young has an open date, April 3-17, that he would be glad to have taken. His address is De Ridder, La.

The Ruston Motor Company, through its manager, Mr. L. B. Breed, recently gave to the Louisiana Methodist Orphanage a new, fully equipped Chevrolet school truck, to be used in conveying the children to and from school in bad weather. This is a magnificent contribution to the work of a great institution.

The Methodists of Homer, La., have let the contract for a new parsonage, and the builders are at work. The building will have eight rooms, bath, ample porches, with oak floors throughout. The exterior will be of brick veneer. When completed, it will be one of the best parsonages in the Conference. Rev. J. W. Lee is the pastor.

Brother J. L. Porter, Sr., Gulfport, Miss., writes that the Advocate was taken by his father when it was first started, and he himself has taken it for forty-nine years. He was formerly of Lexington, Miss., and knows many of the preachers and laymen of the North Mississippi Conference. We appreciate his kind words concerning the paper.

The Advocate is authorized to announce that Rev. R. A. Bozeman, of Pleasant Hill, La., Louisiana Conference evangelist, has been appointed pastor of the Epworth Methodist Church, this city, to succeed Rev. H. W. Ledbetter, who was appointed to De Ridder, La., to succeed Rev. J. L. Evans, released from his work on account of his health.

It is good news that Rev. C. C. Miller, our pastor at Franklinton, La., who has been ill since Conference, is now able to take up his work. He preached for the first time since Conference on Feb. 20. During his illness, Rev. F. N. Sweeney, a superannuate member of the Conference who lives at Franklinton, filled the pulpit efficiently and acceptably.

Rev. William L. Robinson, of Coffeeville, Miss., writes: "We have just closed a real revival at Coffeeville. There were eleven additions to the church—ten on profession of faith and one by letter. Some of these went to the Baptist church, some to the Methodist church, and one to the Presbyterian church. Rev. Shed Hill Caffey did the preaching, and Rev. W. C. Newman directed the singing."

Rev. W. J. O'Bryant, Gulfport, Miss., a superannuate member of the North Mississippi Conference, has been preaching for about fifty years, and has been reading the Advocate about the same length of time. He is now in his eighty-seventh year. He served throughout the Civil War, being in all the battles of his regiment, without even the slightest wound. He and Sister O'Bryant make their home with their daughter in Gulfport.

Rev. Claude P. Jones, Mississippi Conference evangelist, has moved from Jackson, Miss., to Hattiesburg, Miss., his new address being 103 Fourth Avenue, that city. Brother Jones has recently been made a member of the International Federation of Christian Workers, of Siloam Springs, Ark., of which Rev. John Brown is president and Albert C. Fisher secretary. Brother Jones has some open dates for the spring and summer that are available for the brethren.

Mrs. Isabelle O'Pry, widow of the late Captain James T. O'Pry, passed to her reward on Friday of last week. Mrs. O'Pry had been an active member of the Rayne Memorial Methodist Church, this city, for many years, and the funeral services were conducted by her pastor, Dr. J. B. Mitchell, on Saturday afternoon, with interment in Metairie Cemetery. She is survived by two sons and a daughter, the daughter being Mrs. R. F. Harrell, wife of Rev. R. F. Harrell, our pastor at Many, La. The Advocate extends sincere sympathy to the sorrowing family and friends of the deceased.

The eleventh annual session of the Louisiana Conference State-wide Sunday School Conference will be held at Monroe, La., March 29-31. Dr. F. C. Wrenn, of Winnfield, is president. Free entertainment will be furnished all delegates whose names are sent to Mrs. Robert McCann, Monroe, by Tuesday, March 22. Mr. John R. Pepper, of Memphis; Dr. F. N. Parker, of Emory University, and Dr. Humphrey Lee, of Dallas, are on the program. We are indebted to Rev. C. D. Atkinson, Conference Sunday School Superintendent, for an invitation to attend.

The Seashore Divinity School will meet this year on June 14, and continue for two weeks. The undergraduate course of study for this year will be given and, in addition, two platform lectures daily. Those who have attended this school on the historic Seashore Camp Ground know what a fine institution it is and how fine the fellowship enjoyed. It is almost an ideal place at which to combine a restful vacation with profitable study.

The school is conducted under the auspices of the Alabama, the Mississippi, and the Louisiana Conferences.

With the compliments of the publishers, the Cokesbury Press, we have received a copy of the Combined General Minutes and Yearbook of the Methodist Episcopal Church, South, for 1926-1927. It is edited by Curtis B. Haley, assistant editor of the Methodist Quarterly Review. We cannot see how any preacher can get along without it—and it is just as valuable for the layman. In addition to all the official minutes of all the Conferences, it gives a great deal of interesting and valuable information about the work of the church. It really is interesting. The volume has nearly 500 pages, and sells for 50 cents! The Cokesbury Press is the trade name of our Publishing House, 810 Broadway, Nashville, Tenn.

A LETTER COMMENDING A GREAT WORK.

Dear Brother Gladney: If I have any influence it ought to be in the North Mississippi Conference where I have held my membership for forty years, and I want to put every ounce of what influence I have behind the Religious Education program. I believe in it with all my soul.

The more I study it the more I am convinced that it is getting back to Christ's own program for his church. "He taught as never man taught." What was his ministry but a teaching ministry? The very first thing he did was to organize a leadership training class of twelve. The Sermon on the Mount is a lecture to this class on the ethical principles of the kingdom. The Commission is his final instructions to this class as to the manner of carrying on his work. "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsover I have commanded you." If that is not a teaching program, I do not know the meaning of language.

He took "a little child and set him in the midst of them," to represent his idea of greatness. He is greatest in whom there are greatest possibilities. A child is greater than an adult because he has not learned so many things that are wrong. Unlearning is twice as difficult as learning. But even an adult can learn if he wants to know and has an open mind.

I am proud of the fact that our church is leading the world in Religious Education, but all the live churches are realizing its significance, even the Romanists and Jews. It speaks well for our ministry that 70 per cent of them are taking the training courses and equipping themselves to be directors of Religious Education in their own churches. The good women, too, are seeing the meaning of this movement. Our men are too busy making money just now, but they are bound to fall into line. Only five per cent of our Sunday school superintendents are taking courses in our training classes. The result is that in many places good women are being elected superintendents.

I wish you Godspeed in your work, and many you see of the travail of your soul and be satisfied.

Cordially and fraternally yours,

JOHN A. RANDOLPH.

CONFERENCE-WIDE SUNDAY SCHOOL MEETING.

On April 5-6, there will be held in Capitol Street Church, Jackson, Miss., a Conference-wide Sunday School Conference. This meeting is to serve all people of the church in the Mississippi Conference. There will be group meetings on the morning of the 6th, for those who wish to attend, of the following groups: Cradle Roll, Beginner, Primary, Junior, Adolescent, Adult, Missionary, and Check-Men. It is hoped that all those who are specially interested in any one of these phases of the work will be present and get the instruction in the group dealing with their special phase of the work. There will be visiting workers present, and besides the group meetings mentioned, there will be inspirational addresses given from time to time. We earnestly hope that every pastor, superintendent of Sunday school, with all other interested Sunday school workers of the local Sunday school, will be present and help make this meeting a great success for the Kingdom of our Lord and Master.

R. H. CLEGG,

Member Sunday School Board of Mississsippi Conference, and Director of Stewardship and Tithing.

Union, Miss.

GENERAL EVANGELISTS.

(Information supplied by Dr. J. W. Perry, Secretary Home Department Work, Board of Missions.)

Harry S. Allen, box 234, A. Rivoli, Macon, Ga.

John B. Andrews, Siloam Springs, Ark.

Luther B. Bridgers, 132 S. Main Street, Gainesville, Ga.

Henry W. Bromley, "Monticello," Cynthiana, Ky.

John E. Brown, Siloam Springs, Ark.

Raymond Browning, Wilmore, Ky.

O. H. Callis, Wilmore, Ky.

J. W. Carter, 347 Woodland, Avenue, Lexington, Ky.

D. L. Coale, care Bishop Boaz, Little Rock, Ark.

Burke Culpepper, 535 Le Master Street, Memphis, Tenn.

J. B. Culpepper, New Smyrna, Fla.

J. B. Culpepper, Jr., New Smyrna, Fla.

C. M. Dunaway, 216 N. Candler Street, Decatur, Ga.

Albert C. Fisher, 2325 Market Avenue, Fort Worth, Tex.

R. L. Flowers, general delivery, Dallas, Tex.

C. N. Guice, Conway, Ark.

J. O. Haynes, 1101 N. Fifty-first Street, Birmingham, Ala.

R. J. Haskew, 903 S. Andrew Street, Bothan, Ala.

Sam Haynes, 23 1-2 Whitehall Street, Atlanta, Ga., or Clarkston, Ga.

E. O. Hobbs, 1053 Lynhurst Avenue, Louisville, Ky.

W. B. Hogg, 1585 Vinton Avenue, Memphis, Tenn.

Walt Holcomb, 915 Rosedale Road, N. E., Atlanta, Ga., now Tampa, Fla.

Jerry Jeter, 7 Elgin Park, San Francisco, Calif.

Andrew Johnson, Wilmore, Ky.

Bob Jones, box 440, Montgomery, Ala.

Dan E. Kelley, Hattiesburg, Miss.

James B. Kendall, 1127 Richmond Street, Lexington, Ky.

G. A. Klein, box 484, Memphis, Tenn.

Lovick P. Law, Siloam Springs, Ark.

F. P. McCall, Jasper, Fla.

W. M. McIntosh, 911 College Street, Columbus, Miss.

John A. May, box 185, Montevallo, Ala.

L. J. Miller, 1716 Sweetbrier Avenue, Nashville, Tenn.

Alozo Monk, Jr., Fort Worth, Tex.

J. Ed. Morgan, Texarkana, Tex.

H. C. Morrison, Wilmore, Ky.

Frank M. Neal, 1408 Fillmore Street, Amarillo, Tex.

W. Hardy Neal, box 202, Green Forest, Ark.

John M. Neal, Huntsville, Tex.

A. J. Notestine, 512 Eighth Avenue, West, Birmingham, Ala.

John C. Patty, Graystone Terrace Apartment, Chattanooga, Tenn.

T. W. Preston, Station A, 425 East Seventh Street, Dallas, Tex.

Thurston B. Price, Lake Junaluska, N. C.

Thomas Priddy, Princeton, W. Va.

James M. Smith, 4226 West Potomac Avenue, Dallas, Tex.

E. R. Smoot, Greenville, Miss.

Lynn Squires, 728 S. Second Street, Louisville, Ky.

Asa F. Stem, 1591 Kenilworth Avenue, Memphis, Tenn.

W. A. Swift, 810 Broadway, Nashville, Tenn.

W. J. Stewart, Weatherford, Okla.

W. C. Swope, box 111, Charleston, Mo.

Mark N. Terrell, 2918 Reagan Avenue, Dallas, Tex.

W. E. Thomas, 4 Westminster Apartments, Nashville, Tenn.

George Tucker, 2014 Nelson Avenue, Memphis, Tenn.

Chas. F. Weigle, Sebring, Fla.

Henry T. Young, box 786, De Ridder, La.

THE MISSISSIPPI CONFERENCE-WIDE SUNDAY SCHOOL CONFERENCE.

There is no more important work before our church to-day than the work of religious education. The need for trained workers is imperative. The trained day school teacher has the children for five days in the week. If the church school is to compete in thoroughness and in methods of instruction with the day school, the Sunday school teacher must specialize in the work of religious education by taking teacher training work, which is so amply provided for by our church to-day. The work of teacher training is of the highest importance to the successful prosecution of our Sunday school work. The courses given in the training work are both fascinating and helpful to those who are engaged in such work and is bound to exert a most wholesome and helpful influence in our Sunday school work.

There is to be held in Capitol Street Methodist Church in Jackson, Miss., April 5 and 6, a Conference-wide Sunday school conference. The purpose of this conference is for counsel and helpful suggestions and information for pastors, superintendents, and teachers. The program being prepared for this conference will be found to be interesting and suggestive, and on it are to be some of the outstanding Sunday school workers of the church. It is hoped that as many of our workers as can do so will be in attendance on this great conference.

W. J. DAWSON.

Shubuta, Miss.

ATTENTION!

The New Orleans Christian Advocate offers a special rate to churches on a wholesale basis. If your church will secure subscriptions from one-half of the families of your church, we can let your church members have the paper at $1.25 per annum, provided all arrearages are paid. This offer expires on April 1.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Ky., beginning Thursday, April 28, at 9:30 a. m. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31, 1927.

BOARD OF CHURCH EXTENSION,
R. N. ALLEN, Assistant Secretary.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Jan. 12, 1927, we laid to rest all that was mortal of BROTHER JAMES T. MEANS. The summons came very unexpectedly. While enjoying good health and in the active discharge of duties, his spirit quietly slipped out and went home to be with the Heavenly Father, whom he had served so faithfully here. Brother Means was born Jan. 2, 1867. At an early age he joined the Episcopal Church, but after his marriage to Miss Dell Bonner, in 1895, he united with the Methodist Church, in whose service he remained active until the end. The corner stone of the Ida Methodist church, which was erected in 1904, bears his name as chairman of the building committee. He furnished a house, free of rent, to the first resident pastor of this charge. During the twenty-five years of the history of this church, he has been closely identified with its progress and has been a part of all of its activities. He was truly the preacher's friend. Brother Means was modest, but with a keen sense of humor. In him were blended those fine characteristics of industry and good judgment that gave success in a business way, coupled with charity and brotherly love that gave him a host of friends. He was for the past twenty-three years a member of the Caddo Parish School Board, and has had much to do with the development of the splendid educational system of this parish. As a husband, he was tender and sympathetic. As a father of a splendid family of children, he was kind and gentle. In his going the home, the church and the community have sustained a very keen loss.

W. F. ROBERTS.

BROTHER JESSIE PARKER was born Dec. 27, 1845, and died Nov. 18, 1926. He was buried at the Gibson cemetery, near Pleasant Hill Methodist church, where some of his loved ones had preceded him to the great beyond. Brother Parker was a lifelong member of the Methodist church, which he loved and served as a faithful official for many years. Many people have mentioned especially the remarkable power Brother Parker exercised in prayer—his prayers seemed to ascend immediately to the throne of grace and to be heard by the Heavenly Father. A great throng assembled at the cemetery to attend the funeral and to express their sorrow at his passing. The eloquence of tears proclaimed that many not related to him felt a personal loss, and even hardened sinners used such eloquence to speak their sorrow and their appreciation of him. He leaves to mourn their loss his aged wife and four sons and four daughters, and their families. May the consoling grace of the Holy Spirit continue to comfort those who love him, is the prayer of his pastor.

EUGENE WEDGEWORTH.

On Tuesday morning, Dec. 7, 1926, Mr. T. A. WAFER passed quietly away He was born near Homer, La., June 17, 1853, and in early life joined the Methodist church. He was a devoted Christian worker until his health failed a few years ago. Although he suffered much, he bore it all with patience. He said, "I am ready to go just any time God calls, for I know there is nothing in this world but suffering for me." He was buried in Mill Creek cemetery, by the side of his parents. Besides his wife, he leaves an aged brother, Mr. W. C. Wafer; three children, Mr. J. A. Wafer, Mrs. A. L. Messick, of Coushatta, La., and Mrs. J. R. Arresett, of Hallsville, Tex., to mourn their loss.

ONE WHO KNEW HIM WELL.

THOMAS GLENN LOGAN, infant son of Zach and Viola Logan, was born Jan. 17, 1926, a beautiful little boy, the idol of the home. His was a great heritage from parents and grandparents—noble Christian men and women. This family had, only a few months ago, gone through a great sorrow, and now the loss of the dear little boy is heart-breaking; we all feel keenly the sorrows of these parents, and would help them carry the burden. It seems that the most beautiful flowers of earth are often chosen to be transplanted to that lovely garden to bloom where the chilling winds of earth can never touch them. Thomas Glenn went to his heavenly home on Jan. 27, 1927, to be with his grandmother and other loved ones, and with Jesus, who loves little children. He will be waiting to welcome you. We know how feeble are any words of mortals to help in a time of such grief, but God "is able to do exceeding abundantly above all that we ask or think," and he will take care of you. May his memory be a guiding star to father, mother, and Bob and Joe, shining on your pathway, leading you to heaven.

MRS. M. L. WHITE.

FROM CARTHAGE, MISS.

Carthage Methodism is advancing. The rearranging of the work in making a station of Carthage called for a new parsonage, which is being built by the Carthage church and the Carthage circuit, and is nearing completion. The Carthage church has launched a move for a new modern brick church, with twelve Sunday school rooms, which we expect to begin soon.

Every department of the church work is advancing. The congregations at the regular services have been encouraging.

We have planned for our revival to begin March 18, and continue through March 27. Revs. E. A. King, R. T. Hollingsworth, and C. W. Alford will be with us in this meeting. These three men, with the writer, sang together as a quartet while in school, and the pastor is happy to have these men with him, not only for their fellowship, but because God has used them wonderfully in other revivals. We are praying for and expecting the greatest revival this church has ever known.

The people have been very thoughtful of pastor and family and have shown them every courtesy. The pastor and family are delighted with the work here, and feel that we have a wonderful field for labor. Surely our lines have fallen in pleasant places.

Fraternally yours,

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Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ZONE MEETING, ST. JOSEPH, LA.

The regular quarterly meeting of the eastern zone of the Monroe District, Woman's Missionary Society, was held at the Union church in St. Joseph, La., Feb. 10, 1927.

The meeting was well attended, there being fifty-two members present and about fifteen visitors. The delegates represented the Societies of Tallulah, Waterproof, St. Joseph, and Wesley Chapel.

The meeting opened at 12 o'clock, when Mrs. German Baker, president of the St. Joseph Society, welcomed those present, and a luncheon was served by the home Society.

The regular program began at 10 o'clock, being called to order by Mrs. Yourtee, the zone president. The congregation then sang, "When Love Shines In."

Mrs. T. D. Lipscomb gave the Bible reading and an interesting talk on "Faith." Prayer was offered by Rev. Ellis Smith, of Tallulah. All then enjoyed a beautiful solo, sung by Miss Margie Davidson.

The main program for the day was based on, What the Missionary Council is doing in the following foreign countries: China, Mexico, Brazil, Japan, Cuba, Africa, Siberia, Russia, and Manchuria. These talks were given in an interestling way, being illustrated by the use of maps, the following ladies taking part: Mrs. Smith, of Tallulah; Mrs. Boswell, of St. Joseph; Mrs. Cook, of Wesley; Mrs. Lipscomb, of Waterproof; Mrs. Lindsay and Miss Lindsay, of Wesley Chapel.

Mrs. Thompson and Mrs. Lipscomb sang a very beautiful duet.

The zone president conducted an interesting oral quiz on the Yearbook and Minutes of the Louisiana Conference of the Woman's Missionary Society.

Mrs. Wimberly, of Tallulah, sang a solo. Then, after a short business session, we were dismissed with prayer by Rev. T. D. Lipscomb, every one pronouncing the day a great success and inspiration.

MRS. W. R. DANIEL.

FEBRUARY MEETING OF THE SOCIETY AT CLEVELAND, MISS.

The February meeting of the Methodist Missionary Society of Cleveland, Miss., was an all-day meeting in the beautiful home of Mrs. P. B. Woollard. The president, Mrs. H. D. Todd, called the meeting to order.

The morniing session consisted of a very interesting program, led by our recording secretary. We studied about Africa as a mission field, which was ably discussed by several of our women.

At the noon hour, Mrs. Woollard, assisted by eleven other ladies, served a two-course luncheon to about sixty women. We all enjoyed the delicious luncheon, and also the social hour spent together. We defy the card-playing folks to say they had a better time than we did.

The afternoon was devoted to business. We did not have to rush. As usual, much important business was dispatched, and when time came to adjourn we felt the day had been both pleasant and profitable.

These social meetings help us to understand one another better, and, doing so, enables us to do better service, for we are colaborers together with God.

MRS. S. C. TAYLOR,
Publicity Superintendent.

FINE ZONE MEETING AT HATTIESBURG, MISS.

The zone meeting of the Woman's auxiliaries of Main Street, Court Street, Broad Street, Petal, and Bonhomie Methodist churches was held at Court Street Church, Monday afternoon, Jan. 29, with Mrs. D. E. Edwards, the newly elected president, in the chair.

Mrs. J. R. Jones, wife of the presiding elder, gave an inspiring devotional talk.

Two numbers, "Have Thine Own Way, Lord," and "Jesus, Savior, Pilot me," were rendered by Mmes. Herbert Owen, T. P. Crymes, Charles Ehlers, and Tom Longre, with Mrs. Nellie Barbour at the piano.

Mrs. W. A. Bilbo, treasurer, gave an interesting report on finances.

Miss Harriett Leech impressed her hearers with her talk on "The Lepers' Colony," which is so near, being located at Carville, La. She reminded those present of Christ's injunction, "Cleanse the Leper," and gave the "Pig Bank" plan as a means of helping. This talk was followed with the touching song, "He Cares for Us," written by a leper, and sung by Mrs. Lester Cochran.

There was a vocal trio, "Now the Day Is Over," music by Mrs. Charles Ehlers, sung by Mrs. Herbert Owen, Miss Blanche Trigg, and Mrs. Tom Longre, with Miss Kathleen King, accompanist.

Mrs. H. L. McCleskey, who is just back from a meeting in Nashville, Tenn., gave quite a thrill when she reported that the Belle Bennett Memorial fund had gone over the top, and especially did the Misssissippi Conference reach its quota.

Two voice numbers, "Upward Bound," a Negro spiritual, and "O, Sheltering Cross," both words and music by Mrs. Frances Minor Crymes, were rendered by Mrs. Tom Longre.

The free-will offering amounted to $11.22.

A duet, "Hark, Hark, My Soul," was sung by Mrs. Herbert Owen and Mrs. Tom Longre, accompanist, Mrs. Nellie Barbour.

Dainty refreshments were served by the hostess Societies—those from Court Street and Petal churches—and a social half hour very much enjoyed by all.

MRS. JEFF BROWN, Secretary.

(Continued on Page 16.)

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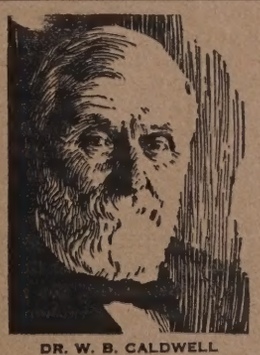

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Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Chaplain John A. Randolph, an honored member of our Conference, a member of our Sunday School Board, whose address is 2607 Oakland Avenue, Nashville, Tenn., has agreed to put on Point I of the Program of Work in the schools of the Greenville District, with the aim of holding a District Federation of Wesley Bible classes in the early fall. Rev. L. M. Lipscomb, presiding elder of the district, and a number of the pastors have agreed to lend all aid possible in making the Greenville District 100 per cent in Religious Education as well as 100 per cent in finances. Let us see what can be accomplished by doing real team work all over this great field.

A copy of each of the Sunday School Day programs has gone to every pastor in the Conference. The district superintendents write me they are sending the programs to all who order. R. G. Lord, of Coahoma, says he is going to have every charge in his district observe the day. He has received orders from fifteen schools already.

Suffer me to exhort all Sunday school superintendents to see that each of their teachers is supplied with a copy of the Workers' Council. This magazine has information that all the teachers need. The March number has an Easter program, it has the missionary program for small schools, large schools, for primaries, and juniors, and a program for the monthly Workers' Council. Send for several copies and use the help it affords.

Questionnaires have been sent to several men to be used in studying high school boys and girls. We need the help of 200 men and women to secure this information. Dr. Richardson writes me we can make a notable contribution to the entire nation if we secure as many as 1,500 of these questionnaires. It appears to me that this is one of the most original and helpful pieces of work we have ever undertaken in behalf of our young people. Many of them are groping for light and find no guiding hand to lead them. I wish I could pray a prayer that would reach the Father that he would move upon a thousand hearts to lend a helping hand in this enterprise. All who know how to pray are urged to help pray.

A manual, "Missionary Education in the Sunday School and Dual Special," has been mailed to the pastors and superintendents of the Conference that as leaders they may become thoroughly informed on this burning question and that they may help make our church missionary in spirit and practice. The last word of our ascended Lord uttered was, "Go teach." No heavier obligation could be put upon his followers. If we fail, the church he died to redeem will suffer loss. We cannot, we must not, neglect the giving of instruction to the people. The missionary spirit is far removed from all selfishness. No wonder it is difficult to get leaders to undertake the missionary objective. The last thing that shall be destroyed in us is selfishness. May the Lord open our eyes and let us see what he wants done to establish the Kingdom.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Sunday schools of the Conference are reminded first that the Sunday School Day programs have been ordered sent to the preachers in charge. I trust you will use care in getting these programs into the hands of the proper persons, that the Sunday school may have a program that will advertise the school and make a real impression on the community for religious education.

Try to observe Sunday School Day as near the proper time as possible, and send all moneys direct to me, that due credit may be given.

The same Honor Roll for Sunday School Day will be promoted this year as last, and I am hoping that many more schools will put on the program than ever before.

The Golden Cross membership campaign will begin soon. It is hoped that every Sunday school pupil in the Sunday schools of the Mississippi Conference will become members of the Golden Cross. This is a membership campaign just as the Red Cross membership campaign. It is an effort to get the rank and file of the membership of the Methodist Episcopal Church, South, to have placed on the hearts the call of the sick and afflicted.

This Golden Cross membership campaign can be made into a real means of grace to the children of any Sunday school. It will be a fine thing if it is handled in this way. All children love to be helpful, and this gives a fine opportunity.

The Newton District Institute was held in Newton, Miss., Feb. 22. Because of cloudy weather and the road conditions in the district, the attendance was not as large as we hoped for, but we had fifty present, representing fifteen Sunday schools. This was very fine indeed.

The Elementary Institute was conducted by the elementary superintendent of the district, Mrs. J. E. Okey, and Miss M. M. Jones. They reported a most interesting session.

The reports from these fifteen Sunday schools indicated a fine spirit and growth, both as to the enrollment and the average attendance. They reported healthy collections.

The discussions indicated an interest that was very gratifying to all who were present. Plans for the coming year were entered into which, if carried out, will mean much for the work of the district.

It was our pleasure to visit Port Gibson the third Sunday. We enjoyed the trip very much indeed and were gratified beyond measure to find Brother Porter in such high favor with the folks. Port Gibson is going forward, and by the meeting of their district institute they will make a report that will make the district proud of them.

Miss Jones visited Natchez, to much profit and to her own delight. She has checked quite a number of the schools, as well as the elementary departments. Her work for the month shows much labor and attention to the details of her department.

Mrs. Hull is much improved. Brother Hull will be confined at home a while longer, but hopes to be in the field at an early date.

The District Standard Training Schools are scheduled as follows:

Brookhaven, at Brookhaven, March 13 to 18.

Jackson, at Jackson, March 20 to 25.

Meridian, at Meridian, March 27 to April 1.

Please keep these dates in mind and work for the success of these meetings.

The Conference Sunday School Conference for Methodist Sunday School Workers will be held in Capitol Street Methodist Church, April 5 and 6. We are getting more encouragement over this meeting than any single thing ever announced. Please help us bring a great crowd of people here to do actual work in this institute. We are getting a worth while program and we wish to share it with many.

Pray for this meeting earnestly.

The Missionary Dual-Extension work continues to grow; two new schools sent in money yesterday, making five new schools for the week.

There were sixty schools in arrears the first of this month. We have lined up twenty of these again. Now if we can get the other forty and forty more, we will be in fine shape.

Pray for the work and the workers.

JOHN C. CHAMBERS.

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LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On Sunday, Feb. 20, we spent a pleasant day at Monroe and West Monroe. We were in this North Louisiana territory in the interest of the State-wide Conference, which is booked for March 29-31, at Monroe.

We noted on the bulletin board the attendance at Monroe at the Sunday school hour to be 478. This record will rival some of our largest schools in the State. At West Monroe the attendance was 302, which is also worthy of note. The superintendents are S. M. Collins, at Monroe, and Wyatt McClendon, at West Monroe.

In the afternoon there was a joint meeting of the Conference staff with the local committees. Much interest and enthusiasm is being shown by both churches in the approaching conference. One of the special features this year will be a recognition of the general superintendents of our local schools, the men who mean so much to the success of the Sunday school. We are planning to have a superintendents' supper, at which the greatest Sunday school superintendent in America will be the guest of honor, John R. Pepper, of Memphis, and there will be a great opportunity to discuss the wonderful opportunity of the Sunday school superintendent.

Another feature of the conference will be the Parent-Teacher work, under the leadership of Mrs. R. E. Smith. Mrs. John A. Rice, of Tulsa, Oklahoma, has been secured to assist in this new feature. There are many other good things in store for our workers.

Dr. W. W. Drake writes that he plans to have all district superintendents at the Monroe meeting, and is busily engaged in completing his district organization. He is awaiting replies from several fine workers, and hopes to see great things in the missionary department of the conference at Monroe in March.

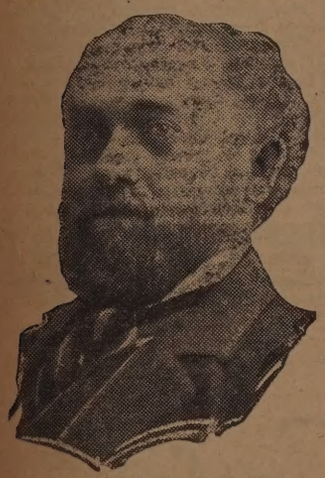
* * *

Word comes from Brother J. R. Westerfield, of Covington, that they have completed the organization of a Wesleyan class at that place. We congratulate them, and send them our very best wishes.

* * *

On the 23rd instant I was in Baton Rouge to attend a fine "Set Up" meeting for a Standard Training School. The date of this school has been fixed for May 8-13. Mr. A. A. Wren was made chairman of the board, and this board elected Miss Helm as educational director. All the pastors and superintendents of the three co-operating schools were present except Mr. W. S. Holmes, who was reported ill with "flu." We trust that he will soon be entirely recovered. Prospects are splendid for the largest and best school yet held at Baton Rouge. The presiding elder, Rev. H. N. Brown, was there, and rendered us fine service.

C. D. ATKINSON,
Conference Superintendent.



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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Ponchatoula, Feb. 27.
Amite, Feb. 27.
Zachary, March 6; Q. C., April 13.
Keener Memorial, March 6.
Denham Springs, at Live Oak, March 13; Q. C., April 28.
Istrouma, March 13.
Jackson and Ethel, at Jackson, March 19, 20.
St. Francisville, March 20.
Hammond, March 27.
Kentwdoo, at Tangipahoa, March 27.
Bogalusa, April 3.
Pearl River, at Talisheek, April 3.
Clinton, April 10, p.m.
Baker, at Deerford, April 9, 10, a.m.
Gonzales, at Frost, April 17.
Springfield, at Huff's Chapel, April 16, 17.
Franklinton, April 23, 24.
Washington, at Angie, April 24; Q. C., April 24, 3:30 p.m.
Baton Rouge, First Church, May 1.
Plaquemine and Donaldsonville, at Donaldsonville, May 1.
Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Sulphur and Vinton, at Vinton, March 6, a.m.
Lake Charles, March 6, p.m.
Many and Peason, at Peason, March 13.
Zwolle ct., at Zwolle, March 20.
De Ridder, March 27, a.m.
Merryville, March 27, p.m.
Leesville, April 3.
Acadia ct., at Church Point, April 10.
Converse and Hornbeck, at Hornbeck, April 17, a.m.
Barham, April 17, p.m.
Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Union, at Mount Zion, March 6, 11 a.m., 2 p.m.
Bay Springs, at Stringer, March 20, 3 p.m.
Carthage ct., at Thomastown, March 27, 11 a.m., 2 p.m.
Carthage sta., March 27, 7 p.m.
Walnut Grove, at Madden, Sunday, April 3, 11 a.m., 2 p.m.
Rose Hill, at Hopewell, Sunday, April 10, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, April 10, 4 p.m., 7:30 p.m.
Homewood, at Carrs, April 16, 17.
Forest and Morton, at Forest, April 17, 3 p.m., 7:30 p.m.
Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

The District Conference will be held at Walnut Grove, April 26 and 27, instead of the date previously announced, this change being more convenient for some who are especially interested in attending.

Let all pastors have each church to elect the required number of delegates during the month of March and send names to Rev. V. R. Landrum, pastor, at Walnut Grove, and to me.

L. E. ALFORD, P. E.

Seashore Dist.,—Second Round

Moss Point, Mar. 6, a.m.
Gulfport, Mar. 6, p.m.
Kreole, at Orange Grove, Mar. 13, a. m.
Americus, at Rosedale, Mar. 13, p.m.
Mentorum, at Cox Chapel, Mar. 20, Sat. and Sunday, a.m.
Wiggins, Mar. 20, p.m.
Biloxi, Mar. 27, p.m.
Mississippi City, Mar. 27, a.m.
Columbia, Apr. 3, 11 a.m.
Hub, at E. Columbia, Apr. 3, p.m.
Lumberton, Apr. 3, 7 p.m.
Coalville, at Cedar Lake, Apr. 10, a.m.
Lyman, Apr. 10 p.m.
Van Cleave, at Mt. Pleasant, Apr. 17, Sat. and Sunday a.m.
Wesley Memorial, Apr. 17, p.m.
Stillmore, Apr. 24, a.m.
Poplarville, Apr. 24, p.m.
Bay St. Louis, May 1, a.m.
Logtown, May 1, p.m.
Carriere, at Wesley Chapel, May 8, a. m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

District conference, March 30 and 31, at Pascagoula. Delegates should be elected soon and names sent to the pastor, J. W. Sells, and to me in time to make out the official roll. Let all pastors take note of change in date of the district conference from Apr. 14 and 15 to March 30 and 31.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Silver City, at Silver City, Mar. 13, a.m.
Louise and Holly Bluff, at Louise, Mar. 13, p.m.
Gloster and Liberty, at Liberty, Mar. 20.
Anguilla, at Delta City, Mar. 27.
Hermanville, at Sarepta, Apr. 3.
Centerville and Stephenson, at Centerville, Apr. 10.
Rolling Fork and Cary, at Cary, Apr. 17, a.m.
Vicksburg, Bibson Memorial, Apr. 17, p.m.
Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, May 3 and 4. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

Mother!

Baby's Best Laxative is "California Fig Syrup"

When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.

FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address

DR. CANNADAY, Eczema Specialist
PARK SQ., SEDALIA, MO.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Pontotoc, preaching, Feb. 6, p.m.; Q. C., March 15.
Pittsboro, at Pleasant Hill, March 4.
Derma, at Big Creek, March 5, 6, a.m.
Calhoun City, March 6, p.m.
Aberdeen, March 13.
Randolph, at Washington, March 15.
Algoma, at Ebenezer, March 16.
Greenwood Springs, at Friendship, March 19, 20, a.m.
Amory ct., at Tranquil, March 20, 21, p.m.
Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Caledonia ct., preaching at Vaughan's Chapel, Jan. 30; preaching and quarterly conference at Flint Mill, Mar. 9.
Cedar Bluff; preaching and q. c. at Siloam, April 8.
Crawford and Mayhew, preaching at Crawford, Feb. 13, 11 a.m.; q. c. at Mayhew, Mar. 4, at 2 p.m.
Artesia and Sheaffers, at Sheaffers' Chapel, Mar. 6, preaching 11 a.m.; q.c. at 2 p.m.
Starkville station, preaching at 11 a. m., Mar. 27; q. c. Mar. 7, night.
First Church, Columbus, preaching Feb. 27, 11 a.m.; q. c. Mar. 10, night.
Central, Columbus, preaching Feb. 27, night; q. c. Mar. 8, night.
Shuqualak, at Shuqualak, Mar. 11, at 2 p.m.; preaching, Feb. 6, night.
Mashulaville, at Hebron, Mar. 12.
Macon Ct., at Pope's Chapel, Mar. 13, preaching at 11 a.m.; q. c. at 1:30 p.m.
Macon station, preaching and q. c., Mar. 13, night.
Ethel, at Marvin, preaching Mar. 17, at 11 a.m.; q. c. at 1:30 p.m.
Kosciusko station, q. c. Mar. 17, night; preaching, Mar. 20, night.
McCool, at Bowie, Mar. 18, preaching at 11 a.m.; q. c. at 1:30 p.m.
Longview and Sessums, at Sessums, Mar. 19, preaching at 11 a.m.; q. c. 1 p. m.
Kosciusko ct., at Bethel, Mar. 20, preaching at 11 a.m.; q. c. at 1 p.m.
West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,

J. B. RANDOLPH, P. E.

Corinth Dist.—Second Round.

Iuka sta., Q. C., morning, March 1; preaching, March 13.
Iuka ct., at Mount Evergreen, March 1.
Hickory Flat, at Pizgah, March 3.
First Church, Corinth, preaching, March 6; Q. C., March 7, evening.
Rienzi, preaching, March 6, morning, Q. C., March 7, 10 a.m.
Burnsville, at Burnsville, March 8.
Kossuth, at Kossuth, March 9.
Corinth ct., at Marvin's Chapel, Mar. 10.
Sherman, at Chesterville, March 16.
Belmont, at Patterson's Chapel, March 19, 20.
Baldwyn, at Lebanon, March 22.
Myrtle, at Glenfield, March 23.
Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
Dumas, at Jacob's Chapel, March 27, 28.
Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezer, April 14.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Pickens, preaching, Feb. 6; Q. C., March 23.
Lexington, March 2.
Coffeeville, at Bethlehem, March 5.
Duck Hill, at Mars Hill, March 6.
Ashland, at Black Jack, March 10.
Holcomb, at Spring Hill, March 12, 13.
Grenada, March 13, evening.
Abbeville, at Mount Zion, March 19, 20.
Holly Springs, March 20, evening.
Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

How Does Your Garden Grow?

OUR Home Garden Department has been organized for the express purpose of assisting Southern women in making their gardens better and more prolific.

The amount of time and toil given to the home garden should bring greater returns.

Vegetables to eat, vegetables to can and some to hand to less fortunate neighbors add to the prestige of a gardener and housekeeper as well as to the comfort of the household.

Nowhere in agriculture are better or more profitable results obtained than from the intelligent application of a little fertilizer in the garden.

May we help you make your garden better?

Cut out this advertisement, write your address in the margin and mail to us— R.K.

Home Garden Department
Chilean Nitrate of Soda Educational Bureau
57 William Street New York, N. Y.

EXPERIENCE OF WESTERN GIRL

Found Cannery Work Too Tiring

The fertile valleys of Oregon help to supply the tables of America. This is possible through the magic of the humble tin can.

In one of the canning establishments, Julia Schmidt was employed. It was complicated work because she did sealing and other parts of the work. It was strenuous work and she was not a strong girl. Often she forced herself to work when she was hardly able to sit at her machine. At times she would have to stay at home for she was so weak she could hardly walk. For five years she was in this weakened condition.

She tried various medicines. At last, a friend of hers spoke of Lydia E. Pinkham's Vegetable Compound and she gave it a trial.

"Everyone says I am a healthier and stronger girl," she writes. "I am recommending the Vegetable Compound to all my friends who tell me how they suffer and I am willing to answer letters from women asking about it." Julia Schmidt's address is 652 North Front St., Salem, Oregon.

Girls who work in factories know just how Miss Schmidt felt. Perhaps they, too, will find better health by taking the Vegetable Compound.

GO WITH ME

To the Holy Land, Egypt, Europe, etc., this summer. Delightful tour under best conditions. Prices from $675 Up.

REV. J. M. ROWLAND
Editor Richmond Christian Advocate
Box 584 Richmond, Va.

PANSY COMPOUND

A Pyro Vegetable Remedy—to strengthen the nerves—cleanse the blood—give tone to the stomach and liver and relieve constipation.

Box of 75 Tablets.....$ 1.00

PANSY COMPOUND COMPANY
Box 81, Wellesley Hills Station, Boston, Mass.

TERRIBLE PAIN

Alabama Lady Tells How She Obtained Relief by Taking Cardui. Feels Fine and Enjoys Life Now, She Says.

Talladega, Ala.—Mrs. Mary Hardy, 406 Henderson Avenue, this city, says that seven years ago she "got down sick" and was unable to attend to her housework.

"I have never been so weak before or since," she says. "I had a terrible pain in my side—so sore in my side and the lower part of my body.

"Across my back ached, and I was so nervous I couldn't stand up. I had just about given up when some one who came to see me began talking about Cardui. This caused me to get it. I took about two bottles before I saw much improvement.

"After this, though, I picked up right away. I slept better at night. I was hungry, enjoyed my food, which I hadn't done for some time.

"The pain and soreness gradually left my side. I regained my strength. I took about six bottles and left off for awhile, then took two or three more. . . I feel just fine, enjoy life and can work now, too."

Cardui is purely vegetable, and contains no harmful drugs. It has helped thousands of suffering women and should help you, too. *NC-168*

Take CARDUI A VEGETABLE TONIC

Children Cry for

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher
Proven directions on each package. Physicians everywhere recommend it.

A GREAT MEETING AT ABBEVILLE, LA.

Dear Dr. Carley: We have just closed a great meeting at Abbeville. We began on Jan. 16, and closed Feb. 18. We had with us W. E. Thomas, of Nashville, Tenn, who did the preaching; and he did it well. I found Brother Thomas sincere and earnest. He is a hard worker. My people were delighted with him. We had as song leader and soloist Rev. O. H. Scott, of McComb City, Miss. He is a fine song leader. He captured both young and old. He is fine with young people.

As a result of the meeting the church was awakened, so the old settlers say, as it has never been before. We received into the church thirty-three on profession of faith. All except three or four were grown people. We organized the Woman's Aid Society into a Woman's Missionary Society, with twenty-seven members. So far as I know, we have never had a Woman's Missionary Society here before.

Thomas and Scott make a fine team. I heartily recommend them to those that want help. We give God all the glory and praise for his goodness to us.

Yours for the Master,

J. R. ROY, P. C.

BROTHERHOOD ORGANIZED AT WINNFIELD, LA.

It would be of interest to you, no doubt, to know of the organization of the Winn Wesley Brotherhood at Winnfield recently.

This Brotherhood was organized from the membership of the Winnfield church and of the smaller churches in the towns adjacent to Winnfield in Winn Parish.

P. M. Carraway, pastor, and C. L. Smith, lay leader of the Winnfield church, have been very active in the promotion of this Brotherhood.

We hope and pray that the Brotherhood movement in our church will be the means of doing much for the cause of our Master among the men of the church.

JAS. RUSSELL, Secretary.

A WORD FROM THE IDA-HOSSTON CHARGE.

Dear Brother Carley: Just a word from the Ida-Hosston charge. After a very cordial reception, we have gotten off to a very good start. The pastor's salary has been raised from $1,200 to $1,700 and is being paid monthly. We have organized two Senior and one Intermediate League.

In carrying out the missionary program, I have just completed a mission school at Ida and have one in progress at Hosston. We expect to take care of our special missionary quoeta in full.

Just as soon as I have finished with the missionary period of cultivation, I shall send you a list of subscribers to the Advocate.

W. F. ROBERTS.

The Methodist Benevolent Association has insurance in force to the amount of $2,000,000.

The Methodist Benevolent Association can make it possible for you to have an endowment for your child at the age of 21 for college expenses.

Gray's Ointment

The Old Family "Stand-by"

For Burns, Cuts, Boils, Sores

Popular, effective, healing, soothing

At all drug stores. For sample write

W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

In Selecting a Memorial to a Loved One

what could be a happier, a more fitting thought than a living memorial of Golden-Voiced

Deagan Tower Chimes

serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. *Standard Sets $6,000 and up.*

J. C. DEAGAN, Inc., 149 Deagan Building, Chicago, Ill.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.

If Kidneys Act Bad Take Salts

Says Backache Often Means You Have Not Been Drinking Enough Water

When you wake up with backache and dull misery in the kidney region it may mean you have been eating foods which create acids, says a well-known authority. An excess of such acids overworks the kidneys in their effort to filter them from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels, removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate sluggish kidneys, also to neutralize acids in the system, so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive, can not injure and makes a delightful, effervescent lithia-water drink. Drink lots of soft water.

yBible
Holy Bible
Standard Teacher's Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
LARGE, CLEAR PRINT
This is a handsome book and is sold at a very reasonable price.
Price, $4.00, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

A GREAT WEEK AT WINNFIELD, LA.

Sunday, Feb. 20, closed a great week for the Winnfield church—a great week, not because it was a Conference or the close of a great revival with a famous visitor present, but the local congregation and the pastor "carrying on" under ordinary conditions. On Sunday morning, the Sunday school opened with the best attendance of the year, the men's class leading in attendance. A large crowd was on hand at the 11 o'clock service, and at the close of the sermon on missions, the offering was taken, and more than the quota reached, the canvass being completed this week.

The pastor preached to a full house Sunday night. He is preaching a series of sermons on marriage, and I cannot say whether it is the popularity of the preacher or the subject that accounts for the fine attendance.

The Epworth League has shown an improvement in its programs since the last visit of Miss Varnado, and has assumed the responsibility of the song service for the Sunday evening preaching hour.

The Missionary Society and the Sunday school are having better than average attendance and interest. Ninety-five, by actual count, were at prayer meeting last night.

Just a word, in closing, in regard to our pastor. I do not like to use the overworked expression that he is in high favor. When he came to us over two years ago, an entire stranger to this flock, one of the younger members, in describing his manner of preaching, said, "He grabs the ball and runs for a touchdown." So it seems fitting to say, just now our church is on the upgrade, on a smooth road, running in high, with our pastor at the steering wheel and stepping on the accelerator.

F. C. WRENN.

Winnfield, La.

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

F. F. F. F. NIGHT.

Wednesday night, Feb. 16, we had at Bay Springs Methodist church what I chose to designate as F. F. F. F. (Fun, Facts, Figures, and Faith) night, and it was, at least, a mediocre affair. The object was to get better acquainted with each other, have some innocent fun, and get before the church some definite goals. These three things were realized to some extent, at least. It was pretty well attended, interest was fine, and it was the beginning of some definite undertakings in the future. The goals voted on by the congregation to be undertaken for the Conference year were as follows: (1) Fifty conversions and accessions to the church on profession of faith; (2) Every member of the church a member of the Sunday school; (3) An average attendance of at least one-fourth of our membership at prayer meeting; (4) A live and flourishing Epworth League, and (5) All assessments paid in full. I have every reason to believe every one present at this meeting will keep these goals in mind and work and pray for their fulfillment, and I am confident members who were not present will readily and heartily fall in line. You may look for Bay Springs church to "put it across" by the Lord's help, and the other churches of the charge seem like-minded. Don't charge any one at all for these lines.

Faith steady,

J. A. WELLS.

Bay Spring, Miss.

Epworth League

TO THE PASTORS AND EPWORTH LEAGUERS OF THE MISSISSIPPI CONFERENCE.

I was appointed by your Conference Epworth League Board to be responsible for the Anniversary Day program, and am taking this opportunity to remind you of the date, which is March 27. Please put forth a special effort to render a program in each League and take the offering, forwarding the same to the Conference Treasurer. If there is a church that has not an organized League, try to get your young people to put on the program; and if this is not possible, take an offering anyway. To render such a program might be a help in organizing a League. You can secure the programs from the central office. Whatever plan you adopt, be sure to have a program and take the offering.

I trust that there will be a marked improvement in each League during the year, and that others will be organized.

Fraternally yours,

M. L. McCORMICK.

MISS HELEN SELLS ATTENDS STUDENT CONFERENCE.

Miss Helen Sells, one of our own Conference girls at Scarritt College, had the privilege of being one of the five delegates to attend the National Student Conference at Milwaukee, Dec. 28 to Jan. 1. The trip there was made more enjoyable by the fact that all the Nashville students had a special car.

Miss Sells says that a deeply spiritual atmosphere prevailed throughout the conference, and those who attended were greatly helped. Especially helpful and inspiring were the worship services led by Stuart Kennedy, when every one felt as if he were standing on holy ground, and the discussion groups held every afternoon by Glenn Clark, particularly the discussion held on the subject of "Prayer."

On the return trip, Miss Sells spent two days in Chicago with friends, visiting while there the Methodist Temple, the Art Gallery, Hull House, the Ghetto, and other places of interest.

Poplarville League Entertains.

A very jolly crowd attended the Progressive Party given in the Methodist church annex by the Character Builders' Class and Epworth League. There were eight tables of progressive games, partners being obtained by matching hearts and arrows—the girls holding the hearts and the boys the arrows. As each couple progressed, partners were changed, the arrows and hearts being punched for progression and the points counted at the close. Henry Rhodes and Orene Simmons were awarded the prizes; and in a later motion picture contest, Aubrey Smith won. The awards were huge sticks of candy. Throughout the evening Billy Stevens very obligingly, and to the delight of all, presided at the piano. The girls of the class served a salad plate lunch with iced tea, the salad and small cakes being cut in the shape of hearts. Altogether it was an enjoyable party and everybody seemed to have a pleasant time.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

EROS WOMAN'S MISSIONARY SOCIETY.

On Jan. 10, 1927, the Woman's Missionary Society of Eros met in the home of Mrs. R. N. Hearne for the purpose of electing officers and making pledge for the new year.

The following officers were elected: President, Mrs. H. C. Lea; vice president, Mrs. N. S. Holmes; recording secretray, Mrs. B. Upchurch; corresponding secretary, Mrs. W. H. Stuckey; treasurer, Mrs. R. N. Hearne; superintendent of publicity, Mrs. H. C. Murphy; superintendent of study, Mrs. T. V. Simmons; Bible teacher, Mrs. R. H. Grant; mission study teacher, Mrs. T. V. Simmons; superintendent of young people's work, Mrs. B. C. Williamson.

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A pledge of $14 was made. Although our Society has decreased in its number of members by so many moving away, we still have eleven who are willing workers and never get behind a month with their "quarters," much to the relief of the treasurer.

MRS. H. C. MURPHY,
Superintendent of Publicity.

WHO'S WHO MEETING AT CENTRAL, MERIDIAN.

The Woman's Missionary Society of Central Methodist Church, Meridian, Miss., held a "Who's Who" meeting on Jan. 31 for the purpose of "Taking Stock of Ourselves."

Miss Trawick, head resident of the Wesley House, gave a most helpful talk about the work and the needs of the House, thereby increasing the enthusiastic interest already manifested by the members.

A passing review of the officers and Circles enabled each member to see and learn each face, each name, each officer of the Society.

Seven publicity superintendents, acting as ushers, wearing question mark badges, represented the central thought of the meeting: "Who are you? Who am I?"

The guests of honor were Miss Anne Trawick, of Wesley House; Miss Bessie Bunn, home missionary, of Wesley House; Mrs. Waldo W. Moore, wife of the pastor of the Seventh Avenue Church.

We believe the result of the meeting will be a more loving fellowship, a keener appreciation of our stewardship in our King's Business.

MRS. OLIN GREEN,
Superintendent of Publicity.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3639.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MARCH 10, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ON APRIL 1.

By the above caption we mean merely to call attention to the fact that on April 1 the special offer by which the Advocate can be had on wholesale terms expires. Up to that time, any church that will send a list of subscriptions comprising at least one-half the families represented in its membership, can get the paper for a year at the nominal rate of $1.25 each. After that time, the regular price, $2 a year, will prevail.

We are beginning to wonder if any considerable number of our people, preachers and laymen, have any real interest in the circulation of a church paper. It almost seems that Methodists, at least, are not greatly concerned. After an honorable history of more than seventy-five years, the New Orleans Christian Advocate, with a constituency of approximately 200,000, has a circulation of something more than 10,000—and that is about the largest it has ever had. If it can live seventy-five years more, maybe it will reach the 20,000 mark.

THE SUICIDE FAD.

It seems to have become something of a fad for high school and college students to commit suicide. We believe it is simply that and nothing more. From the newspaper accounts of those who have taken their lives, we are unable to arrive at any definite conclusion concerning their mentality, their moral character, or their philosophical outlook upon life; hence we are unable to trace any common views that inevitably lead to their thus summarily shuffling off this mortal coil. It is convenient for those who hold this view or that with reference to philosophy, religion, science, sociology, etc., etc., to find the explanation of these suicides in the prevalence of conceptions that are contrary to those which they themselves assume to be essential to right living. Maybe so. It is our opinion, however, that these young people merely acquire the suicidal complex and take the fatal step before they have come to their senses. We can hardly call it a fad, since only about twenty out of millions have done this silly thing.

WHAT A NON-CHURCH MEMBER THINKS.

Sometimes church members can learn useful lessons from those who are not members of the church. We call attention to one such. In the March number of the Methodist Layman, the following brief article signed by Dan Stokes appears: "I have been a tither for the past five years. I am not a church member. However, I find lots of pleasure in my tithing. It has become a part of me. I have never been without money since I began tithing; in fact, I have made more money that I ever made in my life before. If every man would do his duty along this line, there would be no need of big drives to raise money. The money would already be raised, and we would never miss the money, but, on the other hand, would receive a great blessing."

While we commend most heartily this example of Mr. Stokes in connection with tithing, we respectfully commend to him also the example of those good men who do belong to the church, thus publicly professing their allegiance to him whose we are and to whom all our possessions belong.

CONGRESSIONAL FIGHTS.

When we speak of Congressional fights, we are speaking literally and not figuratively—several fisticuffs having recently taken place, according to newspaper reports, between members of the distinguished body which ended its labors on Friday last. There are some provocations that become extremely exasperating, and it is small wonder that men feel like fighting under some circumstances. The best authorities agree, however, that it is better not to fight—it is so childish and, withal, so futile. Still, when men are "mad enough to fight," we suppose it is no more immoral to engage in combat than to harbor the feeling for so doing. If these Congressional fights result in no serious damage and at the same time serve to clear the Congressional atmosphere, they may not be without their value. Of course physical encounters would be altogether out of place in ecclesiastical assemblies, no matter how acrimonious the debate might become!

TOO MUCH HORSE RACING.

As one race track closed on Tuesday of last week, another opened in Jefferson Parish, easily accessible to New Orleans, on Wednesday, to continue its operations for several weeks. The whole racing business is a commercialized gambling proposition. Any of it at all is too much—one track is abundantly more than enough. Yet the public is subjected to the enticement to bet week after week, and the Legislature of the State, whose Constitution says that gambling is a vice and the Legislature shall take steps to suppress it, seems either unwilling or unable to pass a law against this form of gambling that will hold water.

The argument for a law against gambling is not based on religious grounds, but on economic and social grounds. It was not the religious argument that brought about the Eighteenth Amendment, but the economic, and it is the economic argument that is going to maintain it. Likewise, the economic argument will ultimately do away with licensed gambling. But it takes the lawmakers a terribly long time to learn the economic fallacy of the argument that you can get something for nothing. If all the promoters and hangers-on of the race tracks and the poor suckers that support them would go to work, they would make a real contribution to the welfare of the community. As it is, they are parasites on society. And some of them, judging by what we read, are just plain criminals.

MAKING A GOOD PREACHER OF A POOR ONE.

Once in awhile a congregation complains that it has a poor preacher. Doubtless there is sometimes ground for this complaint. However, every congregation has it within its power to make a better preacher out of the poor one it has if it will determine to do so. If the people will go to church, listen attentively and sympathetically, enter into the spirit of the service and co-operate with the preacher in every possible way, they will soon find that their poor preacher has shown great improvement. Preachers make congregations—and congregations make preachers.

IT WOULD HELP.

We do not know of anything that can take the place of faith in a personal God and a personal acceptance of Jesus Christ as Lord and Savior. But it would help the world a good deal if people would get rid of "the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder," and learn "to walk together in the ways of human friendship." Doing this would not save the world, but it would make it a pleasanter place for Christians and non-Christians to live in. And it would make it an easier place for God to work in.

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SUGGESTED BY ROMANS VII.

By Mrs. Laura M. White.

O God, why has thou given this desire,
This urge to reach the highest life;
A yearning soul, a heart on fire.
Yet ever torn and tossed by strife?
Held down by self, by envy flayed,
Enslaved e'en by the thing I loathe,
Shall I no more on earth be free?
Dear Christ, thy power shall break the bonds
And freedom I shall find in thee.

Houma, La.

METHODIST EDUCATIONAL ASSOCIATION MEETS.

An educational agency of our church which is growing rapidly in influence and usefulness is the Educational Association of the Methodist Episcopal Church, South. The eighth annual meeting of this Association, held in Memphis, Tenn., recently, was, perhaps, the most successful one yet held, and demonstrated again the wisdom of that legislation of the General Conference of 1918 which brought the Association into being.

The attendance was excellent, nearly all the educational institutions and Annual Conference Boards of Education having one or more representatives present. The General Sunday School Board, the Epworth League Board and the Board of Missions, all of which are at work in the field of religious education, were well represented. The four departmental groups held separate meetings on Tuesday, for discussion of questions and problems peculiar to themselves, while the Association as a whole held four sessions on Wednesday and Thursday.

The general theme of the program was, **"Unifying the Educational Program of the Church,"** and the entire educational task of the church was brought within the scope of the discussions. Space will not permit even the mentioning of the many excellent papers and addresses. The president's address on **"The Contribution of the Church College to the Work of the Church,"** by Dr. J. R. Countiss, of Grenada College, and the message brought by Dr. William S. Bovard, General Secretary of the Board of the Methodist Episcopal Church, were the two outstanding features of a rich and full program. Dr. Bovard's address was a fine exposition of the unified educational program now in operation in his church.

The Joint Committee on Religious Education, whose duty is to promote religious instruction and training for leadership in colleges, and which is composed of members of the General Sunday School Board and of the General Board of Education, was also in session in Memphis, and presented to the Association a report on curricula for colleges and junior colleges. After discussion the report was referred back to the joint committee for further study, revision and publication. The report will be published and distributed not later than June 1, 1927.

Of the "Findings" adopted by the Association, I can mention only a few of the more important recommendations:

1. That each Conference Board of Education seek to have the observance of Education Day ordered by the Annual Conference.

2. That each Conference Board of Education hold a mid-year meeting.

3. That there be a uniform method of forming Conference Boards of Education.

4. That the General Conference Board of Education make a study of all the junior colleges of our church as to cost of instruction per literary student, salaries paid, tuition charged, income, endowment, Conference assessment, and all other matters which affect the efficiency of the work of these institutions.

5. That college tuition and fees should be increased as fast as circumstances will permit, but that in order that the door of opportunity may not be closed to worthy and needy students endowed scholarships and generous loan funds should be accumulated wherever possible.

6. That a new emphasis must be laid by our colleges upon the worth and dignity of scholarship.

7. That the church college must study itself afresh with the view of meeting more fully and definitely its obligation to give richer intellectual and spiritual returns to the church to which it belongs.

8. That every financial resource of the church must be developed in order that our colleges may be equipped to render in a more effective way a larger service to-day and to-morrow.

By the adoption of the following resolution the Association went on record as opposing all legislatin that would interfere with the proper teaching of scientific subjects in American colleges:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges.

"Whether or not we have been in position to form opinions on current scientific theories or whatever opinions we may have formed on these subjects, in any case, we are opposed to such legislation because we believe it will be futile and can serve no good purpose."

Rev. G. F. Winfield, president of Lon Morris College, Jacksonville, Tex., was elected president of the Association for the year 1927-28. President Winfield is the first junior college man elected to this most important and responsible position, but no one doubts his ability to maintain the high standard of administration set by his distinguished predecessors.

W. E. HOGAN, Secretary.

THE ASTOUNDING ACTION OF THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. John W. Ramsey.

The newspapers of the nation recently carried in box-car letters the following headlines: "Methodists Oppose Acts on Evolution;" "Educational Association Feels Such Legislation Hurts Church;" "Science Holds Its Own." These headlines relate to the astonishing action of the Educational Association of the Methodist Episcopal Church, South, at its meeting in Memphis, Tenn., Feb. 10, 1927. On that date, the Educational Association of our church, according to press dispatches, with only two dissenting votes, whose names were not given to the public, adopted the following resolution:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

The scientific world should take notice that the Educational Association of the Southern Methodist Church has put itself "on record." Exactly! Very good; that settles the matter and clarifies the atmosphere! To put itself "on record" was perhaps a commendable thing for it to do. At least some of us are glad to have the Association put itself "on record" that we may know precisely what position it takes on certain questions of controversy; and now that it has openly and unequivocally declared itself, we know where it stands. So far, so good; but how and for what has the Association put itself "on record?" The resolution almost unanimously adopted by the Association answers the question: "Put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

If these gentlemen composing the Educational Association could have delivered themselves in a declaration of their own opinion concerning the subject matter involved in the adopted resolution, I should have nothing to say relative to their action, because I believe that a citizen or any group of citizens of this great Republic has a right to entertain and express an opinion about anything in the heavens above, the earth beneath, or underneath the earth; but the members of the Educational Association of the Methodist Episcopal Church, South, acting in their official capacity, are representatives of the whole church, and, therefore, could not possibly adopt the above resolution without involving the entire membership and ministry of the Southern Methodist Church. While I am only one of the thousands of ministers, and only one of the millions of the members of our church, I stand on my feet and declare before the whole world that when the Educational Association adopted the quoted resolution, it did not represent me and had no right to speak for me, as they did, by acting in its official capacity—it put itself "on record" without my approval or consent. I should like to raise the question in this connection, Who delegated to the Educational Association the authority to speak on a subject of this nature for the ministry and membership of the Methodist Episcopal Church, South? I, for one, both as a minister and member of our beloved church, clothed with the same rights and privileges as those who profess themselves scholars, raise my voice in protest against the official action of the Association.

Furthermore, I object to the action of the Association because of the political tendencies of the adopted resolution which would very naturally and necessarily, of course, influence pending legislation. It will be remembered that some time ago the Legislature of the State of Tennessee enacted a law prohibiting the teaching of evolution. The Legislature of Mississippi, at its last session, enacted a similar law; and when the Educational Association put itself "on record" in the adoption of the quoted resolution, an anti-evolution bill was before the Legisatures of Alabama and Arkansas. The resolution adopted by the Association in the use of the expression "scientific subject" had specific reference, of course, to the teaching of evolution in the schools and colleges—the subject matter of pending legislation. That the term "scientific subjects," as employed in the resolution under discussion, refers specifically to evolution is indicated by the ex cathedra utterances of Dr. W. E. Hogan, secretary of the General Board of Education, as reported by the press dispatches: "Science is not being hurt, but the church is suffering immeasurably from the effects of ridiculous legislative measures prohibiting the teaching of evolution in schools and colleges." He is also reported as having said: "Educators realize that the mind cannot be legislated. The whole thinking process of our students is thrown out of gear when they are confronted with such controversies as the Tennessee anti-evolution law has brought about." It is a wonderful thing to be a scholar and talk learnedly about legislating the "thinking processes of the mind." If there is any citizen in this nation who wants to legislate the mind, I have never heard of it. I wonder if the Doctor thinks the prohibition amendment enforced by the

Volstead Act is just another way of legislating the morals of the people. Although I believe our Articles of Religion clothe me with the authority to speak for my church in this matter, yet I speak only for myself when I say that I favor, with all the powers of the soul and the convictions of my mind, all legislative enactments intended to prohibit the teaching of the unscientific theory of evolution in State schools. What right has the State to tax its Christian citizenship to support the schools, while it outlaws the Christian's Bible, and makes atheists of the Christian's children by teaching the unproved and unprovable theory of evoluton as an established fact of science? The common people, who compose the body of the membership of the Methodist church, know that the teaching of evolution in the schools will destroy the faith of their children in the Genesis story of the creation and fall of man, the necessity of the atonement, and every other fundamental teaching of the Christian's Bible. The common people are, therefore, against the teaching of evolution in the State schools and the church schools as well, and all the resolutions adopted by educational associations, whose members profess themselves scholars, will not hinder to any appreciable extent the enactment of prohibitive legislation. My conviction is that God is back of the movement and intends to see to it that the teaching of evolution is eradicated from the schools of this nation, both State and church. So mote it be!

Still another reason I object to the action of the Educational Association is that it presumes to classify evolution among "scientific subjects." "Scientific subjects" indeed! When did the Association, or any other group of professed scholars of the world, succeed in the remarkable achievement of placing the unsubstantiated and materialistic hypothesis of evolution in the classification of "scientific subjects?" If it has been done, the announcement has not yet been made to the scientific world. Any school boy knows that evolution is only a theory, and a very poor one, unsupported by a scintilla of evidence; and men who think for themselves, unafraid of the pronouncements of so-called scholars, know that certain well established principles of the science of biology forever bar the classification of evolution among scientific subjects. The mental gymnastics of evolutionists is one of the marvels of the present day.

In closing, let me say that I agree perfectly with the head of the Starke University School who, in a recent article referring to the anti-evolution bill before the Alabama Legislature, said: "I, for one, object to being taxed to pay for such unscientific instruction. As the youth of Alabama and this nation are taught, so they thinik. As they think, so they are." There is no doubt in my mind that evolution and other atheistic teaching in the schools is responsible for the suicide within recent months of eleven youths, school students, one of whom left behind him the dying statement: "Death is a great adventure;" and another said: "Life is not worth while." Hence also the atheistic societies and the so-called "thinkers' associations" now organized among college students. The professed scholars among our present day leaders are sowing to the wind, and shall ultimately reap the whirwind! Once more, I affirm that I am within my rights as a member of the ministry and membership of the Methodist Episcopal Church, South, when I enter my emphatic protest against the action of the Educational Association.

TO THE METHODIST CHURCHES IN THE LOUISIANA CONFERENCE.

Dear Brethren and Sisters: I am writing this appeal to you by order of the Board of Directors of the Louisiana Methodist Orphanage.

We are confronted with conditions that up to now have not been known to us. We are out of money to pay our running expenses, and will have to borrow money to pay our bills until the returns from the Easter collections come in.

Our Work Day collections last October fell below the previous year $3,000. We have now twenty-five more children than we had last year—180 being in the Home now. This alone makes an increase of $500 in our running expenses per month.

What the Board wishes above everything else is, that on the only two days and the only collections we have for this great work, Easter and Work Day Sunday in October, the preachers present the claims of the Orphanage to their church congregations on those days and not leave it only to the Sunday schools.

Our records show that two-thirds of our support comes from the Sunday school and that most of the big churches never present this important matter to the general congregation at the services on those days. We wish particularly that the members of the congregations urge this upon the preachers.

There are several particular needs that are imperative, and possibly there are some among you who have some of the Lord's money in reserve and would like to do some special work with it. For such we offer the following investments:

The fire escapes, costing about $2,000. These for the main building, which is now the girls' dormitory. We need these and have not the money to erect them. The necessity of this is evident.

As soon as the money is at hand, we must remove the barns from their present location and erect new. This is an important item in our expansion program. We will have to build these barns according to the regulations of the Board of Health of the State. This will necessitate a greater cost. We are not prepared to state probable cost yet on this account. Benevolently inclined persons who wish to do this part of the work, will please get in touch with Brother Vaughan.

Then the main building, which has served us so well for so long a time, needs repairs. The estimate is that it will take $1,000 to put it in first-class condition.

We have deemed it best to come directly to you with our appeal for our needs; this has not been our usual method, but we think the present needs demand a more direct appeal. Follow the promptings of the Spirit of the Lord when you finish reading this and send in your thank offering to Brother Vaughan.

Thanking you one and all for past gifts, and praying their continuance,

Your servants,

THE BOARD OF DIRECTORS,
By Briscie Carter, Secretary.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A., Retired.

Number 7.

In October, 1898, the regiments at Lexington, Ky., not intended for garrison duty in Cuba, were sent home for muster out. Those that were intended for duty in Cuba were kept at Camp Hamilton till the middle of November. By that time we had some quite cold snaps. I learned the value of newspapers as bed covers. I had a folding cot, and next to this I put a layer of newspapers. On them I put my mattress, then another layer of newspapers, and on them two sheets and a blanket. On top of the blanket another thick layer of papers, and on that all the other covering I had. When once snugly between the sheets I was safe from cold.

On Nov. 14, the Second Missouri, the First Territorial, and the Third Mississippi left Lexington, Ky., for Albany, Ga., where they were to be put in shape for duty in Cuba. This brigade was commanded by General John N. Andrews, who, on account of his good nature, was called in the army, "Charity Andrews."

I can look back now and see how charitably he treated me. I wanted a leave of absence for a few days. I had heard some one who was supposed to know, say, "When you want anything in the army, go after it, and don't let up till you get it." So I got the Sergeant Major to write out my application for leave, got it endorsed by my Colonel, and took it myself to brigade headquarters. It was late in the afternoon and the General and his staff had gone to the hotel where they stayed. I went right on up to the hotel and found the General in the lobby and told him what I wanted. The General said, "All right, Chaplain, just leave your application at the office and I will sign and send it off in the morning." But that did not suit me. I couldn't be put off that easy. I told him I should like to have him sign it then. Had he been any one of dozens of officers I have since known, a chaplain would have had a lesson taught him in very emphatic terms, but not so Charity Andrews. He took my application over to the clerk's desk and wrote on it "approved," and signed his name. Not a word of censure. Bless his memory!

We had a beautiful camp site at Albany—on a high bluff overlooking a clear, cold stream and about two miles from the heart of the city. The people of the city were hospitable. The officers and soldiers were welcomed in the churches and in the homes of the city. Rev. W. F. Smith was pastor of our church, and I had the pleasure of preaching to his people many times during the five moths we were there.

As soon as we were settled in our camp, officers got busy preparing the men for service in Cuba. Up to this time they had not been given modern rifles, nor had ammunition been issued to them. Here Krag-Jorgenson rifles were issued and the men were put on the range to learn how to shoot. How proud the men were of their new guns! Many of them had never handled a high power rifle before, and the temptation was great to try it out on steel bridge spans, and good sized trees to see just how big a tree a man would have to find to be safe. An ordinary tree would not afford much protection.

Right in the midst of our preparation, when we were all set for going to Cuba, rumors began to be whispered that we were to be mustered out and would not see Cuba. It is strange how rumors get in circulation among soldiers. I presume that it comes from the confidential whispering of clerks who handle correspondence at headquarters. I remember once we were in Mindanao, P. I., and had no thought of returning to the States in a year, when one day a sergeant whispered to me, "Chaplain, we are sailing for home Oct. 10." I said nothing. I always respected the confidences of the men, and they would tell me anything. Sure enough, in two or three hours after the sergeant told me, an officer of our battalion had a wire giving us the news semi-officially. Soon these rumors of our muster out were confirmed. The Third Mississippi would be mustered out March 17, 1899.

You can see where that put me. My Conference had met in December, 1898. I had been appointed "Chaplain United States Army," and now to be mustered out, left me with a family to support and no job.

I got busy, and how it all worked out you will see in our next installment.

RULES FOR MAKING A GOOD CHURCH MEMBER—NO. 1.

By "Rev. Ichabod Crane."

A good church member will attend the services of his church regularly.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. 10:25.

The initial duty of the church member toward his church is to be in regular attendance upon all of its services. It is not an easy matter always to do this; it is indeed a difficult task to discharge fully any Christian duty. God does not require us to do only the easy things of life; but to do his will challenges the very best that is within us. One should form the habit of permitting nothing other than unavoidable hindrances to keep him from attending all the services of his church.

THE CONFERENCE BOARD GROUP OF THE EDUCATIONAL ASSOCIATION.

Dear Brother Carley: It was my privilege to attend the Southern Methodist Educational Association held recently in Memphis, and I feel grateful for the opportunity of thus becoming better acquainted with the work and problems of our educational interests. I especially enjoyed the address of the president, Dr. John R. Countiss, as well as many other features of the general program. But the main thing I want to call attention to was the meeting of the Conference Board Group.

Dr. Elam F. Dempsey, of the North Georgia Conference, was the convener, and had prepared a well balanced program on the general theme, "Making the Conference Boards More Effective." I was very much impressed with the zest with which the members of the group meeting entered into the discussion of the program, revealing a deep interest in making our Conference Boards more effective. It was very gratifying to me as a member of the Mississippi Conference Board of Education to find the members of our Board on the whole take a greater interest in the work than most Conference Boards, and that many progressive measures advocated by the group meeting have already been adopted by our own Board.

The following recommendations were brought in by the Findings Committee: (1) Education Day to be recommended by Annual Conference Board each year. (2) Mid-year meetings of the Board of Education should be held. This was found to be profitable in many Conferences, among them the Mississippi Conference. (3) Uniform procedure in the formation of Annual Conference Boards throughout our church should be observed. Members should be carefully chosen for their value to the cause of Education rather than merely to supply one layman and one minister from each district regardless of the special qualifications of the appointee.

The discussion also emphasized: (1) The Conference Secretary of Education should be authorized by his Board to go to each district conference, and the presiding elders asked to recognize him in the district conference program. (2) Every Conference Board of Education should create and maintain a Ministerial Loan Fund for its own young preachers. (3) Annual Conference Boards should help religious work in tax-supported schools, especially Methodist students. (4) Have three-day schools of Education in every church in Conference annually. (5) Efforts should be made to get each member of the Board of Education in close touch with the schools and colleges and thus develop keen interest in the work of education.

Dr. G. W. Read, of Birmingham, Ala., who was the anniversary speaker at the last session of the Mississippi Conference, was elected convener for 1927-28.

O. S. LEWIS.

Natchez, Miss.

WOMAN'S CONFERENCE SOCIETY MEETS IN BROOKHAVEN.

The sixteenth Annual Session of the Woman's Missionary Society of the Mississippi Conference convenes in Brookhaven, March 22-25.

Rev. P. D. Hardin, pastor-host, Rev. W. H. Lewis, presiding elder, and pastors of our surrounding territory will participate in our program from time to time.

The choir, under the supervision of Mrs. Merideth Wood, will furnish special music each evening.

Miss Althea Jones, Council Superintendent of Children's Department, will be one of our guests. With the close of the last quadrennium there were changes in this department of work and we count ourselves fortunate to have with us one who has had a large part in the formation of new plans and programs for this department.

Miss Julia Lake Stevens, who is a Mississippian by birth, and was formerly a missionary to Japan, now Council Superintendent of the Po Pe Mi So (Young People's) Department of our work, will be present during the entire conference session and will address us on subjects of vital importance from time to time.

Rev. J. L. Neill, our pastor in Yazoo City, will have charge of the Bible Hour. His general theme will be, "Citizenship in the Kingdom of God." His specific subjects will be: 1. "Our Relation to Humanity." 2. "Our Relation to God." 3. "Our Relation to God's Created Things." Those of us who know Brother Neill will be looking forward to each of these Bible Hours with great pleasure.

Mrs. R. D. Bennett, efficient president of the local Auxiliary, together with her group of splendid women, is leaving nothing undone for the success of the conference. Let each auxiliary elect its delegates and send names to Mrs. R. D. Bennett. Then let each delegate be present to help make this the greatest session in the history of our work.

May our prayer for the conference session of 1927 be that God's Holy Spirit will lead and direct us that we may each be so filled with His Spirit and power that we may be "Witnesses Unto Him."

Yours for Service,
MRS. L. W. ALFORD, President.

TIME FOR THE SUPERANNUATE CAUSE.

There is but one way to do a worthy task, and that is to work at it. March, April and May were set apart by the General Conference in which to collect the Superannuate Fund.

There are a few things you should do in order to carry out the will of the General Conference.

Have your committees see every member at each church, and those who are friendly.

Have some one call the attention of the congregation to the amount of your quota, and deficit, if there be one.

Set a time for the final collection of this year's quota.

Some are using Easter as a special time for this work. It is a most suggestive period in which to undertake it.

Unless we pay our quota, we get no returns from the General Funds. The sum of $78,379.62 has been paid out of an apportionment of $269,029.50. What has your chage paid of this amount?

You can be of service to your superannuated brethren by giving me the names of persons you think can be interested in making a donation to the Mississippi Conference Endowment Fund, and also those you think would be glad to aid in building homes for superannuates.

Anything I can do to help you in your task, I shall be very happy to serve.

Cordially yours,
J. M. MORSE,
President Conference Endowment Fund.

NOTES FROM THE MERIDIAN DISTRICT.

Rev. Robert Selby, the presiding elder of the Meridian District, has finished his first round of quarterly conferences for the twenty-two charges of the district. There is a fine spirit both among the pastors and the people. In the main, the people seem to be pleased with their pastors, and pastors with their charges.

The main thing with which the district has concerned itself this quarter has, of course, been the cultivation and making the every-member canvass for the maintenance of our missionary work. The district is in the midst of this canvass, and the reports thus far indicate a good interest, and when it is over we trust there will be a good showing in this great work.

But other things have also been given attention. Six of the charges have increased the pastors' salaries over last year; others may do this, as several of the charges have not yet fixed the pastors' salaries. Quite a few have been received into the church on profession of faith.

One hundred and twenty-five Disciplines have been distributed. Our Elder believes in the Methodist folks having the Discipline of the church, and so far as he is concerned, he is doing all he can to put them in the homes of the people.

Most of the pastors of the district have organized their Boards of Lay Activities and elected the committees, as authorized by the Discipline. The District Standard Training School has been planned for, beginning March 27.

Pastoral Evangelism has been given special emphasis by the presiding elder. Plans have been partially made to hold revival services at all the churches of Meridian, led by the pastors and presiding elder, in the near future, provided this plan meets the approval of the officials.

Quitman, Pachuta, and Fifth Street, Meridian, are looking forward to new churches for their congregations to worship in.

The Methodist Ministers' Association of the city of Meridian is putting forth an effort to enlarge its work by enlisting all the near-by pastors as members. This effort has already borne fruit, and it is hoped that most of the pastors of the district will soon become members.

The pastors as a whole are busy at their tasks, and the presiding elder is on the job leading the work in a most splendid way. We feel that the Meridian District has made a good showing for the first quarter.

J. H. JOLLY, Reporter.

POISON LIQUOR.

Official Statement by Anti-Saloon League of America.

Neither the Anti-Saloon League nor any other temperance or prohibition organization ever suggested that any poison be placed in industrial alcohol. In 1906, at the insistence of alcohol-using industries, Congress passed the law for the tax-free distribution of denatured alcohol. Under that law methanol (commonly called wood alcohol) is used as a denaturant. It was already in common use for that purpose in nearly every civilized nation. Great Britain and Canada today use it in percentages rising to 30 per cent.

Four parts of methanol are used to 100 parts of ethyl (or grain) alcohol in the United States denaturing formulas. When alcohol so denatured is diverted to beverage use, it is unpleasant to the taste but not a menace to life. Reduced to the usual beverage strength, such denatured alcohol would contain about a teaspoonful of methanol to a quart of liquor, and very much less when the liquor was further reduced in making cocktails or highballs. The drinker of such alcohol would die from excessive drinking long before he could consume a potentially fatal quantity of methanol. This is even more true of the other denaturants in use.

The wets object to denaturants because they are unpleasant to the taste, not because they are dangerous to the health.

The widespread reports of hundreds of deaths from poison liquor in New York City and many such deaths elsewhere are false. At the request of the Senate, the Secretary of the Treasury investigated these rumors. His report to the Senate gave the official statement of the New York City health authorities that there was just one death from wood alcohol poisoning in that city. He also officially denied that the Anti-Saloon League had ever corresponded with the Treasury Department on the use of wood alcohol or poison in industrial alcohold.

Every container of industrial alcohol bears the label "poison." The bootlegger who removes that label is responsible for any harm done by beverage use of that alcohol. The Volstead Act explicitly provides that any who are injured in person, property, means of support or otherwise through the intoxication of any person, shall have the right of action against the unlawful seller of liquor. The Anti-Saloon League has successfully supported the passage of laws by a number of States declaring the maker or dealer guilty of murder if death results from drinking illicit liquor.

THINK OF THE DEPRIVATIONS OF THE CHURCH'S SUPERANNUATED PREACHERS AND THEN READ WHAT FOLLOWS

By LUTHER E. TODD, Secretary of the Board of Finance

"An aged Arab priest, who had ridden with his people over rocks and burning sands in search of pasture and water for fourscore years, is about to take his last ride. See him, with form still erect, leaning on his staff, his hair and beard white as snow. He stands apart turning his eyes, dim with age, toward the shoreless desert and rising sun. His Arabian steed, with heavy flowing mane, and tail clean and white as linen, seems to know that some bereavement has come into his master's life.

"Do you see that group of men standing at a distance in earnest conference? The old man knows what it means. Having grown old to the point of helplessness and dependence he knows that he must be dealt with according to tht ancient custom of his people. The lots are cast, and two men withdraw and saddle their steeds. Another saddles the beautiful steed of the old man who sadly but silently yields to their ministrations. They bathe him after their manner, and put on him clean apparel. All others have disappeared in their tents. The old man is silently and gently lifted into the saddle and those who drew the lots ride up, one on either side of him. Without parley of good-bys, at once and in silence, the three ride straight into the desert, from early morn till high noon. Then, as if by appointment, they stop.

" The attendants dismount and gently lift the old man from his steed, and spreading a beautifully colored cloth on the sand, lay him not unlovingly upon it. Leaving him with a crust and a bone, they take his staff, mount their steeds in silence, take the leading strap of his steed and ride back to the camp. No questions were asked."

THE DAYS OF MARCH AND APRIL AND MAY OUGHT TO BE RED LETTER DAYS FOR SUPERANNUATE ENDOWMENT — DO NOT LET THEM BECOME DEAD LETTER DAYS

GIVE IT A SQUARE DEAL.

By Rev. R. H. Bennett, D.D.

Give what a square deal? The Anti-Saloon League. Why? Let us see. The League is the bureau through which the churches do their work for temperance and prohibition. It is the church at work against the liquor traffic, as the Mission Boards are for missions and the Boards of Education for education. It is practically a part of the organization of the churches.

Through the League the Christian forces of our land have won their great battle against the saloon. The League does not claim the entire credit, but it is very doubtful if we could have won without it. What other agency could have united the many groups of temperance workers, sometimes almost as bitter in their internecine contentions as in their war against the common foe, into one irresistible phalanx?

The lethargy that follows success has come upon us. Too many have thought the battle won, and that we can now rest upon our shields. The denominational campaigns for other good causes have so filled the minds of the churches that the work of the League has suffered. The churches are not opening as freely to it as they once did, and they are not always putting the claims of the League in their budgets.

The results are apparent and will be more regrettable unless the churches awake to the situation. The support of the League is vital. In certian parts of Canada, where the friends of temperance concluded that it was no longer necessary to keep up their interest in the League, the saloon has come back under the thin disguise of "light wines and beers." This should sound a blast of warning in our ears.

The enemy recognizes the value of the League. A brewer is said to have held up in a brewers' meeting an Anti-Saloon League subscription card, and said, "Here's the —— thing that put us out of business." The New York World, probably the leading wet paper in America, said editorially not long since that if the United States wants light wines and beer in this country, they must first put the Anti-Saloon League out of commission; the World went on to tell how to put the League out of commission, viz., to close the doors and pulpits of the churches against representatives of the League, thereby cutting off its moral and financial support. Let us remember, then, that when a pastor or church does not freely open to the League speakers and give them the cordial, enthusiastic backing of church and pastor, it is thereby, albeit unwittingly, playing the game of the enemy and giving strength to the illegal and desperate liquor traffic in its avowed purpose to make the enforcement of the law a hissing and a byword.

The League was never more worthy or more in need of the hearty and genuine support of Christian men and women than to-day. It is the one organization competent to protect the homes of America from the present onslaught, through floods of wet and false propaganda of the liquorites, whose defiant attempt to nullify the Constitution of the United States is an affront to all true patriotism and decency. In one of our wet State legislatures the wet lobbyist opposed in committee the enactment of a bill to enforce the Eighteenth Amendment. The chairman of the committee said: "You do not seem to understand the situation. This is simply a bill to enforce laws already enacted and to protect that sacred document, the Constitution of the United States." With a sneer the wet lobbyist said: "Sacred document indeed! When we get through with the Constitution of the United States it will look like a tattered rag." What is this but treason pure and simple?

Such has always been, such will always be the spirit of our liquor traffic. Will our pastors and people any longer permit that false sense of security to cripple their support of their great temperance leader, the League, whose educational work was the dominant influence in securing the Eighteenth Amendment? Will they listen for a moment to the ceaseless ridicule and slander of the temperance leaders? Will they remember the 600,000 young men and women coming to voting age in America every year who need the teaching work of the League?

Says one of our great editors: "It is unthinkable that the drys should allow these millions (of new voters who have attained their majority since the business of drunkard-making was outlawed) to be deceived and mis-taught by the wet propaganda of hundreds of daily wet newspapers in this country, without awakening and getting busy again in a great and worthy way—especially through supporting and strengthening the work of the Anti-Saloon League." "To your tents, O Israel."

Brother pastor, open your pulpit promptly and cordially to the Anti-Saloon League. And do not shunt this great and vital cause to a night hour, unless that happens to be your better service. And back up your visiting speaker with strong words of your own. The ultimate protection of your own church, your country and your home is in this situation. I do not speak in my own behalf, for a somewhat wide acquaintance with our church brings me to an open door in my work. But our State Superintendents are having a difficult time. I bespeak for them a cordial welcome from our pastors. It is not easy to have to ask for a hearing and to be denied. Surely our churches can all give one service in a whole year to this cause when we consider the issues that are at stake. And where your State Superintendent cannot get over all the ground and come to you every year, cannot, will not, every church put the Anti-Saloon League in its budget for from $50 to $250 a year, according to the church's ability? Brother pastor, think on this. Brother presiding elder, will you not ask at the quarterly conference about this, and suggest that the Church Committee on Temperance and Social Service be developed in its acitivity in this and other ways? Surely this is God's work. Let us do it.

And men and women whom God has blessed with means, under whose eye this falls, should without hesitation send out of their tithe to the League from $100 to $1,000 a year. This is patriotism, religion and commo sense. And this way lies permanent deliverance from the blight and curse of the liquor business, and victory for decency and law observance.

Nashville, Tenn.

BEING MAROONED BY SATAN.

By Rev. Hilary S. Westbrook.

In keeping with my potent subject, allow me to ask a question: Is it not possible to reach a condition in this life where a sinner becomes so hardened in sin, or so completely given over to the devil and his emissaries, as to render salvation impossible? Is it not possible to sin away one's day of grace, and, although alive in the flesh, the sinner be dead while he lives in this prodigal world? To reach the hard condition of Esau, who "found no place of repentance, though he sought it carefully with tears?" To resist the Holy Ghost, as did the Jews (Acts 7:51, 52) until he departs forever?

The unpardonable sin: it is a sin, or the final stroke in a series of sins, which forever destroys in a man the capacity for penitence and holy aspiration, rendering him incapable of meeting the conditions of pardon. There is no divine forgiveness without human penitence. In my candid opinion, it would be any deed of blasphemy or extreme devilshness which would extremely provoke the wrath of God—if there be such an extreme in God's just wrath as to bar a sinner from love and mercy. Of this I am very doubtful. I rather think the dead line is in the soul of man, and not in the mind of Almighty God, and that our unperplexed reasons given cover every case where the unpardonable sin has been committed by any living soul.

The Scriptures seem to teach, and experience seems to warrant the belief that such a condition is altogether within the realm of the possible, and that an occasional one is marooned by Satan.

We should let our duty be made obvious—first, to sound the clarion call, "whosoever will," let him come to the fountain and drink, and, second, to warn every sinner against the hardening process of sin; remembering that with God all things are possible." Jesus stands ready to save the sinner from every sin and harm, and secures his soul each day. Should we meet an inquirer who fears he has committed the unpardonable sin, the answer is ever at hand; tell him that the fact he is exercised with reference to the matter is an outstanding indication that the Holy Spirit has not left him, but is really woking on his mind and heart, and Jesus waits to save him with salvation eternal, that he can live with him here and hereafter.

What a comfort is this, that Jesus is still able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them! The dying thief beheld the brightness of that serpent of brass as he saw Jesus hanging at his side, and it saved him; and so may you and I look and live, for he is "Jesus Christ, the same yesterday, to-day, and for ever."

"Faint my head, and sick my heart,
Wounded, bruis'd, in every part,
Satan's fiery sting I feel
Poison'd with the pride of hell;
But if at the point to die,
Upward I direct mine eye,
Jesus lifted up I see,
Live by him who died for me."
He lifted me.

Georgetown, Miss.

PRINCELY GIFT TO METHODIST HOSPITAL.

By Charles C. Jarrell, Secretary, General Hospital Board.

The Methodists of Ohio, and particularly of Cleveland, are rejoicing in the well-nigh royal generosity of Francis Flury Prentiss, who has just given $1,047,000 to the St. Luke's Methodist Hospital, of Cleveland. This is said to be the largest single cash gift ever made to a Methodist Episcopal institution.

Dr. G. T. Notson, Secretary of the National Methodist Hospital and Homes Association, announced that $10,000,000 has been expended for new hospitals and homes (of the Methodist Episcopal Church) in the last year.

Among the great gifts to hospitals in the Methodist Episcopal Church, South, should be classed the bequest of Mr. Robert A. Barnes, of St. Louis, which built the Barnes Hospital; the benefaction of Mr. Asa G. Candler, Sr., and his children, which built the Wesley Memorial Hospital, with the Lucy Elizabeth Maternity Pavilion; and that portion of the Duke Foundation that will go to the hospitalization.

We congratulate our sister Methodism in the progress of the hospital work in their hands, and assure them that we also mean to follow him who "went about doing good and healing all manner of sickness."

A little boy was given $2 by his uncle. He had heard that a certain make of popular automobile is very cheap, and he wrote to the factory for one for $2. The automobile people were so amused that they asked the kiddie to visit the plant. His aunt took him to the factory.

"Go around," said the manager, having taken the boy's $2, "and choose the model you like best."

The youngster wandered around, looking at the various cars.

"Well?" said the manager after the boy had made a thorough inspection.

"Please, I'd like my $2 back," said the lad—Good Hardware.

The Home Circle

DONKEY PICTURES.

When mother tucks me in my bed
And I my ev'ning prayers have said,
She makes me pictures on the wall,
And one I like the best of all,
I ask her for 'most ev'ry night—
A donkey picture that can bite.

He opens wide his mouth, and I
Just push my finger in. And my!
He snaps his jaws just dreadfully,
But doesn't hurt a bit, you see,
Then mother laughs and 'fore I know
That naughty donkey's grabbed my toe.

I pull my foot up under me
And right there on the wall I see
That selfsame donkey laughing now.
Just 'cause I hollered, "Ow-oo-ow!"
Then mother kisses me good night
And finally turns out the light.
—Margaret Brown Elms, in Zion's Herald.

WHEN THE TWINS TRIED TO AGREE.

By Florence Isaacson.

The twins, Molly and Dannie, had quarreled. The trouble was the one twin was just as stubborn as the other and they were both too stubbborn to speak first.

It worried big Sister Vera to have them quarrel, for mother and father were away on a business trip and she had the house to look after and the twins to care for. But now she had an idea that she thought would make them speak. She called them in.

"Now, here is twenty-five cents," she said, holding out a bright, shining quarter, "and I want you to go up to the little store and agree upon something to buy for both of you."

"Now, remember," sister said, "that you are not to divide the money and buy something separately, but you are to spend it for something that you will both like."

"Who is to carry the money?" asked Dannie.

"Well, you will have to settle that between yourselves," sister said.

"Well, you can carry it for a while," Dannie said to Molly, "and then I will carry it the rest of the way so that I will have it to pay the lady."

"All right," Molly said, already forgetting the quarrel.

But deciding upon one thing for both of them turned out to be a difficult task.

"Let's get a ball," suggested Dannie.

"Oh, I don't want any ball," objected Molly, "but I would love that little doll."

But Dannie scorned the doll idea. "Everything you want is so girlish," he said.

"Well, everything you want is so boyish," Molly complained.

"Let's get candy, then," Dannie suggested.

"Oh, we can have candy any time," Molly said, "but we don't very often have a whole quarter to spend and we ought to get something nice with it. Isn't Sister Vera the grandest sister you ever saw?"

"You just bet she is," declared Dannie emphatically.

"Oh, Dannie," exclaimed Molly, "maybe we could agree on something to get for Sister Vera. Wouldn't that be nice? It would surprise her."

"Oh, let's," agreed Dannie. "It ought to be easy to find something for her."

Bye-and-bye they came hurrying into the house.

Sister Vera greeted them with a happy smile. "Did you finally agree on something?" she asked.

"Oh, sister," cried Molly, "we couldn't agree on anything for ourselves, but we found that we could agree upon something for you, so we bought this pretty handkerchief for you. It has a pink border and Dannie let me carry it all the way home."

"Oh, you little dears," exclaimed Sister Vera, taking them both in her arms, "who ever had such dear little twins?"

"Molly wanted to get one with a yellow border," Dannie said, releasing himself, "and I wanted one with a blue border, but then we remembered that you liked pink, so we got the pink one."

"Oh, I do love pink," said Sister Vera, "and it will match my new muslin dress."

Then the twins went out to play a game of croquette, forgetting all about the quarrel they had over the last game.—The Lutheran.

THE BOY AND THE PLEDGE.

"This little shaver's name is Alfred Atherton. He lived in a little town up in the State somewhere; and when his parents died, a couple of years ago, he struck out for himself, and came down to Cincinnati. For a few weeks he sold papers, then got into the messenger service, and finally landed here. He was good-natured and clever, making many friends, but exciting some hostility by his indomitable teetotalism. While he was not aggressive about his temperance ideas, it became perfectly evident that he disapproved of his shopmates' habits of 'rushing the growler.' They resented this, of course, ridiculing, abusing and tempting him cruelly. Nothing could move him, however, and they resorted to the scurviest trick you ever heard about.

"Eight or ten of the biggest and roughest boys in the shop devised a scheme to inveigle him into one of the saloons, and either persuade or force him to drink a glass of rum. Somehow or other they got him inside the door, and, failing to make him obey them voluntarily, began to threaten. 'We'll pour it down your throat,' they said. 'You will?' he cried with flashing eyes. 'We'll see! My father fills a drunkard's grave, and I promised my mother on her dying bed that I'd never drink a drop! Now make me break that promise if you can?' With these words still on his lips the little shaver flung off his coat and set his back against the wall.

"In a jiffy the crowd was on him, and he went down, but fighting like a wildcat! Several of them held his mouth open, and one was just going to pour the whisky into it, when this same big Irishman sprang from his chair, and, seizing them one after another flung them across the room as if they had been five-pound bags of salt. When he came to little Atherton at the bottom of the pile, he picked him up, set him on the bar, slapped him on the back, and said to him, 'You little spalpeen. you make me want to sign the pledge.'

"'Then do it,' said Atherton.

"'But I can't keep it.'

"'Yes, you can, with the help of God,' the boy replied.

"There was something about the honest look in the boy's eyes and the clear ring in his voice that made the giant tremble. He had been a terrible man, you understand, having taken to drink on account of the death of a little child. He was the best puddler in the city, earning eight or ten dollars a day; but spending it all in weekly drunks, and going home to abuse the sweetest and most patient little woman in the world.

"For a moment McGinnis looked him blankly in the face, while the crowd of boys picked themselves up and stood watching from a distance.

"'My Dennis would have been just about your size,' said the half-drunken puddler, and burst into tears.

"'Don't cry! Don't cry!' exclaimed little Atherton, putting both hands on his shoulder in an agony of sympathy, for it hurt him to see the giant weeping.

"'Come home with me, lad,' the Irishman replied, and, lifting him down from the bar, led him out of doors. No one knows just what happened, but it looks as if the McGinnises had adopted the boy, for he stayed in the house, and the 'Volcano' has never drunk another drop."

"Send that boy to me at 7:30 to-morrow morning. I've been looking for him for twenty years," said the president, when the superintendent had finished his story.—Epworth Herald.

RESISTING TEMPTATION.

"Grandma, what is resisting temptation?" asked five-year-old Maude.

"Why do you ask, dear?" said grandma.

"Our teacher wants us to tell her next Sunday."

"Your teacher reminds me of something I heard when I was a little girl like you," answered grandma.

"Please tell me," pleaded Maude.

"It is a temptation which came to a little girl, and to which she almost yielded. Her papa gave her a big, round silver dollar, saying, 'Nellie, take this to Bennett's bakery and get it changed into pennies.' Nellie took the dollar to the bakery, and when the man gave her a big roll in change, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were in constant use. This little girl was very fond of candy called 'juba paste,' made in the candy shops in that beautiful old city which was her home. She thought: 'I could take just one cent and papa would never miss it out of all these.' She knew she could get a nice large piece of candy for one cent, enough for any child. You see, my dear, there was temptation to take what was not hers, to do wrong," said grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it into her pocket—all little girls at that time had pockets in their dresses. She pushed her handkerchief over it and stood up saying to herself, 'Nobody will ever know.' She could go no further, for suddenly the words of her Sunday school teacher came to her, saying, 'God sees and knows everything.' She felt ashamed that God knew, and then the thought came that perhaps the dear mother who had died and left her, knew also that her dear daughter had come so near to sin. At once the little hand went into the pocket, the coin was withdrawn and placed with the others, and Nellie went home, glad that she had resisted temptation which had almost overcome her. Do you understand now, Maude?"

"Yes, grandma, I'm so glad she resisted."

"Well, you see, there is always a thought sent us showing the right way to resist temptation which comes to us all," replied grandma.—Child's Gem.

"TIME OUT."

Doctor—"And madam, above all, avoid cereals."

Patient—"But, doctor, you must let me finish 'Suspicion.' I'll promise to read only short stories after that."—Exchange.

First-Class Scout: "What kind of ears has an engine?"

Tenderfoot: "I don't know."

First-Class Scout: "Why, engineers, of course."—Exchange.

A Wall Street man, keen on having proficient clerks in his employment, had each applicant submit a written examination on business. At one examination the question was: "Who formed the first company?"

A certain bright applicant answered it by writing: "Noah successfully floated the first company while the rest of the world was in liquidation." He passed.—College of the Pacific.

The tired business man was returning from the country club, after nineteen holes of golf. Approaching the end of a concrete bridge, where construction was under way, he collided with a truck. Immediately he climbed out of his car to engage the truck driver in the usual heated argument, but he was unable to find him. Turning to a colored bridge watchman, he inquired where the driver of the truck had gone.

"Boss, dat truck ain't got no driver," was the reply. "It's been parked there for two days."—Everybody's Magazine.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

The American College of Physicians will meet in New Orleans in 1928.

From reports reaching us, we learn that practically all the churches in New Orleans secured their special mission quotas, and more.

Dr. Henry Felgar Brooks is happy in his work at Clarksdale, Miss., and his fine people are following his leadership in all the work of the church. Of course Clarksdale responds to all the calls of the church.

Rev. H. C. Murphy, our pastor at Eros, La., has been "roughly" handled this year—his people have given him two heavy "poundings." However, he seems to be happy. The charge will raise its mission special quota in full.

We have received a copy of "Methodist Bullets," the church bulletin issued by Rev. W. C. Newman, pastor of the Houlka charge, North Mississippi Conference. It is mimeograph form, and is attractive and interesting.

"The wise steward begins early," says Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, in sending out notices to officials of quarterly conference dates. These are wise words.

Rev. J. P. Bonnecarrere, our pastor at Gonzales, La., reports that he has secured his quota on the mission special, and that he will probably secure more than that amount. His loyal people worked faithfully to meet this special call of the church.

Rev. J. M. Murff, pastor of the Sallis charge, North Mississippi Conference, is enterprising a new church at McAdams. This is the location of the Attala County Agricultural High School, and a good church building will mean much to our work there.

We have received a copy of the "West Laurel Methodist," a monthly bulletin published by Rev. G. E. Allan, pastor of the West Laurel Methodist Church, Laurel, Miss. It is in attractive form, and carries enough advertising to make the bulletin possible.

From the "Big Brother," Greenville, Miss.: "The Methodist church was the scene of an interesting affair Tuesday evening when the ladies of the Methodist and the Presbyterian churches entertained in honor of Dr. and Mrs. W. B. Lewis and little Zaidee Jane, who will leave about March 15 for the Belgian Congo, Africa, where Dr. and Mrs. Lewis will resume their medical missionary work."

The condition of the editor's father, Rev. Lyman Carley, is still undetermined. He has been confined to his bed for more than eight weeks. He has, perhaps, gained a little strength, and it is hoped that the coming of warm weather will hasten his recovery.

On Monday morning we received the following telegram from Rev. J. R. Jones, presiding elder of the Hattiesburg District, Mississippi Conference: "Please announce time of holding Hattiesburg District Conference changed to April 12 and 13. Notice for publication will follow." Let all concerned take due notice of this change.

Rev. C. C. Griffin, Crystal Springs, Miss., a superannuate member of the Mississippi Conference, requests us to state that his health is good and that he is ready and willing to help the brethren in any way he can, filling appointments and helping in meetings. A letter addressed to Brother Griffin at Crystal Springs, Box 313, will reach him promptly.

Rev. Claude P. Jones is with Rev. J. B. Shearer in a meeting at Braxton, Miss. This is the second meeting Brother Jones has held at Braxton, he having been there in an eight-day meeting in September last year. The editor of the Advocate has a tender spot in his heart for Braxton, that place having been the scene of his first labors in the itinerancy.

After that part of the paper containing the quarterly conference announcements had gone to press, we received a request from Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, to make note of a change of date of the Chalybeate charge, from April 14 to April 19. Let all concerned take due notice thereof.

Mrs. R. P. Neblett, of Como, Miss., who was elected Corresponding Secretary of the North Mississippi Conference, Woman's Missionary Society, at the recent meeting in Starkville, and Mrs. T. M. Clark, of Tupelo, President of the North Mississippi Conference Society, are delegates to the Woman's Missionary Council in session this week at Shreveport, La.

The deepest sympathy of their many friends will go out to Rev. and Mrs. J. Early Gray, Vicksburg, Miss., in the death of their daughter, Mrs. Mamie Gray O'Mara, recently. She was a beautiful and accomplished young woman, a devoted Christain, with every prospect of a happy and useful life. Blessed are the consolations of the gospel in such a time of sorrow!

The Mississippi Junior College Commission, Professor M. Latimer, president, and Professor G. L. Harrell, secretary, after thorough investigation, recently approved the application of Whitworth College for rating as a junior college, and gave it high rating in that class, accrediting it for two full years of college work. Only three other junior colleges in the State have such standing.

Rev. Payton A. Sowell, an honored superannuate member of the Tennessee Conference, whose home is at Lawrenceburg, Tenn., but who usually spends part of the year at the Seashore Camp Ground, has been somewhat ill at the home of his son-in-law and daughter, Dr. and Mrs. C. S. Williamson, Jr., of Tulane University, this city. We are glad to learn that his condition is improving.

The Whitworth College Glee Club, consisting of twenty-five voices, under the direction of Mrs. Hambly-Hobbs, during the month of March are filling engagements, and delighting their audiences. In addition to Monticello and Brookhaven, where they have already appeared, they are to appear as follows: Meadville, March 7; Auburn, March 9; Crystal Springs, March 25; Hazlehurst, March 27.

Beginning on Sunday afternoon, March 13, at the First Methodist Church, Brookhaven, Miss., and continuing six days. there will be held a Standard Training School for Sunday school workers. Six courses will be offered and credits given for the completion of the courses. Sunday school workers in the Brookhaven District are urged to enroll in this school. Enrollment blanks and the books to be used can be had upon application to Rev. P. D. Hardin, at Brookhaven.

The following are members from our church of the World Conference on Faith and Order, to be held at Lausanne, Switzerland, Aug. 3-21 of this year: Bishops James Cannon, Jr., U. V. W. Darlington, and W. A. Candler; Drs. F. N. Parker, C. C. Selecman, H. N. Snyder. The alternates are: Bishops John M. Moore, and W. N. Ainsworth; Drs. D. R. Anderson, A. C. Millar, George E. Booker, Forney Hutchinston, C. W. Tadlock.

We learn from the Kosciusko Star-Herald that the work of the Methodist church there goes forward under the leadership of the pastor, Rev. R. P. Neblett. On the fourth Sunday in February, the attendance at Sunday school was 236, and the offering amounted to more than $15. The response to the mission special was good at the service on that day, and other contributions were expected. A survey of the town from the Methodist point of view was planned for last Sunday.

Rev. E. S. Lewis, presiding elder of the Grenada District, North Mississippi Conference, writes: "Full reports on the mission special are not yet in hand. Bad weather and worse roads have absolutely prevented the circuit preachers from taking the matter up with some of their congregations. They will do so later. Here are some reports: Holly Springs, $401.55; Lexington, $200; Pickens church, $132; Durant, $100. Only partial reports from a number of charges. Will make a fuller report next week."

Rev. George H. Thompson, pastor of the Crawford Street Methodist Church, Vicksburg, Miss., writes: "On Feb. 20, we held the initial service in the auditorium of our new church. We think that ours is the best and prettiest church in the State. Our auditorium has a seating capacity of 1,000, is finished in gold and oak, and has acoustic properties as nearly perfect as can be found. A superb Mohler organ was installed while building the church, and it pleases every one. The church has about 30,000 feet of usable floor space, and when it is finished it will easily furnish room for a thousand in the Sunday school."

The Southern Reporter, of Sardis, Miss., in its issue of March 3, carries a full account of the banquet of the Brotherhood Class of the Methodist Sunday school, celebrating the conclusion of a membership contest between the "Reds" and the "Blues," which was won by the "Blues." Nearly one hundred and fifty were present, including quite a number of guests from other churches of the city and from other places. Rev. E. G. Mohler and Rev. J. A. Randolph, former pastors, were present, Brother Randolph having made the trip from Nashville for the occasion. A fine program of toasts and responses was given. Rev. J. T. McCafferty, the pastor, writing about the banquet, says: "For a town of this size, this banquet was the biggest thing I have ever attended. Good fellowship was never more thoroughly enjoyed."

A VALUABLE FREE BOOKLET.

"Missionary Education in the Sunday School, a Manual," has just come to our desk. This little handbook sets forth succinctly the aim of missionary education through the Sunday school and

defines the policy of our church in this regard. The missionary special in the Sunday school is defined and plans and materials for missionary education fully described as is the relation of the Sunday school special to the missionary education process.

This little book answers practically every important question that will arise in the mind of Sunday school leaders interested in missionary education. It should be in the hands of every pastor, every superintendent, and the chairman of every Sunday school missionary committee. It can be secured free of charge by request from your Conference Superintendent of Sunday School Work, or from the General Sunday School Board, 810 Broadway, Nashville, Tenn.

WHITWORTH COLLEGE.

By Henry G. Hawkins, President.

As difficulties were surrounding us in trying to run Whitworth as a four-year standard college without the adequate endowment, as president of the college, I asked the Board of Trustees to consider the advisability of operating for the next year or two at least as a Junior College, by which is meant a college with just two years of college work; and at their meeting held for the purpose, Feb 3, the matter was considered from every angle, and by unanimous vote of those present it was decided to take the status of a Junior College. It is the belief that with two years fully recognized in the educational world, the institution will have a better appeal for patronage than when operating four years unrecognized and unstandard.

Accordingly, the Junior College Commission has already acted in the matter, and Whitworth has been placed in a leading position among the Junior Colleges of this section. At the end of the two-year course a diploma or certificate of graduation will be given, and those who have planned their studies for the purpose may automatically secure licenses to teach. Others who may wish to pursue their academic courses further will have entrance to the Junior classes of leading colleges and universities.

Dr. D. M. Key, president of Millsaps College, is announcing that Millsaps will not receive any young ladies as Freshmen and Sophomores, except bona-fide residents of Jackson; and the catalogues of the two schools will announce a definite correlation of courses of study.

Nearly all of our present Freshman class expect to return for 1927-28, and are engaging their rooms; and we have at the present date, March 5, more new students definitely enrolled for 1927-28 than we had on May 5, last year, for the then coming session.

In the meantime there is no purpose to cease the effort towards completing the campaign for endowment of the college. We have $53,000 productive paid up endowment, after paying expenses of the campaign, and about $130,000 in pledges; and the need for endowment is urgent, and current events should emphasize the necessity that this claim be heard by those individuals and congregations that have not yet allowed this call to reach them in an effective way.

Brookhaven, Miss., March 5, 1927.

THE SCRRITT CHRISTMAS OFFERING.

By Albert E. Barnett.

Shortly after the Christmas season of 1924, the students and faculty of Scarritt College adopted the following resolutions:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of him whose birth we celebrate, and with a keen realization of the world's supreme need of Christ, we, the students and faculty of Scarritt College, herewith covenant together to observe the following plan in our Christmas giving: First, to refrain from unnecessary expenditure of money for Christmas cards for relatives and friends; second, to give the funds thus saved as a birthday offering to Christ our Lord and Saviour; third, to direct these funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

PARKER MEMORIAL METHODIST CHURCH, New Orleans, La., Rev. L. W. Cain, Pastor. To the rear of the church, on the right, facing Perrier Street, can be seen the property recently purchased to take care of the growing activities of this church.

In December of 1925, Bishop Beauchamp and Dr. A. J. Weeks both spoke at chapel services on Methodist missions in Europe. Their presentation of the need and possibilities of the situation in Poland led the students of Scarritt to direct the funds obtained from their Christmas offering to educational work in Poland. The amount so raised and directed was $566.91.

Early in the fall quarter of the present school year the students began to consider causes in the church to which they might direct their Christmas offering for 1926. After careful consideration, they voted to join with the Woman's Missionary Societies of Southern Methodism in a great Christmas Love Gift to Christ for the completion of the Belle H. Bennett Memorial Fund—this, in appreciation of the splendid accomplishment of those who conceived the Bennett Memorial and Greater Scarritt ideas, and of the generous giving of thousands of Southern Methodist women that is making the achievement of these conceptions possible.

Several weeks after the decision to direct their offering to the Bennett Memorial, Dr. Thomas Elsa Jones, new president of Fisk University, spoke at a Scarritt chapel serivce. He told most interestingly of the spirit in which he had undertaken his work at Fisk, of the very urgen financial needs of the institution, and of his high hopes that Fisk might do even greater things than ever before for the cause of Negro education. After the service, a number of students and faculty members, without any concerted agreement, began to suggest that it would be a fine thing for Scarritt students to share their Christmas offering with Fisk. A student body meeting was called, and it was decided to give everybody an opportunity to contribute to a free-will offering for the Fisk campaign. Within a week, $200 was collected, and a check for that amount was sent to Dr. Jones, together with a note expressing heartiest approval of his plans.

On Christmas morning, the "Scarritt Family" gathered in the chapel at 7 o'clock for a beautiful service, consisting of an appropriate pageant and the service of Christian giving. The total of the amount presented as a "White Gift for the King" was $421, which amount has been sent to Mrs. Fulton, the treasurer of the Bennett Memorial Fund.

Included in the Scarritt Christmas offering was $61 sent in by alumnae and by one Epworth League. The alumnae sending in contributions to the fund were Misses Mabel Stokes, Johnsie Hobson, Crystal Harrison, Susie Teel, Bertha Hogg, Alford, and Rossner. The Epworth League contributing was that of Central Methodist Church, Hot Springs, Ark. Accompanying the gift from the Central Epworth League was a splendid letter which ran, in part, as follows:

"A week or so ago, in our missionary meeting, we read the article on Christmas at Scarritt College. How fine and sacrificial for you all to give to Jesus the money otherwise spent on gifts. We had never really thought of giving a gift directly to Jesus on his birthday. So in our League program last Sunday we decided to take a special offering and send to Scarritt to be used with the Scarritt donation. So, the enclosed check for $12 goes to the Scarritt Christmas fund from the Epworth League of Central Methodist Church, Hot Springs, Ark."

One other contribution to the Christmas fund demands special mention. It represents one of the most beautiful echoes of the whole Christmas season, and manifests the spirit of true giving. The following letter from a good woman in Texas brought her gift of $1:

"Beloved Scarritt: The little boy saying, 'Mamma, why don't we give Jesus a birthday present?' and the Scarritt student body deciding to give their Christmas gift to the Bennett Memorial, made me want to send the only dollar I have to give to it.

"With love to the memory of dear, sainted Miss Bennett and for our precious Saviour," etc.

Every contribution to Scarritt's $621 Christmas gift to Christ represented sacrifice and consecration. Many of them represented genuine self-denial. If Southern Methodists generally were to give on a similar per capita basis, the day of "drives" would be over, and every worthy cause in the church would be adequately financed.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SUSIE E. COLEMAN was born Sept. 11, 1861, and died Dec. 30, 1926. She was married to H. H. Coleman, March 4, 1880, and to this union were born eleven children, three of whom passed to their reward some years ago—Mrs. Kate Nickelson, Burson, and an infant child. The children living art: W. S. Coleman, of Haynesville; Cliff Coleman, of Homer; Cris Coleman, of Tullos; J. H. Coleman, of Homer; Mrs. Aubin Dawson, of Homer; Mrs. Mary Mosley, of Homer; Mrs. T. L. Binson and Bell Coleman, of Shreveport. Sister Coleman was a member of Wesley Chapel Church, on the Athens charge, having transferred her membership from old Tulip a while before her decease. The records show that she had been a member in good faith for more than thirty years, and during that time she was found to be a true and tried, faithful and obedient Christian. She was truly a great mother. Without stint, she gave herself to the training of those committed to her care, and there is no doubt in the mind of the writer that she has left the impress of her Christian faith upon her entire family. To the loved ones we can only say, "The will of our God is done," and pray that he who doeth all things well may sometimes lead us all to know him, whom to know aright is life eternal. And we extend to the family our tenderest sympathy, love, and prayers. We can truly say, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Her pastor,

J. A. DRING.

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The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive.

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RESOLUTIONS.

The Kingdom-Builders Wesley Bible class of the First Methodist Church, of Mansfield, La., in regular session assembled on Sunday morning, Feb. 20, adopted the following resolutions:

Whereas, in the providence of God, BROTHER J. R. BROWN has been removed from our class, church, and community; therefore, be it

Resolved, That we hereby express oour deepest sympathy to Sister Brown and family, and assure them of our prayers in this hour of great bereavement.

Be it further resolved, That a copy of these resolutions be sent to the family and a copy be sent to the Mansfield Enterprise and the Christian Advocate.

Signed: J. W. Lowrey, O. H. Jordan, H. L. Thornton, Committee.

The Methodist Benevolent Association is doing a service to the church in keeping with Mr. Wesley's idea when he organized the Itinerant Methodist Preachers' Annuity Society in England.

The Methodist Benevolent Association has representative men on the board of directors from the various General Boards of the church, the editorial staff, pastors, and prominent laymen.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Crystal Springs, March 13, 11 a.m.; Q. C., April 13.
McComb, La Branch Street, March 20, 11 a.m., 2:30 p.m.
Magnolia, March 20, 7:30 p.m.; Q. C., May 4.
Barlow, at Brandywine, March 27.
Osyka, at Holmesville, April 3, 11 a.m., 2 p.m.
McComb, Centenary, April 3, 7:30 pm.; Q. C., May 11.
Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.
District Group meeting, each to begin at 1:30 p. m.: Hazlehurst, Feb. 22; Brookhaven, Feb. 23; McComb, Centenary, Feb. 24.
Standard Training School at Brookhaven, March 13-18.
District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Magee, at Shannen Grove, March 12, 11 a.m.
Taylorsville, at Mize, March 13, 11 a.m., 2 p.m.
Petal, at Batson, March 16, 11 a.m., 2 p.m.
Mount Olive, at Bethel, March 18, 11 a.m., 2 p.m.
Bonhomie, at Denco, March 20, 11 a.m., 2 p.m.
Court Street, March 20, 7:30 p.m.
Collins, at Eminence, March 23, 11 a.m., 2 p.m.
Richton, at Blodgett, March 27, 11 a.m., 2 p.m.
New Augusta, at McLain, March 30, 2:30 p.m., 7:30 p.m.
Avera, at Avera, April 3, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, April 10, 11 a.m., 2 p.m.
Lucedale, at Lucedale, April 15, 7:30 p.m.
Leaksville, at Leaksville, April 16, 17, 11 a.m.
Leaf, at Merrill, April 17, 2:30 p.m., 7:30 p.m.
Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 28 and 29.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Grace, Feb. 20, 11 a.m.; March 18, 7:30 p.m.
Galloway Memorial, Feb. 20, 7:30 p.m.; April 4, 8 p.m.
Capitol Street, Feb. 27, 7:30 p.m.; April 1, 8 p.m.
Eden and Bentonia, at Tranquil, March 12, 13, 11 a.m.
Benton, at Benton, March 13, 3:30 p.m., 7:30 p.m.
Mendenhall, at D'Lo, March 20, 11 a.m., 2 p.m.
Millsaps Memorial, at Ridgeland, March 20, 21, 7:30 p.m.
Canton, March 27, 11 a.m.; April 18, 7:30 p.m.
Brandon, at Brandon, March 27, 3:20 p.m., 7:30 p.m.
Vaughan, at Union, April 2, 3, 11 a.m.
Camden, at Camden, April 3, 4 p.m., 7:30 p.m.
Florence, at Rexford, April 9, 10, 11 a.m.
Harrisville, at Braxton, April 10, 3 p.m., 7:30 p.m.
Flora, April 13, 7:30 p.m.
Glendale, April 15, 7:30 p.m.
Satartia, at Wesley Chapel, April 16, 3 p.m.; April 17, 11 a.m.
Madison, at Pocahontas, April 17, 7:30 p.m.; April 18, 10 a.m.
Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.
Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Meridian Dist.—Second Round.

Lauderdale and Electric Mills, at Electric Mills, March 13.
Chunkey, at Suqualena, March 19, 20, a.m.
Hawkins Memorial, March 20, p.m.
DeKalb, at Marvin, March 26, 27.
Porterville, at Chapel Hill, April 2, 3, a.m.
Preach, at Lauderdale, April 3, p.m.
Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at ———, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Enterprise, at ———, May 21, 22, a.m.
Pachuta, at ———, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

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MATHISTON AND MABEN ON THE MAP.

We are so glad to have two Woman's Missionary Societies to report, organized since Conference; also have organized a Senior and a Junior League at both places. The Leagues will contribute to missions, and we can count them on our Standard of Efficiency.

When we got on our feet we were so anxious to get in a zone; so Tuesday afternoon, Jan. 25, Mathiston Society entertained the Maben and Eupora ladies, Mmes. Scott, Stevens, and Carter as hostesses, at the lovely home of Mrs. W. R. Scott. The beautiful reception hall, living room and sun parlor were thrown into one. Forty-two guests were present.

The January program on "Christian Stewardship" was given by Eupora. They also put on a playlet on the same subject, which was very inspiring. The gentlemen present were Brothers York, Patterson, and Carter, and Mr. W. R. Scott, all of whom made splendid talks, showing their appreciation of the woman's work in the church. Quite a number of the ladies spoke out of their hearts about their interest in the work.

Some suggested organizing a zone while we were together. Mrs. H. E. Carter was asked to explain the work of the zone, after which all the ladies voted unanimously for the zone. So then and there the chairman, secretary, and program committee were appointed, and we will have our first real zone meeting at Maben the last of March.

We hope by then to take in one or two other Societies, and have this neck of the woods going toward God. Pray for us.

MRS. H. E. CARTER,
Superintendent of Publicity.

ZONE MEETING AT KOKOMO, MISS.

The quarterly meeting of the southern zone, Brookhaven District, was held at Kokomo, Monday afternoon, Jan. 31. Kokomo's pretty little church had been made very attractive inside with vases of lovely narcissus, and there were many comments from the visitors on the beautifully kept and well arranged house of worship. Several delegates, taking advantage of the balmy weather, had enjoyed a picnic lunch on the roadside before arriving at Kokomo.

Roll call showed every auxiliary in the zone represented, there being four delegates from Osyka, nine from Magnolia, eight from Tylertown, nine from Kokomo, and six from Foxworth. Three pastors were present—Brothers T. B. Cottrell, Magnolia; W. C. M. Baggett, Foxworth, and J. M. Lewis, Tylertown.

Roll call, with response, "Why I Belong to the Missionary Society," brought the expression of a desire for service through the Missionary Society and love for the work and fellow-workers.

Mrs. D. E. Lampton, who has served so acceptably as zone leader, asked to be relieved, and Mrs. E. W. Reid, of Magnolia, was elected for 1927.

Mrs. Lampton had prepared a very instructive program, having as its subject, "Duties of Officers of the Woman's Missionary Society." The various officers were represented by the women present.

Brother Lewis gave two appropriate songs between program numbers.

Mrs. Cottrell spoke of the successful completion of the Belle Bennett Memorial campaign, and urged the immediate payment of the indebtedness on the Biloxi Day Nursery.

The Foxworth Auxiliary asked for the next meeting, and the date was set for April 13.

MRS. E. W. REID.

ROBINSONVILLE AND QUALITY.

Nestled in the corn and cotton fields of the rich Mississippi Delta, some thirty miles below Memphis, is a little country church which possesses a very long name—Robinsonville. The Woman's Missionary Society of this church made quite an enviable record last year—'twas certainly a case of quality, not quantity! Though very few in number, these good women, under the leadership of their conscientious president, Mrs. H. C. Donaldson, "buckled down" to work one with the other, and, as a result, came out one hundred per cent in both the Adult and Junior Societies. To the initiated, this speaks volumes and no detailed comments are necessary. As tangible proof of excellence, however, our delegate, Mrs. G. M. Shaw, returned from Annual Conference with inspiring Honor certificates and likewise a beautiful banner—this last belonging to Juniors, and presented to them because of their splendid work. Plans for the coming year are now well under way, and from present prospects we bid fair to "continue in well doing."

MRS. W. E. COX,
Superintendent of Publicity.

CENTRAL ZONE MEETING OF THE BROOKHAVEN DISTRICT.

The Central zone meeting was held in the Methodist church at Monticello Feb. 24. The meeting was opened with congregational singing, and Rev. L. J. Snelgrove, pastor of Monticello church, conducted the devotions. The welcome address was given by Mrs. E. E. Graham, and the response by Mrs. Van Sanders, of Norfield.

Mrs. Curtis Youngblood, of Wesson, had a splendid paper on "Stewardship and Tithing." She stressed the importance of carrying out God's plan of Christian stewardship found in Malachi, chapter three.

Words of appreciation of our new district secretary, Mrs. Van Sanders, were given by our zone leader, Mrs. Boyd, and the entire body stood up as an expression of their appreciation. We regret so much the continued illness of our much loved Mrs. Bennett.

The names of the auxiliaries were called; only two failed to be represented.

There were thirty-two members from visiting auxiliaries and quite a number of the Monticello people, including friends from both the Baptist and Presbyterian churches. Brother King and wife, of Silver Creek, were with us in the afternoon.

A dear little 8-year-old Junior from Norfield sang "I think, when I Read That Sweet Story."

"Making the Best Use of Program Material Sent Out by Our Leaders," was the subject given by Mrs. Boome, of Brookhaven. Mrs. Boome could not be present, so Mrs. Boyd called on several to tell what they thought of literature. Every one said she thought the programs very fine and that the Bulletin was full of concrete information.

Mrs. Gilliam read Mrs. Freeler's paper on "Our Part in the Wesley Housework."

Another precious little Junior from Norfield gave two readings, "Which One Was Kept," and "Six Times Six are Thirty-six," which varied the program from all business, and injected "pep."

The Monticello Young People sang, "The Victory May Depend on You," after which the congregation sang No. 150, and Rev. A. S. Oliver, of Wesson, pronounced the benediction,

A more bountiful luncheon could scarcely be imagined than was served to this body of Christian workers in the basement of their lovely little church. As for real old Southern hospitality, you do not find it in so great a measure in every small town as was ours to enjoy at Monticello.

The meeting was called to order at 1 o'clock by singing, "A Charge to Keep I Have." Mrs. Sanders conducted the devotions, reading the twelfth chapter of Romans, commenting on same, and leading in prayer.

Mrs. Boyd divided the Methodists into two groups for a "quiz" as to who our Conference officers are, and the duty of auxiliary officers, which was responded to by each officer present.

Mrs. McWatters, of Brookhaven, gave a splendid account of our work at the Wesley House at Biloxi. Having lived in Biloxi and assisting in the work at different times, her heart goes out in sympathy for the foreigners of our coast towns, and she rejoices at the wonderful progress being made among them.

A duet, "Transformed," was sung by Mmes. Snelgrove and Graham.

"Urging Our Officers to Acquaint Themselves With Every Phase of Our Work," was discussed by Mrs. Brister, of Bogue Chitto.

"Why Help Our Pastors Carry Out the Plans of the General Conference?" was the subject discussed by Mrs. A. S. Oliver, of Wesson.

The minutes of the day's work were read and approved, after which we sang, "Blest Be the Tie That Binds." Brother Snelgrove dismissed us with prayer.

Every one went away feeling like saying as David did, "We were glad when they said, Let us go up to the house of the Lord."

MRS. A. S. OLIVER, Secretary.

Drugs Excite the Kidneys, Drink Water

Take Salts at First Sign of Bladder Irritation or Backache

The American men and women must guard constantly against kidney trouble because we often eat too much rich food. Our blood is filled with acids which the kidneys strive to filter out; they weaken from overwork, become sluggish, the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache, or dizzy, nervous spells, acid stomach, or if you have rheumatism when the weather is bad, begin drinking lots of good soft water and get from your pharmacist about four ounces of Jad Salts. Take a tablespoonful in a glass of water before breakfast for a few days and your kidneys may then act fine.

This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate clogged kidneys, to neutralize the acids in the system so they no longer are a source of irritation, thus often relieving bladder disorders.

Jad Salts is inexpensive; can not injure, makes a delightful effervescent lithia-water drink and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Grove's Tasteless Chill Tonic

A Body Builder for Pale, Delicate Children. 60c

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist. Creomulsion Company, Atlanta, Ga. (adv.).

Sunday School

SUNDAY SCHOOL NOTES, LOUISIANA CONFERENCE.

Last Sunday was spent in the Minden District. We reached Rochelle in time for the Sunday school hour, over which Prof. M. A. Walsworth presides. We noted two outstanding features in this school—good music and a fine Young People's Wesley Bible class. The writer preached at the 11 o'clock service on "Sunday School Evangelism."

At 3:30 in the afternoon a district council meeting was held, with Dr. Wren, of Winnfield, secretary, in the chair. The presiding elder, Rev. K. W. Dodson, was present, and rendered valuable service. It was decided to hold two Standard Training Schools, one at Minden and one in the southern part of the district, the date and place to be decided on by a committee, Rev. K. W. Dodson, Mr. Able, of Rochelle, and Rev. P. M. Caraway.

Rochelle is now a station, and Rev. J. T. Harris is pastor there. We enjoyed a splendid hospitality in the parsonage, which is presided over by Brother Harris' mother.

* * *

Recently our office at 611 Commercial Bank building, has been honored by a number of visitors, among them, Rev. D. B. Boddie and Mr. Shell, of Opelousas; Rev. L. E. Crooks, of Standard; Mr. J. R. Simmons, superintendent of the West End Sunday school, of Alexandria, and Prof. H. W. Rickey, district secretary of the Alexandria District,

* * *

During the week we attended two Workers' Councils, one at Alexandria and the other at Natchitoches. Bad weather interfered with the attendance at both of these meetings, but the fine spirit shown by those who did attend put enthusiasm into the meetings. At both meetings the note of Sunday School Evangelism was sounded, and at Alexandria there were two interesting talks by the workers, bringing out the methods of Evangelism in the various groups of departments of the Sunday school.

At Natchitoches we enjoyed a most unusual hospitality, extended to us by the pastor and his wife. It is pleasing to note that while Brother Johns' improvement is slow, yet he is making progress toward restored health, and his devoted church people there are delighted. He is planning to be in Monroe for the State-wide Conference, and we sincerely hope that his plans will materialize.

* * *

The first publicity matter pertaining to the State-wide Sunday School Conference was recently distributed, and we have received a fine letter from Brother C. A. Bowen, Associate Editor of the Department of Sunday School Literature, in which he assures us of his wishes for a big success at this inspiring gathering of our workers. The matter of our curriculum material will be ably discussed at the Monroe Conference by one of our presiding elders, Rev. H. N. Brown, of Baton Rouge.

* * *

On Friday, we had a fine meeting at Mangum Memorial, Shreveport, in the interest of a Standard Training School there. The co-operating Sunday schools were well represented. Mr. A. McGuirt was chosen as chairman of the board, with Dr. W. W. Holmes, educational director. The date of the school will be May 9-13.

* * *

The Woman's Missionary Society of West Monroe was asked to take charge of the banquet for the young people of the State-wide Conference, and we are delighted to receive a message from Mrs. I. A. Hearn, president of that organization, to the effect that a great deal of interest is shown by the members in the matter, and that they hope to make the banquet a huge success.

* * *

We are pleased to announce that Brother James B. Grambling, of Grand Cane, will have charge of the music at the State-wide Conference at Monroe.

C. D. ATKINSON,
Conference Superintendent.

NOTES FROM THE LOUISIANA CONFERENCE EXTENSION SECRETARY.

Sunday, Feb. 27, was Missionary Day. Every Sunday school in the Louisiana District should have observed this day with a prepared missionary program, taking an offering at the same time and sending same to Mr. A. M. Mayo, Lake Charles, La., not later than March 10.

We are very anxious to publish from month to month lists of those observing in each district and amount of offering each local school sends to Brother Mayo. As this is the only way we are to know who observes and who doesn't, it will be seen that a correct list can only be prepared when each school sends offering promptly. Another advantage is that this will enable Brother Mayo to get the foreign share of the offering off to Nashville, enabling it to reach Kim in Korea and the European field in the quickest possible time. Thus Brother Mayo has asked that each school send in their offering to reach him not later than the 10th of each month.

We have had a most hearty and generous response from our Sunday schools. A large number are observing Missionary Day with a program and offering. Thirty-six new schools observed Missionary Day, Jan. 23. This is a splendid record and we hope more will observe from time to time, until every school has taken up this splendid opportunity of missionary education in the local school and help to further Sunday school work through Kim in Korea and in the European field.

March 27 is Missionary Day.

On last Sunday we preached at the morning service for Rev. H. B. Thomason, of Boyce. The Sunday school observed a missionary program. Mrs. N. M. James gave us an opportunity to say a few words about missions in the Sunday school, and the Dual Special.

In the afternoon we visited a district council meeting at Rochelle. We were glad to note the interest manifested by this group in leadership training in particular and Christian education in general. The hope was expressed that some Cokesbury schools might be held in the district. We were given an opportunity to present the cause of missions in the Sunday school. The Rochelle Sunday school observed Missionary Day with a program and a splendid offering. Rev. J. T. Harris is the wide-awake pastor, and is doing a splendid work. He is much loved by his people.

We began a Cokesbury One-Teacher School for Rev. Martin Hebert, Morgan City, March 6.

A. K. McLELLAN,
Extension Secretary.

Box 477, Alexandria, La.

NORTH MISSISSIPPI CONFERENCE NOTES.

By Virginia Thomas, Elementary Superintendent.

A training class is being held in the Brewer church, on the Shannon charge, this week. This is the third class held on this charge since Conference. The pastor promotes these classes because he believes in the work of the Sunday school, and wants his teachers to have every opportunity to prepare themselves for more efficient work. We wonder if there is a charge in the Conference which can compare with this record in the same length of time? These people are awake, and eager to have a part in leading little children and young people, as well as the older ones, to know the Master.

Brother Gladney and I have recently held an institute at Goodman, with the best attendance we have had in some time. The Pickens and Richland churches were represented in all of the meetings, and Lexington had representatives at two. The teachers and superintendents of these churches are trying to arrange their rooms in order to have separate departments for their children. They realize that the only way really to train in worship is by this means, and they are working toward that end. This has already been done in Lexington, and the school there is moving forward and making much progress. They hope to organize a Parent-Teacher Association in their Sunday school, which will be a decidedly progressive step. When our mothers, fathers and Sunday school teachers can get together to study and discuss this great problem of winning the children for Christ and training them in the Christian way of living, then we are going to see real results. The home is the starting point, and until teachers and parents are working together the best good cannot be accomplished. We would certainly like to see more of our schools follow Lexington's lead in this.

To the Elementary workers especially, I would like to call attention to the fact that during April there will be held in each district a district elementary institute. The dates have not been finally arranged as yet, and you will receive definite notice of these meetings. But in these we hope to bring a large group of our workers together to discuss our problems and ways and means of solving these. Each one please prepare to be present. Let us all remember that our aim as Sunday school teachers and officers is to lead our pupils to know the Master, and to develop Christian character.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Tho Yazoo City School began work on the Program of Work "B" this week. Brother Chambers met with the Workers' Council, and the group seem ready to go earnestly to work on this program. Miss Jones checked the Elementary work last week, and those departments are working toward the requirements for Standard. The Beginner Department was found to be Progressive. They are all looking forward to bigger and better work in the new building that they feel assured of having in the near future.

The Training School at Brookhaven for the Brookhaven District will begin Sunday afternoon, March 13, with the following faculty: Mrs. W. W. Adams, Beginner Organization; Mrs. E. B. Harwell, Primary Organization; Mrs. Ida J. Conrad, Junior Organization; Rev. L. M. Rippy, Intermediate-Senior Organization; Rev. J. C. Chambers, the Sunday School; Dr. C. W. Crisler, Life and Letters of Paul. This gives Brookhaven a strong faculty,

Watch Your Thin, Weak Child Grow Strong Take on Weight

In just a few days—quicker than you ever dreamed of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Compound Tablets will start to help any weak, thin, under-nourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling, stomach upsetting medicine and they surely do it. They do put on flesh.

Ask any druggist for McCoy's Cod Liver Oil Compound Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

Be sure and get McCoy's, the original and genuine, and give the child a chance for 30 days. If you aren't delighted with results just get your money back.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found how to save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup. It is simple and cheap, but it has no equal for results. It gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified honey, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract and palatable guaiacol, known the world over for its healing effect on membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

with four special units. This should challenge the Sunday school workers of the Brookhaven District to an unusual effort in behalf of the school.

The Jackson District Training School begins Sunday afternoon, March 20, in Galloway Memorial Church. Mrs. W. W. Adams will teach Beginner Pupil; Mrs. E. B. Harwell, Primary Organization; Mrs. Ida J. Conrad, Junior Organization; Mrs. J. W. Perry, Intermediate-Senior Agencies; Miss Allene Moore, Young People's Organization. J. C. Chambers will teach Rural Management, and Professor J. E. Stephens will teach a specialization unit in Bible, leading to a Bible diploma—Social Teachings of Jesus. This is the first school we have had in our Conference offering all specialization units. We trust that the patronage of the Jackson Training School will justify this effort on the part of the Board of Managers.

The final announcement of the Meridian District Training School will be in next week's Advocate. Please watch for this announcement.

There is being mailed to each pastor and Sunday school superintendent a poster in regard to the Conference Sunday school meeting. We trust that will help us get this before the Sunday school workers of the Conference.

The list of missionary receipts will appear in next week's Advocate. If you desire your name in this list, please let us have your fourth Sunday's offering promptly.

If the proper person is not getting the literature for the missionary programs in your school, please notify us so we can send it to that person. The person responsible for the worship service on Missionary Sunday should receive this material.

Yours in Him,

JOHN C. CHAMBERS.

SICK HEADACHE

No Pleasure, Says Ohio Lady, to Go Places, Till She Took Black-Draught Which Brought Relief.

Langsville, Ohio.—"For years and years I suffered with severe headache," says Mrs. Jane Campbell, of this place. "It wasn't any pleasure for me to go places, for I came home with sick headache. If I went to church or to any social gathering or to town to shop, when I got back I would have these headaches and have to go to bed for a day or more, till I would just get out of heart and would not try to go.

"About 15 years ago I discovered that Black-Draught was good for these headaches. I began using it. I would take it two or three nights in succession if I felt the least bad, and it sure did wonders for me. It is about 14 years since I had sick headaches, and I can go places and really enjoy life. It surely is splendid."

Headache often is a symptom of constipation. The best relief is secured by treating the cause of the trouble and in such a case many people have been greatly helped by the use of Thedford's Black-Draught.

Purely vegetable. Recommended for young and old. No harmful after-effects. Sold everywhere. *NC-169*

Thedford's BLACK-DRAUGHT Purely Vegetable

SUNDAY SCHOOL INSTITUTE ON PICKENS AND GOODMAN CHARGE.

Dear Brother: Brother Gladney and Miss Virginia Thomas, our Conference Sunday school workers, were with us in a charge Sunday school institute Thursday and Friday, Feb. 24 and 25. The meetings were well attended from all churches on the charge, and a great deal of good was accomplished. These two workers know their work, and not only that, they know the secret of imparting their knowledge to others. Among the things accomplished were, a Workers' Council for each Sunday school, a survey to be made as soon as possible, and a working toward a 100 per cent "C" type school in both churches.

Any preacher that has a work with as fine people as are found in Pickens and Goodman, and has the privilege of having as fine workers as Brother Gladney and Miss Virginia Thomas, can expect great things if he is willing to do his part. Needless to say, we are expecting results from our work this year.

We are planning to put the Advocate subscription campaign on this month.

Your brother in the work,

CASPER W. AVERY, P. C.

FROM WAYNESBORO, MISS.

The first quarterly conference for Waynesboro was held last Sunday afternoon, Feb. 27. Rev. R. Selby, presiding elder, preached Sunday morning and evening, and gave us two excellent sermons. Altogether, it was a great day.

The reports showed encouraging progress. Eighteen members had been received—nine on profession of faith; all departments of the work in a healthy condition; congregations good, and $2,575 raised for all purposes. Nearly one-fourth of budget for the year was in the hands of the treasurer.

Within the past three years the amount assessed for the support of the ministry has been increased $775, and for General, Conference, and District Work, $665.

We are now worshiping in a commodious, well-arranged and beautiful building, worth at the very lowest estimate $25,000. The sum of $1,000 has been spent on the parsonage. Recently a bath room has been built, fitted out, and water and sewerage connections made. The parsonage is among the first homes to receive the benefit of our splendid new water and sewerage system.

These things have been accomplished by the blessing of our Heavenly Father and the loyal co-operation of a fine body of people, whom it is a real joy to serve. Among the many tokens of appreciation we have received was the recent gift by the congregation to the pastor and his wife of a lovely silver service.

We are praying and believing that this shall be a fruitful year in every way, and first of all in the salvation of the unsaved and development of the spiritual life of the church.

W. A. HAYS, P. C.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League

LOUISIANA LEAGUE NEWS.

Louisiana Conference Oratorical Contest.

The Louisiana Conference Oratorical contest of the Methodist Episcopal Church, South, was held at the First Methodist Church, Alexandria, Sunday, Feb. 13, 1927, the subject of the contest being, "Know Methodism."

There were three speakers, whose names are as follows: Miss La Von Hoffmaster, of Minden, La., representing Minden District, whose subject was "Know Your Methodist Heroes;" Miss Maude Valiant, of Epworth Church, New Orleans, representing New Orleans District, whose subject was, "Methodist Doctrine," and Mr. Henry Rickey, of Natchitoches, representing Alexandria District, whose subject was, "Methodist Youth and Law Enforcement."

All three made very interesting speeches, and it was difficult for the judges, who were Mr. John Evans and Rev. C. C. Wier, of Alexandria, and Rev. James Harris, of Rochelle, to decide which was the winner; however, the decision was rendered in favor of Miss Valiant, of New Orleans.

Miss Valiant will represent the State at the Regional contest to be held at Conway, Ark., the latter part of this month.

Rainbow Banquet at Epworth Church.

The Young People's Department of the Epworth Church celebrated Washington's birthday with a Rainbow Banquet. It was one of the most beautiful and elaborate ever held at Epworth. The entire west wing of the church was decorated to represent a huge blue and yellow tent. Seven courses, representing the seven colors of the spectrum, were served. After each course there were talks, ranging in subject from "The Message of the Violet" and "Dark Blue Thoughts" to "Who's Yellow" and "Orange Hopes." There were eighty-five people present. Except for the untiring work of Mr. and Mrs. H. P. Wall, this most enjoyable evening would have been an impossibility.

De Soto Union Organized.

At Grand Cane, the organization of the De Soto Union was completed on Feb. 13. The Union includes Leagues from Mansfield, Logansport, Stonewall, Grand Cane, Bethel, and Longstreet. The meetings will be held every fourth Sunday of the month at the towns of the various Leagues. The first meeting was led by Rev. James Grambling, who explained the purpose and program of such Unions. The results of the election were: President, Charles Hunter; vice president, Winnie Moseley; secretary, Jack Midgett; treasurer, James Enloe.

Ever Ready Union Meeting, Minden District.

Sunday, Feb. 13, at Haughton, La., was held the regular monthly meeting of the Ever Ready Union of the Minden District. The devotional began at 2:30 p. m., with each League giving some number. Among the number of those on the program were: Doyline, talk by president; Haughton, piano solo, short talk by one of the boys, and saxophone solo with piano accompaniment by two brothers; Minden, vocal solo, and talk on missions by Rev. L. I. McCain; Bethel, vocal duet by two brothers. Mr. George, president of the Haughton League, led this part of the program.

Following a brief intermission, came the business meeting, with Vice President Cassells in the chair. Many important matters of business were taken up, among them the coming institute and how to finance it, the importance of paying mission special pledges, organizing new Leagues, and other topics. The roll of chapters was called, the following Leagues being represented: Springhill, Doyline, Haughton, Bethel, and Minden. At the close of the business, Mr. Nelson stated that every one should sit and talk, "and wait," after which light refreshments were served to the large number present. The next meeting will be held at Bethel, Sunday, March 13.

Several new chapters have been organized in the district—Rochelle, Senior and Junior; Selma, Senior; Yellow Pine, Senior-Intermediate; Dubberly, Senior-Intermediate. There is the prospect of a Junior and an Intermediate League at Cotton Valley, but the organization has not yet been completed.

REPORTER.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

We rejoice that the members of the Crawford Street League, Vicksburg, are now worshiping in their beautiful new church building which has recently been completed. Sunday, Feb. 20, they rendered a beautiful program on

(Continued on Page 16)

Won't Mar Finest Walls
And Will Harmonize with Any Color Decorations
MOORE PUSH-PINS
Glass Heads—Steel Points
For heavy pictures, etc., use
Moore Push-less Hangers
They strongly grip the wall
10c pkts. Everywhere
Send for Sample, New Enameled Cup Hook
Moore Push-Pin Co., Phila., Pa.

After A Hard Cold or the Flu Tone up Your Body with Golden Medical Discovery

Five Points, Alabama—"I hardly know how to express the gratitude I owe Dr. Pierce for the good his 'Golden Medical Discovery' has done me in bronchial trouble that the influenza left me with when it first came into this country in 1918. After trying three doctors and one specialist the 'Golden Medical Discovery' has done me more good than all the other medicines I ever tried, and they were many. The 'flu' left me in an awful condition. For three years I could not do anything and got no relief until I commenced using the 'Golden Medical Discovery.' It has done me a wonderful amount of good in every respect. Any one in a weakened, run-down condition will find it to be a great medicine."—C. O. Humphrey.

In liquid or tablets, at dealer's.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

ECZEMA
Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.
FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address
DR. CANNADAY, Eczema Specialist
PARK SQ., SEDALIA, MO.

FROM WHEELER, MISS.

Dear Brother Carley: We had Rev. Charles Assaf, of Jackson, Miss., to preach for us, Sunday, Feb. 20, at the 11 o'clock hour, and continued services twice daily through Wednesday evening. We had great services from the beginning, and the power of the Holy Spirit was felt and manifested in each service. There were two additions to the church on profession of faith, and one infant baptized. At the last service, when Brother Assaf asked those that wanted to rededicate their lives anew to the Lord to come forward and kneel at the altar, scores came forward until the altar and aisles were filled with those kneeling.

The spirit of building a new church was revived, and they all said by the help of the Lord we will build, so the work is to begin at once on a new church that we are so much in need of at this place.

Brother Assaf preaches the true gospel, and the power of the Spirit is with him, and the name of Christ is honored and glorified through his service. May God use him many days hence for his service!

W. C. McCAY.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Aberdeen, March 13.
Randolph, at Washington, March 15.
Algoma, at Ebenezer, March 16.
Greenwood Springs, at Friendship, March 19, 20, a.m.
Amory ct., at Tranquil, March 20, 21, p.m.
Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Cedar Bluff; preaching and q. c. at Siloam, April 8.
Starkville station, preaching at 11 a. m., Mar. 27; q. c. Mar. 7, night.
First Church, Columbus, preaching Feb. 27, 11 a.m.; q. c. Mar. 10, night.
Central, Columbus, preaching Feb. 27, night; q. c. Mar. 8, night.
Shuqualak, at Shuqualak, Mar. 11, at 2 p.m.; preaching, Feb. 6, night.
Mashulaville, at Hebron, Mar. 12.
Macon Ct., at Pope's Chapel, Mar. 13, preaching at 11 a.m.; q. c. at 1:30 p.m.
Macon station, preaching and q. c., Mar. 13, night.
Ethel, at Marvin, preaching Mar. 17, at 11 a.m.; q. c. at 1:30 p.m.
Kosciusko station, q. c. Mar. 17, night; preaching, Mar. 20, night.
McCool, at Bowie, Mar. 18, preaching at 11 a.m.; q. c. at 1:30 p.m.
Longview and Sessums, at Sessums, Mar. 19, preaching at 11 a.m.; q. c. 1 p. m.
Kosciusko ct., at Bethel, Mar. 20, preaching at 11 a.m.; q. c. at 1 p.m.
West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,

J. B. RANDOLPH, P. E.

Corinth Dist.—Second Round.

Sherman, at Chsterville, March 16.
Belmont, at Patterson's Chapel, March 19, 20.
Baldwyn, at Lebanon, March 22.
Myrtle, at Glenfield, March 23.
Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
Dumas, at Jacob's Chapel, March 27, 28.
Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezer, April 14.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Pickens and Goodman, at Pickens, preaching, Feb. 6; Q. C., March 23.
Ashland, at Black Jack, March 10.
Holcomb, at Spring Hill, March 12, 13.
Grenada, March 13, evening.
Abbeville, at Mount Zion, March 19, 20.
Holly Springs, March 20, evening.
Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Greenville, Feb. 20, a.m.; Q. C., March 15.
Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Friars Point, at Lyon, March 13, a.m.
Clarksdale, March 13, night.
Coahoma and Jonestown, at Jonestown, March 20.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
Duncan and Alligator, at Alligator, April 10, night.
Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Cruger, Mar. 20, 11 a.m., 3 p.m.
Tchula, Mar. 20, night.
Ruleville, Mar. 23, night.
Coila, Mar. 26, 11 a.m., 2 p.m.
Isola, Mar. 27, 11 a.m., 3 p.m.
Inverness, Mar. 27, night.
Price Memorial, Mar. 30, night.
Blaine, Apr. 3, 11 a.m. 3 p.m.
Itta Bena, Apr. 3, night.
Greenwood, First Church, Apr. 4, night.
Webb, Apr. 6, night.
Sandy Bayou, Apr. 9, 11 a.m., 2 p.m.
McCarley, Apr. 10, 11 a.m., 3 p.m.
Dublin, Apr. 12, 3 p.m.
Marks, Apr. 13, 10 a.m.
Lambert, Apr. 13, 3 p.m.
Brooks Schoolhouse, Apr. 17, 3 p.m.
Minter City, Apr. 17, night.
Indianola, Apr. 20, night.
Schlater, Apr. 24, 11 a.m., 3 p.m.
District Conference, Itta Bena, Apr. 26, 27.

Preaching services, additional: Crowder, Feb. 13, a.m.; Darling, Feb. 13, p.m.; First Church, Greenwood, Mar. 13, a.m.; Doddsville, Apr. 17, a.m.; Price Memor. 1, Apr. 24, p.m.; Sumner, May 1, a.m.; Belzoni, May 8, a.m.; Indianola, May 8, p.m.; Morgan City, May 15, a.m.; Moorhead, May 15, p.m.; Dublin, May 22 a.m.; Drew, June 5, a.m.; Ruleville, June 5, p.m.; Sandy Bayou, June 12, a.m.; Coila, June 26, a.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Byhalia, at Emory, March 13.
Coldwater, at Tippo, March 20.
Sardis ct., at Cold Springs, March 24.
Arkabutla, at Strayhorn, March 27.
Courtland, at Pope, March 31.
Oakland, at Tillatoba, April 3, 11 a.m. a.m.
Charleston, April 3, evening.
Cockrum, at Hebron, April 9.
Longtown, at Pleasant Grove, April 10.
Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

Through the month of February we are to put the Missionary Special upon the hearts of our people, and secure a contribution from each member of the church.

T. M. BRADLEY, P. E.

Nitrate of Soda Grows Giant Rhubarb

RHUBARB is the greediest feeder of all garden plants.

If you would have giant stalks of juicy tenderness, cover the plants well with manure during the resting season.

When growth starts, fork in the manure and put a half pint of Nitrate of Soda around each hill. Repeat this when cutting begins.

If the plants are well watered the result will be amazing.

Lettuce and early greens will respond to Nitrate of Soda applications very quickly.

Radishes should have a top-dressing of Nitrate of Soda as soon as the seed sprouts.

Our new pamphlets will help you make better gardens. We will send them to you without cost if you will *cut out this advertisement*, write your address in the margin and mail to

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For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

THIS WOMAN'S BATTLE

Wins Against Ill Health

"At times I was hardly able to do my housework," writes Mrs. Margaret Wallace of 1547 Safford Ave., Columbus, Ohio. How many women have found themselves in this same condition! How many women have fought bravely on day after day, cooking, washing, ironing, doing the dishes, and keeping the house clean, when they were in a weakened condition and had not sufficient strength to perform these duties easily and properly!

When Mrs. Wallace was experiencing great difficulty in carrying on the daily tasks, a friend advised her to take Lydia E. Pinkham's Vegetable Compound and she gave it a fair trial. "I just can't give enough thanks to it," she writes. "Now I can eat anything at all and I am feeling better than I have for years. I shall never be without your medicine again."

A woman who is fighting for her health and her family's happiness is a valiant soldier. She wages her battle in her own kitchen. She has no thrilling bugles to cheer her on, no waving banners.

Many other women tell us, as Mrs. Wallace did, that Lydia E. Pinkham's Vegetable Compound was their faithful ally in the struggle for better health.

ATTENTION, PASTORS AND STEWARDSHIP CHAIRMEN.

A new and attractive pamphlet on the Christian Stewardship Committee has recently come from the press. It explains the organization and duties of this committee, and gives a summary of all the references to stewardship contained in the new Discipline.

This pamphlet is invaluable to pastors and lay leaders and indispensable to the chairmen and members of Christian Stewardship Committees.

This is not a free pamphlet. But through the assistance of friends of the stewardship cause, we are able to give a copy to each pastor and stewardship chairman according to the following plan:

It is to be distributed to pastors through the presiding elders. A sufficient number has been mailed to each presiding elder for the pastors of his district. If any pastor has not received his copy, let him communicate with his presiding elder.

It is to be distributed to the stewardship chairmen from the office of the Stewardship Department of the General Board of Lay Activities with an accompanying letter concerning their work and duties.

The presiding elders have been requested to send in the names and addresses of the stewardship chairmen of their districts as soon as they can secure this information, and as the names come in, the letter containing the organization pamphlet and other enclosures is mailed to the stewardship chairmen.

Brother pastor, please send your presiding elder the name and address, or names and addresses, of your stewardship chairmen at once, if you have not already done so. The Discipline makes it his duty to secure this information at the fourth quarterly conference, but in order that the first year of the new quadrennium may not be lost, it is highly important that this list be obtained in the first part of this year.

The price of the pamphlet is five cents per copy, 50 cents per dozen. Let the stewardship chairman or pastor order enough copies of the organization pamphlet for each member of the committee and the members of the Church Board of Lay Activities. Send cash with order.

J. E. CRAWFORD,
Stewardship Secretary.

ACTIVITY OF THE WETS.

At a dinner given in the Benjamin Franklin Hotel, Philadelphia, on the evening of Jan. 19, under the auspices of the Philadelphia Boosters' Association, some remarkable things were said. The event was called the "anti-prohibitionists' enlightenment dinner." This was a very appropriate designation for the occasion; for, granting that the speakers and promoters were honest, they evidently need enlightenment. They said in their resolution that "the Eighteenth Amendment has been conceived in bigotry, perpetrated by iniquity and enforced with hypocrisy," which is to say that all the good prohibition laymen, nearly all Protestant preachers and all the good women composing the W. C. T. U. and similar organizations are wicked, bigoted hypocrites. How long will the decency and morality of our great nation stand such insults flung into our faces? How long will they have to? It is also set out in their resolutions that "prohibition has distinctly set back the cause of temperance." As space forbids further discussion here, suffice it to say prohibition has not set back the cause of temperance. Each statement is an assertion without proof. Now, which is true? And furthermore any one with a grain of sense knows that this group is losing no sleep on account of the alleged decline in temperance.

Again they say that "prohibition has transferred the saloons to the private home, caused a general increase in drinking, drunkenness and abuse of intoxicating liquors." If the saloons are good things, as this group holds, they ought to be put in the homes, as the homes are the most sacred places on earth and therefore entitled to the very best of everything. All such talk as was indulged in on that evening is maudlin silliness and the very cheapest twaddle. Let him that is wise be not ensnared. So far as being a beneficiary to our nation in any sphere whatever, this group of 1,000 is not in the race compared to that other 1,000 in the nation set for the defense of soberness and high morals.

In view of this and many other demonstrations and the activity of the eighty-seven organizations active in their efforts to overthrow the Constitution of the United States, does it not seem that every true prohibitionist ought to enlist actively in the effort to maintain prohibition by the enforcement of the law? The Anti-Saloon League, which was endorsed by the last Baptist State Convention and the Methodist Conferences is the only organziation in the State composed of men for the destruction of the liquor business. Will not every reader of this article send at once as large a contribution as possible to the Superintendent of the Anti-Saloon League, Dr. T. J. Bailey, Jackson, Miss.? If the League is to be largely influential in heading off such men as Al Smith, it must receive much more financial aid than our people have been giving. If you really want to help in the work, do not delay. This is addressed to Mississippi readers of the Advocate.

T. J. BAILEY,
Superintendent.

STOMACH AND GAS PAINS
Indigestion, Colic, Pain in Right Side, Gall Trouble. Everything failed, even two operations, before finding help I'll tell you about FREE. Madeline E. Unger, 22 Quincy Street :: Dept. 231 :: Chicago, Illinois

The Methodist Benevolent Association gives insurance at the lowest possible rate. Not being a money-making institution, no dividends are declared. It is endeavoring to serve the church, providing insurance for all ages from 2 to 60.

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MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

(Continued from Page 13)

"Christian Citizen," the following members taking part on the program: Messrs. James H. Meade, Willie Rogers, Peale Harmon, Carl Christmas, Misses Chesley Hagan, Lucille Davis, Dorothy Rogers.

News from Hermanville League shows that they are already urging their members on to the Assembly. We hope that other Leagues are doing the same thing and that we will have a large attendance of Senior Leaguers at the Assembly in June. Now is the time to plan.

Richton and Gulfport Leagues each sent $12 to the Back Bay Nursery. And Meadville Epworth League gave one dollar to this same cause. We note that these are recent donations, and rejoice that the Leagues are still contributing to this worthy cause.

A copy of the Methodist Messenger, official paper of the Brookhaven church, has been sent to the editor. There are two items of interest that we wish to mention here. The first tells of a very fine way of keeping young people in the church. We quote from this paper:

"At prayer meeting last Wednesday night we had as our guests the members of the Intermediate-Senior Department. There were twenty-five at the meeting. Mr. Langford gave a splendid talk, and the ladies gave a song."

The second item of interest was about the Scarritt Training School for Christian Workers. As the Epworth Leagues are represented at this college by a number of student volunteers (the best known is Miss Helen Sells), we are sure that all readers of this page will be vitally interested in this article.

"Community service is a very important part of the Scarritt College curriculum. Not theory alone, but putting theory into practice, tests the students' mettle.

"Nashville furnishes many centers for community work. Centenary Institute, Wesley House, Bethlehem Center, Masonic Home, Tennessee Industrial School, Young Woman's Christian Association, and the various churches and their Epworth Leagues and Sunday schools, as well as mission centers, laundries and factories, are inviting places for Christian work. There are few institutions in Nashville that have not been reached with a more or less strong influence from the work of Scarritt students.

"There are varieties of work included in the service in order to prepare the students for their future vocations. Sunday school classes are organized and taught; sewing and cooking classes prepare the children for efficiency in home-making and domestic service. Home Makers' Clubs are held, where children are taught to make and keep home attractive, Business Girls' Clubs, gymnasium classes, and Girl Reserves are led. Games are taught according to the principles of physical education. Story hours are conducted in various parts of the city, with games in connection with them, that carry ideals of heroism and noble living to many lives otherwise devoid of incentives to higher life.

"Their one purpose is to exalt Jesus Christ by exemplifying his life."

THE GOLDEN CROSS ENROLLMENT—MAY 8-15.

Every Methodist in the Southern Church feels a sense of gratification that at last our own church is diligently ministering to sick humanity in our hospitals. But no part of our church rejoices more in what we are doing for the repair of the broken bodies of our race than our active, progressive young men and women. Our General Hospital Board reports that we now own eight completely equipped hospitals that are in operation, and that we have seven Nurse Training Schools. Our hospitals maintain 1000 beds, and last year we took care of and treated 23,000 patients. Our Training Schools have enrolled 7,375 splendid young women to train for their life work of nursing. We have given diplomas to 605 graduates, and every day we are employing 363, and 237 graduate nurses.

The plan of the Methodist Episcopal Church, South, in building and maintaining hospitals is embodied in the Golden Cross Society. No wiser and more beautiful plan has ever been devised. It brings the whole church to share in the hospitalization program of the church. There are no dues in the Golden Cross Society. The only cost to the member is the enrollment fee. Like the Red Cross, the enrollment is yearly. Any adult may enroll any year for $1. This dollar helps his church in the hospital program.

The law of the church makes every Epworth League a recruiting station, and every Epworth League president a recruiting officer of the Golden Cross enrollment. The enrollment period is May 8-15. During this period every League president will see that his chapter enrolls one hundred per cent, and every member of the Epworth League will be proud to wear the Golden Cross button.

WHAT EVERY METHODIST SHOULD KNOW ABOUT THE GOLDEN CROSS.

"Golden Cross" is a Southern Methodist term. It belongs to us. Lifting up the Spirit of Christ and blessing humanity, the "Golden Cross" will find its place in the heart of mankind, and will honor our Lord and commend his church to the world.

"Golden Cross" is a symbol, a Southern Methodist symbol. It symbolizes something at the heart of Fatherhood, something at the heart of Brotherhood, something at the heart of Jesus, something at the heart of the Gospel, something at the heart of the Atonement, something at the heart of Love. The Golden Cross is the heart of Charity.

The Golden Cross Society is the institution of the Methodist Episcopal Church, South, embodying the Plan by which our hospitals may be built and maintained, and affording the method by which the whole church may participate in our ministry to the sick.

The Golden Cross Society, under the law of our church, shall be organized in every Methodist congregation, and the enrollment is required as an annual program for every charge. The time fixed for the Golden Cross enrollment is National Hospital Week, which for 1927 is from May 8 to May 15, embracing the second and third Sundays. It should be made clear that no person enrolling as a member of the Golden Cross Society assumes any financial obligation for the future. It is not a subscription or a promise to pay something in any other year. Like the Red Cross, each enrollment fee is a cash transaction, and there are no dues. A Golden Cross button is given to every member.

Every Methodist should know that in the Golden Cross Society:

Any child may be a Junior member for 25c
Any adult may be an Adult member for $1
Any person may be an Active member for $5
Any person may be a Supporting member for $10
Any person may be a Sustaining member for $25
Any person may be a Service member for $50
Any person may be a Comrade member for $100
Any person may be a Life member for $500

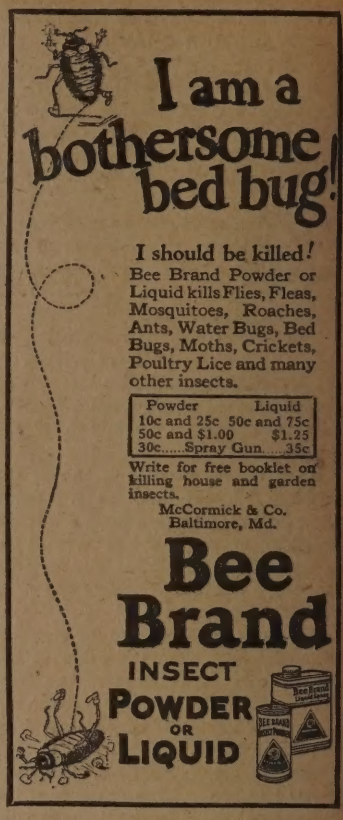
Mother!

Child's Best Laxative is "California Fig Syrup"

Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.


I am a bothersome bed bug!
I should be killed!
Bee Brand Powder or Liquid kills Flies, Fleas, Mosquitoes, Roaches, Ants, Water Bugs, Bed Bugs, Moths, Crickets, Poultry Lice and many other insects.
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Many and Peason, at Peason, March 13.
Zwolle ct., at Zwolle, March 20.
De Ridder, March 27, a.m.
Merryville, March 27, p.m.
Leesville, April 3.
Acadia ct., at Church Point, April 10.
Converse and Hornbeck, at Hornbeck, April 17, a.m.
Barham, April 17, p.m.
Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also. W. L. DOSS, JR., P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3640.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MARCH 17, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE SUPPORT OF OUR ORPHANAGES.

We hope all our readers have been keeping up with the appeals for the support of our orphanges that have appeared from time to time in the Advocate. These orphanages are institutions that care for the wards of the church. They are not just ideas that can exist on words and thin air; they are piles of brick and stone and mortar, designed for the most practical uses and employed every minute of the day in taking care of fatherless and motherless children. These children must have clothes to wear and food to eat, and an efficient corps of workers must be maintained to care for them in sickness and in health. It takes real money to do all these things.

This is a glorious task in which Methodism is engaged—taking care of helpless children and giving them a real chance in the world. We have not the exact figures at hand, but we feel sure that Louisiana and Mississippi Methodists are thus caring for approximately four hundred such children in their two institutions—the Louisiana Methodist Orphanage at Ruston and the Mississippi Methodist Orphans' Home at Jackson. Think of it—four hundred young boys and girls, with all the possibilities of life before them, dependent upon the love and care and generosity of Methodism in Louisiana and Mississsippi for a chance to realize those possibilities! We believe these Methodists will respond as they ought, and these children will be given the chance they deserve. He is close-fisted indeed who clings tenaciously to the money that ought to be given for the support of helpless orphans.

ANTI-EVOLUTION LAWS.

When the Educational Association of the Methodist Episcopal Church, South, at its recent meeting in Memphis, Tenn., went on record "as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges," it did, in our opinion, an entirely proper thing.

We do not suppose the thought even remotely entered the minds of the members of the Association that they could speak officially for the Methodist Episcopal Church, South; as the resolution states, they simply spoke as members of the Association—a thing they certainly had a right to do.

The editor of the Advocate realizes just about as fully as anybody else in the world can realize that he cannot commit the church officially to any view, attitude or position on any subject on which he may express an opinion—he knows that the editorial position does not carry with it that function or prerogative.

The fundamental objection to legislation that specifies what shall and what shall not be taught in tax-supported schools lies in the fact that such action makes truth simply a matter of legislative majority. That evolution is involved in the present agitation for legislative action is simply an incident—such agitation could very well be carried on concerning any other subject taught in our schools.

Rev. Wilbur Glenn Voliva, general overseer of Zion City, the successor of John Alexander Dowie, was a visitor to New Orleans a few weeks ago. In an interview with one of the local newspapers, he is reported to have said, in effect, that he does not believe that the world is round, but that it is flat; that there is no scientific proof that it is round, and that to hold that it is round is to go contrary to the plain teaching of the Bible. If the Rev. Mr. Voliva should start an agitation against the teaching in our schools that the world is round and should bring a majority of the members of any State Legislature to his way of thinking, it is easily conceivable that that majority would pass a law prohibiting the teaching in tax-supported institutions that the world is round. Thus the truth of a generally accepted fact would be overthrown by a legislative majority.

While the present agitation has to do especially with the subject of evolution, it might very easily pass from the field of science to any one of several other subjects. For example, there are doubtless teachers of history in some of our schools who ignore or decry any such thing as Providence in the control of human events; there are probably teachers of sociology who likewise take no account of the divine plan in the development of society; there are probably also teachers of psychology and of philosophy who leave God out of their thinking and teaching. If it be a function of a legislative body to determine by a majority vote what shall and what shall not be taught in tax-supported schools, it has fulfilled its mission logically only when it has declared by a majority vote exactly what the whole curriculum shall be and exactly how it shall be taught.

It is utterly foreign to the genius of Christianity to demand the propagation of its teachings or the defense of its doctrines by legal means. In our opinion, the church in this day that, as such, demands legislative control of the search for knowledge, might as well withdraw from the field of education and religion both.

Personally, we know so little about evolution, which is a highly technical subject, that we have very little right to an opinion. We believe man is a special creation of God—a view that is, we think, both Scriptural and orthodox.

The best way, in our opinion, to preserve the religious faith of our students and to promote the development of their moral character is to see to it that our teachers are men and women who themselves believe in God. If we have to have a law to protect our children from materialistic atheism, we should favor one like this: "No teacher shall be employed in any of our schools who does not personally believe in God and in the supreme moral validity of his laws." As we had occasion to say about two years ago: "A Christian teacher can present even materialistic theories of evolution without destroying the faith of his pupils, simply presenting them as theories and pointing out their weaknesses. An infidel teacher is not fit to teach science or any other subject to our children."

MEMORIES!

The other day a blind man stood on Camp Street, near Canal, playing some of the old and familiar airs on a violin. It was a busy time of the day, and hundreds of people were coming and going. Most of them, however, took the time to stop a few moments to listen to what was really good music, and not a few dropped a coin into the cup attached to the player's waist.

Standing near him, with drooped head, was a shabbily dressed young man—faded shirt, coat and trousers that had seen better days, and shoes that were worn through on the sides. He appeared to be in a deep study, entirely oblivious to what was going on around him. Yet he was listening intently, a look of sadness on his face. Suddenly he reached into his pocket, pulled out a small, well-worn purse, took one of the very few small coins it contained and dropped it into the cup of the player, tears gathering in his eyes as he did so.

What memories must have stirred in his mind as he listened to those old, familiar tunes!

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MY EYES ON HIM.

By Mrs. Laura M. White.

If Thou be Christ who callest me,
Oh draw me Lord, dear Lord, to Thee:
Across the waves, across the sea,
Reach out Thy hand to me.

The sea is rough, the waves dash high,
I cannot see or feel Thee nigh!
"Lord, save my sinking soul," I cry,
"There's none to help but Thee."

"Oh child, why is thy faith so small?
Dost thou not know I'll heed thy call?
But look to me—thou can'st not fall;
Look up, my face to see."

Houma, La.

"THE BIGGEST FAILURE IN AMERICAN EDUCATION."

By Bishop Warren A. Candler.

The caption above indicates the subject discussed in a recent address by Dr. Henry Louis Smith, the distinguished president of Washington and Lee University.

Dr Smith discerns in the prevailing moral conditions of our country nothing less than "the breakdown of our American civilization," and says:

"This disastrous moral breakdown of our American civilization emphasizes the third item of our discussion—the fatal one-sidedness of our elaborate system of American education which offers to every American free intellectual training at the public expense from the kindergarten through the university.

"During the past half dozen post-war years our American system of universal tax-supported education for all citizens has experienced an outburst of zeal, expansion and unprecedented liberality never known in the history of civilization. We have invested a billion dollars in new high schools, another billion in enlarging our colleges and universities, a billion a year in teachers' salaries and equipment and have doubled and trebled the number of high school and college graduates.

"That this outburst of educational activity, this spectacular triumph of our American system of free education for every citizen should fill the whole land with highly trained and daring criminals, dedicating their trained powers to robbery and murder and openly scorning and nullifying our elaborate system of police and courts and penitentiaries—this appalling combination of universal education and universal crime is to my mind the leading educational problem of America, the most insistent call to our educational statesmen, the severest and most unanswerable indictment of our present American method of operating our vast tax-supported system of training schools for our future citizenship."

The source of this "moral breakdown of our civilization" he traces to "the fatal one-sidedness of our American education," concerning which he says:

"The third item of our program is the fatal one-sidedness of our American education, the fixed American tradition that tax-supported education must confine itself to the development of the intellect alone, that education in honor, honesty, morality and human brotherhood must be left to the churches and Sunday schools of the nation.

"Of all our hateful and harmful American traditions none in my judgment is so devilish and destructive as the openly expressed belief that to teach American children the laws and customs of righteous living is so sectarian and theological that it must be omitted by all the training schools supported by taxation."

By this "fatal one-sidedness of our American education" he believes intellectual power has so outrun moral culture as to threaten the stability of the whole social system, and he goes on to speak as follows concerning the menace to civilization which is thus incurred:

"As long as the diffusion of intelligence, morality and religion kept pace with this steady diffusion of power and liberty the sum total of human welfare and human happiness increased with the progress of demoocratic self-government till the very name, Democracy, became a religion.

"The world war, however, broke up this beneficent equilibrium between diffusing power and diffusing morality. It checked every process of education and religion, taught murderous hatred as a holy duty, set free every hellish passion of lust and cruelty and undermined all the machinery of law and government while it transferred to the ignorant and lawless the fatal gifts of power without wisdom and liberty without morality or self-government."

In the want of moral training in schools, colleges and universities, he sees the capital defect of the American system of education, and concludes his address with these pointed and appealing paragraphs:

"This, my fellow-citizens, is the biggest failure of our American civilization, the most inexplicable blunder of our Christian citizens, the most fatal defect in our elaborate educational machinery—this utter neglect of definite and effective moral training of our nation-wide system of tax-supported schools and colleges and universities.

"This is America's call to every right-thinking citizen.

"Let the teachers and preachers and leaders of the nation exert every effort to make the moral culture of our swarming millions catch up with their inventive genius, their miracles of applied science and their marvelous advance in organized industry and world-wide commerce.

"Then instead of Russian anarchy and Italian despotism and carnival of defiant crime, we shall see millions of enlightened freemen rising together into the privileges of co-operative citizenship and dedicating their new-found powers and accumulating wealth to the cause of human happiness and human welfare in our thrice-blessed America!"

Dr. Smith does not overstate the peril which arises from a strictly secular type of education which imparts more power than it quickens conscience to direct and control the intellectual force that it generates. When men become more skillful than virtuous, more powerful than conscientious, the most ruinous results are bound to follow. And to this end secularized education always moves.

What prevails in colleges and universities penetrates into high schools and schools of all lower grades; and American education in all grades is promoting sportiveness and unspirituality at the expense of moral character and religion.

"The intercollegiate idea" in all its manifestations diverts from the real purpose of education and produces unwholesome distractions among students by even its best and least objectionable forms. It sets up competitive struggles instead of cultural efforts as the goal of school life.

In the form of intercollegiate games, which is its worst form, it yields actual demoralization as well as scholastic dissipation. In this view the ablest educators are agreed. Among many others who thus believe may be mentioned President A. Lawrence Lowell, of Harvard University. He says:

"Having great intercollegiate games every Saturday throughout the autumn, filled with many thousands of spectators, is not well either for members of the team or for the student body. It tends to disturb seriously the work of education and still more to distort in the minds of the public and of the alumni the real object of the college."

While these "sports that kill" go on, there is a certain class of professors in some educational institutions who seem obsessed with the notion that they must by their teachings weaken rather than strengthen the faith of their students under their instruction. They seem to believe and teach almost anything provided it is not the Bible. They approach scientific speculations with superstitious credulity and confidence while they treat revealed truths with suspicious skepticism and derisive doubt.

And now some among them have come even to repudiate any standard of morality whatsoever. One can hardly characterize too strongly the pernicious effects of such instruction on the minds and morals of youths.

Out of this welter of infidelity among instructors come to students unbelief and despair, moral disorders and suicides.

A reaction against such education is springing up, which, let us hops, will bring a reformation that will cleanse our schools of it. Most certainly tax-payers and philanthropists will not continue to support schools from which spring such deleterious effects upon orderly society and such dangerous results to good government.

The conditions existing to-day in many colleges and universities are not unlike those which prevailed in the educational institutions of the young Republic just before "the great revival of 1800." Of the state of things at that time Bishop Meade declared, "I can truly say that then, and for some years after, in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever;" and the College of William and Mary, founded to promote Christianity, he said, was "the hotbed of French politics and infidelity."

When Timothy Dwight came to the presidency of Yale College in 1795 the institution had fallen under the same evil influences. Lyman Beecher, who entered the college as a student about that time, says it "was in a most ungodly state," and he adds, "most of the class before me were infidels."

But the revival of 1800, one principal center of which was Yale, through the forceful and fervent ministrations of President Dwight, cleansed the colleges (Harvard excepted) of this evil leaven. From the hour when he entered upon the presidency of Yale he waged warfare upon the skepticism there, until, according to Lyman Beecher's testimony, "all infidelity skulked and hid its head." During his presidency "thirteen revivals" blessed the institution, and out of them more than two hundred young men went into the ministry.

We need another Timothy Dwight to remedy present-day conditions in American colleges and universities. What cleansing and elevating would great revivals bring to them!

How glorious it would be if a revival of continental extensiveness should begin in Washington and Lee University, of which General Robert E. Lee said at the beginning of his heroic presidency of the historic institution, "Our great want is a revival of religion which shall bring the young men in the university to Christ!"

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 2.

By "Rev. Ichabod Crane."

A good church member will be reverent in the house of God.

"The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20.

When any church fails to become the house of God, its spiritual significance is destroyed. The action of Jesus in driving the traders out of the Temple is proof of the fact that it is not the Lord's will that his house be turned into a museum, gymnasium, or mercantile establishment. Sports, cheers, vaudeville, and the like are positively out of place in the house of God. We are not encouraging hypocrisy; but we do mean to emphasize the importance of reverence in the church.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. Army, Retired.

Number 8.

Nothing stirs a man to action like the responsibility of providing for a wife and children. The mustering out of my regiment would leave me without income, and Conference was eight and one-half months away.

I wrote to my best friends among the bishops, telling them my situation. Bishop Candler replied asking me whether I would be willing to go to Santiago, Cuba, to inaugurate our mission work there. Santiago at that time had a bad reputation. So many of our soldiers had died there from yellow fever and other tropical diseases, I am free to say, I was afraid of the place. I felt sure that my going there for such a work as that meant my early demise. However, I wrote the Bishop saying that if the men who had been my presiding elders thought that I was the man to go to Santiago to start our work, I would go. I wrote Brothers Honnoll, Standefer and Burroughs, who had been my elders, and told them what I had written the Bishop and asked them to write Bishop Candler direct, enclosing my letter, and tell him their opinion of my fitness for the work he had suggested. I do not know what they said, but the Bishop wrote that he would want me for the place in the event the man originally selected for the place could not go. Not long after that I had a letter from the Bishop saying the first man appointed had arranged his affairs so that he could go.

That made the second time that it looked like I was sure to go to Cuba—once as chaplain with the Third Mississippi Volunteers, and then as missionary; but both plans fell through.

Some days before we were mustered out I had a telegram from Bishop Candler saying: "The American Bible Society has asked me to recommend a man to represent them in Cuba. Would you be willing to accept the place, and if so what salary would you expect?" I replied that I would go if they desired my services. In a few days I had a letter from the Society saying Bishop Candler had recommended me for their Cuban work, that it would be necessary for the Executive Committee to pass on the recommendation, but I might make my preparations to go; however, they would write me again after the meeting of the Executive Committee the following Monday. This was written on Friday. Now I was sure I would get to Cuba. There seemed to be no way of keeping me out. The Executive Committee met on Monday, and about Thursday I had a letter to this effect: "After writing you last Friday, we had a letter from our representative in Central America asking to be transferred to Cuba. As he is familiar with the work and has mastered the Spanish language, the Executive Committee thought it would be wise to grant his request." For the third time my plans for getting to Cuba were wrecked.

When we learned that we were to be mustered out, I had applied for appointment as a chaplain in the regular army. I got letters from numbers of prominent Mississippians and others, and sent them to Mr. W. V. Sullivan, who was then the Junior Senator from Mississippi. I had known Mr. Catchings from the Delta district and had written him a letter in regard to my appointment. He had replied that he had found it easier for a camel to go through the eye of a needle than to get a Southern minister appointed to a chaplaincy in the army. So I had not counted on getting that place. Only thirty chaplains were provided for by law, and all the places were filled. That was the most unpromising line I had thrown.

However, just about that time the ratification of the Peace Treaty with Spain had come up in the Senate, and my friend, Mr. Sullivan, had voted with the administration, and that, of course, pleased Mr. McKinley, who was then President. Then a Chaplain Siebold, who was past sixty-two, thinking he might be called to foreign service, had asked to be retired under a section of the law authorizing the President to retire officers over sixty-two years of age. Just at that psychological moment, Mr. Sullivan took my papers and went to see Mr. McKinley about my appointment. Mr. Sullivan wrote me what took place.

Mr. Sullivan stated his business to the President and made his little speech. The President said: "Senator, do you really want this man to have the place, or have you brought this matter to my attention simply because you have been asked to do so?" Senator Sullivan replied: "I very much desire this appointment, Mr. President. This man is my personal friend, he has given up a fine appointment to serve his country. He is now being mustered out of the service and he has a family dependent upon him for support. I know he is a good man and he is recommended by Bishop Galloway, of Mississippi, and a host of other leading citizens, and I trust you will appoint him, if you have a vacancy." Then Mr. McKinley said: "Very well, Mr. Sullivan, a vacancy has just occurred by the retirement of Chaplain Siebold, and your friend may have the place."

I was mustered out of the volunteer service on March 17, 1899, and at Macon, on the 21st, I received my commission as a Post Chaplain, United States Army, which dated from March 6.

A CHINESE VIEW OF THE SITUATION IN CHINA.

By Dr. Elmer T. Clark.

"The present Nationalist movement in China is not a Cantonese movement, but it is a rising tide of the hopes and opinions of the Chinese people," declares the Rev. W. B. Nance, president of Soochow University, in writing to the Board of Missions of the Chinese situation. Speaking of the idea, which he believes is held by many people, that the present trouble in China is merely a question of conflict between two leading militarists of the North and South—Chang Tso Lin and Chiang Kai Shek—Dr. Nance says that Chiang Kai Shek, leader of the Cantonese, is simply one of the channels through which the Chinese people are seeking to express their hopes and purposes, and that if he should cease to be an open channel another leader would be chosen, possibly from Chekiang, Canton, Chihli, or some other town, who would help to bring about the realization of the Chinese hope of nationalism.

Dr. Nance reports a recent interview with Dr. Y. C. Ma, outstanding political economist of China, who since his return to that country six years ago from a period of study at Columbia University, New York, has been a lecturer on public finance and related lines at the National University at Peking, and has also lectured on economic problems at Shanghai, Soochow, Wusih, Nanking, and Wuchang, and during the past autumn delivered a series of lectures on this subject at Canton. Dr. Ma is now head of the department of issue of the bank of China, with headquarters at Peking. At the recent celebration of the twenty-fifth anniversary of the founding of Soochow University, Dr. Ma was honored by that institution with the degre of Doctor of Laws. Dr. Ma was formerly a student at Soochow University.

In speaking of Dr. Ma's observations during his month's stay at Canton and of his interview with Borodin, Dr. Nance says:

"People who have been accepting the statement constantly made by the North China Daily News and other foreign papers that the Russians are running the whole show and are using the simple-minded Kuomintang for their own selfish ends, would have gotten an entirely different view of the matter could they have heard Dr. Ma. He threw a new light on the relations between the Nationalist movement in China and the Russians.

"Dr. Ma interviewed Borodin and found him, somewhat to his surprise, a very retiring, scholarly person, who speaks perfect English and who was educated in one of the middle-western universities of the United States. He is the greatest authority on the Chinese land-tenure, having made the only thoroughgoing investigation of that subject. Upon Dr. Ma's question as to what he would suggest as to a solution of the present Chinese problem, Borodin replied: 'The nationalization of the land.' Great was his surprise when Dr. Ma explained to him that this plan had been tried seven separate times in China and that each time it had proved a complete failure. Dr. Ma believes that communism, although it may be well suited to Russia, is utterly unsuited to conditions in China. He pointed out that in striking contrast to Russia, there had never been any serfs in China and there are none to-day. Instead of the land belonging to great land-owners, as was the case in Russia, in China the land is owned by those who cultivate it, and the farmer throughout Chinese history has been at the top of the social ladder, with only the scholar-statesman above him. A proposal to confiscate their land would make no appeal to the farmers of China, declared Dr. Ma, especially as the farmers constitute more than 80 per cent of the population of the country. Neither would such a proposal appeal to the remaining 20 per ecnt of the people, who are artisans and merchants, and have always had a reputation for fair play.

"Dr. Ma added that no thoughtful Chinese would consider the Russian communistic proposals seriously for a moment. Consequently the Cantonese can see no danger at all in accepting financial or other help from Russia, since they know that communism can never make any appeal to the people of China unless it be to a small unpractical extremist group.

"The reason," said Dr. Ma, "that the majority right wing of the Kuomintang, which is the hope of the Nationalists of China to-day, allows itself to be associated with Russian Bolshevism and an extreme communistic, anti-foreign, anti-Christian left wing is because they have an immediate objective in common, and the Nationalists are willing to use the help of the Bolshevists and the extremists to obtain this. If it is true, as is commonly reported, that the Russians are spending $20,000,000 a year in China to-day, it is because they are carrying on the age-old struggle with Great Britain and they believe it is worth any sum to break the prestige of Britain in Eastern Asia and thus weaken her hold on India and elsewhere. Weakening Britain's hold on concessions in China is one of the immediate objectives of the Nationalist movement, and the advice of Russian military experts helps the Cantonese to train and hold together their military forces, and thus furthers the carrying out of their plans against Britan.

"Also, the right wing of the Kuomintang is so absolutely sure that communism can never be made a practical issue in China that they are willing to make use of the intense nationalistic activities of the left wing for the time being to help carry out their purpose, knowing full well that the time must come for a settlement between the two wings of the party. They believe, however, that the good sense of the Chinese people will neutralize the effects of communism in good time.

"Dr. Ma emphasizes the fact that the present trouble is in reality a revolution of the Chinese people, who are endeavoring to take such measures that the wealth of their country in natural resources shall be guarded and developed for the benefit of the whole people of China and not exploited by any small class.

"In conclusion, Dr. Ma said: 'We feel we have a right to expect that Christian people shall appreciate our position and not do anything to stand in the way of the realization of our national aims. No revolution can avoid suffering and injustice to individuals. But the end to be gained is worth all that it costs, and we ask that our friends shall understand and at least not make it more difficult for us.'"

Lodger—"This steak is like a cold day in June, Mrs. Smith—very rare."

Landlady (angrily)—"And your board bill is like March weather—very unsettled."—Exchange.

MISSISSIPPI METHODIST ORPHAN'S HOME.

By Rev. John D. Ellis.

The Methodists of Mississippi are trying to be as kind to the orphan children as their fathers and mothers were.

To visit the fatherless and widows in their affliction is a big part of every man's religion. It is a good commentary upon Christian profession, and is religion's best ritual.

All the orphans in the Home have a history: The principal history is that they followed father parents to the grave.

To look upon them in the Home is but to learn that they are like unto other children, innocent and playful, golden-haired, or curly-headed, with eyes of brown, gray, or blue; children who are fond of their friends, and respond to kind treatment. A few, more advanced in years, did not learn obedience back at home, and these are not quite as innocent as others; but they soon respond to kind treatment, and become dutiful, happy inmates.

An Egyptian emblem of charity is that of a boy, naked, his heart in his hand, giving honey to a bee that has lost its wings. Many children in Mississippi have become as helpless as a bee without wings, and to supply their need is noble, and beautiful.

The Orphanage at Jackson is an imposing, three-story, fireproof, steam-heated building, where nearly two hundred children are fed and clothed, and given every advantage, religious and educational.

The building is new and modern, and cost $200,000. It is noticeably massive and majestic, and adorns the undulating portion of north Jackson.

There is room for 300 children. Both dining-room and chapel have capacity for 400. The building has a hospital room, which is being adequately furnished, also parlor, library, reading room, etc. The basement contains cold storage, and ice plant.

The Manager can sit in his office, push a button, and get a response from any part of the building. By the turning of faucets, water can be made to squirt wherever needed.

There are kitchen and dining-room matrons who teach and develop the girls in domestic science.

The older girls of the Orphanage have rooms to themselves.

The children are instructed from 8:30 a. m. to 3 p. m. by six teachers. The teaching is from kindergarten up to the highest grades. Some have been sent to college to complete their education.

One teacher has special charge of their religious education, and the children of the Home have chapel service, Sunday school, Epworth League, the Quiet Hour, etc.

The larger children worship at the Galloway Memorial and Capitol Street Churches, where they enjoy the same pabulum as Jackson's most intelligent citizens.

Two or three miles from the Orphanage proper, there is the Orphanage Farm, where more than forty of the larger boys are maintained under efficient management. The farm contains more than 300 acres, where the boys raise cottton, corn, potatoes, vegetables, hogs, etc. They also milk about two dozen cows. Some of what the boys raise is theirs, and they spend the money from the sale for their own pleasure and profit.

A recent gift of $20,000 from one friend makes possible the erection on the farm of a new modern brick building.

The boys attend worship at Capitol Street Church and Galloway Memorial, where they hear the best the city affords.

A concrete street leads to the very grounds of the Methodist Orphanage. Recent gifts by friends have made possible the beautifying of the grounds.

Directly across the street is the campus of Millsaps College, beautiful for situation, to which the children have access.

It is pleasing to know that the Orphanage is under wise and efficient management, and that the entire discipline is splendid.

The institution has turned out some good business men, and nearly one hundred young women from the ipstitution are teachers in public schools, professional nurses, stenographers, etc.

The Orphanage maintains a Field Secretary, Mrs. Alma G. Riley, who finds out about children before they are brought in, who secures homes for many among citizens, and who is watchful of their welfare after they are placed in homes.

The job of Rev. B. F. Lewis, Superintendent, is as the name implies. He is on the ground, or in the office, to manage, direct, and supervise.

Rev. W. T. Griffin, Field Commissioner, travels in the interest of the Home, giving forth information, and taking subscriptions.

There is an indebtedness of nearly $40,000 on the new building, which the friends of the institution will wipe out shortly. The debt will be met by the co-operation of the people generally.

The children are maintained by gifts from individuals, Sunday schools, churches, and by Work Day contributions for many who give annually as much as one day's wages, or salary.

After the indebtedness on the new building is paid, the biggest expense will be off hand, and the Methodists will be occupied simply with the maintenance of the institution.

There was a man by the name of Richard Roe who, when he grew sad about his piety, put on his hat and went out among the poor. He came back a gainer. Remember the orphans.

METHODIST EDUCATIONAL ASSOCIATION AND THE PROPER TEACHING OF SCIENCE.

I was in attendance upon the Methodist Educational Association in Memphis, Feb. 8-10, but owing to the very serious illness of my wife in the Methodist Hospital at Memphis at the same time, I had but little opportunity to attend the sessions of the Association. I was able to attend but one of the sessions of the Conference Board Group, which Rev. O. S. Lewis, of Natchez, Miss., so well reports in the March 10 issue of the New Orleans Christian Advocate. I was privileged just a few times to drop in on the sessions of the general assembly of the Assocaition. The discussions that I heard were opportune and were pitched on a basis that is calculated better to unify the educational program of the church.

On the morning of Feb. 10, I walked into the assembly hall just as the Association passed the resolution against legislation that would prevent the proper teaching of science. After the passing of the resolution, protests were made by members of the Association against it, and it was urged by some members of the Association that language be incorporated into the resolution that would take away the ambiguity of the resolution anent the Darwinian theory of evolution. The framers of the resolution sat like adamant against any such move.

Some of the framers of the resolution claim that all that the writers of the resolution had in mind was a protest against the passage of legislation that would prohibit the proper teaching of science. But their failure to take the ambiguity out of the wording of the resolution, after they were asked to do so, naturally leaves us in just a little doubt as to their alleged purpose, or we must conclude that they think they are under no obligation to make known to us common folk just exactly what they do mean, or they just failed to sense the fact that there was dynamite wrapped up in that resolution.

I submit that since the legislatures of Tennessee and of Mississippi passed laws against teaching in State schools the Darwinian, or brute origin, theory of evolution, and since the Arkansas Legislature, then in session, was thought to be preparing to pass laws against the brute origin of man, similar to those laws passed in Tennessee and Mississsippi, therefore it behooved the Southern Methodist Educational Association, assembled in Memphis, Feb. 8-10, to make plain to all parties concerned that they did not endorse the Darwinian theory of evolution. This the framers of the resolution refused to do.

Personally, I am opposed to any kind of legislation that will prevent the proper teaching of science, or any other subject taught in our schools and colleges. But when I give voice to a sentiment like the above I must be allowed to define just what I mean by the proper teaching of science. As I would interpret the phrase, "The proper teaching of science," as I above use it, I simply mean the teaching of those facts (not theories) of science that have been discovered and are undisputed. I do not believe that the teaching of the Darwinian theoery of evolution is the proper teaching of science, because said theory of evolution is but an hypothesis without foundation of fact upon which to rest. Besides, said theory of evolution teaches the brute origin of man and brands as false the Bible doctrine of the Divine origin of man. On the other hand, if there be a disposition on the part of our educators, either of the church or State, to teach as a fact an alleged theory of atheistic science that is but an hypothesis, I am in favor of taking any fair and constitutional means whatsoever to prohibit said agnostic and atheistic teaching. Epecially am I thus disposed when said scientific theory brands as false the Bible doctrine of the Divine origin of man.

As I understand language, in my limited scholastic attainment, the framers of the resolution under discussion should either have ignored the question altogether, or they should have taken the ambiguity out of the resolution so that there could be no mistake as to their exact meaning, or they should have boldly declared for the Darwinian theory of evolution. Like the oracles of Delphi, their pronouncement is ambiguous. The daily press did not hesitate to interpret it to mean an endorsement of the Darwinian theory of evolution. Unless the framers of said resolution desired an atheistic interpretation of the resolution, it strikes me that their boasted scholarship showed but little judgment either in their selecting of words to express their thoughts or of the disposition of human nature to make whatever merchandise possible of what men say. When issues are as clearly drawn as they are between the Darwinian theory of evolution and the Bible doctrine of the Divine origin of man, it is all but unpardonable for representatives of the church of Jesus Christ to fail to make exactly plain their pronouncements anent science.

Signed: J. TILLERY LEWIS,
President Board of Education, North Mississippi Conference.
Tupelo, Miss.

HATTIESBURG DISTRICT CONFERENCE.

The date for holding the Hattiesburg District Conference has been changed to April 12 and 13.

The conference will begin at 9 a. m., at Sumrall, Miss., April 12. The opening sermon will be preached the night of April 11 by Rev. B. H. Williams. All delegates are urged to be present at the opening sermon.

The committees will all be elected by the conference and announced at the opening on the first day. So it is both desired and greatly important that all preachers and delegates be present promptly at 9 a.m., April 12.

Let all pastors push the matters in hand, and then be able to make good reports of their work.

All pastors and delegates are earnestly urged to pray that our district conference shall be a spiritual uplift.

May the Lord bless you, preachers and laymen, of Hattiesburg District.

J. R. JONES, P. E.

THE CHURCH DISHONORS HERSELF WHEN SHE PERMITS HER WORN-OUT PREACHERS TO LIVE IN PINCHING NEED AND HUMILIATING POVERTY

By LUTHER E. TODD, Secretary of the Board of Finance

"WHEN THE PREACHER NOW SUPERANNUATED ENTERED THE MINISTRY OF THE CHURCH HE AGREED TO CONDITIONS WHICH HE KEPT, AS FOLLOWS:

"*To go where he was sent.* No other man agrees to any such conditions, but is free to give his services where he pleases, and where, perhaps, the conditions suit him better.

"*To accept whatever was paid for remuneration.* He makes no bargain as to what his salary shall be, and knows perfectly well that at the end of the year he will not be in a position to sue for any portion that remains unpaid.

"*To give his full time and energy to the work.* Other men in other walks of life are allowed to supplement their regular income by taking up side lines. The preacher, even though he knows that his salary will be insufficient to meet his requirements, has already made a solemn promise that he will not in any way seek to supplement that income by engaging in any secular pursuits.

"*To move when the Church asked him to do so.* He may be at the very zenith of his success, and may have plans which will mean greatly increased financial success, as well as greatly increased spiritual success for the Church he serves; and yet he has no say in the matter. When the Church asks him to move, he must move.

"*To quit when he was told.*. Not when he considers that he has given all of his best to the Church, but when the Church decides that his days of usefulness are past. No other citizen in the community enters into a contract which so completely and utterly deprives him of taking advantage of opportunities, as they arise, for bettering his financial conditions and of making sure that when the period of old age comes he will have made ample provision for declining years.

"THE CHURCH, ON THE OTHER HAND, AGREED TO THE FOLLOWING CONDITIONS:

To find him a field of service; to provide for him a sufficient support; and to provide him with an adequate retiring allowance."

HELP YOUR CHARGE RID ITSELF OF THIS REPROACH BY RAISING ITS QUOTA FOR SUPERANNUATE ENDOWMENT DURING MARCH AND APRIL AND MAY

COUNCIL ADDRESS OF PRESIDENT.

Abstract of an address delivered Thursday morning, March 10, by Mrs. F. F. Stephens, president of the Woman's Missionary Council, Methodist Episcopal Church, South, to that body in session at Shreveport, La., March 9-16:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof; it shall be a jubilee unto you."

Preparing the way for the "Year of Jubilee," 1928-29, plans for celebrating which were announced at the session of the Woman's Missionary Council of the Methodist Episcopal Church, South, in Shreveport, March 9-16, Mrs. F. F. Stephens, president, in her annual message to the body Thursday morning, March 10, told how in the past forty-nine years the woman's missionary movement had grown from a little group of fifty-four women to a constituency of nearly 300,000, and how Southern Methodist women had developed in their thinking as they had grown in numbers.

The plans launched in Shreveport will climax a movement begun two years ago when the Council, in session at Tulsa, Okla., authorized a year of jubilee.

Mrs. Stephens outlined five objectives which she said should be goals for the "jubilee year," as follows: A higher spiritual standard; an appreciation of the missionary inheritance of Southern Methodist women; the extension of the missionary organization; a re-evaluation of the missionary task; and a missionary thank-offering by means of which the work of the Woman's Missionary Societies may be extended.

She strongly emphasized the hope that the approaching jubilee will be international and interracial. She said in part:

"On Wednesday, May 22, 1878, the General Conference of the Methodist Episcopal Church, South, then in session at Atlanta, Ga., acted favorably upon a petition asking that the women of the church be authorized to work for missions under a distinct charter and for specified purposes. That memorial was sponsored by two groups of women: one in Nashville, Tenn., under the leadership of Mrs. D. H. McGavock; the other in Baltimore, Md., headed by Mrs. Juliana Hayes. Dr. D. C. Kelley, then assistant secretary of the Board of Missions and son of Mrs. M. L. Kelley, who in Bethlehem, Tenn., organized the first Missionary Society in the church, was influential in presenting the memorial in committee, and it came to the General Conference in Report No. 4 of the Committee on Missions. Its adoption was by unanimous vote of the Conference.

"At 10 o'clock the next day in the First Church, Atlanta, the women met for organization, fifty-four being enrolled as members. The College of Bishops appointed the officers: Mrs. J. Hayes, president; Mrs. D. H. McGavock, corresponding secretary, and the wives of the eight bishops as the eight vice presidents. Twenty-three women living in different sections of the South, who were expected to secure members and organize auxiliaries, were named as managers.

"Because of profound gratitude for God's leading and blessings during the half century and with great joy in the privilege and achievements of the years, the Council at its meeting in Tulsa, Okla., in March, 1925, authorized a year of jubilee. The year will begin with the Council meeting of 1928 and close with that of 1929.

"Careful thought has led the women to the conclusion that the celebration shall be so planned as to fit into the regular program of the year's work. In a general way, all the gatherings of women during the year, in district, conference, and Council, will be jubilee meetings. New auxiliaries which may be organized will be known as jubilee auxiliaries; new members will be listed as jubilee members. Facts and statistics showing the beginning and progress of the organization are to be collected throughout the church at home and on the mission fields and presented in the literature and program of the year.

"It is hoped that the jubilee will be international and inter-racial, so that every group of Southern Methodist women throughout the world may have participation. In the mission fields and among the foreign-born groups in America it should furnish an opportunity for facing an adequate program for Christian women.

"The united thinking of the various committees has resulted in formulating five objectives, toward the realization of which the activities of the year will be directed. The first of these is **a higher spiritual standard.** The conviction grows and deepens that this may be the time of a great spiritual awakening. Emphasis is to be placed on the spiritual aspects of the jubilee and an effort made to quicken sacrificial living.

"An appreciation of our inheritance, is one of the goals of the year. It is fitting that a survey be taken of the work of the organization. The memory, the achievements, the spirit of the women whose lives have made the history of the societies should have fitting honor. Historical records for the information of present and future generations must be provided, and there should be an expression of joy because of the wonderful inheritance that has come to the women of the church.

"There is reason for gratitude that the Missionary Society has found its place and work in so many of the charges throughout the Conferences. The aim now should be the **extension of the organization** along two lines: the formation of new auxiliaries until there is one in every church, and the enlistment of all the women instead of the fifty per cent that are now enrolled.

"The fourth objective is a most vital one, which may be expressed as the **re-evaluation of the task.** It has been pointed out that the world to-day is a vastly different world from that in which the women first formulated their task and began their work fifty years ago. They have tried to keep abreast of changes during the decades; but is it now time to change both methods and contacts? Only careful study can tell. The church has grown and developed along lines not in the thinking of a half century ago. Trained leadership is available as never before. Money power and woman power have multiplied. One of the greatest jubilee tasks is to re-evaluate the situation so as to find the plan of God for this organization in the future.

"Last of the goals is the **thank-offering.** In love and gratitude for the pioneers, for what they have wrought, for the spiritual values of the organized, united Christian womanhood, let there be during one week of the year a great thank-offering to be used in developing the program which emerges from the 'Year of Jubilee.'"

LOVE FOR SOULS OR MONEY, WHICH?

Dear Brother Carley: The first preaching I ever did was to the neglected people. God poured the Spirit upon me and I felt that "He anointed me to preach the gospel to the poor." I have always been conscious of my calling to "Go out into the highways and hedges and bring in the poor, the maimed, the halt and the blind."

Pastors have a pretty hard time on charges that do not give them an adequate support. Any circuit now that pays only $800 or $1,000 is in the same class of charges that many years ago paid from $300 to $500, as the cost of living now is two or three times more than it was then. Stewards should not overlook these facts. If many pastors were better supported, they could do better service. This writer has mixed with pastors on hard works a great deal, and knows something about their difficulties in making tongue and buckle meet. No board of stewards on circuits should assess less than $1,500 or $2,000. We have known assessments doubled. Any ordinary circuit can pay that much or more if they were trained.

One of the best ways on earth to train a membership is through the literature of the church. A pastor need not hope to build up his charge until he succeeds in putting church papers into the homes of his people. The New Orleans Christian Advocate is one of the best papers in the church, and I pray God it may soon be a weekly visitor to all the Methodist homes in its territory.

Preaching the gospel of tithing and Christian giving is a good way to train people. But it's an admitted fact that pastors are handicapped when it comes to preaching on a subject that includes their own living.

There is no more important agent that could be appointed than some preacher, capable of doing the work right, to visit a few days each in those charges that are not giving their pastors a living, and preach the gospel of tithing and greater liberality in such a spiritual and effective way that the churches and said fields would receive it, and be influenced voluntarily to take better care of their pastors. It could be easily and successfully done, and thus lift those charges out of the old ruts into new life and happier living along all the lines. It requires consecrated tact to develop church finances. But people have never been so easily led in the matters of greater liberality as now, if properly taught. It's a sin for any people to let their pastor live hard on a big circuit now.

The very fact of short salaries precludes the idea that men are preaching for love of money. They are preaching because God called them to the work. That is the biggest reason why the people should receive them and their messages of truth.

The fields I covet most to develop are those communities of possibilities that are without regular pastors—or that the regular pastors have not been able to develop to their satisfaction. We can save the people and build houses of worship, and put the membership on a self-sustaining basis, which could be done in a short time, by giving it special and deserved attention. That was the original work and divine intention of the evangelist—to save the people. God makes no mistakes, and changeth not.

I care nothing about helping where churches are already in good running order, and paying good salaries. However, I have held many great meetings in good charges. I prefer to administer to those who fell into bad hands on their way to Jericho. My calling is to the work of a missionary evangelist. I love to help pastors on hard works if they have plenty of people. If given time and a clear deck, I can develop almost any hard place into a good church. I don't consider the financial outlook—I never did get much of that sort of thing. I study the people. Plenty of places need and will appreciate the type of work that I and others are successful in doing. If the books should be thrown open at the judgment now, this scribe would expect to have twenty thousand souls or more to the credit of his humble ministry.

Presiding elders or pastors of any churches name the fields that need development, and through the power of Christ the writer or some other revivalist will raise any spiritually dead community to new life, build a new church house, and put the membership on a self-sustaining basis. By proper attention, undeveloped fields would be built up and blossom as the rose. I am not so much concerned as to who does the work, just so it is done. My friend and brother, W. M. McIntosh (God bless him!), or that good man, H. M. Ellis, and others, will all render you fine service. Let's make this a great soul-saving year.

W. D. BASS.

Corinth, Miss.

CHURCH DEDICATION AND HOME-COMING AT COAHOMA.

On the 24th of April, which is the fourth Sunday, we are planning to dedicate formally the new church at Coahoma. In connection with the dedication we are going to have a home-coming service. Every former pastor of this church and all former members and friends who live elsewhere are very cordially invited and expected to be present for these services. Come and spend the day with your old friends.

R. G. LORD, Pastor.

The Home Circle

ABOUT FACE.

Don't grumble, don't bluster,
Don't dream and don't shirk,
Don't think of your worries,
But think of your work.

The worries will vanish,
The work will be done.
"No man sees his shadow
Who faces the sun."

—The Mohawk Courier.

"LET 'EM OFF FIRST."

"When you were a boy, Dad, were you always polite?"

"What's up now?"

"O, I'm sick and tired of being told how to act! Why can't we all just be natural and let it go at that?"

"Because it's natural for a lot of us to be rather obnoxious. However, tens of thousands of folks feel exactly as you do about it and act accordingly.

"Why don't you ally yourself with that crowd? They'll welcome you with open arms."

"I think you're kidding me, Dad! Where are there 'natural' people?"

"Almost everywhere. Some of their shining lights are always to be found in subway trains. A notable example of their kind blocked my exit at Times Square the other morning, insisting upon getting into the car before I got out of it, although two brass-lunged guards were howling: 'Let 'em off first!'"

"I don't mean that I want to be like that, Dad."

"I know you don't.

"Now, jumping right into the heart of the subject, Dick, just what is politeness? Rather, what is courtesy? For courtesy is what your mother and I wish you to understand, so that it will become natural to you."

"Why—er—not acting like a rough-neck, and—"

"Courtesy is showing of consideration for others. Back of it, to say the least, must be a sense of justice—'You have some right as well as I'—and common sense that tells us what a state of pandemonium we'd be in if no one gave a thought to law and order; but the truest courtesy springs from a genuine feeling of kindliness for our fellow-men. It's the Golden Rule, prompted by the heart as well as the mind."

"That's all so, Dad; but I was kicking against the hundreds of little things a fellow's supposed to remember, like going upstairs ahead of a lady—"

"More easily to protect her from any one or anything coming down."

"And down an aisle behind her—"

"Because there's an usher ahead."

"Well, why do we take off our hats and shake hands? How'd the idea ever start?"

"A man's 'hat' used to be part of his armor, often protecting his face, as you must know. He never removed it in the presence of an enemy—if he could help it. Holding out the empty hand proved that he held no weapon. Don't you see, Dick, that all these little customs have sense back of them?"

"I begin to, Dad. Being polite—I mean courteous—will be more interesting after this. What about touching a napkin to my lips every time before I drink? That seems—"

"Do you like to see a greasy mark left on a glass?"

"That's so. And I must say, 'I beg your pardon!' as I climb past the knees of people in their seats."

"You must not! That expression is now considered only one point better than the awful 'Pleased to meecha!' we use to hear. 'Sorry!' is not only proper but sensible. One can hardly be pardoned who has not been sentenced."—From "Say Dad," a Revell book.

SKATES CHANGED TO TULIPS.

By Clara Langdon.

Out in the street it was as snowy and blowy and cold as it could be. "It surely is a blizzard or a cyclone," thought Cliff. He struggled along against the wind for a square or two. Then he turned a corner and there in the little cross street where he didn't get the full force of the gale, he stopped to get his breath.

Right in front of him was a scene that didn't look a bit like winter. It was a florist's window filled with cut flowers and potted plants, in bloom.

"Aren't they pretty! I wish Irene could see them!" he thought generously. The next thought was a generous thought, too.

"Why, she could see one of them, if I bought it and took it to her." But strange to say, he frowned over that thought.

"I won't! Let some one else buy her flowers. I have only enough money for those new skates. I've been saving all winter. Now it's getting late and they are selling them cheaper. I'm going to have—"

What was he going to have? He fingered his skate money in his pocket. He was on his way to buy them. The store was around the next corner. If he would take a few steps, say a few words, and jingle the money on the counter, he wouldn't have to wear his old, worn, outgrown skates the next time that he went to the lake. Just ahead were the new skates.

But back a couple of squares was Irene, the little cousin who had been ill all winter. She was so tired of staying in the same old room, and looking at the same old things.

A potted, blooming plant! How she would like it! Cliff could see her eyes shine; he could see the pink come in her thin little face.

"How much for the big pot of red flowers in the window?" he found himself asking over the florist's counter. The answer, and what happened next left him with just ten cents in his pocket, a big, well-wrapped package in his arms, and a jolly, warm feeling under his sweater.

"Hurry before the frost nips them! Hurry and see Irene's eyes shine. What do you care about skates?" were the thoughts running through his brain. "There will be lots more ice and skates and fun ahead; bnt now is the time Irene needs those cheer-up red tulips. Don't dare tell her, though, that you met a magician—only he called himself a florist—who changed your skates into red tulips for her."—Sunbeam.

SAILING AWAY KIM'S SINS.

By Edythe Major Davis.

Kim lived with his father and mother far across the ocean, in Korea. They were poor, and the little house, or "chip," as they called it, was in the worst part of the town.

One day a terrible sickness broke out in the village and Kim's parents were taken sick and died. The little boy was unhappy and lonely because he had no kind friends to care for him. The people of the town, knowing nothing of God and his love, thought Kim was a sinful boy, and they would not take him into their homes.

It is the custom in Korea for the children, every New Year's Eve, to put their shoes and a sieve outside the door. They believe that the evil spirit goes from house to house and leaves bad gifts in each shoe. If the sieve is there also, the gifts are sifted and the owner of those shoes does not receive any. Poor little Kim had forgotten to put his sieve out, so he was supposed to be filled with all kinds of bad gifts or sins. Because the people believed him to be so wicked, they would not give him work. As he hadn't any money with which to buy food, the little boy had to beg on the streets of the village. He was often tired and hungry.

One day Kim thought to himself, "I will put all my sins on the tail of a kite and let them fly away."

When he had made the kite ready, he tied many pieces of paper to it, and putting his name on it also, he let it fly.

"Now my sins are all gone," cried Kim as he watched the kite sail away over the treetops.

Later in the day he was a disappointed boy, for a stranger brought his kite back to him. Kim thought all his sins had returned. The kind stranger told him about a loving God who is the only One who could take his sins away.

Soon after this Kim was sent to a mission boarding school, where he learned about God and his wonderful love. He was happy with so many loving friends around him. When he grew up, he taught other little children to love his God, and not to be afraid of an evil spirit who put bad gifts into their shoes.—The Sunbeam.

WHAT BENNIE LEARNED.

Little Bennie ran into the house quite out of breath. His first day at school had just ended.

"Where's mamma?" was the first query.

"Here, darling! How is my big boy, and what did he learn to-day?"

"Didn't learn anything but 'm-e,' me, and I already knew that," quoth Bennie, scornfully.

"'Me,' that's the easiest word for most of us to learn, and the most important," muttered Uncle Tom, cynically, behind his paper.

"But I did have the best time," went on the eager little voice. "So many boys to play with. I didn't know there were so many boys in the town! We played games at recess—and, mamma, don't send the automobile for me any more; I want to walk home with the other fellows."

Uncle Tom eyed him curiously over his paper.

"And, oh, mamma!" he cried, coaxingly. "Please put a lot more sandwiches and things in my lunch box."

"But, dear, I'm afraid you will be sick. I put in too many this morning, and—"

"Oh, I don't want to eat all of 'em myself! I divide them with the fellows, and they eat them quicker than a wink! So I want a dozen—two dozen, maybe!"

"I will put in plenty," said mamma, softly, her hand smoothing the damp curls.

Bennie smiled happily.

"You're the bestest mamma in the world!"

"Humph!" muttered Uncle Tom, aloud. "He didn't learn 'me' after all."

Now, what did he mean by that?—Selected.

"TIME OUT."

The Magistrate—"But why did you pick a quarrel and fight with this man—a total stranger?"

The Drunk—"Well, Your Honor, all me friends were away."—Exchange.

"Why is the little fellow crying?"

"Because he can't have a holiday."

"Why can't he have a holiday?"

"Because he doesn't go to school yet."—Exchange.

"What did the professor say in yesterday's lecture?"

"Shall I leave out all unnecessary details?"

"Yes."

"He didn't say anything."—Albion College Pleiad.

A fly and a flea in a flue were imprisoned.
Now what would they do?
"Let us flee!" said the fly.
"Let us fly," said the flea.
So they flew through a flaw in the flue.

"I'm sorry to see you unwell," said Brown. "Have you seen the doctor?" "Yes; I'm having three baths a day," replied Smith. "Whatever for?" "Don't know; doctor's orders. He gave me some medicine and told me to follow the directions, which read: 'One tablespoonful to be taken three times a day in water.'"—Exchange

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Bishop Warren A. Candler is announced to be present at the Seashore District Conference, Pascagoula, Miss., March 30-31.

Dr. Eric M. North, son of Dr. Frank Mason North, has been elected Associate Secretary of the American Bible Society.

Mrs. J. T. Lewis, wife of our pastor at Tupelo, Miss., has recently been desperately ill, but is now on the road to recovery, we are glad to learn.

The building committee has been authorized to employ an architect and proceed with plans for the building of the Sunday school annex of the First Methodist Church, Greenville, Miss.

Rev. G. B. Love, our pastor at Mooreville, Miss., writes: "Everything is moving along very well with us here at Mooreville. We are serving a fine people."

Rev. G. A. Morgan, our pastor at Arcadia, La., recently underwent an operation for appendicitis. We are glad to learn that he stood the operation well and is on the road to recovery.

Dr. Mark Terrell, general evangelist, has moved from Sherman, Tex., to 2918 Reagan Avenue, Dallas, Tex. Dr. Terrell is now in a community-wide revival at Eldorado, Tex.

Brother P. A. Cooper, now of Mhoon Valley, formerly of West Point, Miss., writes: "I have taken the paper for thirty-seven years. I will be 81 in September. I love my church and all its interests."

Rev. Benjamin P. White, Field Secretary of the Pennsylvania Children's Home Society, a member of the St. Louis Conference of the Methodist Episcopal Church, paid the Advocate office an appreciated call on Saturday of the past week.

The condition of the editor's father, Rev. Lyman Carley, remains practically the same as previously reported. With the coming of warmer weather, it is hoped that he will begin to regain his strength.

According to the Jackson Daily News, Mr. O. L. Biedenharn and his three brothers have made an offer to the Mississippi Methodist Orphanage to erect a building, to cost about $20,000, on the orphanage farm, in memory of their mother.

The Executive Committee of the Louisiana Conference Board of Church Extension held a meeting in New Orleans on Tuesday of last week. The committee is composed of Rev. E. C. Gunn, president; Rev. B. H. Andrews, secretary, and Mr. R. J. O'Neal, treasurer.

We learn from the Southern Reporter that a pipe organ recital was scheduled for the Methodist church at Sardis, Miss., on last Sunday night, Mrs. P. W. Woodward, an accomplished organist of Memphis, presiding at the organ. Special vocal music was also on the program.

Rev. Henry T. Young, general evangelist, member of the Louisiana Conference, has two open dates—March 23-April 3, and April 3-May 1—which are available for the brethren. Brother Young can be reached by wire at Noble, La., during this week.

Mr. and Mrs. L. D. Strange announce the approaching marriage of their daughter, Sunshine Young, to Rev. J. A. Knight, the wedding to take place in the Methodist church at St. Landry, La., at 8 o'clock p. m. on April 1. The Advocate extends all good wishes in advance of the happy event.

Many of our readers will be interested in the communication from Rev. Charles F. Smith, appearing on another page of this issue of the Advocate. A native of Misssissippi, Brother Smith has served the church most efficiently in Texas, for many years as presiding elder and pastor of important churches.

Brother G. P. Comer, song evangelist, has recently held two great meetings in Huntington, W. Va., the first two weeks being spent at the Guyandotte Church, and the second two weeks at Johnson Memorial. There were more than two hundred additions to the churches. He is now in a meeting at Irvine, Ky.

There has just come from the Cokesbury Press a new book, "St. Mark's Life of Jesus," by Dr. Andrew Sledd, of Emory University. The devout spirit and the acknowledged scholarship of Dr. Sledd are guarantees that the book is worth reading. The volume is one of the Bible Text Series, and it is priced at $1.

Rev. E. C. Driskell, pastor of the Fulton circuit, North Mississippi Conference, writes: "We raised $200 for the mission special on the Fulton circuit, nearly half the membership contributing. In Fulton, where we carried out the program, only eight families failed to contribute something to this great cause."

Rev. Claude K. Smith, pastor at Pineville, La., was appointed "Anniversary Day Secretary" at the recent session of the Louisiana Conference, to promote the observance of Epworth League Anniversary Day, the fourth Sunday in March. Brother Smith is sending a communication to all the pastors, with a self-addressed postal card for a report. Let all the brethren give heed to his request.

Mrs. J. G. Moore, of the Old Soldiers' Home, Biloxi, Miss., writes as folllows: "The New Orleans Christian Advocate is to me an old and valued friend, and I cannot afford to do without it. It has been making its almost unbroken weekly visits to my house since I was a baby, which has been sixty-nine years ago, and from its dear familiar face I learned my alphabet, so I am told by my mother."

Rev. W. L. Broome, pastor of the First Methodist Church, Muskogee, Okla., in renewing his subscription to the Advocate, says: "I am having a great pastorate here at First Church. We are receiving new members almost every Sunday. That prince among Sunday school men, Dr. A. E. Bonnell, is Sunday school superintendent. We expect to begin a revival on Easter Sunday, with Brother E. R. Smoot, of the North Mississippi Conference, to assist us."

Rev. J. B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, writes, under date of March 12: "The following is the report on the mission special from the Columbus District to date: Ackerman and Weir, $200 Artesia and Shaeffers, $85; Crawford and Mayhew, $30; Columbus, First Church, $450; Louisvills, $100 Macon station, $100; Brooksville, $200; Mashulaville, $25; McCool, $12; Shuqualak, $27; Starkville, $330; West Point, $300. Others to report later. About $2000 has been reported up to the present."

During the six months Rev. A. J. Gearheard, formerly of the Louisiana Conference, has been pastor of the First Methodist Church, Charleston, W. Va., he has taken in 130 members, and all the obligations of the church have been met. Brother Gearheard was to have been assisted in a revival recently by Rev. Dan Kelly, but sickness prevented the evangelist's filling the engagement. His singer, Rev. Otis Spinks, was with the pastor in the meeting, Brother Gearheard doing the preaching, and there were eighty additions to the membership—sixteen by certificate and the others by baptism and vows.

Mrs. Emma Siebe, of Crystal Springs, Miss., writes: "I am writing to try to find the address of J. J. Baird, of the Louisiana Conference, and also of Rev. B. T. Pierson, who was once pastor of the Georgetown circuit, composed of Georgetown, Gallman, Old Crystal Springs, and Mt. Pleasant, living in our town four years or more; also of a preacher named Tally, who preached at old Providence camp meeting, this county. I had a message of inquiry from a friend in Georgetown, Texas. I want to hear from any one, or all, for an estate calls for one fmily to settle for heirs of Brother Tally and Rev. B. T. Pierson." Mrs. Siebe will greatly appreciate any information that may be given her.

DEATH OF MRS. T. S. RANDLE.

Just as the Advocate was going to press, we received this note from Mrs. I. J. Newton, of Mineral Wells, Texas: "Mrs. T. S. Randle died at San Antonio on Feb. 26, and was buried at Yoakum, Texas, on Feb. 28."

Sister Randle had a multitude of friends throughout Louisiana, who will hear with great sorrow of her passing. She was the widow of the late Rev. T. S. Randle, of the Louisiana Conference. She was enthusiastically loyal to the church and all its interests, being especially devoted to the cause of the superannuated preachers. All who knew her know that she was ready for her translation. We hope to have a suitable memoir for publication in due time.

THE TRAVELS OF A CENTENARY CHECK.

A check was given to a pastor in the Mississippi Conference the last of December to pay on a Centenary pledge made very near the Tennessee line in the North Mississipi Conference. This pastor to whom the check was given sent it to the pastor of the charge where the pledge was made; he, not knowing what to do with it, sent it to another pastor on the other side of the Conference; he forwarded it to the Missionary Secretary of the Conference with request that he handle it; of course the Missionary Secretary forwarded it to my office (to which it should have been sent by the subscriber). It reached here March 9, after traveling 574 miles, over four

different railroads, chaging trains seven times. Though it traveled in a very indirect route, it kept coming until it reached the Treasurer's office.

There are two morals to this story, and for fear you might have some difficulty in discerning them, I am going to tell you:

Moral No. 1: Be sure to pay the balance due on your Centenary pledge.

Moral No. 2: Send remittance to W. D. Hawkins, Treasurer for the Misssissippi and North Mississippi Conferences, to whom all Centenary money is to be paid from both these Conferences.

I am glad to announce that I am collecting some Centenary money every month. Many of our people are still faithful to their pledges.

W. D. HAWKINS.

IS HE A FRIEND OF THE ORPHANS?

Dear Dr. Carley: Here is another letter, a sample of only a few I receive as I endeavor to carry out the wishes of the church in my official position as Commissioner for the Mississippi Methodist Orphans' Home:

"Rev. S. A. Brown, Winona, Miss.

"My Dear Sir: Some time ago you told me of your wish to come to ———— and take an offering for the new construction work that is going on at the Home. I am under the sad necessity of informing you that we will be unable to carry out this project at the present time.

"———— was raised all along the line this fall; in the presiding elder's salary, Conference claims and district parsonage fund, and then, too, they raised my salary. There is a revolt on here against all special collections. I have just finished my special Missionary offering, and some of my best members would have nothing to do with it.

"We have voted to add Sunday school rooms to our church and to brick veneer it, which will cost a considerable sum.

"We usually pay about $150 to the maintenance fund of the Home, and will do that this year, I am sure, but our stewards are united in their stand against any special offering for the purpose you mention.

"This is but a poor community, and they are bravely trying to do the Lord's work the best they can, and will stand by the Home to the best of their ability. I believe that you will grasp the situation here and will understand why we cannot put through this matter just at present.

"Yours very truly,

"....."

One does not have to look very far to see what disaster would come to the helpless and dependent children of our State if any considerable number of our pastors should close their churches to the Orphanage representative because their members were opposed to collections, and had all they could do building churches and raising salaries of the presiding elder and pastor. It will be a sad day for us if our people turn a deaf ear to the cry of the orphans. There are those in every congregation whose hearts go out to the orphans and who delight in donating to this cause. Many of them do not belong to the church. I do not think they should be deprived of the privilege of hearing the appeal and responding to it.

S. A. BROWN,
Commissioner for North Mississippi Conference.

AN APPEAL FOR THE LOUISIANA METHODIST ORPHANAGE.

Dear Brother: Just a few words to state the condition that confronts the Orphanage, and to urge you to present to your congregation our needs and appeal to them for the financial help we must have if we are to keep our work going as it should and prepare our people for a big Easter offering.

We have 180 children in the home and over forty on our waiting list, pleading to the great Methodist church for a home and a chance. Our treasury is empty, with one month's bills due before Easter. The Easter collections are our only dependence for the necessary means with which to carry on our work during the dull summer months. Our monthly expenses run between four and five thousand dollars. You can readily see that we must have at least thirty thousand dollars this Easter if our work is to go on as it should.

The children keep reasonably well and happy. Two of our girls have secured their college degrees and are teaching since Conference. We have over 150 others in the process of securing their education, and most of them are doing excellent work and developing into splendid characters. It would be worse than criminal to take from them the exceptional opportunities and care we are now giving them. It is pitiful beyond expression to deny to many others the chance they need. May I not plead that you present to your people an earnest appeal for this great work and that you urge them to be as liberal as possible in their Easter contributions?

Remember Easter Sunday, April 17, is the time set apart by the Conference when collections are to be taken in church and Sunday school for the Orphanage, and begin now to prepare your people for it. Thanking you,

I am, gratefully,

ROBT. W. VAUGHAN, Superintendent.

A CORRECTION.

Dear Brother Carley: I regret it becomes necessary to make a correction in the Journal of the North Mississippi Conference, but in justice to all concerned I am doing so. In the Coffeeville charge, Grenada District, the Minutes give Received on Profession of Faith, 1. But the correct number is 23. This is the first corrrection I recall to have made in thirty-eight years, but it is involving too great a distance from such achieved victories in which we rejoice, and I felt constrained to correct it.

Let me say to our brethren of our Conference that I am much improved in health; in fact, I feel better than in years.

Sincerely,

H. M. YOUNG.

Chester, Miss.

"LET'S DO IT!"

Dear Dr. Carley: I have just read your article under "Editorial Comment" on first page of the Advocate of the 10th with reference to the "Special Offer" expiring April 1. I hope our people are interested in the circulation of our church paper, and so much so that every church will take advantage of the very liberal offer you are making them. If our people are to be interested in the program of the church to the extent "they will care," they must know about it; therefore the Advocate is indispensable in any plan or cultivation period to let our people know.

Our General Conference has arranged for the "Mission Special" and other campaigns for this quadrennium; the success of each is largely dependent on giving the information and inspiration to the people; the Advocate not only aids in giving this information, but loyally supports the program of the church both editorially and through its news columns.

But the service rendered is measured by the number who subscribe for and read the paper. We have special times set apart for cultivation by the various agencies of the church, and the Advocate renders valuable assistance in all these periods of cultivation, but the cultivation in these special periods is often spasmodic and temporary, while the cultivation carried on by the Advocate is constant and faithful. Therefore, if we are to do our best, in any or all departments of the work of the church, it is necessary and imperative that our people subscribe for and read the Advocate.

If we do not know what our church is doing or plans to do, how can we do our part in carrying out the plans? The Advocate should be in every Methodist family. Suppose every pastor should make a list of the families in his church, and on Sunday, either at 11 o'clock or in the evening service, make a short statement about the worth of the Advocate to the membership of the church in every way, but especially in keeping them in touch with the work of the church in all its departments; tell them of the plan; appeal for subscriptions; then appoint a committee of three or more to take the list and personally call on each one who did not subscribe at the church, and give them an opportunity to do so. I believe if this was done, it would at least give you the 20,000 subscribers this year, and it would prove a great blessing to the readers, the church and the kingdom.

Let's Do It!

W. D. HAWKINS.

TO THE SUNDAY SCHOOL SUPERINTENDENTS AND WORKERS OF THE GREENVILLE DISTRICT.

Almost half of the schools in the Greenville District have ordered Sunday School Day Programs. If you have not done so, send your order to me at once. There are two kinds of programs, one for the small school and one for the large school. Order the one suitable for your school. We are expecting every school in the district to observe Sunday School Day. During the month of April is the best time. Let us make a record by every school in the district observing this day. Be sure and order your programs from me at once.

R. G. LORD,
District Superintendent.

Coahoma, Miss.

MERIDIAN DISTRICT STANDARD TRAINING SCHOOL.

The Meridian District Standard Training School will be held in Central Church, Meridian, from March 27 through April 1. The following courses will be offered:

"Training Beginners in Worship," taught by Mrs. W. W. Adams, of Memphis, Tenn.; "Primary Department Administration," taught by Mrs. Byron Harwell, of Shreveport, La.; "A Study of the Junior Pupil," taught by Mrs. J. H. Conrad, Elementary Superintendent of the Memphis Conference; "Intermediate-Senior Agencies," taught by Mrs. J. W. Perry, of Nashville, Tenn.; "Young People's Agencies," taught by Miss Allene Moone, from the Department of Young People's Work of the General Sunday School Board; "Program of the Christian Religion," taught by Dr. A. P. Hamilton, of Millsaps College, Jackson, Miss.; "The School," taught by Rev. John C. Chambers, Conference Superintendent of Sunday Schools; "Life and Letters of Paul," taught by Professor J. B. Berry, of Millsaps College, Jackson, Miss.

JOHN C. CHAMBERS.

MISSIONARIES IN CHINA UNHARMED.

Southern Methodist missionaries in China have not suffered any harm as a result of troubled conditions in that country, according to cable advices received Thursday morning, March 10, at headquarters of the Board of Missions at Nashville.

The cable, dated Shanghai, China, March 10, 3:40 p. m., reads as follows: "Conditions remain much the same. Our own missionaries have not suffered any harm." The message was signed by Dr. J. W. Cline, presiding elder of the Shanghai District, who has been engaged in missionary work in China for thirty years.

Every effort is being made by Dr. W. G. Cram, General Secretary of the Board of Missions, and Dr. O. E. Goddard, foreign secretary, to keep in touch with missionaries in China, and to inform their friends and relatives in the States as to conditions in that country.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

I. W. MARTIN was born in Connecticut, Nov. 24, 1844. When he was two years old his parents moved to Laporte, Ind., and there he spent his boyhood days. At the age of ten he was converted and joined the Methodist Episcopal Church. To this church he was faithful seventy-two years, the remainder of his long life. He joined the Federal Army during the Civil War. The spiritual army to him was the greatest of all treasures possessed in earthen vessels. He prayed and worked for the ongoing of the kingdom. His faith, prayer, studious habits and long experience equipped him for service above the average layman. Since the age of twenty-five he was almost continuously superintendent of his Sunday school, and at his death was teacher of the ladies' Bible class. The Sunday school bought a nice wreath of flowers for his funeral as a token of appreciation for his service. We came to this charge Nov. 25, 1926, and I met him first on Nov. 26, in his home. His brother-in-law, Mr. Shafer, was present We had prayer, Brother Shafer leading. From that time Brother Martin was one of my counsellors concerning the church work. Brother Martin was seriously ill about four weeks. During this time he would smile and say, "Well, I don't know how it is going, but either way will be all right." He retained consciousness to the last. The end came on Sunday, Feb. 27, 1927, at 4 a. m. During the last hours he would reach his trembling hand to those coming in, whom he thought might not know the Lord, and say, "I hope you will meet me in Heaven." He married Nettie Valentine in 1866, just after returning from the Civil War. To this union six children were born. Four of these and their mother have gone into eternity. He leaves a son, Leroy Martin, and a daughter, Mrs. W. V. Frink, both of Los Angeles, Calif., and his widow, Mrs. Emma Martin, a noble Christian woman, to whom he had been married eighteen years. Their loss is great, and we pray God's blessings upon each of them; but as we think of their loss, we are reminded of his everlasting gain.

His pastor,
G. A. BROADUS.

BISHOP CANNON'S APPEAL.

Bishop James Cannon, Jr., chairman of the Board of Temperance and Social Service, of the Methodist Episcopal Church, South, has issued the following statement from Washington:

"Passage of the prohibition reorganization bill was a foregone conclusion when a cloture resolution was adopted. Passed by an overwhelming majority in the House of Representatives nearly a year ago; demanded by the treasury department; declared necessary for efficient enforcement in the annual presidential message; its passage was blocked by obstructive tactics of a few noisy nullificationist senators especially from Maryland, New Jersey and New York, who, like the Philistine Goliath of old, almost daily on the Senate floor defied prohibition sentiment both within and without the Senate, declaring in one breath that prohibition was a failure because unenforceable, and in the next breath that no legislation should be passed to secure more efficient enforcement.

"It is exceedingly gratifying that these boasts and denunciations alike were swept aside as chaff by a vote of seventy-one to six, Senators favoring efficient enforcement, and refusing to violate their official oaths either by the policy of nullification or by refusal to pass legislation necessary to enforce the Constitution. They had sworn to uphold this again, when a real issue squarely met the country through the properly constituted representatives, and Congress declared itself overwhelmingly favorable to prohibition and determined to secure efficient enforcement.

"Surely decent, respectable citizens and newspapers must denounce bootleggers, their patrons and defenders, demanding that all violation of prohibition law be adequately punished, and all violators ostracized as enemies of society by all patriotic men and women who place good society above personal selfish indulgence. Pulpit and press should strongly emphasize to-day the evils of prohibition lawlessness and resulting drunkenness, urging law-abiding citizens to use their influence to secure better observance and enforcement of prohibition law."

THE HOWARD WILLIAMS MEETING AT UNION, MISS.

Dear Dr. Carley: Just a word about the Howard Williams meeting in our town. Mr. Williams came to us on Feb. 2, and stayed until Feb. 20. I have waited to write this that I might see some of the after-effects of his meeting before I did write.

He came, opened fire on sin and worldliness of every form among our church people as a whole everywhere. While his messages fought sin in every form and showed men where they were bound, except they repented, yet every message and act of the man was one of a heart full of love for lost and backslidden people. The Lord came in a mighty way and there was a general straightening up of many of the church folks in the town. Men quit buying and selling on Sunday, women quit their bridge clubs and burned their cards, etc., high school boys and girls confessed and returned to God, who forgave.

We organized a men's prayer meeting that is being remarkably attended; the prayer meetings in the churches are more than doubled. There are several outstanding conversions in the community, with others that are just on the brink of turning over for God, if this continues. Even the unsaved have a different expression on their faces, and there is a different atmosphere in the town. We recommend them to any community for a community-wide effort in a revival way.

R. H. CLEGG,
Pastor Methodist Church.

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Woman's Missionary Society

All Communications for this Department should be sent to Mrs V. G. Hyams 807 Third Street, Natchitoches, La.

ANNUAL MEETING, MISSISSIPPI CONFERENCE.

The Woman's Missionary Society of the Mississippi Conference will meet in Brookhaven, Miss., for its sixteenth annual session, March 22-25. This promises to be one of the best meetings ever held by this conference.

Rev. J. L. Neill, of Yazoo City, will have charge of the noonday Bible hour, his general theme being, "Citizenship in the Kingdom of God."

Several Council visitors and deaconesses will be our guests.

Send all delegates' names at once to Mrs. D. E. Bennett, Brookhaven, Miss.

ELLA WAYNE ORMOND,
Secretary.

FROM CONFERENCE TO COUNCIL.

One of the preachers, on looking in the church door at Mansfield and not finding a vacant seat, remarked, "Truly the women are taking the earth." We feel sure that if any of our citizens were roused from their slumbers in the wee small hours Tuesday morning and looked out to see taxis and autos flashing by, they must have wondered if all the town was going away. And at the depot! The babbling voices, the avalanche of grips, the busy agent selling tickets and giving certificates! It was some lively time, and when the women passed into the train with bag and baggage, the few men on board were routed and beat it for the smoker.

Just two days of Conference this year, but such full days—business galore, and yet a feast of good things that filled mind and heart and soul to the brim; and yet the great Council days to come. What a privilege!

At noon to-day, March 9, 1,100 women will gather at the hotel for lunch. What is on the menu, do you suppose? The men will say, "Tongue." Yes, there will be plenty of that, and it would take a thousand tongues to tell of the inspiration of a Council meeting. I would that everybody could go!

The last night of Conference we had as our Council guest, Mrs. Copeland, president of the Baltimore Conference, and she gave a wonderful talk, full of humor, on "Cast Your Nets on the Right Side of the Ship." It is the earnest prayer of the officers and delegates of the Louisiana Conference that we may go home with the right kind of bait and cast our nets among the stay-at-homes on the right side of the ship, that we make them understand the possibilities of the year 1927 in our Conference Societies and inspire each and every one to greater efforts in winning souls for Christ and telling the glad tidings to all the world of Jesus and his love.

MRS. GEORGE S. BROWN.

CONFERENCE-WIDE SUNDAY SCHOOL MEETING.

There will be a Conference-wide meeting of Methodist Sunday school workers in Jackson, April 5 and 6. This meeting, to be held at Capitol Street Church, should be attended by pastors, Sunday school superintendents, officers and teachers, and interested pupils. If you are included in any of these groups, make your plans to be present at what promises to be the largest gathering of Methodists ever held in our Conference.

Every school in the Conference should be represented. At least one worker from each department should attend in order that your school may get full benefit from the group meetings that will be held on the morning of April 6.

The meeting will open on the evening of Tuesday, April 5, and last through the evening of Wednesday, April 6. Further announcement as to the exact program will be made later. Watch for these announcements.

The General Sunday School Board of our church is sending its best workers to make this meeting a great success. Dr. John W. Shackford, head of the General Sunday School Board; L. P. Sensabaugh, head of the Department of Administration; Robert H. Ruff, head of the Department of Adult Work, will be with us. Miss Margaret Patterson, Secretary of the General Elementary Council and Superintendent of Elementary Work in the Alabama Conference, will take part in the Elementary Section meeting.

The music for the Conference, with singing from the Methodist Hymnal, promises to be an interesting feature. On Wednesday morning, two-hour group meetings will be held for workers in various departments. An interesting program will be provided in each of these groups of workers in that department. Mr. Sensabaugh will have charge of a meeting of check men to discuss the Program of Work. Mr. Ruff will meet with those interested in the work with Adolescents. Miss Maggie May Jones, Conference Elementary Superintendent, will have charge of the Elementary Section. Miss Patterson and Miss Virginia Thomas, Elementary Superintendent of the North Mississippi Conference, will add much to the interest of this group of Cradle Roll, Beginner, Primary and Junior workers.

Mr. H. T. Newell, Treasurer of the Mississippi Conference Sunday School Board, will preside at all ssesions of the conference. Rev. J. Loyd Decell, presiding elder of the Jackson District; Rev. T. M. Brownlee, pastor-host, and others interested in Sunday school work in the city of Jackson, are giving all assistance possible for the success of the meeting.

There will be no free entertainment, but entertainment can be secured at rasonable rates for this occasion. If you wish entertainment at a reasonable rate during your stay in Jackson, April 5 and 6, write to Mr. O. H. Wingfield, Capitol Street Methodist Church, Jackson, Miss., or to the Conference Sunday School Board.

Any information desired can be secured by writing to Rev. John C. Chambers, Conference Superintendent of Sunday Schools, 401 Millsaps Building, Jackson, Miss.

FROM TRENTON, MISS.

Dear Brother Carley: Our first quarterly conference was held at Trenton on Feb. 4. Brother L. E. Alford preached a most excellent sermon touching on the mission special work, and what a great opportunity the church had to answer the call. Brother Alford said that this was the best first quarterly conference in his four years for the Trenton charge, in the Newton District. Every church on the charge was represented with a good report, the attendance was splendid, and much interest was shown.

We have raised our mission special quota in full. I believe it was the easiest money I ever raised, and I want especially to mention New Prospect, as I was water-bound and could not be present, but they met and took the free-will offering.

This is my secod year at Trenton, and we received a hearty welcome on our return. We appreciate the kindness of the good people, who have stood behind us in every Christian movement.

We have already done some repair work, and have other started. We are praying for our revival at the different churches, and wish the prayers of others.

Cordially and fraternally yours,
R. M. GIBSON.

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Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

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Nitrate of Soda makes them grow fast and has them ready for the table in quick time.

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Miss Virginia Thomas and I are scheduled to teach a school at Winona, March 20-25, and at the same time work with the pastor in doing some personal work in winning souls. The survey has been carefully made, as well as all other preliminary preparations that are needed for such a piece of work.

A Standard School is to be held at Greenville for the benefit of all the churches in that section of the Greenville District, to begin Sunday, at 2:30 p. m., and continue until Friday the 8th. The following courses are to be offered: Bible (New Testament), J. E. Stephens, instructor; Principles of Teaching, Prof. J. F. Walker, instructor; courses on Worship and the Home are on our list if we can secure instructors. Following this school one is to be held at Clarksdale, April 10-15, beginning the afternoon of the 10th, at 2:30. Principles of Teaching, Mrs. W. W. Templeton, instructor; Bible (New Testament), Rev. B. F. Lewis, instructor; for Primary Pupils and Intermediate-Senior Department Administration, instructors have not been secured. A school for Ruleville, April 17-22, with the following courses: The Church and Its Work, R. H. B. Gladney, instructor; Bible (Old Testament), Rev. B. F. Lewis, instructor; Beginner Pupil, Mrs. W. W. Adams, instructor; Primary Worship, instructor to be secured. Schools are scheduled for Iuka, May 2-7; Aberdeen, May 9-14; Sardis, May 22-27; Grenada, June 6-11.

We are making an effort to have 3,000 questionnaires to be used in the study of adolescents at our school to be held in Grenada, June 6-11, filled out. Five hundred have been sent out, and those for girls and boys of the older group have been delayed by the printer. They are past due, but as soon as they are received I shall mail them out to the teachers who have agreed to have them filled out. The need for prayerful, close, scientific study of our young people is more imperatively needed to-day than at any time in the past. Their hearts are hungry for God and they will never be satisfied until they find peace in Christ; but the fact is, we are not leading them as we should to him. This study will not settle everything concerning them, but the effort is in the right direction. We must, we will do this much for them.

The Brotherhood class at Sardis has made a notable record during the months of January and February. The work they have done in building up the class has stimulated the entire school, so the attendance of the school has made the best record in its history. Of course we have had the same kind of weather here that has been all over the Conference. The weather is not in the way; it is something else.

Miss Virginia and I held an institute at Dubbs for Brother Thrower and his people. The attendance was good despite the rain and roads, and the response was all that could be expected. The workers are lined up to carry out all the points in the Program of Work for the C type school.

Reports from the seven district superintendents are to the effect that orders for Sunday School Day programs are coming in rapidly. The nearer these programs are carried out as written, the better will be the result. If every circuit superintendent would take time to study the Small Sunday School, and every superintendent of the larger schools would study the Organization and Administration of the Sunday school, our progress would be still greater. The superintendents are behind the procession simply for lack of study. The superintendents are good men, but they do not know the magnitude of their task; they are content with doing too little study. A leader must know how to lead and must be in the lead in consecration and information. Wake up, superintendents, and read, pray, and work like putting out the house that is on fire.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

YOUNG PEOPLE AND THE MONROE CONFERENCE.

We are only a few days from the State-wide Sunday School Conference at Monroe, March 29-31, and all of the pastors are urged to put this matter before their congregations, stressing the importance of sending delegates to the meeting. The Adolescent Superintendent is especially anxious for the Young People's section to make a good showing. All of the District Superintendents have been asked to cooperate in getting representatives from the different churches.

The Young People's banquet has been planned for Tuesday night. Dr. J. B. Mitchell will be the principal speaker. All who plan to attend should send their names to Rev. A. S. Lutz as soon as possible, that reservations may be made.

Wednesday will be a full day, and the following program has been planned:

Morning Session.

Devotional, led by the presiding officer.

Recognition of districts and churches.

"The Project Principle and Missionary Education," Miss Fannie Norman, New Orleans.

"Challenging Youth Through Worship," President Raulins, Mansfield.

"Modern Youth and Present-Day Religious Problems," Mrs. R. E. Smith.

A discussion to follow each of the speeches.

Bible hour, Dr. Frank Parker.

Afternoon Session.

Round Table, led by Rev. H. L. Johns, Natchitoches.

Subjects for discussion:

Music and its value.

Programs of Work.

Programs of Worship.

What shall we study?

Plan now to have one or more representatives from your church at this meeting. It will strengthen your church, your Sunday school, and the community will be helped. Meet us at Monroe.

B. C. TAYLOR,
Adolescent Superintendent.
New Orleans, La.

TRAINING SCHOOL AT MORGAN CITY, LA.

Rev. A. K. McLellan, of Alexandria, has been conducting a training school in the Morgan City Sunday school, beginning Sunday night, March 8, and closing on Thursday night.

This training school is primarily for the teachers and officers of the Sunday school, as well as those who are preparing to teach; but the class is not limited to these persons, as any one who is interested in the work of the Sunday school is most welcome.

Fourteen persons have taken the full course, not all of whom are teachers or would-be teachers. Quite a large portion of the regular Teacher Training Class of the Morgan City Sunday school is taking this work.

The course of study is based on a book written by L. F. Sensabaugh, entitled, "The Small Sunday School, Its Plan and Work."

In addition to the studying of this book under the able and enthusiastic direction of Mr. McLellan, a set of comprehensive written questions is given to the students each night, and at the close of the five-day school the papers answering these questions will be sent to headquarters at Nashville to be graded, and certificates will be given to those who merit them.

Besides the information derived from the study of this book and the supplementary questions, Mr. McLellan has supplied his hearers with samples of literature for their inspection, which offer suggestions and material for every phase of the Sunday school work.

This course of study covers the problems of practically every need of the small Sunday school, and is most helpful and inspiring.

Like every one who has something worth while, we wish to pass this help along to those Sunday schools about us who haven't had this opportunity, and to urge those Sunday schools who do have this privilege offered them to accept it.

We hope that this training school which has been a real awakening to those of us who have been fortunate enough to take it, will be like the mustard seed, and be the means of the same kind of growth.

BESSIE NYE PHARR.

Thin Men Rejoice

Put on Pounds of Solid Healthy flesh in 30 days

Get That Manly Figure

Why continue to be behind the times—Surely you have heard of McCoy's Cod Liver Oil Compound Tablets—the modern vitamine flesh food that has done so much for skinny, scrawny men and women.

They put on weight where weight is needed—not only that, but they improve your general health—bring strength—energy—more vitality.

Druggists everywhere sell McCoy's—60 sugar coated tablets 60 cents and if any thin person doesn't gain 5 pounds in 30 days money back—Ask for McCoy's.

A CHALLENGE ACCEPTED.

By Rev. O. E. Goddard, D.D.

The challenge of the Rev. W. B. Lee, of Sao Paulo, Brazil, sent out a few weeks ago to the preachers of our church, is being accepted. Brother Lee contributed $100 toward the Million Dollar Special for January and February and challenged any 7,000 of our preachers throughout the denomination to do the same. And those loyal Methodist preachers are taking up the gage that was flung at their feet, with the faithful missionaries leading the van.

The following letters have been received recently in the office of the Board of Missions:

Rev. J. L. Hendry, a faithful missionary who has spent thirty-eight years in China, writes:

"My dear wife and I have gladly determined to donate $100 to help in raising the Million Dollar Special. Enclosed find a check for that sum."

From Rev. and Mrs. V. R. Turner, Korea missionaries, comes this message:

"Put us down for $100 on the free-will offering to be paid within the year. We will do it even if it means 'soaking' another life insurance policy."

Dr. Eugene W. Potter, pastor of Francis Street Church, St. Joseph, Mo., says:

"I will accept the challenge of my brother in Brazil and will head the list of my church with $100."

Let the good work go on.

FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Belmont, at Patterson's Chapel, March 19, 20.
Baldwyn, at Lebanon, March 22.
Myrtle, at Glenfield, March 23.
Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
Dumas, at Jacob's Chapel, March 27, 28.
Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezar, April 19.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

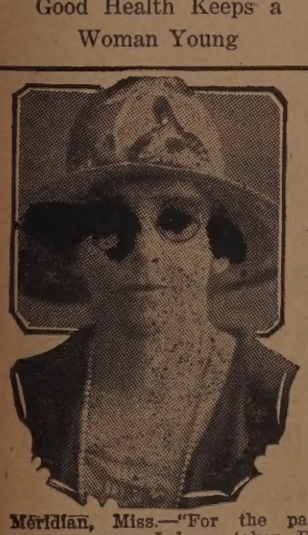
E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Abbeville, at Mount Zion, March 19, 20.
Holly Springs, March 20, evening.
Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign.

Good Health Keeps a Woman Young



Meridian, Miss.—"For the past seventeen years I have taken Dr. Pierce's Favorite Prescription off and on, whenever I have felt the need of a tonic. When a woman feels all rundown, the 'Favorite Prescription' will do her more good than anything else. I am sure there would be less suffering and fewer doctors' bills to pay, if more women would rely upon this wonderful remedy."—Mrs. L. A. Conner, 614 D St.

All dealers, tablets and liquid.

Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., if you desire a trial package of tablets.

BUSINESS MEN, WOMEN, TEACHERS, PUPILS.

We guarantee, with your co-operation, to give you a thorough course in shorthand, typewriting and double-entry bookkeeping, all three, in eight weeks, for $25.00. Diplomas and assistance in securing positions.

We also offer complete courses, on the following terms, in:

Filing (complete) $15.00
Comptometer (complete) $15.00
Higher Accounting (complete).$20.00
Three months Commercial Spanish $15.00
Railroad or Commercial Telegraphy (typewriting included) (per month) $5.00
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Classes by day, night, or individual instruction.

"OLD RELIABLE"
NEW ORLEANS BUSINESS COLLEGE,
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YOUNG MEN TRAVEL

as wireless operators aboard ship. Salaries equaling $200.00 month and over. We qualify you for positions. Complete course (typing included) only $50.00. Enter now.

Railroad or Commercial Telegraphy (typing included) $5.00 month.

"OLD RSLIABLE"
NEW ORLEANS RADIO AND TELEGRAPH SCHOOL,
619 Canal Street.

WANTED

Solicitors, Salesmen and Women of neat appearance, in city or town, to represent us. Call quick. Write, Third Floor, 619 Canal Street.

Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Friars Point, at Lyon, March 13, a.m.
Clarksdale, March 13, night.
Coahoma and Jonestown, at Jonestown, March 20.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
Duncan and Alligator, at Alligator, April 10, night.
Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

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J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H LIGON, 421 Biltmore Ave., Asheville N C

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Crystal Springs, March 13, 11 a.m.; Q. C., April 13.
McComb, La Branch Street, March 20, 11 a.m., 2:30 p.m.
Magnolia, March 20, 7:30 p.m.; Q. C., May 4.
Barlow, at Brandywine, March 27.
Osyka, at Holmesville, April 3, 11 a.m., 2 p.m.
McComb, Centenary, April 3, 7:30 pm.; Q. C., May 11.
Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.

District Group meeting, each to begin at 1:30 p. m.: Hazlehurst, Feb. 22; Brookhaven, Feb. 23; McComb, Centenary, Feb. 24.

Standard Training School at Brookhaven, March 13-18.

District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Mount Olive, at Bethel, March 18, 11 a.m., 2 p.m.
Bonhomie, at Denco, March 20, 11 a.m., 2 p.m.
Court Street, March 20, 7:30 p.m.
Collins, at Eminence, March 23, 11 a.m., 2 p.m.
Richton, at Blodgett, March 27, 11 a.m., 2 p.m.
New Augusta, at McLain, March 30, 2:30 p.m., 7:30 p.m.
Avera, at Avera, April 3, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, April 10, 11 a.m., 2 p.m.
Lucedale, at Lucedale, April 15, 7:30 p.m.
Leaksville, at Leaksville, April 16, 17, 11 a.m.
Leaf, at Merrill, April 17, 2:30 p.m., 7:30 p.m.
Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 12 and 13.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Grace, Feb. 20, 11 a.m.; March 18, 7:30 p.m.
Galloway Memorial, Feb. 20, 7:30 p.m.; April 4, 8 p.m.
Capitol Street, Feb. 27, 7:30 p.m.; April 1, 8 p.m.
Eden and Bentonia, at Tranquil, March 12, 13, 11 a.m.
Benton, at Benton, March 13, 3:30 p.m., 7:30 p.m.
Mendenhall, at D'Lo, March 20, 11 a.m., 2 p.m.
Millsaps Memorial, at Ridgeland, March 20, 21, 7:30 p.m.
Canton, March 27, 11 a.m.; April 18, 7:30 p.m.
Brandon, at Brandon, March 27, 3:20 p.m., 7:30 p.m.
Vaughan, at Union, April 2, 3, 11 a.m.
Camden, at Camden, April 3, 4 p.m., 7:30 p.m.
Florence, at Rexford, April 9, 10, 11 a.m.
Harrisville, at Braxton, April 10, 3 p.m., 7:30 p.m.
Flora, April 13, 7:30 p.m.
Glendale, April 15, 7:30 p.m.
Satartia, at Wesley Chapel, April 16, 3 p.m.; April 17, 11 a.m.
Madison, at Pocahontas, April 17, 7:30 p.m.; April 18, 10 a.m.
Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.

ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.

FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address

DR. CANNADAY, Eczema Specialist
PARK SQ., SEDALIA, MO.

Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Meridian Dist.—Second Round.

Chunkey, at Suqualena, March 19, 20, a.m.
Hawkins Memorial, March 20, p.m.
DeKalb, at Marvin, March 26, 27.
Porterville, at Chapel Hill, April 2, 3, a.m.
Preach, at Lauderdale, April 3, p.m.
Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at ———, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Enterprise, at ———, May 21, 22, a.m.
Pachuta, at ———, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

ROBERT SELBY, P. E.

LADIES! DARKEN YOUR GRAY HAIR

Use Grandma's Sage Tea and Sulphur Recipe and Nobody Will Know

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store fer a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

Well-known druggists say it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

A FINE MEETING AT MELVILLE, LA.

The Bowden Evangelistic party, of Dallas, Tex., came to Melville Saturday, Feb. 12, and began a revival the next day, Sunday, Feb. 13. It rained all day Sunday, the first day of the meeting; practically no one there Sunday morning and but small crowd that night. From the very beginning, it was necessary to pull for a crowd to work with, and Brother Bowden, with his long experience with this work, began to organize the children, and worked with them until he had them working all over the town getting folks to come to church and singing as they never had sung before. It was wonderful to see how they were interested in singing and working. A great many of these children were Catholics and had never been inside the Methodist church before. It wasn't long till the church was filled to its capacity with one partition cut out to accommodate the crowd.

Brother Bowden preaches interesting and, sometimes, cutting sermons that reveal sin in all its forms, surcharged with Gospel truths that produce results even on hardened sinners. His is the kind of preaching that our church needs to-day, as it has always needed. His organizing ability and preaching and the orchestra composed of his four children, three daughters and one boy, turned toward the sins of any town, will produce good that eternity alone can reveal.

I am glad to say that this revival has meant a great deal to our town. With 60 per cent of the population Catholic and a host of bootleggers, gamblers, and what-nots, this revival has given our church twelve additions and a church much alive and alert about the Master's business. We have seen things in a different light and understand better now what we have to do to bring about God's kingdom in a larger and bigger way.

We turned the upper story of the large and spacious parsonage over to him and his family, and they have taken care of themselves without any trouble whatsoever. It was a delight and pleasure to have this man of God and his splendid family with us. We feel as though we have been entertaining angels unaware.

Sincerely,
JAS. A. KNIGHT, P. C.

FROM FAYETTE, MISS.

Dear Dr. Carley: We have just completed and moved into our Sunday school annex. We are rejoicing. The exterior is of brick veneer, and throughout the workmanship is indeed beautiful.

We expect results, having followed the plan as best we could, for special missionary offering.

Have received several members since Conference. The work moves on well.

JASPER L. SMITH, P. C.

AN INTERESTING LETTER FROM TEXAS.

Dear Dr. Carley: I am to-day remitting my forty-fourth annual subscription to the New Orleans Christian Advocate. If I am not one of your "old" subscribers I'll venture the statement that most names now on your mailing list have been placed there since mine first appeared. Then, too, my name has never been off, and in all these years I have missed seeing two numbers.

In Steve Davies' recent article about preachers he had known, Dr. J. B. Walker was named. This brought to mind a "Fifty years ago" item I clipped from the Galveston News—oldest of the Texas dailies. The item:

"Dr. J. B. Walker, pastor of St. John's, dellvered an address. The subject was: 'The Clothes We Wear.'"

That was fifty years ago. It may be since then others have discussed "The clothes we do not wear," or "The clothes we should wear."

Some months ago there was unveiled at Newton, Tex., a monument to Rev. Henry Stephenson, the first itinerant preacher to work in Texas. This may be of interest to your readers, since he was sent out from the Mississippi Conference.

The first Protestant to preach in Texas was William Stevenson, a Methodist minister. This was in 1817. His son, James P. Stevenson, was admitted into the Mississippi Conference in 1831, held meetings in Texas prior to the "official appointment" of Henry Stephenson, who, at the Conference "held at Clinton, Miss." (1834), was read out "to the Texas Mission." This was the first "distinctive appointment" to the new country. "Texas Mission" was included in the Louisiana District, and the presiding elder was Preston Cooper. Texas was at that time a distant field; however, it remained a part of the Mississippi Conference until 1839. The appointment in 1834 read: "Texas Mission, Henry Stephenson." In 1839 there were two districts. Included in this list of appointments will be found the names of Littleton Fowler, Robert Alexander, Thos. O. Summers and Abel Stevens.

Henry Stephenson died in 1841. His grave, in a country burial ground, was unmarked till last summer. The Texas Conference has placed a marble slab at the grave and erected a suitable monument, which stands in the public square in Newton, the county seat of Newton County.

From the date of that first assignment to Texas, till the organization of the Texas Conference, there was a period of six years. This, too, was a "Christmas Conference."

CHAS. F. SMITH.

Rockdale, Tex.

In becoming a member of the Methodist Benevolent Association, you are supporting an institution which has the good will of Southern Methodism.

The Methodist Benevolent Association, under charter issued by our State, conforms to all legal requirements and is perfectly safe.

PALE & PEAKED

Texas Lady Was Advised by Her Mother To Take Cardui, Which She Did With Good Results.

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but . . . did not enjoy myself at all.

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it.

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

Try Cardui for your case.

At all drug stores. NC-170

Take CARDUI A VEGETABLE TONIC

The Liverpool & London & Globe Ins. Co.,

Limited

THE GREAT FIRE INSURANCE COMPANY OF THE WORLD

Strong Liberal Prompt

SOUTHERN DEPARTMENT

COMPANY'S BUILDING NEW ORLEANS, LA.

TROUBLED WITH BOILS

Quickest permanent relief with GRAY'S OINTMENT

At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

TWO WOMEN PRAISE SAME MEDICINE

Both Helped by Taking Lydia E. Pinkham's Vegetable Compound

"After the birth of my little daughter I was very badly run-down. I could not think of going to a hospital, but grew steadily worse, being compelled to stay in bed two or three days each week. A friend of my sister's told of the good Lydia E. Pinkham's Vegetable Compound had done her, and my sister bought me two bottles of it. I had not taken all of one bottle when I was up and able to do some work. I am truly a booster for Lydia E. Pinkham's Vegetable Compound and you may use my testimonial."—Mrs. Mayme Lynch, 1119 Island Ave., Ext., McKee's Rocks, Pa.

Mrs. Hope L. Smith, a farmer's wife of Route 3, Floyd, Va., says she was ill for ten years with a good deal of pain in her side and so weak she could hardly work. Lydia E. Pinkham's Vegetable Compound has helped her so much she is telling her friends about it.

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Sunday School

MISSISSIPPI CONFERENCE ELEMENTARY NOTES.

A study of the checking of Elementary Departments in the Mississippi Conference since June, 1926, shows some interesting results. Since that time fifty-six elementary certificates have been issued to ranking departments—thirty-three to Progressive Departments, twenty-two to Advanced, and one to a Standard Beginners Department.

A good many other groups have been checked, and are working on the Program of Work, with prospects of attaining rank this year. In several instances a department, on being rechecked, has been found to have higher rank than at the first checking.

Every Elementary Department—Cradle Roll, Beginner, Primary and Junior—should be checked every year. A number of the departments checked last year will have higher rank when checked this year. The groups who are working hard on the Programs of Work derive great benefit from it. There follows a list of Progressive Departments checked this year: Brandywine—Beginners and Junior; Magee—Primary; Broad Street, Hattiesburg—Primary and Junior; Yazoo City—Beginners; Union—Primary; Holly Bluff—Beginners and Pirmary; Hermanville—Beginners and Primary. These departments have attained in full six of the ten points on their respective Programs of Work. There are others who have the possibilities of doing the same who should be checked.

The departments checked since Jan. 1 who have attained eight points on their Programs of Work and merit the Advanced rank are: Magee—Beginners; Mount Olive—Cradle Roll, Primary, and Juniors; Collins—Junior; Court Street, Hattiesburg—Primary; Galloway Memorial, Jackson—Primary. To the Beginner Department, Mount Olive was awarded the first Standard certificate to be awarded in this Conference.

If you are interested in having the work in any one of these Elementary departments in your church checked, call on the Elementary Superintendent of your Conference or your district.

Plans are about complete for the Elementary section meeting of the Conference-wide meeting to be held at Capitol Street Church, in Jackson, April 5 and 6. The section meetings will be held from 9 to 11 o'clock on the morning of April 6. The program will be practically as follows:

Report of District Elementary Superintendents, statement of goals set for year, and of attainment thus far.

Children's Week, Miss Virginia Thomas.

Address, Miss Margaret Patterson.

Group meetings for discussion of problems and Programs of Work, groups to be led as follows: Cradle Roll, Miss Virginia Thomas, Elementary Superintendent of North Mississippi Conference; Beginner, Miss Maggie May Jones, Mississippi Conference Elementary Superintendent; Primary, Miss Margaret Patterson, Secretary of General Elementary Council and Superintendent of Elementary Work of Alabama Conference; Junior, Mrs. C. W. Sullivan, Superintendent of Elementary Work of Hattiesburg District.

Every Elementary worker in the Conference should find a great deal of information and help in this meeting. If you work with children under 12 years of age—as an officer, teacher or helper—be sure to attend this section meeting. The rest of the program of the Conference will also be of great interest and importance to Elementary workers.

MAGGIE MAY JONES.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On Thursday night of last week I visited Marksville in company with the pastor, Rev. Clarence White. There was a fine attendance, and much interest was shown by the Sunday school teachers. We had supper with the superintendent, Mr. Gaspard, and his estimable wife.

* * *

Sunday last was spent in New Orleans. We attended Sunday school and 11 o'clock service at Algiers. A delightful courtesy was extended us by the pastor and superintendent, and we enjoyed every moment of our visit in their midst. The wide-awake young superintendent, Edgar E. Cayard, is thinking in terms of a new annex for his growing Sunday school.

In the afternoon at 3:30, we attended the quarterly meeting at Felicity Church of the Sunday school workers of the district. In spite of the bad weather, practically every pastor and superintendent in the city attended, with fine reports from each. The district secretary, Mr. J. H. Carter, presided at the meeting, and one of the outstanding addresses was on "Sunday School Evangelism," by Dr. Mitchell, of Rayne Memorial. The Board of Managers of the 1927 Standard Training School was announced. This district is developing a fine constructive work.

After the meeting the writer spent a pleasant hour or so with the young pastor of Felicity, Rev. R. L. Armstrong. I look upon this young minister as my son in the gospel, as I was his first presiding elder; in fact, he says that I was the first elder he ever saw.

* * *

On Tuesday of this week I met the leaders at Opelousas in the interest of the Standard Training School there, March 20-25. Although the weather was exceedingly inclement, there were representatives from Melville, Port Barre, White's Chapel, and Washington. The pastor, Rev. D. B. Boddie, is hard at work to make this school the success it should be. The presiding elder, Rev. C. C. Wier, presided at the meeting.

* * *

The program for the State-wide Conference at Monroe has gone to the press, and will be sent to each Sunday school soon. The Conference staff is putting forth every effort to make the group meetings the best ever. We have in our office recent communications from Mrs. W. W. Holmes, of the Elementary Department; Rev. B. C. Taylor, of the Adolescent Group; Mrs. R. E. Smith, in charge of Parent-Teacher work, and from Dean Smith, who heads our Adult Departmtnt. In fact, the program and everybody taking part in it, promise a splendid gathering. The local committees at Monroe, headed by Dr. Monk, have things in fine shape, and we are looking forward to a conference filled with blessings.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual Extension receipts for this month are as follows:

Brookhaven District—Adams, $2; Pleasant Ridge, $1.50; Center Point, $2.51; Hazlehurst, $9.13; Pearl River Avenue, $5; Muddy Springs, 86c; Bethel (Scotland), $4; Summit, $4.46; Rehoboth, $2.35; Pleasant Valley, $2.70; Georgetown, $2.10; Magnolia, $22.14; Monticello, $1.65; Oskya, $12; Hawkins' Chapel, $2; Topisaw, $2.07.

Hattiesburg District—Bonhomie, $2; Main Street (Hattiesburg), $44.15; Junior Department Broad Street, $6.92; Lucedale, $15; New Augusta, $2.95; Bassfield, $2.81; Purvis, $4.26; Bethel (Silver Creek), $2.16; Sumrall, Men's Bible class, $1.38; Junior Department, Court Street, $17.50; Vosburg, $1.50; Bethel (Mount Olive), 60c; Prentiss, $7.41; Carson, $3; Ovett, $3.26; Oakvale, $1.30; Williamsburg, 52c; Moselle, $4.21; Heidelberg, $1.56; Richton, $11.78.

Jackson DiLstrict—Bento, $3.16; Pelahatchie, $2; Millville, 41c; Eden, $3.10; Edwards, $5.60; Flora, $3.45; Braxton, $3.71; Madison, $3.26; Brandon, $3.50; Forest Grove, $2.56; Clinton, $2.34; Bentonia, $2.17; Fannin, $2.25; Harrisville, $1; Grace, $16.42; D'Lo, $8.25; Terry, $1.25; Sardis School House (Harrisville), $1.50.

Meridian District—State Line, $3.38; Mehan, $2; Crandall, $2.30; Langsdale, $2.17; Central, $100; Seventh Avenue, $13.90; Porterville, $1.65; Scooba, $3.57; Pleasant Hill, 60c; Collinsville, $1.86; Suqualena, $8.35; Lauderdale, 8.15; Theadville, 57c; Poplar Springs, $17.26; Marion, 50c; Quitman, $15; Shubuta, $7.50.

Newton District—Bay Springs, $6.90; Decatur, $5.09; Contrell, $1; Gasque Chapel, 86c; Laurel (First Church), $23.50; Montrose, $4.70; Shiloh, $5.46; Walnut Grove, $4.82; Goshen, $1.58; Lena, $5; Homewood, $1.71; Lake, $3.52; Antioch, $1.12; Union, $9; Old Walnut Grove, $2; Newton, $6.43.

Seashore District—Pleasant Hill, $5.75; Bond, $2.14; Junior Department, Gulfport, $4; Alexander Memorial, 60c; Saucier, $6.27; Main Street (Biloxi), $51; Cedar Lake, $1.05; Orange Grove, $3.10; Pascagoula, $6.76; Epworth, $3.72.

Vicksburg District—Fayette, $5; Mizpah, $1; Holly Bluff, $34.84; Utica, $4.31; Woodville, $3.25; Cane Ridge, $1.49; Serepta, $1; Louise, $6.07; Crawford Street, $23.30.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsilitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

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RESOLUTIONS CONCERNING ACTION OF EDUCATIONAL ASSOCIATION.

Chunky, Miss., March 6, 1927.

Whereas, the Educational Association of the Methodist Episcopal Church, South, at its meeting, Feb. 8-10, 1927, in Memphis, Tenn., adopted a resolution in which it "put itself on record as opposed to all legislation prohibiting the teaching of scientific subjects in American schools and colleges;" and,

Whereas, the statements of Dr. W. E. Hogan, secretary of the General Board of Education, indicate clearly that by "scientific subjects" the Association referred specifically to anti-evolution legislation; and,

Whereas, in the adoption of the resolution in its official capacity the Educational Association presumed to speak for the Southern Methodist Church; therefore, be it resolved:

1. That we, the members of the Chunky Methodist church, in church conference assembled, enter our protest against the action of the Educational Association, because we believe said resolution has political tendencies; and further, because we do not believe that the Association had any right to speak for the membership of the Methodist Episcopal Church, South.

2. That these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed:

F. E. REYNOLDS, Secretary.

LOUISIANA CONFERENCE.

Minden Dist.—Second Round.

Springhill, preaching, March 6, 11 a.m.
Haughton and Doyline, at Doyline, March 13.
Ringgold, at Grand Bayou, March 19, 20.
Sibley, at Sibley, preaching, March 27, 11 a.m.
Winnfield, preaching, April 3, 11 a.m.
Winnfield ct., April 3; Q. C., 3 p.m., preaching, 7:30 p.m.
Campti, at Davis Springs, April 10, 11 a.m.
Colfax, at Montgomery, April 10, 7:30 p.m.
Rochelle, April 17, 11 a.m.
Ferriday, April 17, 7:30 p.m.
Columbia, at Grayson, April 24, 11 a.m.
Standard, at Selma, April 24, 7:30 p.m.
Plain Dealing, at Alden Bridge, May 1, 11 a.m.
Bossier ct., at Walker's Chapel, May 1, 7:30 p.m.
Hall Summitt, at Holly Springs, May 8, 11 a.m.
Coushatta, May 8, 7:30 p.m.
Castor, at Goldonna, May 15, 11 a.m.
Trout and Goodpine, at Goodpine, May 22, 11 a.m.
Jena and Jonesville, at Jonesville, May 22, 7:30 p.m.
Cotton Valley, at Hortman, May 29, 11 a.m.
Minden, May 29, 7:30 p.m.
District Conference, at Plain Dealing, April 20, 21.

K. W. DODSON, P. E.

Ruston Dist.—Second Round.

(In part.)

Athens, March 19, 20.
Bienville, March 26, 27.
Dubach, April 3.
Arcadia, April 6, 7:30 p.m.
Clay, April 9, 10.
Haynesville, April 13, 2 p.m.
Bernice, April 17.
Jonesboro, April 24.
Homer, April 27, 7:30 p.m.
Gibsland, April 30, May 1.

District conferenct at Athens, April 21-22. Conference will open with sermon Thursday, April 21, at 11 a. m. Holy Communion will be celebrated after service. During this round every church, as far as possible, will be visited. Working in league with the Laymen's Activities the cause of Christian stewardship will be presented. All pastors and officials are urged to pray nad work that the Lord's work may prosper.

W. D. KLEINSCHMIDT, P. E.

Drink Water to Help Wash Out Kidney Poison

If Your Back Hurts or Bladder Bothers You, Begin Taking Salts

When your kidneys hurt and your back feels sore don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which helps to remove the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of good water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help clean and stimulate clogged kidneys; also to neutralize the acids in the system so they are no longer a source of irritation, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure; makes a delightful effervescent lithia-water drink, which everyone should take now and then to help keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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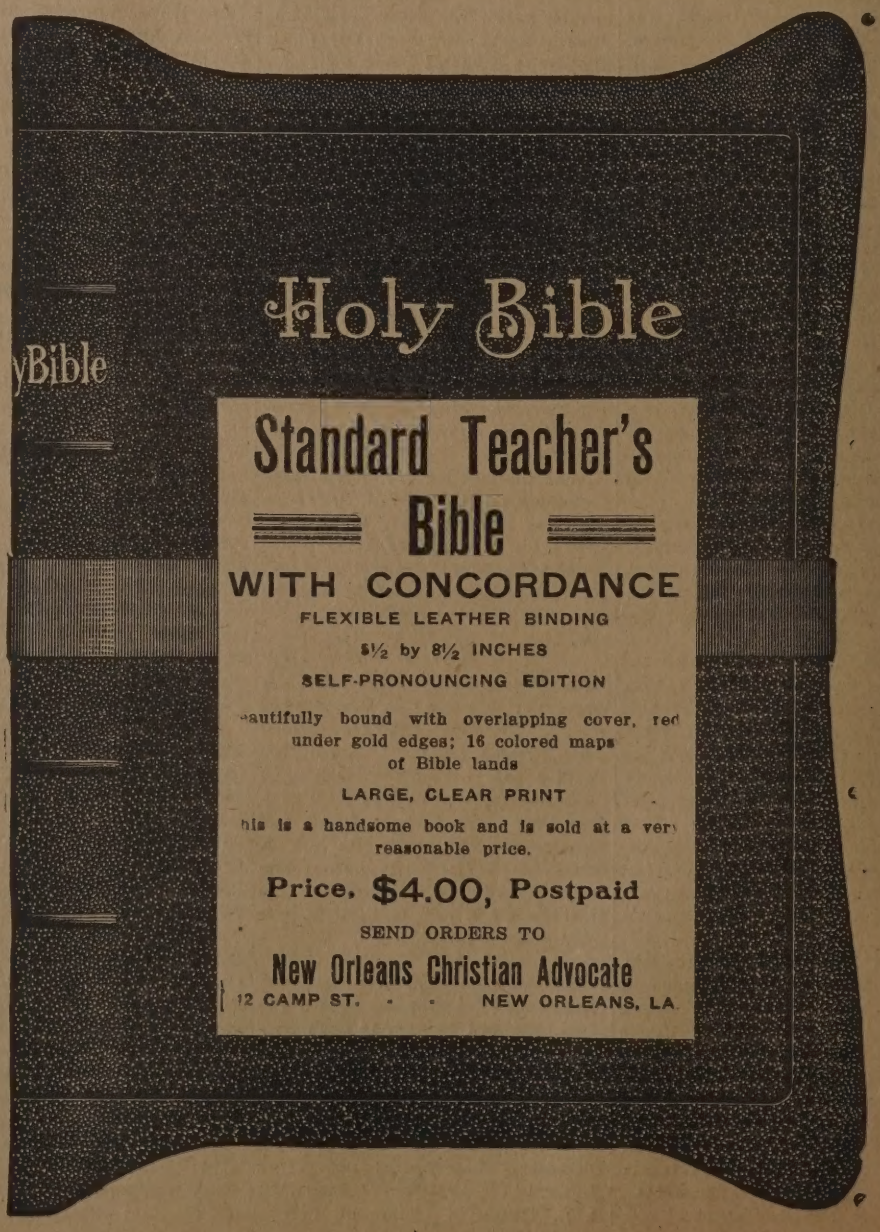
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MARCH 24, 1927. CHAS. O. CHALMERS, Manager.

EXPERIENCES OF AN ARMY CHAPLAIN.

By John A. Randolph, Chaplain U. S. A Retired.

Number 9.

"There is a divinity that shapes our ends,
Rough-hew them how we will."

My appointment as a chaplain in the regular army, as I stated in my last article, was as much a surprise to me as anything could be. No minister of our church had ever been able to obtain a chaplaincy in the army, nor, so far as I know, had any Southern white man of any denomination. There were more than two hundred applications for the vacancy to which I was appointed, I have been told. Of all the lines which I had cast for a position, I looked upon my application for a chaplaincy with least hope of success. My appointment came as a surprise. So did my assignment.

Several days after I had received my commission, I had a telegram from the Adjutant General of the Army, ordering me to report to the commanding officer of the Sixth Infantry at Fort Sam Houston, Texas, for duty with that regiment. I reported for duty April 2, 1899. Colonel E. R. Kellogg was in command.

As I look back now, I can see into what a distinguished group I was thrown. Seven of the officers on duty with the regiment at that time have since been made general officers. Colonel Kellogg was made a Brigadier General soon after I joined the regiment. Colonel Miner, who was Lieutenant Colonel when I joined, succeeded General Kellogg as commmander of the Sixth Infantry, and was made a Brigadier General in 1903. Captain Omar Bundy was quartermaster of the regiment in 1899. He afterwards rose to the rank of Major General and commanded the Second Division at Chateau Thierry in the World War. Captain Benjamin A. Poore was adjutant of the regiment. He also rose to the rank of Major General and commanded a division in France. Captain Charles G. Morton was absent on mustering out duty when I joined, but soon returned to his regiment. He, too, became a Major General and held high command. S. J. Bayard Schindel and Oliver Edwards were then lieutenants, but afterwards rose to be brigadiers.

I at once became interested in the history of the regiment to which I had been assigned. I knew it was called "The Fighting Sixth," and I was anxious to know how it obtained that name. I found that the regiment was first organized in 1798, and that it had participated with distinction in every war in which our country has been engaged. In 1903, two enterprising young men of the regiment compiled its history, and asked me to write the introduction. I then had opportunity to express the conclusions I had reached in regard to our organization. I said in part:

"We have presented in this volume the heroic example of the long list of worthies who have composed the Sixth United States Infantry during its hundred years of history and history-making, that those of this present and coming generations may be put in touch with these heroic spirits and imbibe from that contact some of the lofty patriotism and sublime devotion to duty that have characterized the officers and men of the Sixth Regiment from its organization. It is believed that familiarity with the history of the regiment will contribute in no small degree to the development of that esprit de corps so necessary to an army organization. We are to make good the sobriquet which the regiment has won—'The Fighting Sixth.'"

ABERDEEN DISTRICT METHODIST MINISTERS' ASSOCIATION.

The Aberdeen District Ministers' Association met at Ebenezer Church, on the Buena Vista charge, Thursday, March 17. The house was called to order by the president, Rev. J. J. Baird, who immediately appointed the program committee, Revs. W. C. Newman, W. M. Hester and W. R. Liming. An informal discussion followed.

Brother Baird preached at 11 o'clock a good and profitable sermon, after which dinner was served on the church ground by ladies of Ebenezer church. The activity exerted by every one during the lunch hour attested his enjoyment. Thanks to the good ladies!

The afternoon session was opened by the singing of hymn 101, "Take My Life and Let It Be," after which the prayer was led by Rev. R. G. Moore. The following subjects were discussed:

1. "How to Prepare for a Revival," by Rev. W. R. Lott.

2. "The Pastor His Own Evangelist," by Rev. W. N. Dodds.

3. "The Assistance of the Professional Evangelist," by Revs. B. F. Bullard and W. C. Newman.

The program committee made its report and recommended that the Association convene at 11 o'clock for preaching and that the further exercises take place in the afternoon session. The report was accepted.

Collection was taken to cover the expense of the Secretary, which amounted to $3.35. A previous invitation was accepted a month ago to go to Aberdeen for the April meeting. A rising vote of thanks was given to the people of the Ebenezer church for their excellent entertainment, which was followed by the benediction.

We are taking this opportunity through the Advocate to insist that every minister within the Aberdeen District attend these pastors' meetings, especially the next one, which will be at Aberdeen. You will feel well paid for your time regardless of any effort it may cost you to attend. We have just mentioned the subjects discussed. It would be fine, if space would permit, to cover each, for every talk on these subjects was full of information and cheer, which helped us all to get a new grip on our work. Moreover, come to the April meeting at Aberdeen during the Howard revival.

R. T. HOLLINGSWORTH, Secretary.

MEETING OF SOUTHERN GROUP, JACKSON DISTRICT.

The Southern Group of the Jackson District Ministers' Association met in the new Methodist church at Clinton, Miss., at 10 a. m., March 10, 1927.

The following preachers were present: J. L. Decell, presiding elder; H. J. Moore, Bolton; John D. Ellis, Brandon; M. H. McCormack, Clinton; J. O. Ware, Edwards; N. S. Loftus, Fannin; S. B. Watkins, Florence; J. B. Shearer, Harrisville; T. M. Brownlee, Capitol Street; W. A. Terry, Grace; V. G. Clifford, D'Lo; R. E. Rutledge, Terry; J. M. Morse, Jackson; J. H. Foreman, superannuate, Pelahatchie; Claude Jones, Hattiesburg. A number of laymen were present.

A most impressive program was executed as follows: Devotionals, L. B. Watkins; "Pastoral Visitation," J. B. Shearer; "The Pastor and Christian Literature," by John D. Ellis; "The Pastor and Personal Evangelism," by H. J. Moore.

At 11:15 o'clock Brother T. M. Brownlee preached a most excellent sermon from the text, "That I May Know Him." Phil. 3:10.

The ladies of the church served a most delicious and abundant lunch in the church.

At 1 p. m., R. E. Rutledge conducted the devotionals, after which J. O. Ware spoke on the pastor and the Epworth League. The chairman, V. G. Clifford, emphasized this great work with a few words.

W. A. Terry spoke on "The Pastor and the Wesley Brotherhood."

J. L. Decell conducted a round table discussion on "The Methods and Value of Missionary Cultivation," and all the pastors reported on the Mission Special and the success of the campaign.

J. M. Morse spoke on "The Superannuate Endowment."

The next meeting of the Southern group will be April 19, at Pelahatchie.

Every pastor in this group was present at the last meeting, and was greatly benefited by having been present.

W. A. TERRY, Secretary.

A VISION—GET IT AT THE SUNDAY SCHOOL CONFERENCE.

Dear Brother Carley: On April 5 and 6 there will be held in Capitol Street Methodist Church, Jackson, Miss., a Conference-wide Sunday School Conference for all Sunday school workers of the Mississippi Conference. We are especially anxious for all who are interested in the missionary work of the Sunday schools of the Mississippi Conference to attend this meeting.

It may be of interest to our Mississippi Conference to know that new schools are adopting the Dual Extension plan of the Sunday School Board every week, and interest is growing every day. Pastors and superintendents are urged to attend this meeting and try to have at least one delegate from every Methodist Sunday school. The Sunday School Board is planning and praying that this may be the banner year of the Conference and that when we go to Conference we can not only report a "Good Year, Bishop," but also be able to say every Sunday school is supporting the missionary program of the church. Go to Jackson, get a vision, and you will see your task, and by God's help you will accomplish your task.

We are counting on you. Don't disappoint us, for we are looking to see you at this the greatest meeting of the kind ever held in the State.

P. L. BLACKWELL,
Superintendent Missionary Education.
Newton, Miss.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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"GOD'S POEM."

By H. Walter Featherstun, D.D.

The Greek word, Poiaema, from which we get our word poem, is found twice in the Bible; and in both instances, Paul wrote the passage in which it occurs. Our versions of the Bible translate the word as handiwork, or creation; yet all the Greek lexicons indicate that the word poiaema's first definition is poem; a secondary sense is workmanship or something created. Let us think of the learned and thoughtful Paul using the word in its first and highest sense.

"God's Poem!" What does it mean? God speaks to us in works as well as in words—in works oftener than in words. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech"—the speech of God—"and night unto night showeth knowledge"—God's science. The life of nature is his science, the rolling worlds are his philosophy, and the records revealed by the rocks are his history.

"Nature paints not in oils, but frescoes the great dome of heaven with sunsets, and the lovely forms of clouds and flying vapors;" and all of these are for God—

"Earth is but the frozen echo of the silent voice of God,
Like a dewdrop in a crystal throbbing in the senseless clod;
Silence is the heart of all things. Sound the fluttering of its pulse,
Which the fever and the spasm of the universe convulse."

All of these are the words of the Creator, the literature of God: his history and his science, his philosophy and his essays, his drama and his romance—and "we," says Paul, "are his poem"—his poetry.

There is glorious significance in the fact that we are his poetry rather than his history or his philosophy, or his science, or his romance, or his drama. The oldest literatures of all the races of men are poetry. The first chapters of Genesis in their original were poetry. It was evidently true of the beginning of every race, when writing was scarce and printing was unknown; and so only the best of their literature was written and so was preserved; and only that best has come down to us in poetic form. Poetry, with its higher thought linked with the music of rhyme and rhythm, and lofty imagery and deep feeling is the best literature possible to human genius. "We are God's poetry"—the noblest and best, the highest and loveliest creations of God. We misread the Eighth Psalm when we make it say: "Thou hast made man but a little lower than the angels." As David wrote it, inspired of God, it says: "Thou hast made him but a little lower than God."

We will catch more surely Paul's meaning, if we will think of some of the sublime characters that have passed on earth as living poems: Moses, the romance of whose birth and babyhood was a rich background for the splendid life he lived, stands out in epic grandeur, a living song, sublime and harmonious, with a sweep of kingly character and glorious destiny; Elijah, rugged and stalwart, brave and strong, cowing kings by his intrepidity, and swaying vast multitudes by the daring presentation of great truth; then weeping like a woman—then catching from God mighty revelations voiced in storm and earthquake—sweeping into the skies at last, fire-charioted to his eternal home. What a thilling poem was Elijah! Away yonder in the dim morning of history there was a man, of whom we know only that his name was Enoch, that "he walked with God, and was not, for God took him," and thus we catch the measure of a splendid poem, an epic of olden time, radiant and rosy and royal.

Out of this thesaurus of things divine we learn of other living songs of a tenderer form and measure—lyrics soft as love-songs and lullabies, and sweeter than those the angels sing. One of these was Ruth, born and nursed amid the wild mountains of Moab, and nurtured on the paganism of a crude and awful time; yet, catching in a romantic way the melody of truth and the beauty of purity, born only of the Bible, she followed with beautiful womanly feet, and a woman's high devotion until God linked her into the genealogy of the kingly David and the coming Christ. Oh, she is a lovely lyric of life, a love-song first sung on the hills of old, old Bethlehem, and heard with rapture down all the millenniums since, and on all the shores of earth. Another of these was Esther, the pure-hearted, high-souled Jewish maiden prisoned in the harem of Artaxerxes, who, following the beckoning hand of God, was led to be Israel's deliverer. Another was Mary, the mother of the Christ, the woman most blest of all her sex. There were other Marys: she of Magdala, the Christ's dearest female friend, the paragon of devotion, the Niobe of the New Testament, living her lovely transfigured life only for Christ; and she of Bethany, who in unwitting rivalry of hearts was Magdala's holy rival. What lovely lyrics these were, fragrant with the breath of roses and radiant with rainbow tints!

"We are God's poem." These are Paul's words. We will not think of ourselves as separate poems, but as parts—some epic, some lyric—of one grand poem of redeemed humanhood. An old Greek philosopher had a splendid dream of the Music of the Spheres, a harmony of world-movements, so perfect and so supernal that it grew into a mighty diapason that trembled through all the world spaces. Paul's concept of God's great poem, made up of splendid manly lives and lovely womanly lives, and of the sweet and pure baby lives that Christ loves and treasures, is a concept vastly greater than that old philosopher's dream. In this "Poem of God" are associated with us the noblest company ever dreamed of: the princely Moses of Egypt and Midian, and Elijah of Gilead, and Ruth of the valleys of Moab and the hills of Bethlehem, and Esther from the palaces of Shushan, and the lovely Marys of the Christ time—aye, and Daniel, the princely boy of Babylon, and little Samuel, the boy prophet at Shiloh—aye, with millions of others the noblest men of all the ages, and the loveliest women and sweetest children of all lands and times, we unite to make God's Poem, the sublime poem of redeemed humanhood. "We are his poem," says Paul.

As the years roll on this, God's Poem grows grander—

"The hands upon the cruel tree
Extended wide as mercy's span
Have gathered to the Son of Man
The ages past and yet to be:

"One reaching backward to the prime
Enfolds the children of the morn;
The other to a race unborn
Extends the crowning gift of time,"

and so out of the past so far away, and out of the present so great, and out of the future so big with hope, the children of Adam are wrought by Christ's Redemption work into "God's Poem."

Jackson, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

I have just finished reading a remarkable book by E. Stanley Jones, called, "Christ of the Indian Road." I fully agree with the author in making Christ the great central fact of our holy faith. Also that the Christian religion is pre-eminently a religion of a Person, and is not dependent upon ritualistic or theological interpretation for its acceptance and its saving grace and life. I also rejoiced with the author that the wonderful personality of Jesus, historically and spiritually, is winning his way into the hearts of India's peoples.

Most of the questions concerning the truths of Christianity which the author said were propounded to him by the cultured Hindoos are not new to the Western mind. However superior, as Mr. Jones thinks, these Orientals may be in spiritual thought and acumen, the keen analytical mind of Europe and America has long since grappled with these questions and answered them as well as they could be answered. If India has better and clearer answers, again will we rejoice. I also believe in the brotherhood of man. But I know as well as I know anything that there are weaker brothers, that are not now improving, and have not in the past improved the opportunities and privileges of life, such as culture, social and material betterment, as have other members of the race.

Thought indeed rules the world, but it must be the right kind of thought, not vapid dreams. Religion molds men and races to higher things only when predicated on righteousness. I have little patience with the doctrine so prevalent now in many quarters that the Western mind has perverted and misunderstood the Christ of the New Testament. I hold without fear of successful contradiction that the conception of Christ as held by the enlightened Christendom of Europe and America to-day is the truest and highest conception known to the world. If the Christ of Wesley, Moody, Brooks, and countless other saintly souls, is not the Christ of God, I do not know where one may find him. Surely not in caste-ridden India, where an upper man is polluted by the falling shadow of a lower man, or the very highways are forbidden to certain low orders of humanity. Yes, sir, if I had to live among these folks, I would want some Western life and civilization along the Indian road.

* * *

There are spots on the sun, frozen wastes of ice and snow on the earth, thorns on roses, and fair dreams are akin to nightmares. Imperfection, temptation—the thorns and briars on life's way—seem necessary to call forth effort and maintain discipline. No human relation is perfect, whether it be social, civil or religious. But there is one thing for which I am grateful: the spots are not the sun, desert wastes are not the fair earth, nor roses, thorns, or fair dreams all nightmares. So with our great country. I am sick and tired of these critics at home and abroad continually fulminating concerning these United States, and printing screeds about our social, civil and moral conditions. Now every loyal, law-abiding American citizen deplores crimes of violence against the body politic. One mad dog in a community will cause more fear and general confusion than one hundred faithful Fidos watching the homes by day and night. So with crimes, lynchings, feuds, gun men, and gun women; they are not America; they are excrescenses on the body politic. Millions of us go about our every-day affairs, or travel from Maine to California, and keep this up for a half century or more, with perfect safety and equanimity. In fact, these untoward citizens are usually caught in the machinery of the law, or kill one another. So comfort you, my people. God is on his throne, and there are tens of thousands of good people leading righteous lives in his sight, and these will stand by, and if need give their best to maintain the peace and welfare of our country.

The point I especially wish to emphasize is this:

our homes and firesides are safe for the most part. Americans are still on guard, for this is our country, and by the grace of God neither violence, nor crime, nor lawlessness can ever overthrow it just so long as we are vigilant and care for our own, the critics and censors to the contrary notwithstanding. I fear there are too many alarmists among the newspapermen. Thunder is not music, sensational writing is poor literature, and the thrills it engenders are so short lived, they have to be renewed every day. Let's have fewer scareheads and more level heads.

Shreveport, La.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 3.

By "Rev. Ichabod Crane."

A good church member will join heartily in the worship of his church.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Ps. 100:4.

"I will pray with the spirit, and I will pray with understanding also: I will sing with the spirit, and I will sing the understanding also." I Cor. 14:15.

Does your pastor have to think twice before calling on one of the congregation to pray? Every one should prepare himself, both spiritually and mentally, to take part in the worship of his church. We should go to church to worship, not merely to hear the music and sermon.

POWER, NOT NOISE.

By Cora S. Day.

"My, what a racket!" Jane laughed as the noisy little car squeaked and clattered its way down the street.

"Dreadful!" agreed Bertha. "Now, here comes my idea of a car."

Both girls half paused to look admiringly at the big automobile passing them, its powerful engine purring so softly and smoothly that it could scarcely be heard.

Power, not noise! That is what we want in our lives—power for good work, without fuss and feathers. Let us try to gain it.—Exchange.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

A swish of skirts, a flutter of elegant gowns, a vision of fair women! Big women, little women, fat women, slim women, pretty women, homely women. Their hats seen in a mass reminded me of milady's pansy bed. Some had skirts long enough to please the Pope, and some short enough to please the devil. Some wore their hair after God's style, and most of them had the "Parisian bob." The majority were elderly women—some old maids—no telling how old! The trick of the "vanity case" camouflages wrinkles and freckles, and one never knows just what he is looking at.

It was the annual meeting of the Woman's Missionary Society of the Louisiana Conference. The Mansfield ladies expected and provided for 175, and 300 delegates and visitors arrived! But Mansfield hospitality is elastic, and I did not hear of any sleeping on the street or going away hungry. Milady's cottage was honored by three ladies from Baton Rouge, and they left behind them a fragrant memory. Bad weather kept me indoors, but I ventured out once just to pay my respects to the occasion. I found the church jammed with the sisters, and all seemed happy. The weather! It was about the worst we have had the whole season, raining hard and cold enough to make milady ask if I thought it would freeze at night. Her flowers, of course. It didn't freeze, but it made us shiver and pull up the cover.

One reason for the large attendance in Mansfield was probably that a number of them were on their way to the Council meeting in Shreveport. Milady attended the "banquet." She gave a glowing report of the occasion, and was especially impressed with the splendid womanhood of Methodism as it appeared assembled at the banquet board, twelve hundred plates! As I am no longer a "dignitary" I am shy of such occasion. It is true, I helped to start the work fifty years ago, and next to Dr. Alpheus W. Wilson and Dr. D. C. Kelley, did more, perhaps, in co-operation with Mrs. Juliana Hayes, to set it going than any one man in Southern Methodism. But the pioneers are back numbers now. The work Mrs. Hayes and I planned in my Richmond study has grown to vast proportions, and one can truly exclaim, "What hath God wrought!" I am not reporting the meeting of the Council. They probably have their own reporters who will write it up; but it was a great occasion, and its work will have a far-reaching influence. The missionary work was never in such a perilous situation as it is now. It may be set back by the storm, but it cannot be permanently arrested. The moral effect of the Centenary failure has doubtless been fearful, especially in the Orient. Why, it is hard for me, sitting here in my Den, with my hyacinths blooming at my door, and milady rebuking any shadowy despondency that I may express, not to feel the blighting effect of inconsistent Christianity. How the pagans must exult in the conspicuous failure of the church to pay its vows!

The bad weather saved me from what might have been a little embarrassing compliment. Milady returned from one of the meetings here in Mansfield, and said I must fix up my Den! Fix up my Den? Why, the beauty of the Den is its freedom from the daily attentions bestowed on the rooms in milady's cottage. Books, magazines, papers, pictures, literary junk, are all piled about, or rather jammed together, in the orderly disorder of a work-shop. When I asked why she wanted me to upset my Den by fixing it up, she said that only the rain prevented a group of ladies coming over just to visit my Den! Great goodness! Didn't I miss it—or rather didn't they miss it! I have been hoping to enlarge it and get it in at least a shape where I could do my work with a little more ease! but, alas, every time I put my hand in my pocket the few pennies I have scamper away to the remotest corner of the cage, crouch, and snarl, and growl, and clutch the cloth in terror, just like a monkey I saw in a cage, who seemed to think I was going to call on him for a collection! This threat of elegant ladies to visit and inspect my Den startles me. Milady says quit writing about it if I'm ashamed for folks to see it. That's good hard horse sense; but I forget the advice, or deliberately ignore it, as I see I am doing now.

I'll keep on trying till I get it enlarged and set in some sort of order, and at least have room for a chair or two for the ladies. Just outside of it I have planted scuppernong grapevines, which, when they grow up, will give me an ideal arbor where I can receive my visitors. Meantime, I'll keep the typewriter clicking. I have no pulpit now; but through the Memphis Sunday Commercial-Appeal I reach a larger audience than perhaps I ever spoke to from the pulpit or the forum. Now and then I write for the church papers. I don't think they care for my scribbles, except a few of them, and I know I'm a goose for imposing my pieces on them; but I get many letters asking me why I don't write. That tickles my vanity, and I pitch in and send a letter to some Advocate, whose editor, I expect when he receives it says, "Here he is again. Is there no way to squelch that old man in the sticks? I hate to hurt his feelings by throwing what he writes in the waste basket." Let her go, brother. I at least have got it off my mind, and can now turn to more serious work.

Work? Yes, I work at least eight hours a day. I recently preached twice a day for two weeks, and felt about as well at the last service as at the first. If I had my life to live over, I would make a few changes. For one I would do my level best to get to be a bishop. I like the "divinity that doth hedge" him about, and the revenue he has, and above all, the opportunity his office gives him. But, come to think of it, I wouldn't have my Den, and the spur of necessity to keep me busy, and the exemption from income tax, and the beauty of dignified poverty with all the graces that cluster about it, and my hoe and spade and "gyarden" to dig in. Then a bishop plays golf, and that would let me out. Speaking of my garden, two grasses vex me, bermuda and cocoa. I call the bermuda the fundamentalists, and the cocoa the liberalists. They are mortal enemies to each other, and both do all they can to oppose my evangelical modernist beans. The fundamentalist bermuda says the liberalist cocoa is barren and sterilizes the garden, and with this I am obliged to agree; the liberalist cocoa says that nobody with brains will feed on bermuda—it is good only for cattle. So I take my sharp hoe, common-sense, and make relentless war on both of them. Yes, there are modernist beans that are no good; the variety I like is the evangelical sort. They are nutritious and are worth cultivating.

Mansfield, La.

TWENTY-FIVE DOLLARS A MINUTE.

That's how Bay Springs contributed to the Missionary Special. It was done without any special pressure beforehand, too. The pastor was engaged in a meeting the week before and came in Sunday night and talked awhile on the first recorded words of Jesus, and called for contributions, and it came in on an average of $25 per minute. Quite a few had previously studied Dr. Rawling's book, which was one reason for the quick and generous response. You can count on Bay Springs!

The other churches of the charge have responded well, considering existing conditions. The charge will pay its whole quota.

Just now there is a flourishing Senior Epworth League doing fine work at Bay Springs, just recently organized. You might pray for the young man who is the capable and enthusiastic leader.

Feeling refreshed,

J. A. WELLS.

Bay Springs, Miss.

THE MISSION SPECIAL IN THE CORINTH DISTRICT.

Dear Advoocate: On our Missionary Special: Booneville, $350; Burnsville, $5.09; Hickory Flat, $3.50; Mooreville, $15; Wheeler, $15; Belmont, $32; Ripley, $213.50; Iuka, $125; Corinth, First Church, $500 (canvassing incomplete); New Albany, $700; Corinth circuit, $14.

New Albany leads the district with $700 cash, notwithstanding they are completing a new church with approximate cost of $75,000.

The work was delayed in the rural churches, but is being completed and reports will come in later. This is by no means a complete report.

The cultural work was well done and our people are delighted and strengthened with the great missionary program of our church.

E. H. CUNNINGHAM, P. E.

(Received too late for last week's Advocate.—Editor.)

THRIFT OF TIME.

Believe me when I tell you that thrift of time will repay you in after life, with usury of profit beyond your most sanguine dreams; and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—Gladstone.

SEASHORE DIVINITY SCHOOL—NINETEENTH SESSION, JUNE 14 TO 28, 1927.

By Rev. H. M. Ellis.

The nineteenth session of Seashore Divinity School will be held on Seashore Camp Ground, Biloxi, Miss., June 14 to 28, 1927, and again a rich and rare intellectual and spiritual feast awaits those who can attend.

Platform Addresses.

Bishop W. A. Candler, always full, clear, brilliant, forceful and ready, who has delighted all on each of his former visits, will again occupy the platform at the morning and evening hours of the first week—a sufficient guarantee of strong meat and inspiration.

Dr. Harold Paul Sloan, of Haddonfield, N. J., President of the Methodist League for Faith and Life, will lecture at the same hours for the second week. His ripe experience and scholarship, and his record of splendid service rendered his church, make sure that it will be a week well worth while and long to be remembered by the fortunate ones who are present.

Study Courses.

All the Undergraduate Courses of Study required by the Discipline, including that for Admission on Trial, will be conducted under competent instructors. Examinations accepted by Annual Conference examining committees will be given those who have carefully read their entire course (for that year) previous to the session of Divinity School.

Undergraduates will find this the most helpful and happy way to take the Course of Study.

Accommodations.

Keller Lodge, managed by an experienced and competent lady, keeping neat rooms and serving ample meals, offers the low rate of $1.50 per day where two occupy a room.

The White House, one of the choicest hotels on the coast, makes a very special rate of $2.50 to all ministers and their families attending Seashore Divinity School.

The restaurant, on the grounds, will furnish excellent meals at special rates.

Cottages and apartments on the grounds may be secured for families or parties by writing to Rev. Randolph Saucier, Seashore Camp Grounds, Biloxi, Miss.

Who Should Attend.

All Preachers. The School was instituted for the instruction, inspiration and fellowship of all preachers, the old who can still learn, as well as the young.

Undergraduates will find here the best opportunity to get the most out of their Course of Study—and much more.

Laymen—the sisters, of course, included—will find strong spiritual meat in the lectures, and the finest fellowship in the goodly company attending.

All intellectual and religious folks should come and bring their families.

Recreation.

The afternoons are given to fellowship and recreation. Bathing, boating and fishing—now just come and see.

Sailing excursions to the islands.

The "bus" will take you anywhere along the coast.

Baseball and tennis will be arranged for. Also other games.

Be Sure

to be at the opening lecture by Bishop Candler Tuesday night, June 14, and stay through the closing address by Dr. Sloan, Tuesday night, June 28, 1927.

Be sure not to miss this chance of the year!

For further information address Rev. J. T. Leggett, President, Vicksburg, Miss.; Rev. H. H. McNeill, D.D., Dean, Prattville, Ala.; H. M. Ellis, Seashore Camp Ground, Biloxi, Miss.

A HISTORIC SUNDAY SCHOOL IN LOUISIANA.

(We are indebted to Dr. F. C. Wren, superintendent of our Sunday school at Winnfield, La., and president of the State-wide Sunday School Conference, for this interesting note.—Editor.)

The Pine Grove Sunday school, on the Sibley charge, Louisiana Conference, eight miles north of Minden and eight miles from a railroad, was organized in 1854 by a Mrs. Perkins, who had been a missionary, a Presbyterian.

The school began as a union school, but became a Methodist school during the war between the States.

The school has always been evergreen except when the school house was burned some years after the war; but during much of that time school and church were held in the different homes until a new house was erected. The present building is some bit over forty years old; but a few years ago it was remodeled and is now a four-room building, with movable partitions.

No one is able to say how long Methodist literature has been used, but they know it has been coming regularly for over forty years.

The finest library the school ever enjoyed was in the early days of its existence. Mrs. M. C. Griffith now has in her possession a Testament, given her by Mrs. Perkins seventy-three years ago, for memorizing for the school the Lord's Prayer and the Ten Commandments.

Mrs. M. C. Griffith and Mrs. E. C. Wren, who are members of the Home Department, were little girls at the organization and called charter members of the Sunday school.

Miss Ava Wren is now superintendent of this school, and writes that on last Sunday their records showed seventy-one on roll, sixty-four present, seven absent, three 100 per cent classes, every officer and teacher present.

G. L. P. Wren (deceased), the father of the present superintendent, was superintendent of this school for over thirty years.

Rev. R. R. Alexander was the first Methodist pastor of this congregation.

TO THE ADULT SUNDAY SCHOOL CLASSES OF THE MISSISSIPPI CONFERENCE.

The Conference Sunday School Conference to be held at Capitol Street Church, Jackson, is without question the greatest effort that our Conference has ever made in a Sunday school way. The whole program promises to be very helpful. No part will be greater than that in which you and I are very definitely interested—the Adult department. From 9 to 11 a. m., on the 6th, Rev. R. H. Ruff, Superintendent of Adult Work of the General Sunday School Board, will lead the adult group in their section meeting. This ought to be a very large group. You will have the opportunity of getting helps at this meeting that will greatly aid you in your work.

And another thing—probably as good piece of service as you can render this year will be to arrange for and urge the workers of your Sunday school to attend this conference. Would it not be a fine thing for every adult class to send, by paying the small expense, at least one worker from among the other departments? Come on—let's do our part to make it a great success. Let us pray much for it.

J. L. CARTER,
Conference Superintendent of Adult Work.
Mount Olive, Miss.

SCHOLARSHIPS AT WHITWORTH.

The Peripatetics Club, one of the social organizations among the women of Brookhaven, Miss., undertook a few months ago to raise a thousand dollars with which to endow a scholarship, which should be used for assisting some worthy Brookhaven, or Lincoln County, student in her education.

The club, through its treasurer, Mrs. L. H. Bowen, has paid to W. D. Davis, Treasurer of Endowment Fund, about half of the total sum, and expects to have the remainder in the early future.

This endowing of scholarships to assist worthy young ladies in their education is a noble enterprise, and we can recommend such as a worthy undertaking for any social club, or Sunday school, or Epworth League, or Missionary Society.

Why should there not be more of these scholarships? One thousand dollars is a modest endowment. A scholarship of $2,500 would give more substantial help. Individuals and societies, by endowments of this kind, can perpetuate their influence and work. People will die every week, and leave estates worth thousands of dollars, in some instances many thousands. If these people, while they live, would invest half of a fortune in endowments of this kind, their lives would be happier, and their influence for good would be perpetuated.

H. G. HAWKINS.

Brookhaven, Miss.

MERIDIAN DISTRICT CONFERENCE—EAST END CHURCH—APRIL 7-8, 1927.

The first service of the conference will be conducted at East End Church, Meridian, on the evening of April 6, at 7:30 o'clock.

The sermon will be preached by Dr. Rolfe Hunt, after which the Sacrament of the Lord's Supper will be administered. It is very important that all the pastors and local preachers be present for this first service, and as many of the lay members as possible. This first service should be a spiritual uplift to the entire district through its representatives.

I am announcing the following committees, to be added to as occasion calls for:

Local Preachers: Rolfe Hunt, J. A. Moore, H. E. Raley. Local preachers need to have their reports, with a request for renewal of license, if they wish it, in the hands of this committee before the conference convenes.

License to Preach and Orders: W. B. Jones, W. B. Alsworth, J. W. Ramsey. At least one applicant will be before the committee for license to preach. The committee will please be prepared to hold this examination. Some local preachers should be before the committee for orders.

Missions: A. M. Broadfoot and others.

Education, Sunday Schools, Epworth League: A. F. Watkins, J. A. Moore, W. J. Dawson, Miss Phillips.

Financial System and Lay Activities: District Board of Lay Activities.

Every member of the conference should make it a point to be present for the first session on Thursday morning, the 7th, at 9 o'clock.

ROBERT SELBY, P. E.

NEWTON DSTRICT CONFERENCE—ANOTHER CHANGE IN DATE.

Because of Tuesday, the 26th of April, being graduating day of the high school in Walnut Grove, where our conference is to be held, request has been made from that community that we convene one day later. We will comply with the request, and the conference will be held on Wednesday and Thursday, April 27 and 28.

Let all pastors, local preachers, and delegates take note thereof and govern themselves accordingly.

L. E. ALFORD, P. E.

THE SEASHORE DISTRICT CONFERENCE.

Dear Brother Carley: Please announce again: The Seashore District Conference will meet in Pascagoula, March 30-31. The opening sermon will be preached the night of the 29th by Rev. H. A. Wood. The conference will begin Wednesday morning at 8:30 o'clock promptly. Let every pastor and delegate be at the opening service. Let every charge have the Mission Special in full by that time. We are expecting Bishop Candler to be with us. Let us pray and believe for a deeply spiritual and helpful conference.

JAMES L. SELLS, P. E.

THE FLOWERS YOU MEAN TO SPREAD ON THE COFFINS OF SUPERANNUATES WOULD SMELL SWEETER TO THEM IF GIVEN NOW IN TERMS OF QUOTA PAYMENTS

By LUTHER E. TODD, Secretary of the Board of Finance

THE PREACHER'S GETHSEMANE

Time. At the close of an average of thirty-five years of active service for the Church.

Place. A small town, where he has gone to attend his Annual Conference and to receive appointment for another year's active work.

Conditions. No bank account, no home, health impaired, unfitted for any other character of work, aged and sickly wife waiting for news of his appointment, children married and having a hard time to make ends meet, and maybe an invalid child or loved one depending upon him for support.

Appointment. Superannuation, with an annual allowance so small that it scarcely pays even the rent for an humble cottage.

The Return. When you have made it, you will ever remember it as "The Preacher's Gethsemane." You say, "Why make a scene of all this; anyhow, he is comfortable." Is he? Could you be comfortable under similar circumstances? Could you? This man has served the Church all his life with utter abandon to her interests. He has given her all his affection, energy, thought and devotion. "God has been his Master; the Church has been the field of his unremitting toil." I do not protest against his retirement, for it must be so. But when his Annual Conference votes him to the list of superannuates, allows him a mere pittance annually for his support, and quiets its conscience by singing "E'en down to old age," I say, "Justice is lame as well as blind among us."

The Result. Today, many of those who have traveled this *via doloroso* are sick, lonely, and in great need of the bare necessities of existence. Some of them are compelled to depend on the charity of others to keep the wolf from the door. It sometimes happens that when one of them closes his eyes upon this world, it is necessary for friends to provide the funds to give him a decent burial. It is painful to read these lines, but it is much more painful to realize that the Church so neglects to provide a proper support for her old preachers that such words can be written.

PULL UP THE THISTLE OF CARE THAT INFESTS THE SUPERANNUATES' GARDEN AND PLANT A ROSE OF QUOTA INSTEAD---
DO IT NOW

AGREES WITH THE RESOLUTION OF THE EDUCATIONAL ASSOCIATION.

By Rev. W. T. Bazzel.

In the Advocate of March 10, Brother John W. Ramsey enters a vigorous protest against the Educational Association for their action in adopting the following resolution:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

Now, I am not an "evolutionist," but to save my life I cannot find anything wrong with this resolution. It does not profess to represent the opinion of the whole Methodist church, but it is, **"We, the members of the Educational Association,"** etc., who are placed on record in the resolution. Now, I am a minister and member of the Methodist Episcopal Church, South, but I am **not** a member of the Educational Association, so that the resolution does not necessarily represent me.

However, I am ready to state that I agree fully with the sentiment expressed in the resolution. I, too, am opposed to all legislation that would interfere with **the proper** teaching of scientific subjects in our schools and colleges. Does any one favor legislation that will interfere with the **proper teaching** of scientific subjects?

But let us quote the second paragraph of the resolution, and get the record complete:

"Whether or not we have been in position to form opinions on current scientific theories or whatever opinions we may have formed on these subjects, in any case, we are opposed to such legislation because we believe it will be futile and can serve no good purpose."

So the Educational Association of the Methodist Episcopal Church, South, does not express itself as either **for** or **against** the evolution theory; it is simply opposed to **legislation** that would interfere with the **proper** teaching of scientific subjects, because it (the Association) believes that such legislation is futile.

Now, I am just a little circuit rider away out here in the country, and I may get a badly distorted view of things from this perspective; but it really seems to me that all this acrimonious controversy between "fundamentalists" and "modernists" is likely to do more damage than the teaching of evolution in our schools and colleges. Not that I undervalue the importance of sound teaching during the formative years of youth; its importance cannot be overestimated.

But it is said that teaching evolution undermines the faith of students and makes atheists of them. Maybe so. To explain man's origin by the evolution hypothesis alone is certainly unscriptural. But if studying scientific theories produces infidels, are not we, preachers and religious teachers, largely responsible? How? Why?

Well, we have insisted upon a literal interpretation of the first chapters of Genesis as a fundamental of the Christian faith. We teach our children that the earth was spoken into existence a little over 6,000 years ago; that in six days of twenty-four hours God created all things; that he divided the light from darkness the first day; made the firmament the second day; that on the third day he divided the land from the water and caused the land to bring forth grass and trees; that on the fourth day he created the sun, moon and stars; that he made all living creatures the fifth day; and finally, on the sixth day, made man in his own image. Now our children are not only taught that all this happened in the six days, but that this literal account **is a vital part of Christianity**, and that to doubt or deny it is to deny the faith of the fathers!

Having set ourselves up as defenders of the **faith, especially** of the first chapter of Genesis, we raise the hue and cry that "evolution contradicts the Bible"—"Evolution means atheism"—"Down with evolution"—"Pass laws! Make it a felony to teach anything contrary to our literal, six-day interpretation of Genesis!" "The whole plan of salvation hinges upon the Genesis account of the creation and fall of man!"

Our children go to college with the din of this controversy ringing in their ears. There they study geology, and find a record written in the rocks that carries the history of this earth back so far as to make the 6,000 years seem but a trifle. They follow the footprints of marching aeons through epochs and upheavals until the literal six-day theory becomes untenable. Astronomy shows them a vast universe in which the earth is comparatively a small speck, and demonstrates that the sun existed prior to the earth.

Now, if their faith in the Christian religion must **stand or fall** with a literal interpretation of the first chapter of Genesis, what happens? And if it falls, **who is to blame?** Is it the teacher that guides them in the study of science, or the theologian who bases the whole scheme of redemption on the first chapter of Genesis?

The student of history also learns that champions of revealed religion have made many pitiful blunders trying to defend their faith against the teachings of science. For a while it was rank heresy to teach that the earth is round, and that it moves around the sun, because such a theory "contradicted the Bible!" Science has compelled us to revise our interpretations of the Bible again and again; and we may have to do some more revising some day, in spite of the fact that we are so positive that we now understand truth in its completness and finality!

My readers—if I should have any at this point—may conclude that I am a rabid evolutionist and modernist, but I insist that I am not. I am just an obscure seeker after truth, and I somehow feel that the crisis in the life of a student comes when he feels that he must choose between demonstrated truths of science and the teachings of his religion. Such a choice ought never to be necessary! It would **not** be necessary if religion and science were each assigned to its own proper sphere in the thinking of the student.

Why not cease our raging against the theories and findings of scientists, and teach our children that the Bible is of divine origin and contains a revelation of God's will, but that it was not given us to teach us geography, mathematics or astronomy; that men have often misunderstoood and mis-applied some of its teachings, and that all should be careful not to condemn any one for differing with them in the interpretation of Scriptures. Above all, let our teaching in religious matters center in Jesus Christ. Make the Living Christ a reality in the lives of our children, and they will not be easily disturbed by any sort of scientific—or unscientific—theories.

Personally, I feel no apprehension in behalf of the Bible. It is God's Word, and will stand. It needs not the support of any prop I might set up. I do not wish to call on the State Legislature to enact statutes to protect its truths.

Scientists, too, have often blundered ridiculously. They will probably blunder more. Scientific truth and religious truth cannot possibly be in conflict. Both alike are from God, and must agree. But the theory of the scientist often contradicts the theory of the religionist; then I know that one or the other is mistaken, but I sometimes do not know which; I have even suspected that both might prove wrong in the end.

Intolerance of the opinions of others has been one of the deadliest foes to the progress of Christianity; but it is so natural and so human for each man to feel that his own creed is the only true one—that he has attained unto ultimate truth, and that any one who dares differ with him is a heretic. Intolerance has brought about all our sectarian divisions, caused religious (?) wars, and driven more people to infidelity and atheism than any other one thing.

I do not know, but I think perhaps if we could send our children to school thoroughly imbued with the spirit of tolerance and charity, with a real acquaintance with the Living Master himself, they would find, in the first chapter of Genesis, the most sublime epic poem ever given to men, and their faith would soar to new heights as they read it. And, too, they would see the footprints of the everlasting Creator in the eternal rocks, and in the stars they would find his handiwork!—"Sermons in stones, books in running brooks and good in everything."

True, we need a **positive** faith; men must believe **something.** And thank God, the eternal verities of our holy religion can never be disturbed by any sort of scientific investigation! Here is the first one: "In the beginning God—!" No inquisitive investigator will ever get beyond that.

Here is another: "All we, like sheep, have gone astray." Man's sinfulness and need are proven everywhere every day.

Then this: "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life!"

And this: "Love thy neighbor as thyself."

Finally: "In my Father's house are many mansions * * * that where I am there may ye be also."

Can evolution, or the nebular hypothesis, or the Einstein theory of relativity, or any other fad or ism discredit the foregoing sublime principles?

Marietta, Miss.

MAKING EDUCATIONAL HISTORY.

By Dr. W. E. Hogan.

Two recent events in Southern Methodism may prove to be epochal in the future history of higher education by the church.

At their last sessions, the two Annual Conferences of Arkansas requested the presiding bishop to appoint a commission of ten—five from each—to study the higher educational work of the church in that State and "to report to the next Annual Conference their findings regarding a larger educational program for Methodism in Arkansas." The Commission began its work at once, and within three months recorded its findings. The recommendation of the Commission is that the three colleges now belonging to the two Conferences be merged under one board of trustees and all become junior colleges and that a great central college or university be established at Little Rock as a fourth institution of the church's unified educational system of Arkansas. The city of Little Rock is to furnish a suitable site for the new institution and one million dollars in cash. As soon as Little Rock has made good its offer, a general campaign is to be launched for two million dollars additional. The Commission's proposal has been approved by the boards of trustees of Galloway, Hendrix, and Henderson-Brown Colleges and by the Boards of Education of the two Annual Conferences. Bishop Boaz is to direct the campaign.

The other history-making event took place in Texas a few days ago. At its session in November, the Northwest Texas Conference appointed a commission of twenty-six "to look carefully into the matter of the permanent location of Clarendon College," and instructed this commission to report its findings to the presiding bishop—Bishop Moore—not later than March 1. This commission has also acted with a promptness and dispatch not usually displayed by such bodies. At a meeting in Amarillo, Feb. 28, the commission voted to recommend to the Conference that Clarendon College, now located at Clarendon, be moved to Amarillo, which city is to give approximately two million dollars to secure the permanent location of the college. At a special session of the Northwest Texas Conference, which Bishop Moore has called for March 29, the commission's report will be considered.

The findings of these two commissions, both coming in the same month but representing widely separated territories, seem to indicate that our church is turning to large and growing and wealthy cities for the location of its larger educational institutions.

The Home Circle

SUCCESS.

This is success: to live beyond deceit,
Too big to play the liar or to cheat;
Too big to lean when burdens heavy grow;
Asking no favor from a friend or foe;
Standing to life and all that it may mean,
With head erect and hands and conscience clean.

This is success: to live from year to year,
Not asking always sunny skies and clear,
But wise enough to know and understand
Life never runs exactly as we've planned;
Seeking the best, but when the worst is met,
Taking the blow without too much regret.

This is success: with all to play the friend;
Willing and singing whensoe'er you may,
But walking bravely through the rainy day;
Giving your best throughout the passing years,
Neither deceived by flattery, nor by sneers.

This is success: the love of friends to win;
To taste no pleasure that may lead to sin;
To take no profit from the hand of shame,
But by a fair fight win or lose the game;
To get from life such triumphs as you can,
But still, through good or ill, to play the man.
—Edgar Guest.

THE LIGHT OF A GIRL'S CANDLE.

By Clarence.

Off the coast of one of the Orkney Islands there was a large rock jutting out into the bay opposite the harbor. It yielded no food or shelter for beast or bird, but had often caused shipwreck and death. They called it Lonely Rock.

There lived on this island with her father, who was a fisherman, a young girl named Margaret Freeman. Father and daughter were tenderly devoted to each other, as so often is the case where people are poor and dependent upon each other.

One wild, murky night the father sailed away in his frail fisherman's boat, leaving his daughter to keep house and to await his return on the morrow. She did her chores, and then took out her spinning wheel to while away the dreary hours. Every now and then she would look out on the dark, driving clouds and listen, tremblingly, to the shrieking wind and stormy sea.

The morning light dawned at last. She had kept an all-night vigil, and the hour was approaching when her father's boat could be seen coming up the harbor. At last, as she scanned the now calm and placid water of the bay, she could see only tiny specks in the distance, but her heart gave a great bound, for she knew they were fishermen's boats, and that her father's was one of the number.

They drew nearer and nearer until she could recognize each boat and its owner. It did not look as if her father's boat was with them.

Bareheaded and full of wild misgivings, she hurried down to the shore, and was met by a kindly fisherman, who told her that they had never spent such a terrible night, and that in the darkness her father's boat had struck Lonely Rock and had gone down about midnight.

Dry-eyed she went back to their lonely cottage and hastily swallowed some food; then went back to the bay. She started to follow the shore, and one of the kindly fishermen neighbors feared she might be so overcome with grief as to follow her good father into the watery grave.

But no. She was not made of that kind of stuff. She had not gone more than half a mile when she discovered the body of her father, which the ebbing tide had left upon the shore.

She was now all alone, scarcely more than a child, poor, humble and weak of constitution; but when she returned to the cottage after her father's burial she made a strange resolution. She said:

"I will not give up to grief and loneliness, but as long as I live no more boats shall be wrecked on Lonely Rock, if a light shining through my window will guide them safely into the harbor." Then, through utter weariness of body and mind, she slept all through the day.

When night fell she arose, and lighting a candle placed it in the window where the returning fishermen could see it and be guided by it safely into the harbor. She prepared and ate her evening meal. She sat by the candle all night and trimmed it and sang. Then, when day dawned, after she had done her work, she went to bed and slept.

As many hanks of yarn as she had spun before each day for her daily bread she spun still, but did one more for the nightly candle.

How many lives she saved by this candle, and how many meals she won by it for the families of the fishermen that would have possibly starved if the boats had gone down, it is impossible to say, nor how many dark nights the fishermen, depending on that light, went forth and returned in safety cannot be told.

For fifty years—through youth, through young womanhood, and on to old age—she turned night into day; and in snowstorms of winter, through driving mists, deceptive moonlight and thick, black darkness, that harbor was not once without the light of her candle.

There it stood as regular as a lighthouse, steady as constant care could make it. Always brighter when the nights were darker, the fishermen had only to keep it in view and they were safe.

How those poor people loved her! They would gladly have contributed from their scanty stores to help her buy those candles, but they knew it was a labor of love on her part, and to offer to help her bear the burden would have deeply wounded her.

When she began to grow old many a fisherman, as he brought his boat in by that light in the window, blessed the white-haired woman sitting at the spinning wheel, spinning away to pay for food and candle.

Often they would lay a number of their choicest fish on her doorstep, and leave a child to watch until she awoke. Sometimes their wives would drop in and spin a few hanks of yarn for her while she slumbered. Every kindness and consideration were shown her that the minds of those simple folks could devise.

One peaceful night when it was so calm that no contrary winds tossed the boats toward Lonely Rock, the fishermen who were coming into the harbor noticed that there was no light in Margaret's window. As soon as they landed they and their wives hurried to the cottage.

The candle had not been lighted. The tired old hands which had trimmed and kept it burning for more than fifty years were still. The faithful woman had gone to her reward.

All the children had been taught to pass her home noiselessly lest they wake her from her tired day-slumbers. Now the old folks, too, walked softly, and laid the body to rest beside that of her father.

She had no relatives. On a piece of paper she had scribbled, "Keep the light go—"

They did keep it going, for they made Margaret's small possessions the nucleus for a fund to build a lighthouse. They told the story to every incoming and outgoing seaman and stranger, so that the fund grew and grew until it shaped itself into the Margaret Freeman Lighthouse, showing Lonely Rock and its danger far out into the bay.—Exchange.

WHEN JOHN HAD TO DECIDE.

"Mother," said John Roberts, one Friday morning as he started off to school, "I've never asked Billy Dobson out here to spend a Saturday, and he wants to come so bad. May I ask him?"

"What sort of a boy is he?" asked the mother.

"Well, he seems to be a good-hearted chap," answered John a little nervously, remembering some of the things he didn't like about Billy; "but he looks kind of neglected, and I know he wants to come the worst kind."

John's mother smiled. She knew he was to be trusted, so she said: "Certainly, dear; bring him out if his mother is willing."

"His mother is dead," said John, choking over the words as he thought of their meaning.

And then John's mother stooped and kissed his hair as she said: "Be sure to bring Billy with you to-night if they will let him come."

That was how Billy came to be at Oak Ridge, for that was the name of John's home. Friday night John's father played games with them, and his mother read them a story. When she went up to show Billy his room she had made everything ready for him as carefully as if he had been her own boy.

Saturday morning the boys were raking the leaves in the yard when they broke the rake, and John's mother said they could go to the store and get another one.

John telephoned to the store, and the man told them that the rake would cost thirty-five cents; but his mother didn't have the change, so she gave him a dollar to get the rake.

When they got to the store the man found that he had made a mistake, and the price of the rake was twenty-five cents instead of thirty-five cents.

"What are you gooing to do with that other ten cents?" Billy asked eagerly, and John replied shortly: "Take it home. What do you think?"

"I wouldn't," said Billy; "you bet I wouldn't. Your mother thinks the rake cost thirty-five cents, and she wouldn't care, and besides she won't ask anything about it."

For answer John laughed good-naturedly in order to keep from saying anything rude to Billy, and then turned to go home.

"Aw, come on, kid; I want some candy," said Billy, beginning to whine.

But John kept on his way.

Then Billy tried a new game. He went up to the storekeeper and said: "Give me ten cents' worth of stick candy."

The storekeeper gave it to him, and when Billy got the bag he stuck a piece of the candy into his mouth at once and said: "John's got the money to pay for it."

John looked up and heard what Billy had said and saw what he had done. He knew that if he asked his mother for the ten cents she would gladly give it to him, and he also knew that she would not ask about it anyway; but John was honorable to the very core of his being. He knew that Billy was his guest and that he was partly responsible for Billy's doings on that account, and he didn't want the storekeeper to take the candy back and so lose what Billy had eaten. Just for a minute he didn't know what was right to do, and then he remembered that, no matter how kind his mother might be about the matter, the money he carried was not his own; so he said to the merchant: "I am sorry that Billy ordered the candy, Mr. White, for I have no money of my own with me; but if you will charge it to me, I will pay you out of my next week's allowance."

"Certainly, John," said the merchant; "I am very glad to do it for you."

Billy was listening and thinking all of this time, and when they were safely outside of the store he said: "John, I'm ashamed of myself, and I'll bring you that money to school on Monday," and he did.

Billy wanted to be as trustworthy as John was, and that is one way that a friend can help a friend.—Boys and Girls.

"Daddy," said little Willie, "what's a shepherd's crook?"

"It's the only kind of crook you don't find in a big city, son," replied his dad.—Cincinnati Enquirer.

Papa was deep in a book, when his wife called: "Dan, baby has swallowed the ink. Whatever shall I do?"

"Write with a pencil," was the reply.—Patton's Monthly.

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AN EARNEST APPEAL.

We appeal as earnestly as we know how to all our pastors to take advantage of the special proposition for the circulation of the Advocate before it expires, on April 1. The special proposition provides that the paper will be sent one year for $1.25 when it is taken by at least half the families represented in the membership of a church. The price is reasonable, the time is limited. Now is the time to act.

THE DEATH OF GOVERNOR WHITFIELD.

The death last week of Governor H. L. Whitfield, of Mississippi, removed from the public life of that State not only the chief executive, but also—what is of vastly greater moment—a first-class Christian gentleman. When a man holds public office, the estimate of his work in that office will vary according to the views of those who make the estimate concerning the policies that have been followed and the results that have been accomplished; but when the man's character is without a spot and when his devotion to the right is unquestioned and when his practice of the Christian virtues is consistently a part of his daily life, there can be no difference of opinion as to his place in the esteem and affection of the people.

So it was with Governor Whitfield. His whole life was spent in the service of his State—as a public school teacher, as State Superintendent of Education, as president of the State College for Women, and as Governor. He served as a Christian man, always living up to the high conception that public office is a public trust.

The tragedy of his life is that it came to an end so soon; the glory of it—and the glory is greater than the tragedy—is that it was lived nobly. It is a good record—he lived nobly, served faithfully, and died peacefully. His place is secure in the annals of the State.

PERSONAL AND OTHER NOTES.

The Guntown charge, Corinth District, has reported $142 on the mission special collection.

Lake Providence, La., Rev. J. E. Selfe, pastor, raised $50 more than its mission special quota.

Bishop Isaac Lane, of the Colored Methodist Episcopal Church, was ninety-three years old on March 3. His home is in Jackson, Tenn.

Tallulah, La., in the Monroe District, Rev. Ellis Smith, pastor, was the first charge in the district to secure the mission special quota in full.

Mrs. E. M. Shaw, wife of our pastor at Cruger, Miss., has been ill for several weeks. We are glad to learn that her condition is improving.

"Methodist Matters" is the name of the interesting monthly bulletin issued by Rev. R. G. Moore, pastor of the First Methodist Church, Aberdeen, Miss.

Rev. T. C. Cooper, of Homewood, Miss., writes: "The spiritual condition of the charge is very encouraging. We have more subscribers to our church papers than ever before."

An outbreak of measles necessitated a postponement of the revival services at Mississippi City, Miss., in which Rev. H. M. Ellis, Conference evangelist, was scheduled to do the preaching.

Dr. N. E. Joyner, presiding elder of the Monroe District, Louisiana Conference, will teach a course in the Old Testament at the Standard Training School at Marshall, Tex., beginning on March 27.

Rev. Victor G. Clifford, pastor of the Mendenhall and D'Lo charge, Mississippi Conference, is issuing an interesting monthly bulletin, the Messenger, which will doubtless be helpful in the work of the church.

Rev. George Tucker is in the midst of a great meeting at Okolona, Miss., with Mr. R. E. Turberville leading the singing. The meeting has taken on city-wide proportions. It will continue through next Sunday.

We learn from the Starkville News that a great meeting is being held at the First Methodist Church, Starkville, in which Rev. E. Nash Broyles, of West Point, is assisting the pastor, Rev. V. C. Curtis. The meeting will run through next Sunday.

Rev. D. E. Vickers writes: "We are expecting to begin placing material on the ground this week for the Sunday school rooms to our church at Handsboro, Miss. Our Sunday scchool has grown until we are almost compelled to have more room."

The Fondren Lectures at Southern Methodist University will be delivered this year by Dr. S. H. Wainwright, of Japan, on the general theme, "The Problem of Asia and the Constructive Christ." They will be delivered from March 27 to March 31.

Rev. William L. Robinson, our pastor at Coffeeville, Miss., wrote recently: "We have four churches on this charge, and your special proposition has been accepted at each church. * * * I believe in my church paper, and I insist that my people take it." Amen, Brother Robinson!

Rev. L. W. Smart, pastor of the Crew Lake charge, Louisiana Conference, who secured his mission special quota in full, says: "Easiest task I ever undertook. People responded beyond comprehension. I put on the cultural program and found it paid. Mailing check to Mr. Meyer this morning."

Revival services will be held at the Carrollton Avenue Methodist Church, this city, beginning on Wednesday evening, March 30, and continuing until Easter Sunday. The preaching will be done by Rev. Charles Lane, of Macon, Ga., and the music will be in charge of Rev. A. J. Notestine, of Birmingham, Ala.

The condition of the editor's father, Rev. Lyman Carley, shows very little improvement over last week. The cool weather of the early part of the week apparantly reacted unfavorably. It is still hoped that continued warm weather will hasten his recovery. The sympathetic messages of many friends are greatly appreciated.

Rev. C. Norman Guice, general evangelist, is engaged in a meeting at Poplarville, Miss., to last until March 27. From Poplarville, he goes to Duncan, Okla., and from Duncan to Hollandale, Miss. He has an open date immediately following the Hollandale meeting, and also several open dates during the summer. He can be reached at Poplarville until March 27.

Mr. D. S. Bachman, of Cleveland, Miss., in renewing his subscription to the Advocate recently, said: "I have been reading the Advocate for more than twenty-five years—can't do without it." He speaks very highly of his pastor, Rev. J. W. Ward, and commends the work of the business men's class, which has an enrollment of about seventy-five of the leading men of the town.

Mr. T. O. Adams, well known in musical circles in New Orleans, died suddenly on Wednesday of last week. He was an official member of the Carrollton Avenue Methodist Church, and the funeral was held from the church on Friday morning, Rev. Elmer C. Gunn, the pastor, conducting the service. Brother Adams is survived by his wife and a young son, to whom the Advocate extends sincere sympathy.

Dr. S. M. Rainey, a beloved retired physician of Starkville, Miss., passed to his reward on Sunday, March 13, after an illness of several weeks. The funeral service was held at the First Methodist Church, conducted by Rev. V. C. Curtis, assisted by Rev. J. D. Ray, of the Baptist church. Interment took place at Greenwood, Miss., the service there being conducted by Dr. H. S. Spragins, pastor of the Galloway Memorial Church, Jackson, Miss., a former pastor and close friend of the deceased. The Advocate extends sincere sympathy to the sorrowing family and friends.

Dr. R. H. Wynn, pastor of the Broad Street Methodist Church, Lake Charles, La., under date of March 19, writes: "We are closing a week's intensive campaign for our new church with splendid success. A canvass of the congregation and community has resulted, so far, in a total of $71,788, which will no doubt be increased to $75,000, as the returns are not yet all in. With the anticipated sale of our old church property, our resources will be sufficient to justify an early beginning on what has hitherto been a deferred hope. We are all very happy in the prospect. The church plan provides for a Class A Sunday school equipment for one thousand attendance."

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I would kindly suggest that you finish your Mission Special campaign as rapidly as the success of the cause will allow, and that you make your report using the quadruplicate blank for this purpose. Of course you noticed on the top of this blank to whom these reports are to be sent. I trust every pastor will be able to reach the suggested quota of his church and wherever possible have a surplus.

Some time near the first of April the General Treasurer will furnish us with a standing of the various Conferences and I certainly trust we will have done as well this year as we did last year, as we were the first Conference to pay out in full.

If you have finished the campaign as far as gettting the pledges is concerned but have not collected all the money, make your report, send in what you have to the treasurer.

Yours very sincerely,

W. D. HAWKINS,
Missionary Secretary.

A MESSAGE OF APPRECIATION.

The messages of condolence and expressions of sympathy which have come to us in the deepest sorrow which has ever come into our lives, because of the going away of our only child, Mrs. Mamie Gray O'Mara, on the 28th day of February, have been so numerous that we find it hardly practicable to write to each of our friends.

We, therefore, wish to convey to each one, through the Christian Advocate, our heartfelt thanks.

Your messages have helped us a great deal and by them we are made stronger in bearing this awful stroke.

No need to tell you that our hearts are broken; but we are comforted by the Christian's hope.

Our child gave us, repeatedly, assurance that should the Lord call her "it is all right."

We grieve of course, but already the Sun of Righteousness is shining more brightly in our lives than ever before.

Through the dark cloud of sorrow we most surely feel that His hand is leading us, and we are feeling the beckoning hand, unseen, drawing us toward Heaven.

Brethren of our Father's household, we thank you and we love you.

Your friends,

J. EARLY GRAY and WIFE and SISTER and DR. B. B. O'MARA.

SUNFLOWER MINISTERIAL ASSOCIATION.

The March meeting of the Association was held at Glendora, Miss., on the 15th, in the beautiful new Methodist chruch, with A. Y. Brown as pastor-host.

Besides a number of the people of Glendora, there were in attendance, J. E. Cunningham, E. E. McKeithen, J. C. Wasson, T. E. Gregory. J. V. Bennett, W. J. Wood, "Mister Shipman," J. B. Conner, C. T. Floyd, E. M. Shaw, C. L. Rogers, J. J. Brooks, C. L. Oaks, A. Y. Brown and H. P. Lewis. Brother W. L. Robinson, of Coffeeville, and J. D. Walton, a local preacher of Drew, were also with us. The parsonage queens from Itta Bena and Drew also graced the occasion with their presence.

E. E. McKeithen brought the sermon for the day, using Isaiah 40:31 as a text. This was followed by a friendly discussion of the merits of the sermon.

The subjects for discussion were then taken up, which were: "My Program for the Year and the System I Use;" "What is a Pastoral Call and How I do Pastoral Work;" and "Reverence and its Cultivation in the Congregation and Individual." The discussions of these subjects were spicy and helpful.

Our next meeting goes to Lambert, and our program will be as follows: Sermon, by G. E. Gregory; "The Most Effective Follow-up Plan to be Used After Our Revivals;" "Getting Best Results From the Prayer Meeting;" and "Our Superannuate Endowment Fund."

This was our largest attended meeting, and was pronounced to be the best. The Glendora people entertained us royally in their homes at the noon hour.

REPORTER.

MEETING OF THE COMMITTEE ON EXCHANGE OF TERRITORY WITH THE METHODIST EPISCOPAL CHURCH.

The Committee on Exchange of Territory with the Methodist Episcopal Church met in Memphis, Tenn., Feb. 11, 1927. Bishop McMurry, chairman of the committee, presided, and all the members were present except Judge Nathan Newby, of Los Angeles, Calif., who was detained at home on account of some very important cases in court. The following actions were adopted:

Fully recognizing the disadvantages and hurt to our common Methodism arising in communities and sections where the Methodist Episcopal Church and the Methodist Episcopal Church, South, occcupy the same field, and fully sympathizing with our brethren who are suffering from these disadvantages and embarrassments, we declare ourselves as heartily favoring the relief of these conditions by the action of the congregations thus in competition and rivalry, and by an equitable adjustment of property interests.

We believe that, in many places, the time has fully come for such adjustments as will eliminate overlapping and end the friction and waste growing out of this duplication of effort. It is our conviction that, in small communities and even in large sections occupied by the two churches, it is possible, by mutual concession and agreement, to put an end to these unholy rivalries, and to give to a united and harmonious Methodism the opportunity of more succcessfully carrying on the work of the kingdom in their midst.

At its session in Memphis, Tenn., in 1926, the General Conference of the Methodist Episcopal Church, South, continued and reconstituted its Commission on Exchange of Territory with the Methodist Episcopal Church; and authorized the said Commission "to effect an exchange of property when it is found legal and practicable, such an exchange being approved by the Annual Conference in whose bounds the property is situated; provided that such exchange shall be made only on the approval of the local congregation expressed through its quarterly conference."

For several quadrenniums and up to their last General Conference, the Methodist Episcopal Church had a similar Commission, but has none at this time. Nevertheless, the Methodist Episcopal Church, through its General Conference, has repeatedly approved the principle of comity betweeen the churches and urged the union of congregations in local communities so as "to remove causes which dissipate our energies and encourage hurtful competition."

The General Conferences of both churches, through repeated declarations, have approved the principle that when either church is doing the work expecteed of Methodism in any community, the other church should not organize a society or erect a church building in that community.

We therefore recommend to our people that the following steps be taken, when conditions seem to justify it, to insure the elimination of the waste of men and money and to promote the growth of fraternal affection between the Methodist Episcopal Church and the Methodist Episcopal Church, South:

1. Ascertain, through a properly constituted church conference, the mind of the congregation as to whether a union with the congregation of the Methodist Episcopal Church is desirable.

2. If it is agreed that such union is desirable, let the quarterly conference of that charge appoint a judicious committee to meet a like committee from the Methodist Episcopal Church to work out the details of the union and to reach agreements as to the distribution of property.

3. That the Annual Conferences of the Methodist Episcopal Church, South, in whose territory the Methodist Episcopal Church has organized churches, be requested to create Commissions on Exchange of Territory to meet with like Commissions of the Methodist Episcopal Church; that these Annual Conference Commissions be of such size and composed of such representatives as to be granted plenary powers to approve or disapprove the exchange of property, and the consolidation of congregations in the interval of holding the Annual Conference.

4. That when both churches have agreed as to the desirablity and practicability of union, and the quarterly conferences of the respective churches have given their sanction to the union, and the Commissions of their respective Annual Conferences have approved the union and exchange of property, then let the committees of the two local churches complete the transaction by complying with all legal requirements necessary to the transfer of any property involved to the church of which the united congregation is to become affiliated, or elsewhere as may have been determined.

5. We further recommend that the Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, seek the collaboration of the Secretary of the Board of Church Extension of the Methodist Episcopal Church in working out a plan for the equitable adjustment of mortgages and other claims of their respective Boards against the properties offered in exchange.

The Commission also adopted a motion requesting Bishop W. F. McMurry, by such method as he may deem proper, to bring the action of our General Conference to the attention of the General Conference of the Methodist Episcopal Church, and to inform them of the actions of this body. The meeting then adjourned.

Signed: W. A. COOPER, Secretary.

LOUISIANA DISTRICT CONFERENCES.

Shreveport, at Oil City, April 19.
Minden, at Plain Dealing, April 20-21.
Ruston, at Athens, April 21-22.
Lake Charles, at Abbeville, April 26-28.
Monroe, at Bastrop, May 3-4.
Baton Rouge, at Amite, May 17-19.
New Orleans, at Carrollton Avenue, May 20-21.

W. D. KLEINSCHMIDT, Secretary.

"MISTER, I AIN'T NEVER HAD NO CHANCE."

By C. C. Featherstone.

Court was in session. A young boy in his early teens had been convicted of crime, as the result of drunkenness.

The sentence of the law had to be imposed.

The facts in the case showed that he came from a home where whiskey was made and served to grown folks and children, with almost the regularity of an article of diet.

Said the Judge: "Son, if I'll give you a chance to reform and come back, will you take advantage of it and make good?"

"Yes, Mister," said the boy with tears in his eyes and his mouth quivering, "I ain't never had no chance before."

And yet there are many who tell us that the way to make real men is to let boys get whiskey off the old sideboard when they please; place temptations in their way, let them be overcome and, as a result, we will have strong character forever.

If the court could punish the parents instead of the boy, how gladly would it have done so.

But we have no laws for the punishment of fathers and mothers in such circumstances. They can go on making criminals out of their children and go scot free.

Perhaps some day the law will be wiser.

The boy was taken away from home and sent to the Reformatory, where he will have a chance. —Southern Christian Advocate.

LAW ENFORCEMENT.

The way to enforce law is to enforce it. It may be that some legislation needs strengthening to make it more effective; but if the laws we already have were rigorously enforced, they would be found to do pretty well. If judges would get away from the minimum fine and suspended prison sentence complex and impose maximum fines and real prison sentences, the effect, in our opinion, would be very wholesome.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the passing over of ELIZABETH CHAMBERS, daughter of Mr. and Mrs. M. A. Chambers, Shreveport, La., there is gone another young life to be at rest and to lead the way to older ones. She spent most of her 22 years in the city of Shreveport, and was a graduate of the high school there. She endeared herself to the boys and girls of her classes and continued this friendship to the end. She was a sufferer for many months before her death. She went to New Mexico seeking relief, but the frail body was unable to recover and give back health and continued life. In the midst of her battle for life she was stricken with acute appendicitis, which was the immediate cause of her untimely going. The friends of the family were profuse in their expressions of sympathy, as attested by the elaborate floral offerings and their attendance upon the funeral services, in spite of the downpour of rain. She was the granddaughter of the late Rev. John W. Chambers and the niece of Rev. John C. Chambers, of the Mississippi Annual Conference. She was a member of the Mangum Memorial Church Rev. W. W. Holmes, presiding elder of the Shreveport District, and a lifelong friend of the father and kinsman of the mother, spoke words of loving sympathy which were exceedingly appropriate and heartening.

* * *

MRS. J. R. FERRELL, of Batesville, Miss., was born Nov. 24, 1867, to Mr. and Mrs. W. G. Hill, in Long Town, Miss., and named Alice. She lived all her life in Panola County. She professed faith in Christ early in life and joined the Baptist church and lived a faithful Christian. She was married to J. R. Ferrell, Dec. 25, 1886. There were born to this happy union seven children, five boys and two girls—Ethel, Viola, Quittie, Clyde, Curtis, Carrye, and Vernon. All are members of the church, most of them with the father in the Methodist church. Mrs. Ferrell had not been in good health for some years. Her daughter, Miss Carrye, had been operated on for a serious malady, and Mrs. Ferrell had gone to Memphis to be with her, and had spent a week with her daughter, expecting to return home Saturday; but Friday night about 11 o'clock she had an attack of heart failure, and died, March 4, 1927, in the home of Mrs. Rosa Carter. The writer was called to Batesville to conduct the funeral, with her pastor, Rev. J. W. Lee, of the Baptist church, Sunday morning, where we met a multitude of people. All knew a good woman had gone to glory. She gave herself to the highest good of her family. She was a mother in a real Scriptural sense, and had won the devotion of husband and children as not often seen. This writer had known Mrs. Ferrell and the family for thirty-two years, and through all these years she was the embodiment of goodness. She leaves an impress on her children for good that already shows what a mother's life in counsel and example and faith may be worth to her children. She will await their coming in heaven.

W. M. YOUNG.

MRS. M. J. OSBORN died at their home in Tchula, Miss., on Thursday night, March 4, with an acute attack of heart failure. She was born to Mr. and Mrs. John Wesley and Mary C. Whittington, near Lexington, Miss., Feb. 4, 1874. She grew up here in the community of Oregon church, where she was buried. Funeral services were held in the Methodist church of Tchula by her pastor, W. M. Young. The floral offerings were great, with a large company present. Mrs. Osborn professed faith in Christ and joined the Methodist church at 11 years of age, and lived a consecrated Christian life. She was known as a Bible Christian. She was married to M. J. Osborn, Aug. 12, 1900. To this union were born six children, two boys and four girls. Both boys and two of the girls had preceded the mother to the spirit world. She leaves to mourn her going the husband and two girls, Mattie Odell and Lavenia Elizabeth; also two brothers, T. J. Whittington, of Minter City, and R. B. Whittington, of Bee Lake; also two sisters, Mrs. J. A. Sharpe, of Jackson, Miss., and Mrs. F. H. Rogers, of Gwin, Miss., with a host of kindred. She will be greatly missed in church circles, for she largely gave her life to her church. If she was not at all church services, including the mid-week prayer service, we could know some one of her family or herself was sick. God keep and sustain the dear ones, and may they meet her in heaven.

W. M. YOUNG, Pastor.

On Feb. 24, this scribe was called to Ebenezer to assist Rev. A. A. Martin in the funeral services of MR. WILLIAM THAOAS ELLISON, Brother Ellison having been a warm personal friend of the writer. Brother Ellison was a native of Yazoo County, born Aug. 26, 1850, and died Feb. 24, 1927, aged 76 years, 6 months, and 1 day. In 1872 he was married to Miss Sarah Elizabeth Campbell, and to this union were born eleven children, ten of whom survive his going, the wife and one child having preceded him to the home beyond. Brother Ellison was a member of the Methodist Episcopal Church, South, and when younger and active was officially connected with the church, and even to the end was interested in the church and its cause; he talked quite frequently and freely to me about the church's interests. For some years he had suffered from high blood pressure, and that suffering was continuous, but he bore it with a great deal of fortitude. He was a man of great integrity, dealt squarely with his fellow-man, and made a great contribution to his country in sons and daughters of integrity whom he left to carry on the work.

A friend,

H. N. McKIBBEN.

Kilmichael, Miss.

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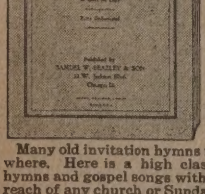

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QUARTERLY CONFERENCES.

Aberdeen Dist.—Second Round.

Okolona, March 27, a.m.
Nettleton, at Nettleton, March 27, 28.
Fulton, at Friendship, March 29.
Tremont, at Asbury, March 30.
Mathiston and Maben, at Maben, Apr. 2, 3, a.m.
Eupora, at Eupora, April 3, 4, p.m.
Bellefontaine, at Spring Hill, April 4.
Vardaman, at Young's Chapel, April 5.
Smithville, at Smithville, April 9, 10.
Woodland, at Macedonia, April 12.
Verona, at Union, April 13.
Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,

J. B. RANDOLPH, P. E.

Greenwood Dist.—Second Round.

Coila, Mar. 26, 11 a.m., 2 p.m.
Isola, Mar. 27, 11 a.m., 3 p.m.
Inverness, Mar. 27, night.
Price Memorial, Mar. 30, night.
Blaine, Apr. 3, 11 a.m. 3 p.m.
Itta Bena, Apr. 3, night.
Greenwood, First Church, Apr. 4, night.
Webb, Apr. 6, night.
Sandy Bayou, Apr. 9, 11 a.m., 2 p.m.
McCarley, Apr. 10, 11 a.m., 3 p.m.
Dublin, Apr. 12, 3 p.m.
Marks, Apr. 13, 10 a.m.
Lambert, Apr. 13, 3 p.m.
Brooks Schoolhouse, Apr. 17, 3 p.m.
Minter City, Apr. 17, night.
Indianola, Apr. 20, night.
Schlater, Apr. 24, 11 a.m., 3 p.m.
District Conference, Itta Bena, Apr. 26, 27.

Preaching services, additional: Crowder, Feb. 13, a.m.; Darling, Feb. 13, p.m.; First Church, Greenwood, Mar. 13, a.m.; Doddsville, Apr. 17, a.m.; Price Memorial, Apr. 24, p.m.; Sumner, May 1, a.m.; Belzoni, May 8, a.m.; Indianola, May 8, p.m.; Morgan City, May 15, a.m.; Moorhead, May 15, p.m.; Dublin, May 22 a.m.; Drew, June 5, a.m.; Ruleville, June 5, p.m.; Sandy Bayou, June 12, a.m.; Coila, June 26, a.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Sardis ct., at Cold Springs, March 24.
Arkabutla, at Strayhorn, March 27.
Courtland, at Pope, March 31.
Oakland, at Tillatoba, April 3, 11 a.m.
a.m.
Charleston, April 3, evening.
Cockrum, at Hebron, April 9.
Longtown, at Pleasant Grove, April 10.
Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

Through the month of February we are to put the Missionary Special upon the hearts of our people, and secure a contribution from each member of the church.

T. M. BRADLEY, P. E.

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Woman's Missionary Society

All Communications for this Department should be sent to Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ZONE MEETING AT LAMBERT, MISS.

The first zone of the Woman's Missionary Society of the Greenwood District, North Mississippi Conference, held its eleventh session at Lambert, Jan. 25. The zone leader, Mrs. G. C. Jones, of Marks, read the Scripture lesson from Acts, second chapter.

Reports were received from the auxiliaries at Belen, Crowder, Lambert and Marks, showing a creditable advance in the work. Our interest in the Belle Bennett Memorial has not ceased with the close of the special campaign.

Mrs. J. A. Beal made a fine talk for the Missionary Voice, and Mrs. Jones spoke on the use of "Press Publicity" for missionary work, "that he may run that readeth it." Heb. 2:2.

Mrs. Pettyjohn gave a reading on "The Protestant Church in Mexico," and Mrs. Carr discussed, "What the Missionary Council Means to Women," followed by all singing, "If Jesus Goes With Me." Mrs. Black read a paper on "Prayer, the Dynamic Which Works." Statements were made on "Women's Work in the Last Forty-eight Years." Mrs. Dewitt Baker read an account of Mrs. W. B. Lewis, one of our missionaries to Membo Nyama's land, stating that her health is so improved that she expects to return in the spring to darkest Africa to resume her work, where her baby son is buried.

The hostess auxiliary entertained with refreshments for thirty-eight in attendance.

MRS. S. C. STONE, Secretary.

I am an avaricious ant!

I should be killed!

Bee Brand Powder or Liquid kills Flies, Fleas, Mosquitoes, Roaches, Ants, Water Bugs, Bed Bugs, Moths, Crickets, Poultry Lice and many other insects.

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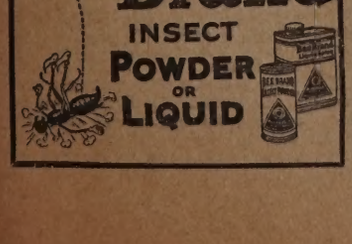

A GOOD MEETING AT BASSFIELD, MISS.

The Woman's Missionary Society of zone 4, composed of Sumrall, Bassfield, Carson, Prentiss, and Silver Creek, met with the Bassfield Society, Monday, Jan. 31, 1927, at 2 o'clock. Members of Goodhope church (Williamsburg charge), Bethel and New Hebron churches (Silver Creek charge) were present. New Hebron and Bethel have organized a Woman's Missionary Society this week, and Oakvale will soon, so we expect to have several new societies represented at our next zone meeting.

All the Societies of this zone were well represented, and we had a fine day together.

There were short but good reports from each Society as to what had been accomplished during the past year.

Mrs. W. W. Applewhite, of Bassfield, gave a report of the Missionary Institute held in Hattiesburg, Jan. 5, stressing the needs of our missionaries in the foreign fields.

The Missionary Society should and I am sure does mean as much to each of us as Mrs. Rawls, of Silver Creek, said it meant to her—a place of neighborly fellowship, a place for Bible and mission study, and where we may meet God and receive power.

Mrs. Chas. Laird, of Carson, told us to have comfortable and attractive meeting places, good leaders, to pray and help answer our prayers by working if we wanted to make our meetings profitable and attractive.

"How to Use the Budget in Our Societies," was ably discussed by Mrs. Livingston, of Prentiss.

Last but not least, Mrs. J. H. Scott, of Sumrall, gave in detail what our missionary opportunity is, basing her splendid talk on the thirty-fifth verse of the fourth chapter of John. Just as the fields were white to harvest when Jesus spoke the above words, so they are white, more than white, to-day at home and abroad. She told briefly of the centers of work at home and the twelve foreign fields we are working in.

The next zone meeting will be with Sumrall.

The Bassfield women served a plate luncheon, while old friends renewed friendships and new friends were made.

MRS. W. C. DALE, Secretary.

REPORT OF HAYNESVILLE WOMAN'S MISSIONARY SOCIETY FOR YEAR 1926.

Number of members, 45; subscibers to Missionary Voice, 15; dues, $135; pledge, $150; Belle Bennett Memorial fund, $173.40; Scarritt Loan fund, $9; Week of Prayer, $12; St. Mark's—box valued at $24, and cash $5; Houma, $30; church fund, $600; district parsonage, $5; church kitchen repair, $57.05; two boxes to orphanage, valued at $95; gift purse, $18; flowers and telegrams to sick, $21.47; parsonage, $5; banquet, $12.75. Total cash expenditure, $1,328.67.

MRS. L. E. MARTIN.

OIL CITY, LA., MISSIONARY NEWS.

Friday, March 4, the world's day of prayer, was observed in the Methodist church in a beautiful all-day service, shared by both Methodists and Baptists. Mrs. G. B. Hudson, president of the Methodist Woman's Missionary Society, arranged the program, and was in charge of same. The Bulletin of Missionary News, which carried a program for the day, was received too late to be used, and the following was given: Song, "I Must Tell Jesus," was sung. Then Mrs. W. S. Farquhar, member of the Baptist church, in her sweet and impressive manner, gave the devotional, using the twenty-third chapter of Matthew, and offered a touching prayer for missions. Then a social hour was enjoyed, with lunch and in friendly intercourse. Then service was continued with the song, "I Need Thee Every Hour," and prayer by Mrs. M. T. Kennedy; then a beautiful piano selection by Mrs. P. T. Alexander. Next, a most impressive discourse was given by Mrs. Charles Webb, wife of a recently deceased pastor of the Baptist church. Her subject, "Our Reliance Upon God," was beautifully emphasized throughout with references from different passages of Scripture. Mrs. Ed. Underwood then sang so sweetly, "Whisper a Prayer to Jesus;" prayer by Hunter Kyle; solo, "Face to Face," by Mrs. Malcomb Tabor. Several sentence prayers concluded the program.

Dr. W. W. Holmes, presiding elder of the Shreveport District, delivered a wonderful sermon at the Methodist church, Sunday, March 6, at the evening hour, using as his subject the life of the world's greatest missionary, David Livingstone.

MRS. J. R. CARROLL,
Corresponding Secretary, Woman's Missionary Society.

ZONE MEETING AT BOGALUSA, LA.

The ladies of the Missionary Society held a zone meeting at the church last Thursday afternoon from 2 to 4 o'clock.

The meetiing was opened by the zone leader, Mrs. J. E. Cooper, who gave a short talk. Mrs. Love, from Franklinton, led the devotional, her Scripture being from Isaiah. Mrs. Thiac then rendered a beautiful organ solo. After this, Mrs. Cooper introduced Mrs. Hood, the vice president of the Missionary Society of Franklinton, who gave a splendid talk and expressed the appreciation of the Society for the entertainment being given them. Mrs. C. Plummer, president of the Bogalusa Society, then welcomed the visitors and made a short talk. This was followed by interesting talks from Mrs. M. W. Ott, zone leader of Franklinton; Brother Cross, of Varnado, and Brother Tucker, of Bogalusa. Then Mrs. Poole, chairman of the program committee, with her helpers, gave a playlet entitled, "Telling the Tidings," which was very inspiring. All the characters were good and all expressed their enjoyment and appreciation of the playlet.

Every one was then invited to the annex for a most enjoyable social hour. Dainty refreshments were served by Mmes. Lipscomb, Willoughby and Bruner.

There were ninety-six present in all. This was by far the best zone meeting ever held in Bogalusa, and Mrs. Cooper has promised more like it in the future. The ladies will give their playlet again next Sunday morning in Sunday school for their program on missionary Sunday.

MRS. A. L. RODGERS,
Superintendent of Publicity.

Have Kidneys Examined By Your Doctor

Take Salts to Wash Kidneys If Back Pains You or Bladder Bothers

Flush your kidneys by drinking a quart of water each day, also take salts occasionally, says a noted authority, who tells us that too much rich food forms acids which almost paralyze the kidneys in their efforts to expel it from the blood. They become sluggish and weaken; then you may suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To help neutralize these irritating acids, to help cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys may then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for years to help flush and stimulate sluggish kidneys; also to neutralize the acids in the system so they no longer irritate, thus often relieving bladder weakness.

Jad Salts is inexpensive; can not injure and makes a delightful effervescent lithia-water drink.

A Remedy for Piles

Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

We are in receipt of a letter from Hon. John R. Pepper assuring us that it is his intention to be with us at the State-wide Conference in Monroe. Due to illness in his family it was feared that Brother Pepper would be unable to come to us, but we rejoice to chronicle the improved condition of both his wife and daughter. We trust that not one of our Sunday school leaders will miss the opportunity to hear the great messages Brother Pepper will bring to us.

* * *

We acknowledge receipt of a copy of the Bulletin of the Broad Street Methodist Church, Lake Charles, of last Sunday, and note with interest the following item: "The annual Sunday school conference will meet in Monroe, March 29-31, opening at 3 p. m. on Tuesday. A rich program is announced. Cars will be driven from here for the accommodation of delegates who can attend. Sunday school workers will do well to plan to go." No doubt similar announcements appeared in other Methodist bulletins on the above date, for there is a wonderful State-wide interest in the conference, and we are expecting a great meeting.

* * *

Call to Prayer.

On Sunday, March 27, at 10 a. m., please observe one minute in silent prayer in every school, department or class. This call goes forth from the Conference staff, with the hope that the prayers of men, women and children will help to bring about a most beneficial conference at Monroe, March 29-31, with abundant blessings and lasting good.

* * *

The note of Sunday School Evangelism will be sounded at the State-wide conference in all departments, and the program is indeed rich along this line. The first evangelistic message will come from Hon. John R. Pepper on Tuesday night, at the second general session, and other speakers will carry the great message throughout the conference, and into every departmental group. This is being observed as never before, and practically all of our pastors are preparing classes to be received into the church, and many schools have announced a special decision day for children.

* * *

We were in Shreveport on Sunday and enjoyed a part of the great Missionary Council meeting. The writer attended Sunday school at First Church, the hour being given to a returned missionary from China, who gave in a most entertaining and instructive manner a detailed account of the situation there to-day. At 11 a. m. we were privileged to hear Bishop Hay's great sermon on missions. The pastor, Dr. Goodrich, said to the writer that the Bishop's message was the finest he had ever heard from him. Dr. Holmes, the presiding elder, offered a heart-searching prayer at the opening service. The music rendered by the noted choir was the best we have ever heard in Louisiana. The church was crowded, and many people were turned away. At the close of the service five deaconesses were consecrated. The service was Pentecostal in its effect, and it was indeed a privilege to be there.

* * *

The first Standard Training School of the year will open on next Sunday, the 20th instant, at Opelousas. The faculty is composed of Mrs. R. E. Smith, of Shreveport; Mrs. R. H. Harper, of New Orleans; Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, and Rev. A. K. McLellan, Extension Secretary.

* * *

With the opening of spring the attendance at all Sunday schools will increase. Alexandria, First Church, reports an attendance on last Sunday of 532 pupils, a number of visitors, and in several departments 100 per cent teachers and officers. Hon. T. W. Holloman, general superintendent of this school, will be toastmaster at the superintendents' supper at the Monroe conference.

* * *

A new feature of the State-wide Sunday school conference this year, will be "a progressive exhibit," and we trust that every school will send a delegate with a poster showing its progress through the years, and see that it is properly placed in the Adult Bible class room where exhibits will be shown. The Findings Committee will no doubt give recognition to the best exhibits. These posters may show progress in equipment, enrollment, organization, training and so forth, and may be accompanied by photographs and other means of exhibit, properly labeled and tagged.

* * *

Bible classes willl bear in mind the federation session at the Monroe conference, on Wednesday afternoon, 2:30 to 4:30, when recognition will be made of class standiings. We have recently learned of two Bible classes forging to the front, these being at Mangum Memorial, taught by Mr. Nelson, and at Mansfield, taught by Prof. Raulins.

* * *

Another interesting feature of the State-wide conference will be the sunrise prayer service on Wednesday morning, when Mrs. R. E. Smith will tell of her wonderful experience on Mount Junaluska at Eagle's Nest. The service will be in charge of the Young People.

* * *

Mr. Grambling is at work on his program of music for the State-wide conference, and we understand that Mrs. Walter Crowder, Shreveport, who was Miss Hanna, of Monroe, has been asked to sing.

* * *

In connection with the State-wide conference, many of the Conference Superintendents have sent out calls for special council meetings. Mrs. W. W. Holmes, Elementary Superintendent, is calling a meeting of her district superintendents for 1:30, Tuesday afternoon in the Sunday school annex; Dr. Drake, Superintendent of Missions, has called a meeting of his district superintendents also, and no doubt other Conference officers are arranging such council meetings for some hour during the conference.

* * *

The many friends of Prof. R. E. Bobbitt will be glad to learn of his recovery, for while improvement is slow, yet his return to health seems hopeful.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. J. T. McCafferty, pastor at Sardis, helped hold an institute at Tyro Thursday. In the midst of a busy time twenty interested men and women spent the day discussing the means of establishing the kingdom. Brother McCall will reorganize the school next Sunday, make a survey, hold the workers' council, observe Missionary Day and Sunday School Day. We arranged for a Cokesbury School to be held for the circuit at Free Springs early in the summer.

Brother Parks is working to have near one hundred in attendance at the training school to be held at Greenville, April 3-8. We hope to have not less than fifty parents take the course on the Home, a course to be taught by Dr. J. M. Williams, of Galloway College, Searcy, Ark. If the American home goes into decay, civilization will fall with it. There is no sane parent who does not feel the need of help in guiding the children in the right way of living in the midst of changing conditions. Every difficulty may not be settled, but it is possible to learn something in the way of keeping our homes sacred and secure for the sake of these children God has given us. This course has not been offered any too soon for our good.

The school at Clarksdale will be held April 10-15. "Principles of Teaching,," Mrs. W. W. Templeton, instructor; "Bible" (New Testament), Rev. B. F. Lewis, instructor; "A Study of the Junior Child," Mrs. Byron Harwell, instructor; "Intermediate-Senior Department Administration," instructor to be secured. We should have a large attendance at Clarksdale.

Bishop Candler is asking the presiding elders, pastors, and all who are interested in saving the people to make special efforts during the months of April, May, and June for at least a ten per cent increase in the enrollment of our Sunday schools. A large increase in the enrollment of the Sunday schools means a large increase in the number of conversions. The first step to take is to call a meeting of the Workers' Council; the second step is to pray; the third step is to make a survey; the fourth step is to go after them, and the fifth step is to be ready to give them the Bread of Life when they come. In plain words, give them Christ.

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns." Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 10 of this issue.

The seven district superintendents are eager to have every Sunday school in the Conference observe Sunday School Day during the month of April if possible. Every dollar of this money is to be used in training teachers and other leaders. Lengthen the line and let us go to the limits of the Conference. We want to go as far out as you will let us. People who do least for others want most done for themselves. Do just a little for those who need help most and do not covet all for self. Suppose every man in the Conference should take a notion he would put the offering for missions and the offering for the work of the Sunday School Board in the church budget; where would we be in five years from to-day? No man has a right to ignore the call of his church, no one man has a right to do what all might not do with equal propriety. "In as much as ye did it not unto one of the least of these ye did it not unto me."

FOURTH SUNDAY MISSIONARY OFFERING.

Sunday schools sending in offering to Brother A. M. Mayo for Feb. 27, 1927:

Alexandria District — Alexandria, Boyce, Bunkie, Eunice, Basile, Whit's Chapel, Cheneyville, Marksville, Glenmora, Alco, Melville, Palmetto, Natchitoches, Pelican, Benson, Mitchell, Robeline, Oak Grove, Rosedale, Reid's Sunday school.

Baton Rouge District—Amite, Istrouma, Mangum, Darlington, Pine

FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Hill, Natalbany, Tickfaw, Holden, St. Tammany, Montpelier, Tunica, Slaghter, Denham Surings, Bogalusa, Franklinton, First Church (Baton Rouge), St. Francisville, Ponchatoula, Clinton, Donaldsonville, Hammond, Plaquemine.

Lake Charles District—Barham, Bell City, Crowley, De Ridder, Gueydan, Indian Bayou, Lake Charles, Leesville, Many, Merryville, New Iberia, Rayne, Sulphur, Vinton, Zwolle, Prospect, Hornbeck, Gueydan.

Minden District — Montgomery, Grayson, Bethel, Ferriday, Jena, Eden, Plain Dealing, Ringgold, Sibley, Pine Grove, Springhill, Trout, Winnfield, Joyce.

Monroe District—Bastrop, Gilbert, Harrisonburg, Clayton, Little Creek, Mer Rouge, Oak Grove, Pioneer, Kilbourne, Forest, Oak Ridge, Jones, Waterproof, Wesley, Winnsboro, Monroe.

Ruston District—Athens, Bienville, Strange, Wesley, Calhoun, Dubach, Harmony, Eros, Farmerville, Haynesville, Jonesboro, Ruston, Simsboro, Clay.

New Orleans District—Bayou Blue, Covington, Lockport, Algiers, Carrollton Avenue, Epworth, Louisiana Avenue, Rayne Memorial, St. Mark's, Berwick, Slidell, Terrebonne, Hobert, Point au Chene.

Shreveport District—Belcher, Bossier City, Cedar Grove, South Mansfield, Grand Cane, Stonewall, Keithville, Greenwoood, Ida, Logansport, Longstreet, Bethel, Mansfield, Mooringsport, Oil City, Claiborne, First Church (Shreveport), Mangum Memorial, Vivian, Noel Memorial.

A. K. McLELLAN,
Extension Secretary.
Box 477, Alexandria, La.

Does Ill Health Detract From Your Good Looks?

Birmingham, Ala.—"I have taken Dr. Pierce's Favorite Prescription off and on for eight years and it has never failed to give me perfect satisfaction. Whenever I begin to feel bad I start taking the 'Favorite Prescription' and in a very short time I am back to my normal health. I keep a bottle of it in my house all the time so that I do not have to wait even one day after I begin to feel the need of a tonic. The 'Favorite Prescription' will benefit any woman if given a fair trial."—Mrs. W. L. Sparman, 807 3d Ave. N.

Fluid or tablets. All druggists. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trial pkg.

Do not forget that Samuel W. Beazley & Son, Chicago, Ill., are leaders as hymn book publishers. Their books can be ordered from your own Denominational book store. See one of their new books advertised on page 10 of this issue.

Epworth League

EPWORTH LEAGUE INSTITUTES.

This month is the month set aside for our district institutes. Mrs. Dunning, District Secretary of the Jackson District, is the first to announce the dates of her institutes. One institute will be held in Yazoo City, March 19, and one at Capitol Street Church, Jackson, April 2.

Seashore District has also decided upon the month of April for the district institute. This will be held on April 9 and 10, at Picayune.

The editor wishes to urge every one in these districts to remember these dates, and plan to send representatives to these institutes.

We will announce the dates of the other institutes when the District Secretaries send us the information.

CANTON EPWORTH LEAGUE GIVES INTERESTING PROGRAM.

The Canton Epworth League gave a splendid program Sunday night, March 6. They were very fortunate in having Miss Martha Watkins, Assistant District Secretary. She spoke in behalf of the Intermediate League. Miss Lucy Mae McMullen very splendidly spoke on "The Standard of Efficiency," "The District Institute," and "The Summer Assembly." Miss Amanda Lowther, also of Jackson (Galloway Memorial), spoke on "What We Do in Our League." A splendid crowd was in attendance to hear these young ladies speak.

GULF COAST UNION MEETING AT GULFPORT METHODIST CHURCH.

On Friday night, March 11, the Gulfport Epworth Leagues were hosts to over seventy young people who had gathered for the quarterly meeting of the Coast Union. The place of meeting was the basement of the Methodist church. The devotional service was led by the president, Glenn Rutledge. The meeting began with two songs, "We're Marching to Zion" and "There's Power in the Blood." The president read the Scripture, and Mr. Camp, District Secretary, led in prayer. Mr. Rutledge, Miss Ferguson, and Mr. Netterville each spoke on different phases of the Epworth League emblem.

After the devotional service, the regular business meeting was held. Officers of the Union made reports. Then an election of officers was held, and the following officers were re-elected: President, Glenn Rutledge; vice president, Anderson Netterville; secretary, Eleanor Allen; treasurer, Helen Newcome. At the business session, Mr. Camp presented each League with a new Epworth League calendar, and stressed the importance of remembering the Anniversary Day and the district institute.

The business was followed by an hour of fun. The basement was decorated in green, in honor of that old Irish saint, Patrick. Streamers of green crepe paper and a great many shamrocks were all about the room. Those present were divided into families of Irish descent, namely: The Murphys, O'Connors, O'Learys, and Shenanigans. Each family gave an Irish stunt. Although each family voted that its stunts was the best they had ever seen, the Murphys were given the decision. Their reward was the privilege of being served refreshments first. After the stunts, we formed two lines, the "Whites" and the "Greens." A box (green on one side and white on the other) was thrown down. If the green side was up the "Greens" had to make the "Whites" laugh. Every "White" who laughed became a member of the "Greens." This was repeated when the white side came up. In the end the whites had the most members and were declared winners.

At the end of the games green ice cream and cake were served to the young people. Although we have seen more in attendance at Union meetings, we've never seen a jollier crowd.

FRANCES ULMER, Reporter.

RELIGIOUS INSTRUCTION IN THE SCHOOLS.

By Rev. R. T. Pickett.

A discussion in the Literary Digest of Jan. 22 calls to attention an important subject, viz., the fight between evolution and its opponents with reference to text books teaching evolution being used in our schools.

The American Association of University Professors has taken action to bring about more effective co-operation in opposing the spread of anti-evolution in the States. These men are putting fort the argument of separation of church and State to give them and their adherents the right to put what they wish taught into our schools.

Separation of church and State is all right in its place, but it does not apply here. Our schools are no more, in fact, creatures of the State than they are of the church. It is true they are supported by taxes levied by the State; but who pay those taxes? They are paid by members and friends of the different churches, and these church members and taxpayers and school patrons have a right to say as to the curriculum in these so-called State institutions.

In the sense of all reason and the rights of American citizens, who else has the right to be heard in a matter of so vital importance? These rights have not yet been delegated entirely to school boards and school officials.

We give an article from the Adult Student of January, 1927:

"Many have been following with interest a case which has been before the courts of New York having to do with the legality of excusing children from public schools at the request of parents in order that they might receive instruction in religion.

"The question will not be finally decided until it has been passed upon by the Supreme Court of the United States. At present the Supreme Court of the State of New York has decided that it is within the law for children to receive religious instruction in this way. In his decision, Justice Ellis J. Staley laid down certain propositions which state the fundamental issue at stake. He said:

"'That the right of the parent to direct the training and nurture of the child is a fundamental right; that the obligations of citizenship require the promotion of a spirit of patriotic and civic service and the fostering in children of moral as well as intellectual qualities; that religious conscience, conviction, and accountability are the least dispensable foundation for good citizenship and real patriotism; that the right of the State to enforce school attendance does not mean that the mental and moral development of all children must be limited to a common mold, and that all children must be standardized; that the regulation does not create a union between church and State, or teach any sectarianism in the schools or invade the religious freedom or conscience of any individual.'

"What is really before us as God-fearing American parents is the question whether or not we will accept our obligation to see to it that our children receive adequate religious instruction. Those of us who may be inclined to treat the matter lightly should examine closely the attitude of this New York court. In this decision the matter is put strongly—'Religious conscience, conviction, and accountability are the least dispensable foundations for good citizenship and real patriotism.' It is of very great importance that our children know the mind and purpose of God. Nothing in the plans of the home should be allowed to come before the performance of this duty."

Hall Summit, La.

GAS AND COLIC ATTACKS

Indigestion, Heartburn, Pain in Right Side, Gallstones. Even two operations failed before finding help; I'll tell you about it FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 231 :: Chicago, Illinois

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Salesmen Wanted To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today.

Roberts Marble Co., Dept. J, Ball Ground, Ga.
Tell me your plan wherby I can make more money.
Name.....
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Picture Hanging Simplified
For small pictures and little things, use
MOORE PUSH-PINS
Glass Heads—Steel Points
Harmonize with any color.
Hang heavy pictures, etc., on
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Send for Sample, New Enameled Cup Hook.
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ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.

FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address

DR. CANNADAY, Eczema Specialist
PARK SQ., SEDALIA, MO.

FROM GRACE CHURCH, JACKSON, MISS.

Dear Brother: My work here at Grace Church is moving on very well. We are having fine attendance at all the services. We have had thirty-three additions to the church since having come—eight on profession of faith. We need more room in order to do first-class work.

Owing to the fact that Jackson is growing this way, the Grace Church has a bright future. It is desirably located in order to reach the people on both the east and west sides of the Illinois Central Railroad. The members of the church have been real thoughtful of the pastor and family in very substantial ways.

W. A. TERRY, P. C.

A FINE REPORT FROM THE CEDAR BLUFF CHARGE.

Dear Dr. Carley: May I have space again to tell you of our work on the Cedar Bluff circuit? Everything has been moving very nicely since the Annual Conference. We have just closed one of the greatest revivals in the history of the church at Pheba. Brother W. M. McIntosh was with us and did the preaching from Feb. 27 through March 10. Through his inspiring messages men were brought under conviction and to repentance who, perhaps, had not been under conviction for years. At the Agricultural High School we made it 100 per cent for Christ, having forty-two conversions in the school alone. In all, during his stay in Pheba, there were forty-seven conversions; twelve were received into the Methodist church at Pheba, seven of whom were received on profession of faith, and five by letter. Several at the school expressed a desire to join the Methodist church, but preferred waiting until they returned to their homes after school. About thirty-five promised to join some church at their first opportunity after school closed. A large number came forward at the close of his sermon on "Life Service" and rededicated their lives to God, one of whom was for life service in the ministry. The sermon on "Stewardship and Tithing" brought vows to tithe from twenty-four.

The pastor has heard Dr. McIntosh in four revivals, and answered the call to life service two years ago in response to his sermon on that subject, but never has he heard him preach such soul-stirring messages as he preached at Pheba during the past two weeks.

The pastor's salary was paid in full to date, and a nice missionary offering was secured. His sermon on "Family Religion" was an inspiration to all, both old and young.

Mrs. McIntosh was with us, and through her efforts we now have a good Woman's Missionary Society at Pheba.

Let me say to the young pastors of the North Mississippi Conference, if you have any problems that are too hard for you to solve, call Dr. McIntosh at 911 College Street, Columbus, Miss., to hold a revival; then stand by him and trust in God, and you will be a happier pastor.

REV. F. F. COGGINS, P. C.
Cedar Bluff Circuit.

NEWS FROM THE MORTON, MISS., CHURCH.

Sunday, March 13, was a very busy and profitable day at the Morton church. Sunday school, preaching services and the Senior and Intermediate Leagues took up the hours of worship. The Sunday school convened at 10 o'clock with 116 scholars, teachers and officers present. The teachers presented the lesson, "Making the World Christian," in a very effective and forceful way. Our Sunday school rooms are being remodeled, rearranged and redecorated with the hope that the rearrangement will prove beneficial to the cause of Christian education and that the new work will be pleasing for the eye to behold.

At 11 o'clock, in the absence of the pastor, Rev. T. A. Ferguson, services were conducted by Rev, J. F. McClellan, president of Montrose Training School. Brother McClellan spoke concerning the temptation of Jesus, and pointed out that Jesus won in the conflict between himself and the devil, and admonished his hearers to fast and pray that they may ward off the evil influences of the times. At 7:30 p. m., Brother McClellan took as his subject character building, stressing the fact that the reins of government are now in the hands of the children of thirty or thirty-five years ago, and that the influences of the homes of thirty or thirty-five years ago are now being reflected in the conduct of our governmental and other affairs. He enjoined his audience to do the best they could toward influencing their fellow-men in the right direction, ever remembering that a kind word spoken to a wayward man or woman may in the course of time cause that person to turn to Jesus Christ. Both of these sermons were very forceful, elevating and instructive, and it is the hope of this congregation that Brother McClellan will come this way again.

Rev. T. A. Smoot, general evangelist, will begin a revival meeting here the first Sunday in April. Brother Ferguson, our beloved pastor, who underwent a very serious operation at the Jackson Infirmary about three weeks ago, is back at his home at Forest, and is improving rapidly, and will soon be able to take charge of the Lord's work at Morton and Forest churches. Solicitations for your most worthy paper (the New Orleans Christian Advocate) are now being made, and no doubt but that you will receive subscriptions from more than half of the families of the Morton church in the next few days.

C. C. WINDHAM.

FROM CALHOUN CITY, MISS.

Dear Dr. Carley: A few words from the Calhoun City church.

We have been pretty busy here since Conference, this being the first year this little flock has maintained "full time" of a pastor; but a pluckier group of Methodists would be hard to find anywhere. They have rallied to the support of the pastor in every way possible. We are proud of a growing Sunday school, the leaders of which are enthusiastic in the work; a finer bunch of Leaguers I haven't seen, and the Woman's Missionary Society has nearly a hundred per cent enrollment.

I want to tell you about the Sunday school training course put on by Brother E. G. Mohler, our Sunday School Extension Secretary. We began the work on the 6th, and ended on the 11th of this month. Ten of us took the examination and received credit for the work. There were sixteen others that took part of the work, but not enough to get credit during Brother Mohler's stay with us; but quite a number are going on with the work and will take the examination, which will be sent to Nashville to be graded. I expect eighteen or twenty to take this unit of work.

I do not know of anything that has been of more value to us here than this work. The book taken is called "The Small Sunday School," by Sensabaugh. It is easy to be comprehended, but is fundamental and will make it plain why all who can possibly do so should put on the standard grade work.

Brother Mohler has the work well in hand, is full of enthusiasm, and I believe will be of incalculable service to those needing such service. His stay in our town was of great value to us. Brethren, call on Brother Mohler—he is willing and ready to give you his best. Let us take every advantage we can to give our people the best training that is possible, for indeed it is true that what we teach to-day, will become to-morrow, and "nothing but our best is worthy."

Hoping for the Advocate the best year of its existence,

Very sincerely yours,

H. H. WALLACE.

"Revival Gems Number Two" is a sensation. Only ten cents per copy. Large plates and clear type. Fully orchestrated for 14 instruments, for Sunday school and general use. See ad on page 10 of this issue.

RESOLUTIONS CONCERNING ACTION OF EDUCATIONAL ASSOCIATION.

Collinsville, Miss.,
March 13, 1927.

Whereas, the Educational Association of the Methodist Episcopal Church, South, at its meeting, Feb. 8-10, 1927, in Memphis, Tenn., adopted a resolution in which it "put itself on record as being opposed to all legislation prohibiting the teaching of scientific subjects in American schools and colleges;" and,

Whereas, the statements of Dr. W. E. Hogan, secretary of the General Board of Education, indicate clearly that by "scientific subjects" the Association referred specifically to anti-evolution legislation; and,

Whereas, in the adpotion of the resolution in its official capacity the Educational Association presumed to speak for the Southern Methodist Church, South; therefore, be it resolved:

1. That we, the members of the Collinsville Methodist church, in church conference assembled, enter our protest against the action of the Educational Association, because we believe the said resolution has political tendencies; and further, because we do not believe that the Association had any right to speak for the ministry and membership of the Methodist Episcopal Church, South.

2. That these resolutions be sent to the New Orleans Christian Advocate and the Southern Methodist for publication.

Signed:

INELL ETHRIDGE, Secretary.

Nitrate of Soda For Your Fruit Trees

EVERY orchardist knows that he must give his trees a liberal supply of nitrogen every year to get a good crop. The Experiment Stations all recommend Nitrate of Soda for this purpose.

Your home trees should be treated the same way One pound of Nitrate of Soda to each one inch of tree diameter is the proper amount. Spread it as far as the branches reach out.

Apples and pears do well in sod but the ground under peach trees must be cultivated to get good peaches.

Nitrogen is so universally lacking in practically all of our cultivated soils that it is always safe and profitable to apply Nitrate of Soda to growing crops.

We would like to show you how you may grow more satisfactory gardens. Our pamphlets on fertilizing gardens will be sent you if you will *cut out this advertisement*, write your address in the margin and mail to R.K.

Home Garden Department
Chilean Nitrate of Soda Educational Bureau
57 William Street New York, N. Y.

AN OLD RECIPE TO DARKEN HAIR

Sage Tea and Sulphur Turns Gray, Faded Hair Dark and Glossy

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome.

Nowadays we simply ask at any drug store for "Wyeth's Sage and Sulphur Compound." You will get a large bottle of this old-time recipe improved by the addition of other ingredients, at very little cost. Everybody uses this preparation now, because no one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy and you look years younger.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

SHREVEPORT DISTRICT INSTITUTE.

The Shreveport District Institute opened Feb. 27 at First Church with a general rally. After a short devotional, the work of the institute was explained, the delegates registered, and assigned to the various classes. Regular work started on Monday evening, when the class work was taken up. Each evening supper was served by the different chapters participating.

The faculty included: Rev. B. Frank Pim, of the Central Office, Nashville; Mrs. Robert Jackson, Jr., Conference Third Department Superintendent; Dr. W. W. Holmes, presiding elder, Shreveport District; Rev. James B. Grambling, Epworth League Board President; Miss Nellie Gill, evangelistic singer, and Miss Cora Varnado, Conference Field Secretary. Valuable assistance was given by Miss Johnnie Van Sandt and Mr. Bennet Huring.

There were forty-eight certificates awarded at the close of the institute.

REPORTER.

What Are You Doing For Your Puny Child?

One Boy Gained 11 Pounds in 7 Weeks and is Now Strong and Healthly.

For weak, frail, under-developed children—and especially those that have rickets, and need a sure builder that promotes the growth of teeth and bones, cod liver oil is the one medicine supreme—nothing helps like it.

But it is nasty and repulsive and evil smelling and nearly always upsets children's stomachs—so now up-to-date chemists advise McCoy's Cod Liver Oil Compound Tablets.

Children love them as they do candy, because they are sugar coated and easy to take. One boy gained 11½ pounds in seven weeks, and is now healthy and happy—thousands of other children have grown strong and robust.

Sixty tablets for 60 cents at all druggists—but be sure and insist on McCoy's—the original and genuine.

Give them to the sickly, frail child for 30 days, and if they don't help—wonderfully, your druggist is authorized to hand you back the money you paid for them.

MONEY IN OLD LETTERS.—Look in that old trunk and send me all the old envelopes up to 1880. Do not remove the stamp from the envelopes. I will pay the highest prices.
George Hakes, 290 Broadway, New York.

FELT STUPID, DULL

Mississippi Lady Says She Took Black-Draught for These Symptoms and Was "Greatly Relieved."

Starkville, Miss.—"I have been a user of Black-Draught for about twenty years," says Mrs. C. E. Buntin, of R. F. D. 5, this city.

"I used Black-Draught first for constipation," continues Mrs. Buntin. "I would feel dull, stupid, and have severe headaches, even feverish. I had an uneasy, tight feeling in my stomach.

"I read quite a bit about Black-Draught. I began using it and soon my bowels acted regularly and I was greatly relieved. I used it every once in a while for about eighteen years.

"About two years ago I found I was having indigestion, a tight smothering in my chest, then severe pain, especially after eating sweets. I commenced taking just a pinch of Black-Draught after meals and by doing this I could eat about anything.

"I gave Black-Draught to my children for colds and headaches. I can certainly recommend it."

Thedford's Black-Draught is recommended by thousands of others for the relief of indigestion, biliousness and simple ailments due to constipation. Safe, easy to take. Costs only 1 cent a dose. NC-171

Thedford's BLACK-DRAUGHT Purely Vegetable

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Carthage ct., at Thomastown, March 27, 11 a.m., 2 p.m.
Carthage sta., March 27, 7 p.m.
Walnut Grove, at Madden, Sunday, April 3, 11 a.m., 2 p.m.
Rose Hill, at Hopewell, Sunday, April 10, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, April 10, 4 p.m., 7:30 p.m.
Homewood, at Carrs, April 16, 17.
Forest and Morton, at Forest, April 17, 3 p.m., 7:30 p.m.
Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

The District Conference will be held at Walnut Grove, April 27 and 28, instead of the date previously announced, this change being more convenient for some who are especially interested in attending.

Let all pastors have each church to elect the required number of delegates during the month of March and send names to Rev. V. R. Landrum, pastor, at Walnut Grove, and to me.

L. E. ALFORD, P. E.

Seashore Dist.,—Second Round

Biloxi, Mar. 27, p.m.
Mississippi City, Mar. 27, a.m.
Columbia, Apr. 3, 11 a.m.
Hub, at E. Columbia, Apr. 3, p.m.
Lumberton, Apr. 3, 7 p.m.
Coalville, at Cedar Lake, Apr. 10, a.m.
Lyman, Apr. 10 p.m.
Van Cleave, at Mt. Pleasant, Apr. 17, Sat. and Sunday a.m.
Wesley Memorial, Apr. 17, p.m.
Stillmore, Apr. 24, a.m.
Poplarville, Apr. 24, p.m.
Bay St. Louis, May 1, a.m.
Logtown, May 1, p.m.
Carriere, at Wesley Chapel, May 8, a.m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

District conference, March 30 and 31, at Pascagoula. Delegates should be elected soon and names sent to the pastor, J. W. Sells, and to me in time to make out the official roll. Let all pastors take note of change in date of the district conference from Apr. 14 and 15 to March 30 and 31.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Anguilla, at Delta City, Mar. 27.
Hermanville, at Sarepta, Apr. 3.
Centerville and Stephenson, at Centerville, Apr. 10.
Rolling Fork and Cary, at Cary, Apr. 17, a.m.
Vicksburg, Bibson Memorial, Apr. 17, p.m.
Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, May 3 and 4. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

QUARTERLY CONFERENCES.

Baton Rouge Dist.—Second Round.

Hammond, March 27.
Kentwdoo, at Tangipahoa, March 27.
Bogalusa, April 3.
Pearl River, at Talisheek, April 3.
Clinton, April 10, p.m.
Baker, at Deerford, April 9, 10, a.m.
Gonzales, at Frost, April 17.
Springfield, at Huff's Chapel, April 16, 17.
Franklinton, April 23, 24.
Washington, at Angie, April 24; Q. C., April 24, 3:30 p.m.
Baton Rouge, First Church, May 1.
Plaquemine and Donaldsonville, at Donaldsonville, May 1.
Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

De Ridder, March 27, a.m.
Merryville, March 27, p.m.
Leesville, April 3.
Acadia ct., at Church Point, April 10.
Converse and Hornbeck, at Hornbeck, April 17, a.m.
Barham, April 17, p.m.
Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also.

W. L. DOSS, JR., P. E.

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Marshall, Illinois.—"After my second child was born, I never saw a well day for five years. My father was telling his druggist about my condition, and the druggist insisted that father take a bottle of Lydia E. Pinkham's Vegetable Compound and have me try it, as it had helped his wife. I had given up, but to please father and mother, I commenced taking your medicine and in a week I had begun to feel better. When I passed through the Change of Life, I was taking the Vegetable Compound and I had no trouble of any kind."—Mrs. Anna McHenry, 1005 E. Plum St., Marshall, Illinois.

Another Woman Helped

Philadelphia, Penna.—Mrs. Caroline Nagy, of 2717 Sears St., in a recent letter to the Lydia E. Pinkham Medicine Co., says that after her child was born she was in a very weak condition. She could not seem to regain her health and went to her mother for advice. She told her to try Lydia E. Pinkham's Vegetable Compound, as it had helped her when in like condition, and it has helped her mother also. So Mrs. Nagy started taking it. She felt better after taking the first bottle,—after taking six bottles her weakness and other troubles disappeared, and she is never done praising the Compound.

In some families the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

FROM THE STANDARD CHARGE.

Dear Dr. Carley: Permit me to submit a small report of the work on the Standard charge to date since Conference.

We were cordially received by our people at each place on the charge. Our folks at Standard and at Olla didn't forge the custom of Methodist people of receiving their new preacher by giving him a first-class pounding on his arrival. And the Standard folks have even repeated it the last month by contributing generously to the wardrobe of the parsonage inhabitants. For all of which we give thanks, and take courage and press on. We have some noble workers here on this charge.

We desire also to mention the meeting we have just closed at Selma with Brother H. T. Young, our general evangelist. He did some good preaching—I should say great preaching. In spite of the weather interfering twice during the time, we closed with good interest and victory for the Lord and his work. This meeting made the sixth that I have had Brother Young with me, and in every one he has acquitted himself in preaching the gospel with power and in bringing the people closer to God. We had eight accessions to the church on profession of faith, and the church was greatly blessed.

The pastor also conducted a few days' meeting at Standard in January, with very good success—good interest, and received seven into the church on profession of faith. We had to suspend on account of illness.

We hope to take care of the Advocate before the time is out for putting it over.

Blessings,

L. E. CROOKS, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round.

Pott's Camp, at Macedonia, March 24; preaching at Pott's Camp, evening, March 23.
Dumas, at Jacob's Chapel, March 27, 28.
Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezar, April 19.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
Duncan and Alligator, at Alligator, April 10, night.
Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

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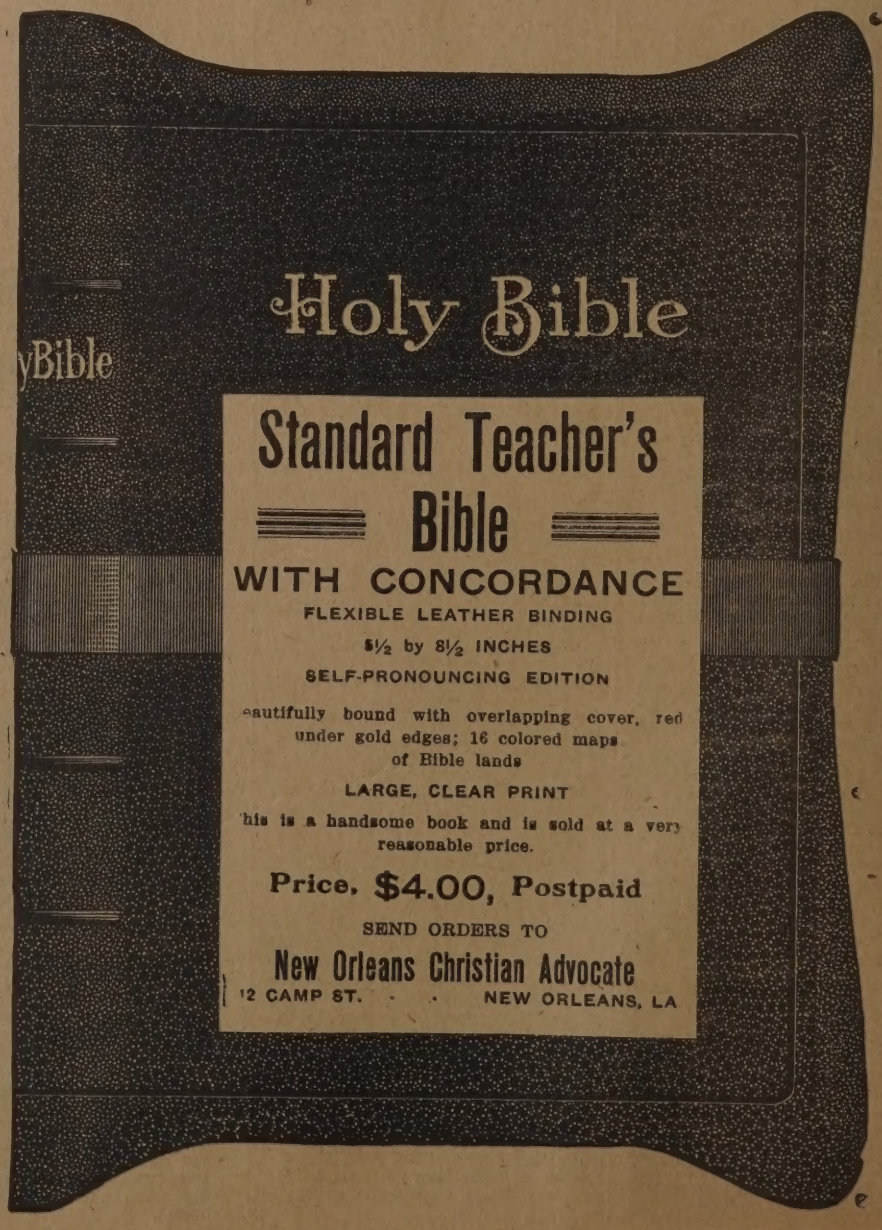
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CHRISTIAN ADVOCATE

Vol. 73—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3642.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MARCH 31, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

BY EVERY CONSIDERATION.

We do some things simply from a sense of duty; we do some things simply because we are asked to do them by somebody for whom we have regard; we do some things simply because we are directed to do them by somebody that has authority over us; we do some things simply because we love to do them.

We ought to look after the interests of the superannuates of the church by every one of these considerations. It is our duty to do it—these men have served the church faithfully throughout the whole period of their active lives, and now that they are worn out and dependent, we ought to provide for their necessities.

We are asked to do this thing by our bishops, by the Board of Finance and its General Secretary, and by many others for whom we have the deepest respect and admiration.

We ought to raise the Superannuate Endowment Fund because we have been directed to do so by succeeding General Conferences, the General Conference being the supreme and only legislative body that has a right to speak for the whole church.

We ought to love to make this provision for these honored worn out servants of the church because of what they have done for the establishment, extension, and maintenance of the Kingdom of God. Many of them labored in the hard pioneer days, preaching the gospel in out of the way places, giving themselves unreservedly to the work to which they had been called, serving to the limit of their strength almost always on inadequate salaries. We have entered into their labors—and a glorious heritage it is. These men we ought to love for their own sakes; but if not for their own sakes, for their work's sake. And because of that love, we ought to find a real joy in ministering to their needs.

The months of March, April and May, have been officially designated as the time for collecting the pledges made to the Superannuate Endowment Fund. These pledges were made—or ought to have been made—by every pastoral charge in the connection. Some charges began well in making payments and have continued doing well, bringing up their quotas each year as due; other charges began well, but have lagged somewhat and are now behind with their payments; some charges, unhappily, have made a very poor poor showing thus far. Whatever the situation may be in any charge, this cause should be presented in all our churches during this special period and every possible effort made to secure the payment in full of all quotas due. By every consideration, this should be done.

It has been our observation that the happiest and most successful preachers and people are those that accept loyally the program of the church and carry it out faithfully. Adequate provision for our superannuates is a big item in the program of the church.

THE TROUBLE WITH OUR SCHOOLS.

We sometimes wonder that we have any schools at all, church or public, since they are the target against which so many shafts of criticism are directed from all quarters of the compass. We are told that our whole educational system is wrong; that the courses of study are not what they ought to be; that the teachers are materialists, agnostics, and atheists; that the student body is wild and wicked; that scholarship is an incidental of school life, and that social pleasure and athletic diversion are the main things—merely to mention some of the criticisms that are current.

We do not suppose that any of our schools are perfect. We have no doubt but that our educational system can be improved materially, that the curricula are weak at some points, that some teachers lack a great deal of being all they ought to be, that there are bad boys and girls in our schools, that some students care more for social pleasures and athletic interests than they do for their books—and so on. We do not deny that these things exist in a greater or less degree, nor do we, by the remotest implication, make any manner of excuse for them.

But we believe our schools to-day are better than they have ever been in the past, notwithstanding the attacks that are being made upon them. We are thinking particularly of our church schools, for we are better acquainted with them than we are with State institutions, though we have the same opinion of our State schools. Our belief is based upon a pretty wide acquaintance with the administrative and teaching personnel of our schools, upon a fair knowledge of our general educational system and its aims and ideals, upon a first-hand knowledge of some of the problems of school life and of the devoted efforts that are being made to solve them, and, above all, upon the character of the men and women our schools are turning out year by year. A period of ten year spent as student in prep school, college and university, a further period of seven years as a teacher in a church college, and a still further period of twelve years in close proximity to a great non-church institution, together with the chairmanship of a Conference Board of Education and membership on a college board of trustees, have given us at the least the opportunity for observation; and our belief that our schools to-day are better than they have ever been in the past is the outcome of that opportunity for observation.

What, then, is the trouble with our schools? The answer, to our way of thinking, is very plain. In the first place, we expect our school authorities to carry on the great work of Christian education in the most efficient way with the wholly inadequate resources we provide for them; and, in the second place, we direct against them a criticism that creates suspicion and brings about a lack of confidence that make it impossible for them to function as they should. These schools are ours—they are the children of the church; when they ask for a loaf or a fish or an egg, they deserve better of us than a stone or a serpent or a scorpion.

Our schools are doing a great work. Give them what they need in the way of resources, and support them with sympathetic interest instead of "knocking" them, and they will do a still greater work.

A JOB FOR THE SCIENTISTS.

We have read recently that earthworms are musically inclined, regaling themselves on warm summer evenings with miniature concerts as they lie partly stretched out of their burrows. There seems to be some question as to how they produce their music, one scientist maintaining that they do it by dragging the exceedingly fine bristles under their body across some hard object at the edge of their burrows, while another contends that the worms do their singing with their mouths. This is an interesting subject for investigation, and we trust that the truth will ultimately emerge, as we feel sure it will after a long period of observation and the most painstaking scientific study. We confess, however, that we are not so much interested in how earthworms sing as we are in what they are singing about. We are convinced that there are pleasures that mortals have not yet dreamed of if there are those that set worms to singing. Let the scientists tell us what they are!

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THE COST AND THE CURE OF CRIME.

By Rev. M. E. Lazenby, D.D., Editor of the Alabama Christian Advocate.

Few people realize that the cost of crime in the United States mounts to the staggering total of $16,000,000,000 each year. This is more than the total value of the American agricultural output for 1926. If every church building in America should be destroyed by fire or cyclone, this stupendous sum of money could duplicate them at once. With this sum of money all the orphanages of the Southern Methodist Church, at home and abroad, could, at the present rate, be supported for the next 6,400 years. This sum of money—the cost of crime in America in one year—could buy every Southern Methodist educational institution, now valued at about $53,202,000, replace all their endowments, valued at about $67,108,000; pay all their debts valued at $3,902,000, and still be able to give them an aggregate endowment of more than $15,000,000,000.

It is unnecessary to go further with these figures. The cost of crime in America is so stupendous that the figures stagger us. They are past our ability to conceive. If put into good roads, or public libraries, or public schools, each year, the problems connected with these institutions would be forever solved.

More Costly Than War.

Our authority for the statement that crime costs in America soar each year to $16,000,000,000 is Mark O. Prentiss, who writes illuminatingly on this subject in a recent issue of the Manufacturers Record. He views the cost from another angle, saying: "The economic cost of crime to this country exceeds the total of the war debts. Every year the United States loses more money in its war on crime than the $11,000,000,000 advanced to Europe during and since the war. Every year the United States foots a crime bill as great as the money cost of a year of our war with Germany." But there is another phase of the cost of crime that cannot be computed in dollars and cents.

The Cost in Suffering and Shame.

Think of the suffering, the shame, the disgrace, the poverty brought upon the families of criminals. Then, again, think of the danger they face who seek to suppress crime. Mr. Prentiss says: "In Chicago six policemen are killed to every murderer who is hanged." He further states that in seeking to suppress crime 12,500 people are murdered each year, more than 1,000 a month, more than thirty every day, more than one every hour. "Crime is, from an economic and business point of view, the greatest single problem which the United States faces to-day." Think of the clouds of sorrow that must hang each year over 12,500 homes. Think of the tears of widows and the hunger of orphans in these homes. We can, in a way, compute the cost of crime in dollars and cents, but we cannot compute it in anxiety, fear, hunger, sorrow, suffering, disgrace. And, yet, these are a part of the cost of crime.

The Cure for Crime.

We have seen very briefly something of the cost of crime. What about its cure? Is the situation hopeless, or is there a cure? Has the church a remedy? And is she applying that remedy?

We would not underestimate the work done by our law enforcement officers. These brave men hazard their lives for the suppression of crime. We would pluck no leaf from the laurel that crowns their brows. But there is another agency more powerful than these brave men that may be utilized in the suppression of crime. It is the church of Jesus Christ. "It is not by might nor by power, but my Spirit, saith the Lord."

Earth's Most Influential Institution.

At the present time—sometimes we wonder how long it will be so—the Christian church is the most powerful institution in America, or in the world. If the church will unite in one mighty, dead-in-earnest effort, she can bring glory to her Divine Head, and peace and harmony and prosperity to our great nation. The church, as we see it, ought to direct her effort in three different directions.

The Family Altar.

First, the Christian home has been straying. The church has allowed it to stray. The church ought now to make earnest effort for the rehabilitation of the Christian home. The family altar, if fallen down, ought to be re-erected. The attractions of the home ought to be such as to make home the happiest place in the world. God must be honored, not dishonored, in the home. The home and the church must work together. If either falls down, the other is not only crippled but burdened beyond its ability to carry on adequately. The rehabilitation of the home, if made a national slogan, will mean more toward the suppression of crime, the drying of tears, and the saving of taxes than one has dreamed of.

Christian Educational Aims.

The next direction in which the church should use her efforts is in behalf of our public school education. We would not be misunderstood. We shall always earnestly contend for a separtion of State and church, and we do not believe the church ought to direct the public education of the State, except so to use her great influence as to make Christian the lives of her teachers. This will do much to create a Christian atmosphere in every school. There was once a time when every school teacher was looked upon as a Christian. They would teach school during the week, and teach a Sunday school class on the Sabbath. This cannot be said of a majority of our teachers to-day, though it can be said of many. The influence of the church in a community ought to be so strong, so powerful, that no board of education would wish to engage as a teacher a man or a woman who is not actively Christian. In every State, we believe, the Bible ought to be allowed to be read in the schools. But this is not what we mean by the church's exercising her influence in the school. We mean she ought to be so thoroughly active and powerful as to touch directly and with power the lives of the school teachers who each day stand before our children. We do not have it in our hearts to criticise that great body of Christian men and women who are engaged in the teaching of our youth. But it must not, it cannot, go unnoticed that thousands of young people, and some older ones, are engaged in public school teaching who are worldly to the core, and who, though not anti-Christian, are certainly un-Christian. These should be won to the church and to the Christ, and through them we shall help to win our young people back to sane and Christian living.

The Church and Religion.

Last of all, the church can help in this precarious situation by praying and working for a great revival of religion that will sweep the nation. It is not enough to have an isolated revival here and there. A great outpuring of the Holy Spirit upon men and women everywhere will do more to solve the crime situation than anything else in the world. There is nothing like a great revival for the uplifting of society. It will cleanse communities and save men and women and bring good tidings of great joy to all men.

The Anti-Social Group.

Sociologists and economists estimate that from one and one-half to two and one-half per cent of our people must always be reckoned as constantly or habitually or occasionally anti-social, that is, against society, criminal. "In this group are the chronic drunkard, the chronic prostitute and the chronic dependent." We believe that a great revival of religion will do more to save this group for society, than any other force in the world. What says the church?

Is the Church Ready?

Is the church ready for this kind of revival? Does she really want it? Is she willing to pay the price? Crime costs $16,000,000,000 a year. Whether we wish it or not, we are having to pay the price of crime. The church has the promise of the Savior that he will give us the desires of our heart. Do we desire this revival—this revival that will bring joy to our hearts, new vision and new life and new power to the church, salvation to sinners, peace and harmony and prosperity to the community, and joy unspeakable and full of glory to the heart of the great Redeemer and to the hearts of the angels, who, we are told, rejoice over the repentance of one sinner? Such a revival will be worth all that it costs in money, planning, praying, working, preaching. After all, it is one sure cure for crime. Whatever it costs, the cure of crime is worth more than the cost.

Birmingham, Ala.

THE MEMPHIS RESOLUTION.

By President D. M. Key, Millsaps College.

I have had three letters condemning the resolution passed by the Methodist Educational Association at its recent meeting in Memphis opposing all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges. I have also had a very large number of expressions by Methodist people not connected with the colleges commending the resolution. I have no disposition to apologize for the resolution, because I heartily approve of it. Yet, I should be sorry for any one to misapprehend the intentions of the resolution, as possibly some who object to it have done. Having been present when the resolution was formulated and having heard and participated in the discussion of the wording, I feel that I can state accurately what was in the mind of those who presented the resolution. It was intended to express the conviction of the Association that legislative control of the subject matter taught in colleges is wrong in principle and dangerous to that freedom of thought which our fathers came to this country to establish. The word evolution was avoided in order that the resolution might not even seem to endorse a materialistic and atheistic teaching of that subject.

I can hardly see how any one who did not already completely distrust these educators could think that it was intended in this resolution to endorse any purely materialistic theory of evolution as a proper teaching of science. But if there be any possible excuse for misunderstanding of the resolution, it is due, perhaps, to the anxiety not to offend which prevented the framers of the resolution from going on record as opposed to any legislation that would interfere with even the improper teaching of science; in other words, legislation that would interfere at all with full faculty responsibility for the curriculum. Such a statement would, at any rate, represent my own view.

I do not mean by that to say that the State and the church should not have any control over what is taught in the schools, but that it is not proper or even possible to exercise this control through lists of prescribed and proscribed teachings set up by legislation and enforced by the courts.

I believe that the best way, really the only possible way, for the church or the State to "control" our schools and what is taught in them is through the character of the persons that are put in charge of them and that do the teaching. I do not believe that a Legislature or a Conference should undertake to make out a curriculum and specify what shall and shall not be taught, whether it be Bible courses or Biology courses. Teachers and administrators who cannot be trusted, because of their character and their scholarship, to determine these matters should not be employed, and if employed should be dismisssed. A doctor would be unable to do his work if the father or mother of the patient insisted on directing what instrument he should use in each step of the operation.

I have given my whole life and energy for twenty-six years to Christian education in Methodist colleges, and I think I know, from the inside, the process of guiding young people through the doubts and puzzlements that sometimes arise from false and materialistic theories, and sometimes from broadening knowledge as well, into a settled Christian philosophy of life and an abiding faith in Christ; and the chief element in that process is to be sure that all his instructors are men of religious conviction who command his respect for their scholarship and who have kept their Christian faith strong and vital and sincere. Such are the men in the Millsaps faculty. The church's control of her colleges lies in keeping such men there and giving them full confidence as long as they are there.

It seems to me that such an expression of opinion on an educational subject by a group of educators is permissible. Their opinions have only such weight as their scholarship and character give them. Of course the action of the Association would be disapproved by those who advocate the anti-evolution laws; but if this opinion outrages the feelings and religious conviction of the church as a whole (which I do not believe to be the case), it is well that it should be known. For it is the opinion of practically all of the professors and officers of all our Methodist colleges. For seven or eight years, I have attended nearly all educational meetings of our church and of the educational associations, and I do not know of a teacher in a Methodist institution who does not take substantially the position taken by the Methodist Association in this resolution.

The view of the Association as expressed in this resolution was intended to have some weight, and it is to be hoped will have weight, with our people in forming an unprejudiced opinion on a matter that affects the whole task of education. Such restrictive and regulatory laws concerning details of the teacher's task are wrong in principle, they serve no good purpose, and, at least in Mississippi, they are not needed. Soon after the passage of the so-called anti-evolution bill by the Mississippi Legislature, Attorney General Knox rendered an opinion in reply to an inquiry of one of the teachers in a State college, in which he said:

"Inasmuch as it is assumed that the teachers of the university, colleges, normals, public schools, as well as all other educational institutions of the State, are supposed to be intelligent men and women and are supposed to be good men and women, and inasmuch as in Mississippi they are rather inclined to believe that man came from and in fact really is the handiwork of God, I feel that it would be presumptuous on my part in this opinion, to give out any gratuitous statements, or expressions, or suggestions that would in any way enlighten you as to how you are to teach school, and merely content myself with the belief that you will in the future, as in the past, teach your pupils to look through nature up to nature's God, teaching them that he is here, there and everywhere, even in the grand old mountains and in the murmuring rills; in the falling snowflakes and in the flashing cascade; in the Orient with its silver belts, and in the gorgeous rainbow arch that spans the firmament. Yea, teach them that Christ is risen and that God is on the throne and shall reign forever more." If the Atttorney General of the State, in rendering an official opinion on this law, felt that it was gratuitous and presumptuous to instruct a teacher "how to teach," surely, educators themselves are not to be censured for expressing an opinion as to the law itself, which does that very thing.

Atheism and materialism have not been taught and will not be taught in the State colleges of Mississippi, even though all prohibitory laws be repealed. These institutions have always been responsive to the social control of a Christian electorate. They embody the intellectual and spiritual aspirations of our people as a whole. In intimate co-operation with the church colleges of the State, and to some degree influenced by them, they constitute a free and fair field of battle between truth and error. As to the outcome of that conflict, we need not be apprehensive if our faith in the truth of our religion is itself unshaken.

EXPERIENCES OF AN ARMY CHAPLAIN.

By Rev. J. A. Randolph, Chaplain, U. S. A., Retired.

Number 10.

Fort Sam Houston, at San Antonio, Tex., where I reported to the commanding officer of the Sixth Infantry for duty, is one of the largest army posts in the country, and has a wonderfully interesting history. I had seen it in 1896, when, on a visit to San Antonio, a friend had driven me about the city and took in Sam Houston by the way. Little did I then dream that three years later I should report there for duty as a chaplain of the United States Army.

I reported on April 2, and a few days later my family joined me. Chaplains were at that time called "Post Chaplains," and were assigned quarters by the post commander, and no one could rank him out of his quarters. That seems like a regulation much in the chaplain's favor. That all depended on the commanding officer. The chaplain had no choice in the matter, and if the commanding officer was friendly to the chaplain, he gave him desirable quarters, but if not, the quarters were less desirable; but there were few sets of quarters in any army post to which officers were assigned that were not an improvement over the average parsonage, as they were in those days.

At Sam Houston, when we joined, there was only one set of quarters vacant. That was a large house in what is called the Lower Post. Colonel Kellogg said we could move into that set temporarily, and he would assign us regular quarters later. It was a magnificent two-story stone building, fit for a general. What little stuff we had looked like a lone penny in a collection plate. We fixed it up as well as we could with the materials in hand, and the family occupied it for more than two years.

If my experience with the volunteers at Camp Hamilton introduced me to a new world, here was another. The regular army at that time held tenaciously to the old army traditions. We began to learn something of these right away. About the third evening after the family arrived, the commanding officer and his good wife made a formal call upon us. Then followed a stream of visitors, till every family in the post had called. These calls were formal, lasted about five or ten minutes, when the visitors left their cards, bowed themselves out and made way for others. Thus they showed their welcome to the new additions to the community. This is just one of a long list of items known in the army as "The Customs of the Service."

Our next door neighbor was a retired Cavalry Major of a fine old New England family. He saw how unsophisticated I was, and in the kindliest and most diplomatic way undertook my initiation into the mysteries of army tradition and customs. How well he succeeded, it is not for me to say, but in after years, I always felt honored when the commanding officer said: "We shall send the chaplain. He will know how to handle the situation properly."

I had always pooh-poohed social and official customs, because I was ignorant of them and had no conception of their real significance. A more careful reading of my New Testament has taught me that good manners are a Christian virtue, as shown by Jesus' severe rebuke of Simon the Pharisee for his failure to observe the social customs of that day, as recorded in the seventh chapter of Luke, and Paul's declaration that "Love doth not behave itself unseemly." There is an immense satisfaction in knowing what to do on occasion, and there is nothing more humiliating than to find oneself in a situation where one does not know what to do, but must do something, and then find out later that one has done the wrong thing. I join with those who lament the vanishing type of "Old-fashioned Southern Gentleman." He had his faults, but he also had his virtues, and we seem more disposed to practice his faults than to imitate his virtues.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 4.

By "Rev. Ichabod Crane."

A good church member will not forget to welcome strangers who come to his church.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

A warm handshake and a hearty welcome to some church have been the means of bringing many a person to Christ. This is one of the most effective methods of evangelism. Christian fraternity is one of the most beautiful institutions on earth. We really see no strangers; they are merely brethren with whom we are unacquainted. Let us greet all strangers in the name of our Lord.

A NOTE FROM REV. A. J. MARTIN.

Dear Brethren of the Louisiana Conference: I am indeed glad to state that I am improving right along. In fact, I have been leading singing for the last two weeks. I am engaged for meetings until June 1. Instead of remaining here after the above date, I would rather go back to Louisiana if you will keep me busy singing for you. Due to my pastoral duties, I could not answer all the calls from you to lead singing in meetings for the last three or four years. Now I can give my full time to meetings until Conference convenes. Naturally, I prefer to work in my own Conference, which prompts to the writing of this letter. However, pastors and people in Ohio have been very kind to me, and I could remain here with plenty of work to do.

Those of you who would like my help between June 1 and Conference, can get in touch with me by writing me at 131 South Wayne Avenue, Lockland, Ohio. Kindly write as soon as possible so I can arrange my dates accordingly.

Praying God's blessings upon you and hoping that you shall have one of the best years in the history of the Louisiana Conference, I am,

Fraternally yours,

A. J. MARTIN.

"Stiddy there, lion; take it aisy," quavered the Irish zoo attendant, as the transfer of a wild beast from one cage to another was being effected.

"What's the idea?" asked a fellow attendant. "Callin' that hyena a lion?"

"Have ye no tact? Can't ye see 'tis flatterin' him I am?"—Exchange.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

March, April and May have been set apart by the General Conference as the season in which we are to make our collections on pledges made by our charges on the Superannuate Endowment Fund, and as chairman of your Board of Finance I urge you to do all that you can to collect said amounts.

I note that last year as many as six, nine and ten appointments in varied districts made no collections at all.

By turning to Table No. 4 in last Conference Annual, you can learn how your individual charge stands.

Kindly press this claim, for we owe a duty to these old brethren.

JOHN F. FOSTER.

THE NEW CHURCH AT AMORY, MISS.

Dear Brother Carley: I am sure the readers of the Advocate will be interested to know something of church facilities which we have in Amory since finishing the main building on to the Sunday school annex. Doubtless the readers will recall that our church burned January a year ago, leaving only a Sunday school annex, which had just been finished. With the annex we have the following equipment:

The church is Colonial in style, with two fronts, it being located on a corner. The main front has six big fluted metal columns on a porch. These columns are painted stone color. The caps are rather elaborate. The porch has iron balustrade made of two-inch iron pipe, painted black. The brick are smooth red with chocolate mortar, V joint. Exterior work is all white. The other front has four columns. The roof is gray asbestos shingles with red tile trimmed ridges. Whiteway standards are on the fronts, lighting the walk and street all around.

On the first floor we now have the Cradle Roll, Beginner, Primary, Senior-Young Peoeple Departments; Sunday school auditorium or social hall (seats three hundred), kitchen, pipe organ, motor rooom, coal and furnace rooms. The first floor is just grade level on top of the ground. Basements have not proved satisfactory in Amory.

Rather long flights of steps inside and outside with easements lead up to the second floor, where we have main auditorium (seats 450), men's class room (seats 250), Junior Department, pastor's study, office for Sunday school superintendent, with supply room and two more large adult class rooms.

On the third floor we have the Intermediate Department, six class rooms and assembly, and balcony of auditorium. The balcony is made for use, seating 350. It has three rows of seats n each side and six in the rear. It slopes to the front and leads down both inside and outside the auditorium. Thus people can come right down from the balcony to take part in any service. The steps land on the choir platform and thence down to the main auditorium floor.

The woodwork finish in Sunday school section is golden oak, with sand-finish plastered walls, with light gray and dark cream ceilings. The finish in the auditorium is natural red gum. The pews, pulpit furniture, and all panel work are the same. The wall finish is cream, with ivory ceiling. The ceiling in auditorium forms an arch, which is seemingly supported by two fluted gum columns, with beautifully designed Corinthian capitals, on both sides of the pipe organ grille. The choir is at the rear of the pulpit. The floors are finished in natural edge-grained pine. The art glass windows are small. The row below the balcony has the cross and the row above the balcony has the crown as the symbolic figure. The altar is made of heavy spindles.

The people who have had the erection of this church in charge have tried to build something that would be appreciated by the church at large as well as by our local congregation. The church will be opened on Easter Sunday, with Bishop Candler preaching a sermon. We are inviting our friends far and near to join with us in this happy experience. Pray for us that we may enter the house of God with a prayer in our hearts.

We invite you, Dr. Carley, to be with us.

W. R. LOTT, Pastor.

AN APPEAL TO THE INDUSTRIAL LEADERS OF THE SOUTH.

We, the undersigned pastors and officials of churches of the South, address this communication to you because of our interest in the well-being of the people of the industrial South. While we recognize that there are problems similar to these herein mentioned in other parts of the country, yet we as Southern men are addressing this Appeal solely to you because we recognize that the South has social conditions and industrial problems which are peculiarly its own, and which must be met by those who have a full knowledge of those conditions. We are proud of the remarkable growth of Southern industry and we know that you are concerned with us in the welfare of our work people and those dependent upon them.

We bring before you with the greater confidence, therefore, the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to speak briefly: the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women, and of children between 14 and 16, at over-long periods of labor; low wage standards in some industries, with consequent depressed standards of living; the general absence of labor representation in our factories.

Life in a mill village under company control, while an advance of status in the beginning, is not the best training ground for citizenship in that it does not train residents for participation in government. It has generally proved in recent years, however it may have been at first, to be unfavorable to education, to religion, and to understanding and sympathy between the citizens of the mill village and those of the larger community. In spite of the difficulty of the problem, we are convinced that these villages should be merged as rapidly as is consistent with safety into the larger community.

We do not undertake in this Appeal to suggest the forms which employee representation in factory government should take, whether arrangements negotiated with regular unions or forms of workers' councils. But labor is human and not a commodity. Labor gives all that it has, including capital through savings, and since labor also has wisdom, skill and ingenuity to contribute to the greater productivity of our industries, it is desirable and right that it should have a proper share in making and enforcing the regulations by which industrial plants are controlled. The quality and quantity of the product, elimination of waste, regularity of employment, better control of industry as a whole, the wage scale and the fairness of the discipline of the shops are of deepest interest to labor. Higher wages, better schools, shorter hours of labor and the independence of the worker tend to enrich life and to develop a stronger type of citizenship.

We believe that all of these conditions can be steadily improved, and we therefore urge you, as present leaders holding positions of responsibility and vantage, to take the initiative in their improvement. We believe that if you will take the initiative, and if there can be the friendly co-operation of employers, employees, churches, educators and officials of the State, it will be possible to build in the South by united effort, in the lifetime of this generation, a greater and more powerful industry, constructed solidly upon good-will and co-operation, avoiding the waste and bitterness of industrial conflicts and mitigating the intensity of the class struggle.

We cannot allow ourselves to close this statement without saying that the policy which we have presented to you as employers, if it is followed, requires an intelligent and sympathetic appreciation by the public of the difficulties, financial and otherwise, which beset leaders of Southern industry, especially in textile industry, at this time. And it calls for the whole-hearted co-operation of labor, organized and unorganized, if it is to succeed. We pledge our active efforts to secure this understanding and co-operation.

Signed by:

James Cannon, Jr., Washington, D. C.; Will W. Alexander, Atlanta; L. S. Barton, Norman, Okla.; H. A. Boaz, Little Rock; L. C. Branscomb, Birmingham; O. E. Brown, Nashville; W. W. Hamilton, New Orleans; George A. Campbell, St. Louis; Hoyt M. Dobbs, Birmingham; Graham Frank, Dallas; Thomas F. Gailor, Memphis; J. W. Cammack, Birmingham; Rolvix Harlan, Richmond; Ivan Lee Holt, St. Louis; Forney Hutchinson, Oklahoma City; M. Ashby Jones, St. Louis; Paul B. Kern, San Antonio; Elisha A. King, Miami; W. P. King, Athens, Ga.; Walter L. Lingle, Richmond; A. P. Lyon, Louisville; H. D. C. Malachlan, Richmond; R. N. Merrill, Miami; A. C. Millar, Little Rock; James W. Moore, Petersburg; John M. Moore, Dallas; Edwin D. Mouzon, Charlotte; Mrs. W. A. Newell, Mount Airy, N. C.; Frederick F. Reese, Savannah; E. G. Richardson, Atlanta; Gilbert T. Rowe, Nashville; William Dunn Ryan, Houston; Paul M. Schroeder, New Orleans; Mrs. F. F. Stephens, Columbia, Mo.; J. Richard Spann, Dallas; Wilbur P. Thirkield, Chattanooga; H. St. George Tucker, Richmond; A. F. Watkins, Meridian; Charles C. Weaver, Winston-Salem; C. B. Wilmer, Sewanee; A. C. Zumbrunnen, Dallas; Comer M. Woodward, Emory University, Georgia.

THE LIFE OF BISHOP GALLOWAY.

Following is what Edgar S. Wilson, for a quarter of a century or more a well known journalist of Jackson, Miss., and an intimate and devoted friend of both Bishop Candler and Bishop Galloway, has to say in his Mississippi Comment to the Birmingham Age-Herald and the Mobile Register, of Bishop Candler's great book, the life of the great Bishop Galloway:

"Mississippians from center to circumference are reading with interest the life of 'Bishop Charles Betts Galloway, a prince of preachers and a Christian statesman,' by Bishop Warren A. Candler, of Atlanta, Ga. The love of these two great Methodist bishops was like that of David and Jonathan. No man was better qualified to write the life of Bishop Galloway than was Bishop Candler. This was the reason why Mrs. Galloway, some time before her death, preferred this request of Bishop Candler. Bishop Galloway was a native of Kosciusko, Attala County, Miss. His life is a part of the best history of the State to which he was devoted and which is better for his having lived in it. Bishop Candler's life of Bishop Galloway is worthy of the subject and the author. It will be read by Mississippians of all callings and will adorn the libraries of members of all churches for years to come because the great Bishop Galloway was so broad and so able that he won the esteem and admiration of all creeds and colors. Among the many interesting things in this book is the correspondence between Bishop Galloway and Jefferson Davis which occurred in 1887 on the subject of prohibition. This correspondence attracted nation-wide attention at the time and, as Bishop Candler says, is still a matter of historic importance on account of the great subject discussed as well as the prominence and high character of the two great men who were parties to it. Here at Jackson where, as pastor and bishop, the lamented Galloway lived and died after blessing Yazoo City, Vicksburg, Brookhaven and other cities as pastor like the lamented Dr. Henry F. Sproles, the great Baptist preacher, every man, woman and child in the community knew him and loved him. Bishop Galloway died May 12, 1909. He left an aching void which has not been filled in church or State."

IS IT POSSIBLE IN THIS ENLIGHTENED CHRISTIAN AGE FOR PREACHERS, WHO WROUGHT TO PRODUCE SUCH A DAY, TO BECOME TOO OLD TO MATTER?

By LUTHER E. TODD, Secretary of the Board of Finance

Throughout the history of our country the government has been taxing the people to pension those who have served in the army and navy. The people gladly pay such taxes. They believe that one who is called upon to defend one's country, even to the extent of killing the enemy, is justly entitled to a pension for the service rendered. And this belief is all the more pronounced when the defender is himself physically hurt in the encounter.

Preachers of the Gospel are defenders, too. They are Soldiers of the King of righteousness. They battle against the powers of darkness, not to kill the sin-possessed invaders who threaten the common good, but to save them. At length these preachers grow old in the service. They are compelled to retire. Should they not likewise be pensioned? Does the soldier with his repeating rifle do more for his country than the preacher with his piercing Sword of the Spirit? Is it worth more to kill a man who is seeking to kill you than it is to teach and train that man so that he will love you instead?

Every time I see a soldier who bears in his body the marks of his fighting to protect me, I feel that I owe him a debt that will take me a lifetime to pay. And every time I see an aged preacher who is filled with infirmities from a life of fighting in Jesus' name, I know I cannot give too much to Superannuate Endowment for his comfort in the days of his disability.

IF THE CHURCH DOES NOT KEEP HER PROMISE CONCERNING SUPERANNUATE ENDOWMENT, CAN SHE BE TRUSTED TO KEEP HER PROMISE CONCERNING ANYTHING?

A PASTOR REVIEWS HIS EXPERIENCE IN EVANGELISM.

By W. F. Rothenburger.

In my early ministry I habitually conducted an annual revival, either doing the preaching myself or inviting some neighboring pastor to do it for me. The church always had a goodly number of additions, but I observed that by far the large majority came into it as the result of my own personal contact in the home. Preaching did its part in stirring the conscience and casting the net, but the decision was reached in the home. In nine cases out of every ten, I think I knew exactly who would respond to the invitation each evening.

The next period in my ministry stressed the pre-Easter emphasis on evangelism. Perhaps one week of preaching services would be held, but a group of teachers and a few other interested persons would assist in personal work in the homes. I recall the great joy which came to me and my church when on one Easter Sunday we received eighty-five men, women and young people into the fellowship of the congregation.

The third period of my experience found me adding to the evangelistic program a fall effort of personal household evangelism, with more than half a hundred picked laymen and lay women assisting. Each evening from 6 to 7 we gathered for an informal pot-luck or serve-self supper, during which time reports on the previous evening's work would be received and new prospects assigned. There was no preaching service, but instead fifty men and women were entering the homes of prospects between the hours of 7 and 9 o'clock, or sometimes later, discussing the work of the church in all its phases and frankly asking the prospects for their decision to unite with the congregation on the following Sunday. The result of the week's work was more than one hundred decisions.

This fall and spring plan of ingathering has been followed for a number of years, and with great satisfaction to the church and the pastor. Members of the laity have turned evangelists as of old.

This all-the-year-round process makes room for an intensive program of religious education. It may provide for the pastor's instruction class whereby he may supplement the work of the teacher by a series of hours with his boys and girls in studying such fundamentals as God, Jesus Christ, the Bible, the Church, the steps into the Kingdom, the Lord's Supper, stewardship, worship and the joy of Christian service. This makes for an intelligent constituency. It puts the church on the alert for prospects in every department of its life with such necessary information as will enable the personal worker to make an intelligent and sympathetic approach. There should be no reason why every well-organized and growing congregation should not carry a prospective list of from forty to seventy per cent of the numerical strength of its membership. Instead of confining the responsibility and the joy of enlarging the Kingdom to the pastor and the evangelist, it shares it with the laity. What education in stewardship and the every-member canvass have meant to the financing of the Kingdom, personal or household evangelism may mean to the recruiting of our Christian soldiery.—Federal Council Bulletin.

FRIENDS.

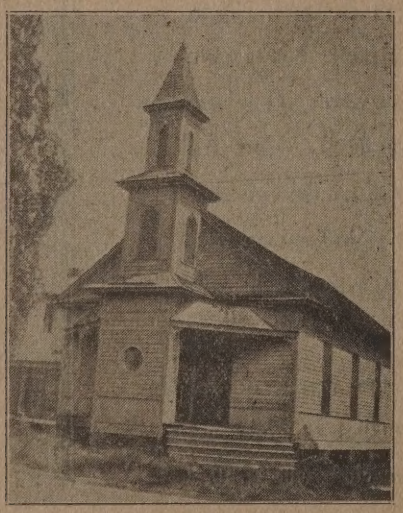
If you had all the friends and gold
It's possible for a man to hold,
And if on top of that could claim
The greatest sum of earthly fame,
Yet had to live from day to day
Where never human came your way,
You'd trade the gold you had to spend
To hear the greeting of a friend.

'Tis friends alone that make us rich,
Not marble busts in glory's niche;
Not money, wisdom, strength or skill
With happiness our lives can fill;
With all of these we still should sigh
If never neighbor happened by,
And no one shared from sun to sun
The honors that our work has won.

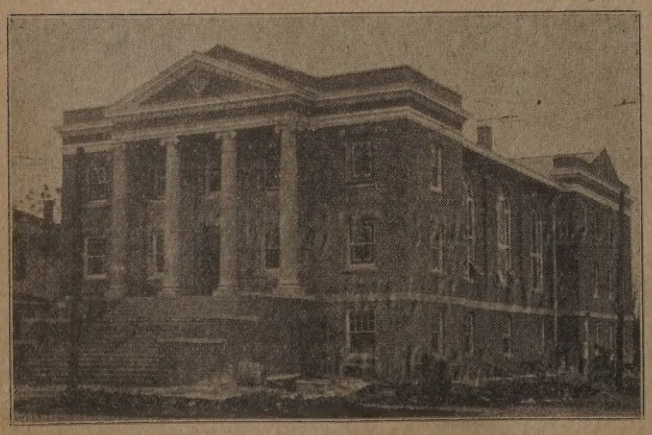
What joy could come from splendid deeds
That no one ever cheers or heeds?
Fame would be empty and absurd
If of it no one ever heard.
The richest man, without a friend,
Is poor with all he has to spend;
Alone, with all that could be had,
A human being would be sad.

Not in ourselves does fortune lie,
Nor in the things that gold can buy;
The words of praise that please us well
The lips of other men must tell;
And honor, on which joy depends,
All happiness that man can know
The friends about him must bestow.

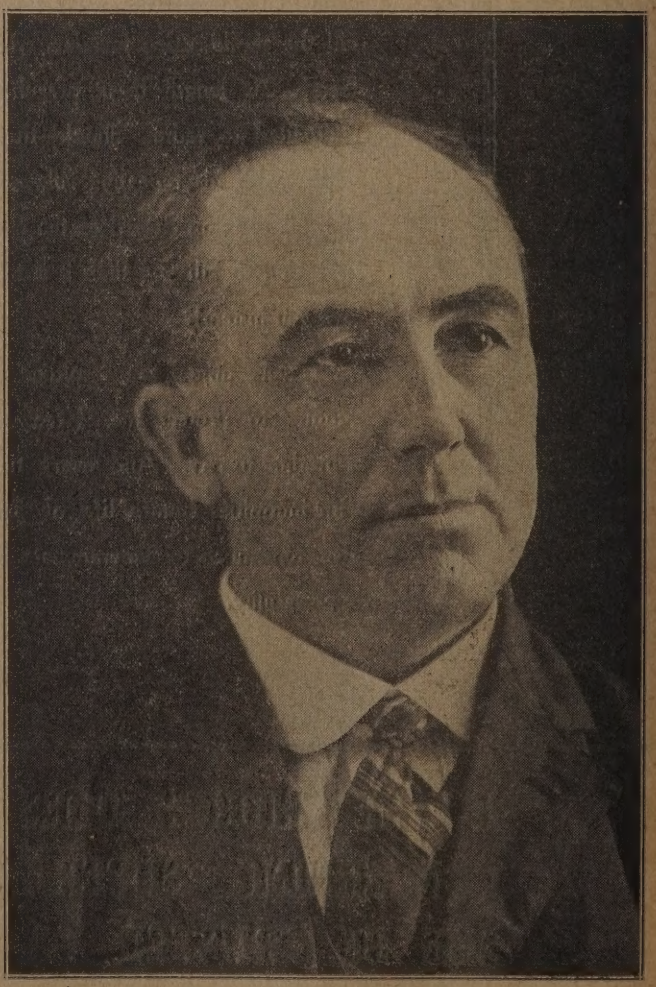
—Selected.



THE OLD METHODIST CHURCH AT BELZONI, MISS.



THE NEW METHODIST CHURCH AT BELZONI, MISS., RECENTLY COMPLETED AT A COST OF $45,000.



REV. J. V. BENNETT,
Pastor at Belzoni, Miss., During Whose Pastorate the Magnificent New Church Has Been Completed.

The Home Circle

IN CHILDHOOD LAND.

By Thomas Curtis Clark.

In Childhood Land what gardens grow
Of happy thoughts and dreams aglow!
No cloud can mar its azure skies
And every dawn brings sweet surprise.
They weary not who frolic there;
They bear no burden, feel no care;
And when the early shadows fall
Old Mother Sleep calls one and all
And tucks them in her downy bed
To slumber till the night be sped.

In Childhood Land who would not stay
To dream forever and a day!
What profits it to strive for gold
Since joy cannot be bought and sold?
What good can come of foolish care
Save weary hearts and dark despair?
So would I turn me back again,
From driving tasks of stubborn men,
To play for ever hand in hand
With those who dwell in Childhood Land.

—The New Outlook.

WHERE BETTY FOUND PET.

By S. L. Bacon.

"Betty," said mamma, "I am going out for a little while; now, don't let any rabbits steal in to lay eggs while I'm gone."

Betty laughed. "I shall take splendid care, mamma; but, oh, how I do wish it was Monday, the time goes so slowly!"

"Think what a beautiful day to-morrow will be," said mamma, placing a big bunch of roses and sweet peas in a basket.

Betty's little face grew grave. "Miss Lizzie said she thought that Easter was the loveliest time of all the year; an' she told us of lots of interest'n' things about it."

"I am sure she did," replied mamma. "Well, dear, suppose you look over your lesson for to-morrow."

She kissed Betty and took up her basket. "I must hurry now, or I will be late."

Betty felt a trifle lonely after mamma had gone; she wished that she had a cat or dog to play with and to be company. There were very few children living near.

After what seemed a very long time to a little girl, she saw mamma coming up the walk. She did not have any flowers this time, but a queer-shaped box.

But mamma shook her head, smiling. "I can't tell; it's a secret, Betty."

Betty clapped her hands—mamma's "secrets" were always nice. She kept wondering what it could be, but mamma only smiled.

When Monday finally did come, Betty hunted all over the big yard among the bushes for eggs. She found a great many pretty colored ones, and several made of chocolate and pink cream candy.

"The rabbits have been so good to me, mamma," exclaimed the little girl, munching a big cream egg. "I've found a lot, and there's no use looking for any more.

"How about the 'secret,' Betty?"

"Oh, I forgot the delicious secret," cried Betty.

She hunted and hunted, and when she was just ready to give up she caught sight of the queer box hidden away under the syringa bush. Betty opened it eagerly, and there lay a little white rabbit fast asleep.

"Oh, mamma!" cried Betty, skipping about the yard, "I am so happy! I wanted a pet more'n anything! I'm going to name it Pet!"

Betty played with her new treasure a great deal. She said it was wonderful how much Pet understood, and she was no longer lonely when mamma went out.

A week passed and Sabbath morning Betty came running to mamma in great distress.

"Oh, what do you think, mamma? I can't find Pet anywhere; I've looked an' looked."

"Why, I'm sorroy, dear! don't stop to hunt for the rabbit now—it's time to get ready for Sabbath school; I was just going to call you."

"Oh, I couldn't go to-day, and Pet lost! I want to hunt again."

Mamma looked grave. "I am sorry about the rabbit, Betty, but I don't think you ought to miss Sabbath school."

Betty stood still in the middle of the room; she was thinking hard and fast. She remembered how Miss Lizzie had begged the children not to miss coming, and how she had promised that nothing, not a single thing, should keep her at home. Was she keeping her word?

She turned to mamma very slowly. "I guess I'll be thinking about Pet all the time," she said in a sober voice, "but I guess that's better than not going at all."

"Yes," said mamma, "when you have promised." Then she fastened Betty's pretty little white coat. "Get your hat, dear," she said.

Betty ran to open the cupboard door, where her big hat box was kept. Then she screamed: "O mamma, come and look!"

The box was on the floor, and it was open; and there, right on top of Betty's hat lay Pet, pink eyes blinking.

Betty seized him in her arms, and danced about the floor. "However did the darling get in? I must have left the top open, and in he jumped. O mamma, I am glad I decided to go to Sabbath school! Suppose I hadn't, I might have hunted and hunted and hunted before I found Pet."—Pittsburgh Christian Advocate.

MATTIE'S BIRTHDAY MONEY.

By E. H. Glover.

Uncle John had given Mattie a dollar for her birthday on Saturday. This was Monday, and now she sat down to decide how to spend it.

"Just get anything you like," Uncle John had said. "I thought perhaps you would rather choose for yourself."

There were so many things that Mattie wanted, it was very hard to know which were the most important. A new box of water color paints would be lovely and a block of water color paper. Those would cost a dollar. But—she hesitated. She did so want to buy that little coral linen dress and embroider it herself. The dress, with the floss to work it, would be just ninety cents, and there would be ten cents left for candy! Then a sudden thought struck her—perhaps she might give the candy to the orphans! She had been wishing she could do something for them ever since she had gone to see them on visitors' day. It was so sad to see so many little children without their mammas! Yes, she would give the candy to them. Then she remembered that ten cents worth of candy would not help many orphans! She blushed when she thought of spending ninety cents on herself and only ten cents on the orphans. It seems, too, so selfish.

"I should think I might go halves, anyway!" she said to herself. "But Mrs. Barr said yesterday that three of them have whooping cough. My! what would I have done without Mamma when I had whooping cough! Oh, I think I'll just give all my money to the whooping-cough orphans! I could buy three little paint boxes and some mint candy, and give them some of my white paper to paint on and some pictures to color! Then they can't go out and there isn't any mamma to read nice stories to them."

Mattie was so pleased with this plan that she ran to tell Mamma about it and they bought the things that very afternoon. Next day Mamma took her in the car to the orphanage and she asked to see the whooping cough patients.

There were two boys and a girl who had it—Julia and Lizzie and Jack—and the matron said: "I'm so glad you came! They are feeling so miserable to-day and I am too busy to stay with them much! As soon as one begins to cough the other two start right away—a regular chorus! The children get along all right as long as they are well, but when they get sick it is hard on them. There is nobody who has time to do much to entertain them."

When Mattie opened the paint boxes and showed the pictures, three very mournful little faces lighted up with pleasure. In five minutes they were all sitting at a table with boxes open and glasses of water at hand, all ready to begin.

Mattie pretended to be the teacher, and they had great fun all the morning.

On the way home Mattie said to Mamma: "I declare that was the nicest birthday present I ever had!"—Child's Gem.

WHEN HERBERT FILLED THE WOOD BOX.

Herbert went reluctantly about gathering up wood and cobs. "O, dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs, and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and I hate filling the wood-box. And when winter comes, there will be more chores, and, O dear, I wish I could have a new sled for next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiliing, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "O mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside! But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending the turkeys."—Word and Way.

HIS UNFAILING CARE.

By Laura M. White.

How dare I fail to trust,
When He who e'en the sparrow heeds,
His loving arms around me thrust,
Is ever watchful of my needs?

His love abounding, always mine,
His grace sufficing for each day;
How can my spirit e'er repine,
My faith e'er flag or miss the way?

Nay, Lord, I'll place my hand in thine,
Nor ask for any clearer ray;
I'll neither falter nor repine
When "Follow me," I hear thee say.

Houma, La.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The church at New Iberia, La., has paid this year $126.60 more than it paid last year on the mission special. Dr. John F. Foster is the pastor.

Mrs. S. S. Foster, of Mantee, Miss., in renewing her subscription to the Advocate, kindly says, "The paper is always a welcome visitor in our home."

A revival meeting is scheduled for Greenville, Miss., beginning on April 24 and continuing through May 8. The pastor, Rev. C. A. Parks, will be assisted by Rev. A. C. Fisher.

Rev. T. L. Oakes, of Greenwood Springs, Miss., is serving a fine people, who hold up his hands in the work. He is planning for two tent meetings within the bounds of his work this summer.

The first series of lectures on the S. R. Belk Foundation will be delivered at Wesleyan College, Macon, Ga., by Dr. Clovis G. Chappell, April 4-7, on the general theme, "Woman in the Modern World."

Wesleyan College, Macon, Ga., has enterprised an expansion program involving the raising of three million dollars over a period of ten years. Contracts have been let for seven units of a new building.

Our church at Houma, La., one of the outstanding appointments in the French mission territory, paid its mission special quota in full. Fine! Rev. F. J. McCoy is in his tenth year as pastor at Houma.

Dr. Briscoe Carter preached at the Felicity Methodist Church, this city, on Sunday morning, March 20, and Rev. J. L. Williams preached at the evening hour, the pastor, Rev. R. L. Armstrong, being ill that day.

Rev. E. R. Smoot, general evangelist, Greenville, Miss., is engaged for a series of evangelistic services in the following places: Forest, Miss.; Morton, Miss.; Muskogee, Okla., and Cullman, Ala. He is now at Forest.

More than thirty members were received into the Methodist church at Okolona, Miss., on profession of faith as a result of the revival meeting recently held, in which the preaching was done by Rev. George Tucker.

Mrs. M. L. Lott, mother of Mrs. J. W. Booth, wife of our pastor at Ponchatoula, La., suffered painful injuries in an automobile accident some time ago. We are glad to learn that she is doing as well as could be expected.

Rev. J. W. Booth, our pastor at Ponchatoula, La., paid the Advocate office an appreciated call one day last week. He gave a good account of his work, speaking especially of the progress that has been made by the Sunday school.

Dr. and Mrs. W. B. Lewis expect to sail for Africa from New York on the Pennland, April 2. Mail addressed to them as follows will reach them: Dr. W. B. Lewis, M. E. C. M., Lusambo, Sankaru District, Congo Belge, Central Africa.

Rev. W. H. Lane is having a happy and successful pastorate at Sumrall, Miss. He serves a fine people, who co-operate with their pastor in all the work of the church. Brother Lane will be the host of the Hattiesburg District Conference, April 12-13.

The condition of the editor's father, Rev. Lyman Carley, shows some slight improvement over last week, it is hoped. On last Tuesday, March 29, our father celebrated his seventy-eighth birthday. Though weak in body, he is strong in faith and hope.

We have received Number 1 of Volume 1 of "The Clinton Methodist," the monthly bulletin of the Methodist church at Clinton, Miss. It is an interesting paper. The cover page is adorned with a picture of Rev. J. Lyod Decell, presiding elder of the Jackson District.

The Chamber of Commerce at Pascagoula, Miss., gave the delegates to the Seashore District Conference an automobile ride on Wednesday afternoon and finished up with a fishfry on the beach at 5 o'clock—at least it was to have done so according to announcement.

Dr. Henry W. Bromley, general evangelist, of Cynthiana, Ky., recently lectured in Princeton Theological Seminary on "Limits Within the Field of Scientific Scholarship." Dr. Bromley is now engaged in an evangelistic campaign in Trinity Methodist Church, Cincinnnati.

The Crawford Street Methodist Church, Vicksburg, Misss., is now issuing a monthly bulletin, "The Crawford Street Crusader," which is attractive in form and interesting in contents. The front page carries a picture of Rev. Thurston B. Price, who has been conducting a revival meeting at Crawford Street.

The New Orleans District Epworth League Institute held a successful session at Rayne Memorial Church last week. Rev. E. O. Harbin, of the General Office, and Rev. J. B. Grambling were the out-of-town speakers. His many friends will be glad to know that Brother Grambling's health is greatly improved.

A remarkable record is that of the business men's prayer meeting at Nettleton, Miss. It is four and a half years old, meets three times a week, and has not missed a meeting since its organization. Rev. G. C. Gregory is happy in his fifth year as pastor of the fine people of Nettleton.

An encouraging feature of the work at Lucedale, Miss., Rev. J. B. Cain, pastor, is the payment of a debt of nearly a thousand dollars on the church. A third of the quota for the Superannuate Endowment Fund will be in hand within a short time. Other departments of the work at Lucedale are in good shape.

The First Methodist Church, Minden, La., Rev. Leon I. McCain, pastor, has two mission specials – the support of Rev. A. M. Martin, St. Martinville, La., as home special, and the support of Rev. Auguste Mietes, Aerschot, Belgium, as foreign special. The avegare attendance during the school of missions at Minden was above 100.

Rev. Claude P. Jones, Mississippi Conference evangelist, after holding a successful meeting at Braxton, Miss., is with Rev. V. G. Clifford in meetings at Mendenhall and D'Lo, to continue through Easter Sunday. Brother Jones has an open date beginning May 15 that he would be glad to give some brother in Mississippi or Louisiana.

Mr. John Shuttleworth, who recently celebrated his eighty-fourth birthday, is said to be the oldest living member of the First Methodist Church, Shreveport, La., having joined that church in 1874. He is the senior member of the official board, never misses a meeting, and attends all the sermons of the church, including the mid-week prayer meeting.

Rev. James W. Sells, the energetic and resourceful pastor of "The Church with the Amber Lights," Pascagoula, Miss., has prepared a form for reports of pastors to district conference that would greatly facilitate the work of the conferences if in general use. We are sure Brother Sells would gladly answer inquiries from presiding elders concerning the cost of furnishing these forms.

The second quarterly conference of the Chunky charge, Mississippi Conference, Rev. John W. Ramsey, pastor, was held at Suqualena on the third Sunday in March, with dinner on the ground. Brother Ramsey writes concerning it: "Rev. Robert Selby preached a very forceful sermon at 11 o'clock and presided with dignity and efficiency over the business session in the afternoon. Every church on the charge was represented, and all reported pastor's and presiding elder's salary paid in full to date. The presiding elder pronounced the conference the best yet held in the district."

The Commission on Inter-racial Co-operation, with headquarters in Atlanta, Ga., is offering to American high school students three prizes of $50, $30, and $20, respectively, for the best papers submitted on or before May 1, on the subject, "Negro Progress Since the Civil War." The only conditions of the contest are that papers must not exceed one thousand words in length and must be handed in or postmarked not later than May 1. Suggestions and source materials will be sent to any one interested on application to R. B. Eleazer, Educational Director, 409 Palmer Building, Atlanta, Ga.

Rev. C. F. Smith sends us a clipping from the Houston Post of March 23 which gives an account of the death and funeral services of Judge T. W. Ford, who died in Houston, Tex., at the ripe age of 79. He was a grandson of John Ford, in whose home the first session of the Mississippi Conference was held. An editorial in the Post pays high tribute to him as a man and Christian gentleman. He was the oldest member in point of service of the official board of the First Methodist Church, Houston, and the funeral service was conducted by his pastor, Dr. A. Frank Smith. Judge Ford had a number of relatives in Mississippi, especially around Columbia.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, is bringing out a book under the title, "Alluring Arizona." It will contain descriptions of the Grand Canyon, Painted Desert, Petrified Forests, Indian Picture Writing, Cliff Dwellings, etc. Dr. Nelson has spent thirteen years in the section of which he writes, and knows whereof he speaks. The price of the volume when issued will be $1 plus postage. Nearly a thousand advance orders have already been received. The

publication date will be about July 1. We are sure many Louisiana friends of Dr. Nelson will order the book and read it with interest—he spent several years of his early manhood in New Orleans. His address is 307 Pacific Building, San Francisco, Calif.

Rev. J. R. Jones, presiding elder of the Hattiesburg District, Mississippi Conference, authorizes the Advocate to announce that Bishop Candler has appointed Rev. J. A. Bayles as pastor at Heidelberg, Miss., to take the place of Rev. W. P. George, who has been forced to take a rest on account of his eyes.

MISSION SPECIAL, GRENADA DISTRICT.

Abbeville, $18; Ashland, $29; Coffeeville, $18; Duck Hill, $46.10; Durant, $100; Grenada, $250; Holcomb, $78.75 (more to follow); Holly Springs, $453.65 (200 contributors); Lexington, $200; Oxford, $207 (125 contributors); Pickens, $185; Vaiden, $53.95; Water Valley, Main Street, $26.17. Some points will report in a week or two.

E. S. LEWIS.

SPECIAL MEETINGS IN NEW ORLEANS.

The Methodists in New Orleans will unite in a campaign of special effort during the two weeks preceding Easter. Dr. T. D. Ellis, of the Board of Church Extension, will do the preaching at the union services at the First Methodist Church every morning at 11 o'clock, and gracious results from his ministry here are expected. In connection with these services, cottage prayer meetings will be held in the afternoon throughout the city. These prayer meetings are being organized, under the general direction of Mrs. Harper, by neighborhoods rather than by churches, and are designed to draw their attention and interest from any Methodists and their friends who may dwell in the particular section. In addition to the regular meeting to be held and the devotional service, those interested in the cottage prayer meeting are expected to supply names of prospective members and to do personal work.

Every evening during this season of revival, services will be held in all the Methodist churches in the city. At St. Mark's, the pastor, Rev. W. H. Giles, will be assisted by Rev. P. M. Caraway, of Winnfield, La. At Carrollton Avenue, the pastor, Rev. E. C. Gunn, will be assisted by Rev. Charles Lane, of Macon, Ga., who will do the preaching, and by Rev. A. J. Notestine, of Birmingham, Ala., who will have charge of the music. Several other pastors have expected to have the assistance of a brother pastor or an evangelist, but, at this time, their arrangements have not been completed. A number of the pastors will do the preaching in their several churches, including Rev. J. B. Peters at First Church, Rev. A. M. Serex at Second Church, Rev. B. C. Taylor at Louisiana Avenue, and Rev. R. L. Armstrong at Felicity, so that for two weeks services will be held in all our churches in the city. We feel that gracious results should come from these special meeetings.

R. H. HARPER.

A REAL GIFT TO THE ORPHANS' HOME.

Dear Dr. Carley: It looks as if the Methodist Orphans' Home at Jackson, Miss., makes a strong apppeal. This letter gladened my heart:

"Dear Brother Brown: I am an old maid, 84 years old. I have no real estate, I have no income, I made four dollars on my linen crochet. I gave one dollar to the protracted meeting sermons, one dollar to the old preachers, and am sending you this dollar for the Orphans' Home. I don't know yet what I will do with the other dollar. Please pray for me that I may hold out faithful to the end.

"Yours truly,"

When I read that letter I thought what an easy task would be ours if men and women all over the North Mississipi Conference who had means only had the spirit of this good sister in Israel. I trust that this letter may inspire some one to send me $100 to match this one dollar from this saint.

S. A. BROWN,
Commissioner for North Mississippi Conference.

GRENADA DISTRICT CONFERENCE.

The district conference for this district will meet at Oxford, May 4, at 3 p. m. The opening sermon will be at 7:30 p. m., Wednesday, and will be delivered by Rev. J. H. Holder, our pastor at Grenada. All necessary committees will be announced a little later. The conference will likely be able to adjourn at noon Friday. Let all the pastors send in names of delegates to the Oxford pastor, Rev. Shed Hill Caffey, and to the presiding elder, that proper time may be given for all preliminaries. We are expecting a great conference. Let earnest prayers be made for God's blessings upon our meeting.

E. S. LEWIS.

IF THIS WERE A CHRISTIAN WORLD.

By Rev. W. T. Bazzel.

If this were really a Christian world, what sort of world would it be? As I read Snowden's exposition of the Sunday school lesson for March 13, on "Making the World Christian," I paused and closed my eyes and tried to form a mental picture of this world made Christian. The vision overwhelmed me, and its glory was beyond my power to express; yet a few thrilling facts stand out, distinct and clear.

First, any one can see that a Christian world would be a warless world. Harmony, good will, brotherly love and co-operation would govern all human relationships. The insensate brutality and hell-born horror of bloody strife, wrecked homes and desolate lands would soon become only a revolting memory of the benighted past.

Not merely because Christian ethics would teach us to scrap navies and armaments—for big guns and battleships are not the cause of war; they are simply the expensive and deadly tools for executing the will of men to kill and destroy, and men will continue to devise more deadly weapons, and to squander billions of hard-earned wealth preparing for wholesale murder until selfishness, distrust and suspicion be removed from the minds and hearts of men.

No power in all this universe except that of the Living Christ can ever reconstruct human nature so as to eliminate suspicion, distrust and selfishness. Education and moral suasion can never do it; treaties, leagues and peace courts cannot accomplish it; every human-devised plan is doomed to failure. Only Jesus Christ can remove the cause of war. But he can and he will, when his Spirit dominates the lives of men! Then, indeed, we "shall beat our swords into plowshares and our spears into pruning-hooks!"

Second, a Christian world would be—or soon become—a povertyless world. Not that everybody would "get rich," but that there would be sufficient for all, and a Christian world would quickly devise a system that would abolish stark suffering, grinding poverty. The flood of wealth and vast store of energy now wasted on wars and preparations for war would be turned into productive and constructive uses. The money now spent to maintain courts, police, prisons and reformatories could be used for pleasanter purposes. Our army of criminals, our police officers and our soldiers would all be released to add their strength to the uplift of humanity. All these forces united in a Christian spirit of brotherly love would insure the world against poverty forevermore!

The resources of this world are sufficient to supply all the material needs of many times its present population; and under a genuine Christian system these natural resources would be exploited not for private profit, but for public welfare. Can any one doubt the foregoing statement? If so, he must be a stranger to the principles of Christianity, or else unfamiliar with the bounties of nature. Not that Communism—or even Socialism, as we use and understand these terms—would be adopted. In fact, I do not know how the details of production and distribution would be worked out. No one knows. But I cannot conceive of a Christian world in which 10 per cent of the people own 90 per cent of the wealth; in which a favored few luxuriate in boundless wealth while toiling masses slave in sweat and blood to serve them! "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need." Acts 4:34, 35.

Then if this were a Christian world, it would be a healthy world. All diseases caused by vice and ignorance would cease. We would provide wholesome and sanitary living conditions for all. Worry and fear (ah, what health-wreckers these be) would be forgottten! All communicable and preventable diseases would speedily be conquered. Indeed, it seems probable that a Christian world might find a way to prevent all diseases. Mortal beings would grow old and die eventually, of course. But the span of human life would be enormously lengthened; all our days would be filled with health and comfort instead of pain and anguish, and old age and death would come along naturally—perhaps painlessly.

And Oh, what a happy world this would be, if it were but a Christian world! No war, or strife; no hate, crime, superstition, distrust or suspicion; no pestilence or famine! No fear, no worry, no forebodings and no dread! This is not a description of Heaven. I am talking about this world of ours as it most certrainly would be if it were truly Christian! And some day this will be a Christian world. God did not create this wonderful world and lavish upon it such wonders of his creative power merely for the purpose of seeing it become a sideshow to hell or an eternal cesspool of sin and sorrow! No! This earth shall some day be redeemed! Every scar of sin shall be healed, every mark of iniquity erased and every footprint of the devil shall be washed away from the sands of time!

Long have the ages been,
And fierce has been the fight;
Yet still the hordes of sin
Engage against the right.

But Christ lives not in vain,
His might shall yet prevail;
Sin's power shall be slain—
Our Leader cannot fail!

This earth shall be redeemed;
Let songs of triumph roll!
Our Savior's love shall shine
As light, from pole to pole!

Isaiah must have had a vision of a redeemed earth when he said: "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Marietta, Miss.

Self-consciousness causes most of the unhappiness in life.—John Galsworthy.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Feb. 19, 1927, at about 4 p. m., the Death Angel swept over the home of Brother Powel H. Bell and summoned the soul of his beloved wife, SISTER SALLIE BELL, to "come up higher" and receive the reward of eternal glory that awaits the Christian life that was hers here on earth. Sister Bell had been in ill health for several years, although the end came suddenly. How sad it is to see our loved ones step from our midst into the Great Beyond; but amidst all we have a comforting feeling in our hearts when we have an unshaken faith and confidence that our friends and loved ones have gone to be with God in a home where sickness, sorrow, pain, tears or death never come to disturb an unbroken happiness. Sister Bell before her marriage was Miss Sallie Brooks, who was born and reared in Attala County, Miss. The date of her birth was Oct. 19, 1865. She joined the Baptist church at Ebenezer when only a girl, and remained a member of said church until the date of her death. She was married to Brother Bell on Dec. 22, 1906. Sister Bell is survived by her husband, his son and daughter, and one brother, Milton Brooks, of Ethel, and one sister, Miss Mary Brooks, of East Lake, Ala., and several nieces and nephews to mourn her going away. While we mourn the loss of Sister Bell, let us bear in mind that our kind Heavenly Father has given his precious Son, by whose helping hand we all may so live that when we, too, have been summoned from this life to meet him face to face, we can be with all our Christian loved ones to separate never more. May God's richest blessings rest on all who mourn her death; and while her body sleeps at Stonewall cemetery, where it was laid to rest, may we all expect to rise with her and be forever with Christ our Lord.

J. W. GIBSON.

SARAH JANE RICE.

Sarah Jane Rice was born April 5, 1841, near Dead Lake, Miss., and died at Beauvoir, the Confederate Soldiers' Home Hospital, near Biloxi, Jan. 17, 1927. Her life was therefore 85 years, 9 months and 12 days. She was married to Jesse Rice on Feb. 22, 1866, who left her and went Home Feb. 26, 1905. Since his death Aunt Sal, as we called her, lived with her relatives and friends. She had been a cripple for more than twenty years, and could not walk without crutches. She was laid to rest in the Fletcher cemetery, about two hundred yards from where her mother lived when she was born. She had been a member of the Red Hill Methodist church for seventy years or more, and had told the writer that she was ready to go. While her husband lived their home was always open to the preachers and was a gathering place for young people. They always went to visit the sick and to help those in need.

Her cousin and friend,

SARAH B. CAIN.

MRS. J. S. ROLFE.

Mrs. J. S. Rolfe, nee Gertrude Cartey Smith Cooper, was born in Oak Ridge, La., Nov. 18, 1868. She was married to Mr. Joe Sam Rolfe, Nov. 27, 1889. She died shortly after midnight, Sunday morning, Feb. 27, 1927. Mrs. Rolfe was the mother of nine children, six of whom are living, and who, with her inconsolate husband, mourn her loss. Sister Rolfe joined the Methodist church early in her girlhood, and all her life through was a consistent, devoted member of the church. She stood for the higher ideals of life and held true to all the finer traditions of the "Old South." She was a woman of remarkable health, fine physical strength, and her bereaved husband stated that she had never been sick a day since they had been married. I have seldom seen her equal as a mother. Her devotion to her children, and their love for her, was of the deepest kind. No task was too heavy, no sacrifice too great, no self-denial too exacting, if it meant pleasure, comfort and the best welfare of her children. There was nothing that ever took the place of her children in her life—no social function, no form of amusement or entertainment ever interrupted the life of beautiful service and devotion she gave to her home, and the inmates in it. Yet her interest extended to all the concerns of life, and she always maintained a vital interest in the community and church life. She was equally devoted as a wife. Through all the years of their married life there ever abided that fine quality that makes the ideal marital relation the most important factor in our social order—genuine comradeship. To her, her husband was more than a mere husband; he was a comrade in all the affairs of life. In her rare judgment, keen wisdom, fine sense of justice and right, she was ever the unerring mentor and guide to her husband and loved ones. She was a great home-builder. Scarcely have we ever seen just such a home. Love reigned supreme, devotion and loyalty to each other and to all the sacred ties of home life were ever apparent. To the visitor in the home there was the joyous welcome, cordial fellowship that removed all restraint, and made the visit joyous and happy. And what a home it was! Comfort, ease, joy, frankness, devotion, love, fellowship, companionship — these were ever the qualities that made her home a haven of joy to the visitor, and a heaven on earth to the inmate. Quiet, dignified, unpretentious, yet as gentle and unassuming as an angel, she moved among her own, and inspired the lives of those she blessed with her presence. Vigorous and robust in health, she was never associated with death. Then when after bidding her children a fond goodnight, and lingering in that finer fellowship with her loved companion until past the midnight hour, almost without a word of warning, she slipped away to the great beyond. She was sick but a few moments and died almost without a struggle, or a moment's suffering. Assisted by her pastor, Rev. S. W. B. Colvin, and Rev. D. C. Barr, we laid her body to rest under the shade of the stately oaks in the Oak Ridge cemetery. God has need of mothers and home-builders in Heaven, and surely he could have chosen no finer than this noble mother, this devoted wife, this loyal friend, this wonderful woman who has gone to her reward. To the heart-broken family, the grief-stricken husband we point them to God, who doeth all things well, and pray that the comfort they so deeply need may be theirs.

ROBT. W. VAUGHAN.

Ruston, La.

GOOD REVIVAL AT BRAXTON, MISS.

Dear Brother Carley: We have just had Rev. Claude P. Jones, our Conference evangelist, in a revival at Braxton, Miss. This was the second time he has conducted our revival, he having been there five months ago, just before Conference. Though there was a good interest and a gracious revival last fall, even better interest was shown and more substantial work accomplished in the series just closed. And Claude Jones is in demand at Bratxon for a third engagement.

He preaches a sound, Scriptural gospel, which he does not cheapen, nor do his methods cheapen evangelism and leave a bad impression of his ministry when he has left the community. Because of his faith in God and his love for God and man, he gets visible results and he is satisfactory. May God continue to bless his ministry!

May I say that it is a delightful privilege to serve the Braxton church and community? They suffered from a disastrous tornado six years ago, which destroyed their homes, churches and school, but they have rebuilt their town, and our church building there is a credit to the town and to the church. The Braxton Methodists are a forward-looking and forward-going group of people. I love them.

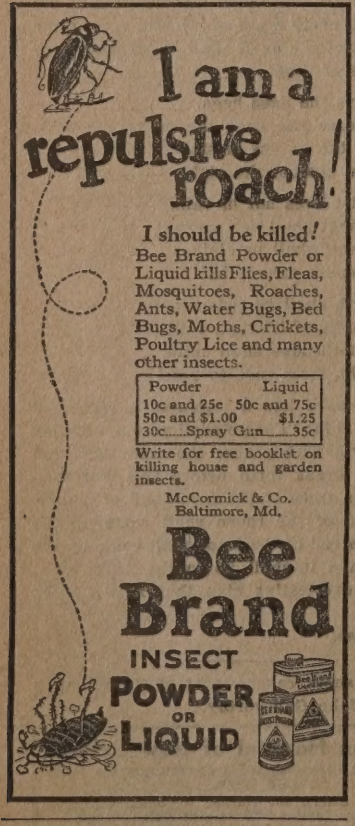
Recently you referred to the fact that you had served Braxton in your early ministry, and I want to tell you that I have heard many expressions of appreciation of you from those you served in those days.

With best wishes for the Advocate and for the progress of our great church, I am,

Yours in Christ,

J. B. SHEARER,

Pastor Harrisville and Braxton.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Woman's Missionary Society

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A MINISTRY TO WHICH GOD CALLS WOMAN.

To celebrate her birthday our National Hospital Week is an American tribute to Florence Nightingale. As surely as God called this honored woman, he is to-day calling Methodist girls to the ministry of the sick.

In opening our own Hospital and Training School at Montgomery, Ala., Dr. Frank Brandon thought he could find rooom for forty student nurses. High school graduation, attested moral character, and sound health were required. He asked for forty volunteers. More than two hundred pleaded to be accepted. Many of them had felt the call from childhood. What is true of Alabama is probably true of every Southern State. God is calling our girls.

Though we have always maintained schools in which to train boys called to preach, heretofore we have had no places to train girls called to minister to the sick. Now we have six Training Schools in connection with our hospitals. These schools have already enrolled 1,375 students, have graduated 605, and every day employ 363 students and 237 graduate nurses. Under the General Hospital Board the work of hospitalizing the South is progressing finely. It is now definitely in the program of Southern Methodism. The whole church has part in it through the Golden Cross Society.

The Golden Cross enrollment is annual. The time fixed by the General Conference is National Hospital Week, May 8-15, embracing the second and third Sundays.

The law of the church makes every Woman's Missionary Auxiliary a recruiting station and every Society president a recruiting officer, and we are sure that every Society in our Conference will function in this work. The Golden Cross button on her coat will show where every woman's heart is.

FOR HIS SON'S SAKE.

D. L. Moody used to tell a story of a busy judge who, during war time, was approached by a soldier who presented a letter. Before reading this the judge seemed disinclined to pay much attention to his visitor, as he was absorbed in an important legal case. Upon opening the letter his whole attitude changed. It was from his own son. He read: "Dear Father: The bearer is a soldier discharged from the hospital, and he is going home to die; assist him in any way you can for Charlie's sake." All the tender emotions of the judge's soul were laid open. He said to a friend afterwards, "I took that soldier to my heart for Charlie's sake; I clothed him in Charlie's clothes; I let him sleep in Charlie's bed, and supplied him with every comfort for Charlie's sake." Moody added, "God will never turn away any needy one, for his dear Son's sake."—A. C. Crews, in Westminster Teacher.

REPORT OF COMMITTEE ON HOME BASE AND FINANCE, LOUISIANA CONFERENCE.

Recommendations.

1. That all districts shall get themselves well developed in district and zone work, so they can make best use of rural worker when she can get to each zone.

2. That every officer and every member of auxiliary give all assistance and co-operation possible to Superintendent of Rural Work and rural worker in whatever district she may be working, and that they may offer to furnish transportation whenever possible.

3. That transfer cards be provided for the use of members of the Missionary Society moving from one church to another, and where the president of the auxiliary knows to what church the member is to move, that she have a letter written to the president of that auxiliary.

4. That in circuits where Missionary Auxiliaries would be weak, we follow the plan of Brother Bonnecarrere, of the Gonzales circuit, Baton Rouge District, and have in each charge a Circle of the circuit Missionary Society.

5. That each zone have a Superintendent of Gibson Auxiliary who can visit the shut-ins and isolated women, carry them literature and collect their offerings every quarter.

6. That the District Secretary keep on a probation list all new auxiliaries until they are strong enough to report regularly, having all members pay their month's dues before reporting; also all auxiliaries dropped after not paying anything for two quarters, but held until the District Secretary is sure they cannot function.

7. That all auxiliaries and zones take active part in carrying out the plans of the Council for the jubilee, by cultivating the Home Base, these plans to be fostered by the Conference vice president for Home Cultivation of auxiliaries and individuals.

8. That all auxiliary officers study the new By-Laws of the Council relative to Junior Work, and try to carry out the plans by finding the proper women for leaders and by gaining the co-operation of preachers and Epworth League officers.

9. That Extension Committees be appointed in every church according to item 4 in Adult Constitution, relative to grouping entire membership of church so that every member may be reached and asked to take part in missionary work of the church.

10. That all Gleaners Auxiliaries consider becoming Gleaner Circles of the regular Missionary Auxiliary so that all women's missionary work in the church will be a complete whole. Each Circle having its own leader and activities will be able to use its own initiative, but will be able to cooperate in a more practical way with other groups who are also working for the coming of the kingdom.

11. That special effort be made to put the Missionary Voice in every home as the organ of the Board of Missions General Department and Woman's Department.

12. That the Day of Prayer for Missions observed by all denominations in every country of the world be observed by our women as far as possible.

MRS. D. B. CARRE,
Corresponding Secretary, Louisiana Conference.

TENTATIVE SCHEDULE OF CONFERENCE FOR SUMMER OF 1927, LAKE JUNALUSKA, N. C.

June 10-July 22, Duke University Summer School.

June 14-19, Western North Carolina Epworth League Asssembly.

June 23-26, Laymen's Conference, Third Episcopal District.

June 24-July 4, Y. W. C. A. Industrial Conference.

June 28-July 26, Camp Cheonda for Girls (Sunday School Board).

July 28-Aug. 12, Camp Cheonda for Boys (Sunday School Board).

July 1-7, Social Service Conference.

July 7-19, Young People's Conference (Sunday School Board).

July 20-Aug. 3, First Term Sunday School Leadership School.

July 20-Aug. 3, School of Missions.

Aug. 2-4, Annual meeting General Board of Lay Activities.

Aug. 4-14, Southern Epworth League Assembly.

Aug. 4-18, Second term Sunday School Leadership School.

Aug. 21-26, Conference on Evangelism.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Brookhaven District Standard Training School closed Friday, March 18, with ninety-eight credits awarded, and two planning to take office credits. The largest number of awards ever given in the Conference is ninety-nine, so that the Brookhaven District can be proud of the fine School from that standpoint as well as from the great benefit derived from it.

The Jackson District Training School closed at Galloway Memorial Church in Jackson, Friday, March 25, with seventy-three awards, two duplicate credits, and a possibility of several office credits.

The Meridian District School will be held this week in Central Church, Meridian.

* * *

Mr. H. T. Newell, Treasurer of the Mississippi Conference Sunday School Board, will represent the Board at the district conferences this year. Those who know Mr. Newell and know the excellent work he does for the Sunday School Board, will be glad to hear of this plan.

All attention is now being turned toward the Conference-wide meeting to be held in Capitol Street Church in Jackson, April 5 and 6. Every department of every school should be represented at this meeting. The tentative program will be announced in next week's Advocate. An effort is being made to feature every department of the Sunday school work. If, after reading the program suggested, you feel that some department has been neglected, make your suggestion and an effort will be made to meet that need. Pray for the meeting, come, and urge other workers in your school to do the same.

JOHN C. CHAMBERS,
Conference Superintendent Sunday Schools.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

"The Sunday School Work Moves Forward on the Ability for Self-sacrifice." This is our slogan for the Monroe Conference. It may not be a popular one, but there is an abundance of truth in it.

* * *

On March 23 I went to Winnfield to see the President of our State-wide conference, Dr. F. C. Wren. I found him in fine trim for the conference. His wide-awake pastor, Rev. P. M. Caraway, was invited to "sit in" at this interview. Our president said that every one he had written to about the conference replied that he already knew about it. They had a great day in Winnfield last Sunday, with 229 at Sunday school, the highest record in the history of the school. There were fifty-four present in the Adult Bible class. Mr. Wren is superintendent of the Sunday school. The pastor told me that he had an attendance of eighty at prayer meeting. Everybody remembers the way Winnfield Methodism entertained the State-wide conference two years ago.

* * *

In a recent letter from Dr. Franklin N. Parker, he says: "I have just returned from a Standard Training School at Little Rock, where I had a most delightful time delivering the devotional and inspirational addresses and enjoying the fellowship of such fine people as Dr. Tom Carter, Dr. Hicks, of Southern Methodist University, Dr. Rice, and others."

* * *

In a recent letter from Brother Ledbetter, the new pastor at De Ridder, he tells us that he and his family have been well received by the good people there, and that he expected to have two or more delegates at the State-wide conference. We are glad to hear that Brother Ledbetter is nicely located, and feel sure of his success in this new field.

* * *

President Raulins, of Mansfield College, is doing a splendid bit of teacher training in the way of an extension class in connection with the college. He recently taught a class on the "Principles of Teaching," and the following received credits: W. C. Childress, Mrs. John B. Williams, Mrs. A. L. Carter, Mrs. F. H. Bradshaw, Mrs. C. R. Robertson, Mrs. H. Wailstock, Mrs. F. N. Bradshaw, Miss Jennie North, Mrs. John W. Lowery, Mrs. Asa Moore, Mrs. John Griffith, Mrs. D. B. Raulins, and Miss Ruxton. This is indeed a fine showing, and an excellent work.

* * *

The many friends of Mr. and Mrs. H. L. Baker, formerly of Louisiana, will be glad to learn he and his good wife are pleased with their new home, Orlando, Fla. I hear good things about the Sunday school work they are doing in their local school. Mr. Baker has a fine class of boys. His many Louisiana friends send congratulations.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI EXTENSION SECRETARY BUSY.

Dear Brother Carley: The writer is getting magnificent co-operation and splendid team work from the preachers and superintendents in our extension work. Since my last letter, institutes have been held at the following places: Salem, Chester circuit, and Pickens. Will hold an institute at the following places in April: Ebenezer, Pleasant Hill, and Courtland.

From the 6th to the 11th of March we were with Brother H. H. Wallace at Calhoun City in a training class. Twenty-six workers were enrolled and ten made credits. During the week a religious census was taken and tabulated. The result of the survey was an eye-opener to all the Sunday school workers and revealed clearly the obligations and responsibilities of the school. Friday night, at the close of the school, Brother Wallace, after charting result of the survey, discussed same with his people and enlisted their support and co-operation in the accomplishment of five definite objectives for the year 1927, viz.: (1) forty new church members on profession of faith; (2) twenty-five new members by letter; (3) twenty-five per cent increase in Sunday school enrollment; (4) fifty per cent officers and teachers reading another book; (5) fifty per cent of workers attending Grenada Standard Training School, June 6-11. Wallace is delightful to work with. His people are loyal and devoted to him. Watch Calhoun City.

In addition to the above work, I have visited numbers of schools in an advisory capacity, checking up same and making suggestions for improvements when possible. There is a healthy disposition on the part of most of our preachers to have standard schools. We hope to report many standard schools of the three types by Conference.

In addition to speaking and acquainting our schools with the program of our Conference Sunday School Board, I have had the pleasure of preaching and speaking in auditoriums of our public schools. Thank God for our Christian public school teachers! A set of "Worthies" they are.

Per Brother Lewis' last report, the following schools are observing Missionary Day and making remittance for the support of our home and foreign missionary activities: Aberdeen District—Amory, Aberdeen, Greenbrier, La Grange, Fulton, Houston, Houlka, Mathiston, Shiloh, Okolona, Prairie, Shannon, Brewer, Tupelo and Verona; Columbus District—Ackerman, Weir, Brooksville, Ethel, Shady Grove, Kosciusko, Macon, X Pairie, Starkville, West Point; Corinth District—Booneville, Jacinto, Burnsville, Blue Mountain, Iuka, Mooreville, Rienzi, and Ripley; Greenville District—Arcola, Boyle, Bobo, Birdie, Coahoma, Jonestown, Clarksdale, Alligator, Dundee, Friars Point, Lula, Merigold, Maud, Murphy, Robinsonville, Shaw, Sherard, Tunica, Winterville and Greenville; Greenwood District—Black Hawk, Carrollton, North Carrollton, Drew, Itta Bena, Moorehead, Ruleville, Sidon, Cruger, Sunflower, Tchula; Grenada District—Abbeville, Ashland, Coffeeville, Duck Hill, Ebenezer, Grenada, Holcmob, Holly Springs, Lexington, Pickens, Goodman, Sallis, Vaiden and West; Sardis District—Arkabutla, Batesville, Coldwater, Como, Red Banks, Tillitobia, Oakland and Sardis.

We trust we have not omitted any school that is observing Missionary Day. We feel assured, as soon as all of our pastors and superintendents realize what the Dual Special means in the building of God's kingdom at home and abroad, that 100 per cent of our schools will take part in the vital program. In the Florida Conference during the last six moths of 1926, the Sunday schools contributed to Dual Extension $8,773.44. What if all our schools were to adopt the Dual Special? We, too, would make the same fine showing. Write us and let us send you material for observing Missionary Day. Let us all be "regulars" and work loyally the programs of our beloved church.

E. G. MOHLER,
Extension Rural Secretary.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Minden Dist.—Second Round.

Winnfield, preaching, April 3, 11 a.m.
Winnfield ct., April 3; Q. C., 3 p.m., preaching, 7:30 p.m.
Campti, at Davis Springs, April 10, 11 a.m.
Colfax, at Montgomery, April 10, 7:30 p.m.
Rochelle, April 17, 11 a.m.
Ferriday, April 17, 7:30 p.m.
Columbia, at Grayson, April 24, 11 a.m.
Standard, at Selma, April 24, 7:30 p.m.
Plain Dealing, at Alden Bridge, May 1, 11 a.m.
Bossier ct., at Walker's Chapel, May 1, 7:30 p.m.
Hall Summitt, at Holly Springs, May 8, 11 a.m.
Coushatta, May 8, 7:30 p.m.
Castor, at Goldonna, May 15, 11 a.m.
Trout and Goodpine, at Goodpine, May 22, 11 a.m.
Jena and Jonesville, at Jonesville, May 22, 7:30 p.m.
Cotton Valley, at Hortman, May 29, 11 a.m.
Minden, May 29, 7:30 p.m.
District Conference, at Plain Dealing, April 20, 21.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

St. Mark's, preaching and Q. C., March 20, p.m.
Covington, preaching and Q. C., March 28, p.m.
Second Church, Q. C., April 6, p.m.
Parker Memorial, Q. C., April 7, p.m.; preaching, April 3, a.m.
Felicity, Q. C., April 8, p.m.
Patterson, at Jeanerette, preaching and Q. C., April 10, a.m.
Franklin, preaching and Q. C., April 10, p.m.
Algiers, Q. C., April 11, p.m.; preaching, April 3, p.m.
Slidell, Q. C., April 12, p.m.; preaching March 27, a.m.
Carrollton, preaching and Q. C., April 13, p.m.
Epworth, Q. C., April 14, p.m.
Houma, Q. C., April 15, p.m.; preaching, April 17, a.m.
Lafourche, at Griffin, preaching and Q. C., April 17, 3 p.m.
Rayne Memorial, Q. C., May 3, p.m.
First Church, Q. C., May 4, p.m.
McDonoghville, Q. C., May 5, p.m.
Bayou Blue, at Upper Bayou Blue, Q. C., May 6, p.m.
Terrebonne, at Pointe au Chien, preaching and Q. C., May 7, 3 p. m.
St. Martinville, at Lydia, preaching and Q. C., May 8, a.m.
Morgan City, preaching and Q. C., May 8, p.m.
Louisiana Avenue, Q. C., May 11, p.m.
District Conference, at Carrollton Avenue, May 20-21, Bishop Candler presiding.

R. H. HARPER, P. E.

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Epworth League

NEWS FROM GULFPORT LEAGUE.

Optimism prevails among the Gulfport Leaguers as each member continues to strive to have this chapter listed among the Standard Leagues. While each department is functioning efficiently, the third department is doing exceptionally good work by including in its program of activity a Book-a-Month club and a tennis court.

The tennis court is being built by members of the League who are able to devote an hour of their time each afternoon. Work has been in progress for several days, and with the erection of the backstops expected in the near future the court will soon be ready for playing. Twenty-two Leaguers signed as members of the Book-a-Month club, one of the cultural activities of the third department, and a large percentage of them are doing the prescribed reading.

As a move to afford an opportunity for more members to particpate in the devotional programs, the first department recently effected an innovation by having two leaders for the same night, each of the leaders taking charge of half of the program. The venture was successful and will probably be used again.

A mission study class is to be begun next Sunday night as one of the salient features of the fourth department activity. The group discussion method of instruction will be used, one member of the class being selected to lead the discussion each evening. Six weeks will be required to complete the course, the class meeting one hour before regular League service each Sunday evening.

The second department work is progressing nicely and the Leaguers have recently become associated with a group which visits the city jail on Wednesday evenings for the purpose of songs and prayers. Interesting talks are made, and frequently the prisoners participate in the discussions.

The treasurer reports that his coffers are pretty well filled, and the budget made out at the first of the League year has almost been paid. Financing is effected through the pledging system.

Taken as a whole, conditions are good with the Gulfport League, and the members are looking forward to the close of the year with the assurance that they will have an excellent report to make.

PICAYUNE JUNIORS GIVE PROGRAM FOR PARENTS.

On Sunday evening, March 13, the Junior Epworth League of the Picayune Methodist Church gave a very interesting program for their parents. Their superintendent, Miss Coleta Arren, was in charge of this program and read the Scripture. This was followed by several songs by the Junior Leaguers. The chief feature was a pageant, in which a number of the Juniors played excellent parts. The subject of the pageant was "Joseph and His Brothers." We think that this was a splendid portrayal of one of our great Biblical characters. The pageant was followed by several readings and a special song. Then Mr. D. C. Camp, president of the Senior League, made a talk on "What the Junior League Means to the Church."

After this splendid program, the Juniors served a plate lunch, consisting of sandwiches, cake and hot chocolate, to their parents, and all enjoyed a social hour. The parents were all agreeably surprised at the splendid program the Juniors, with the able assistance of their leader, could render.

Mr. Lamont Rowland Addresses the Picayune Senior League.

On Sunday evening, March 13, the First Department Superintendent had arranged a very interesting as well as instructive program for the Senior Leaguers. The chief feaeture was an address by one of the most prominent men of Picayune, Mr. Lamont Rowland. Mr. Rowland took for his subject, "Christ in Business." As this subject was of vital interest to each one present, all listened very attentively, and at the end of his talk all agreed that they would enjoy hearing it again. Mr. Rowland is such a consistent Christian, and such a forceful speaker, and we believe that each Leaguer present received an inspiration from his address. We wish that every Leaguer in the Conference could hear Mr. Rowland.

EPWORTH LEAGUE CALENDAR FOR MISSISSIPPI CONFERENCE.

Recently our Dean, Brother W. D. Hawkins, has sent out an Epworth League Calendar. To our knowledge, this is the first of its kind in our Conference, and we think it is fine. This calendar has the month on one side of the paper and on the other the name of the day that we must remember, somewhat as follows:

1927 Calendar for Epworth Leaegues, Mississippi Conference.

Jan. 2 .....Quiet Hour Covenant
Jan. 9 .....Epworth Era Night
March 27 .....Anniversary Day
March .....District Institute
This League to be represented.
Week Before Easter.Fellowship Week
April .....Election of Officers
June 6 to 10,
Assembly Whitworth College and Brookhaven.
This League to be represented.
Sept. 4 .....Rally Day
Oct. 23 .....Mission Study Rally
Every month,
Pay your African Special pledge.
Send to L. F. Alford, treasurer, Raleigh, Miss.
Each month,
Send your dollar to Back Bay Nursery.

The editor wishes to call the attention of every chapter to two points on this calendar. These are Anniversary Day and the District Institute. As soon as you have given your Anniversary program, please send her an account of the program and the amount of money received. As soon as your District Institute is over, report it to the editor in order that it may appear in this column. Other Leaguers are interested in the success of your Institute. If you have not sent in the date of your Institute, District Secretary, do so at once.

Golden Cross Enrollment.

Leaguers of Mississippi, do not forget the Golden Cross enrollment. If you have been reading this page, you have a full explanation of this worthy cause. We quote from a former issue of the Advocate: "The law of the church makes every Epworth League a recruiting station, and every Epworth League president a recruiting officer of the Golden Cross enrollment. The enrollment period is May 8-15. During this period every League president will see that his chapter enrolls one hundred per cent, and every League member will be proud to wear the Golden Cross button."

EVER-READY LEAGUE UNION MEETING.

The March meeting of the Every-Ready Union, Minden District, was held at Bethel church, Sunday, March 13. The Bethel president had charge of the devotional, and presented the folllowing program: Song, Bethel choir; Scripture reading, Oneita Cox, Bethel; prayer, Mr. Cassels, Bethel; offering; oration, "Know Your Methodist Heroes," Miss Lavon Hofmeister, Minden; Junior quartette, Springhill; reading, Miss Christian, Sibley; vocal duet, Misses Laurence, Haughton; vocal duet, Messrs. Paul and Leslie Cassels, Bethel.

At the conclusion of the devotional, a five-minute intermission was given, followed by the business, at which time the contest for the organization was brought to a close, the Sibley League proving to be winner, having organized three Leagues. The new Leagues are Pine Grove, Mims, Yellow Pine. The banner is to be awarded the victor at the next meeting.

Other matters of importance were brought up, and the meeting adjourned to meet again Sunday, April 10, at Springhill. The Bethel Leaguers served very nice refreshments to the large number present.

THE WESLEY BROTHERHOOD AT IUKA, MISS.

Our Brotherhood at Iuka, Miss., is gaining strength daily and is winning a large place in the loyalty and affections of our community. Men who formerly opposed the Brotherhood idea and believed that it would fail in our local church are now its strongest supporters.

A helpful and delightful meeting was held on March 21, when some four hundred people gathered at the Methodist church to hear Congressman T. Webber Wilson, of Laurel, Miss., speak on "Some Forces That Menace Our American Freedom."

There was not a dull moment during the entire lecture. His address was a sample of that oratory that made the South famous, for his great speech throbbed with power, scintillated with light, and rang like a trumpet's call to arms.

He told us of those sinister and un-American forces that are secretly undermining and destroying the moral fabric of our national life.

Much of the success of our local Brotherhood is due to our hustling pastor, Rev. G. C. Schwartz, and our efficient president, Mr. R. A. McRee.

Mr. J. R. Pepper has been invited to address the Brotherhood at our next meeting, and other speakers follow.

Brethren, the Wesley Brotherhood is the greatest men's organization on earth—why not organize one in your church?

Writtten by order of the Secretary.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

Frail Women, This is Something You Should Read!

Monroe, La.—"A number of years ago I became familiar with the merits of Dr. Pierce's Favorite Prescription as a tonic and remedy for weak women. I was all rundown in health and my husband bought for me a bottle of the 'Favorite Prescription.' It built me up in health and strength so completely that I have never forgotten it."—Mrs. Laura Waller, 713 Wood St.

Dr. Pierce's Favorite Prescription is sold by all dealers, in liquid or tablet form; or, send 10 cents for trial package of tablets to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., and write for free advice.

How to Gain 5 Pounds in 30 Days

If You Don't Do It, Get Your Money Back.

Ask any druggist for a box of McCoy's Cod Liver Oil Compound Tablets. They cost but little, are sugar coated and as pleasant to take as candy.

It's the new pleasant way to take nasty cod liver oil and will not upset the most delicate stomach.

Skinny men and women take them to speedily put on plenty of good, healthy, solid flesh, and for this purpose they are so extremely good that thin men and women often take on 5 pounds or more in 30 days. As a matter of fact, all druggists are authorized to return your money if you don't take on 5 pounds in 30 days.

One thin woman gained 15 pounds in six weeks.

Be sure and insist on McCoy's, the original and genuine Cod Liver Oil Compound Tablets—60 Tablets—60 cents.

ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.

FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address

DR. CANNADAY, Eczema Specialist
PARK SQ., SEDALIA, MO.

A REAL METHODIST REVIVAL.

We just closed one of the best revivals I ever had the pleasure of attending.

Rev. Charles Assaf came to me the first Sunday in March and stayed through the third Sunday, at Epworth, our mission church on Back Bay of Biloxi, and we had what I would term a real Methodist revival. Thirty-three united with the church, twenty-three of them by profession of faith. Four infants were baptized, and many came to the altar for prayer and reconsecration. Of course it is not for us to say how many conversions we have in a revival, and I would not attempt to do so, but I do feel that we had several remarkable conversions, from the prayers and testimonies given by them.

I have never seen an evangelist put himself into a revival as Brother Assaf did. He was ready any time from 6 o'clock to 12 p. m. to go and help some one to find Jesus.

We made 102 visits during the meeting, and held services in nearly all the homes.

The pastor received a great blessing from the meeting, and I feel sure that any pastor that will have him for a revival will surely receive a blessing by the association of such a godly man, and I am sure his church would be blessed.

Brother Assaf will be with me in a two weeks' revival at Wesley Memorial Church of Biloxi, beginning the first Sunday in April, and I ask the prayers of the brethren in this meeting.

H. L. DANIELS.

A FINE MEETING AT OKOLONA, MISS.

Okolona is now in the best and one of the most soul-thrilling meetings that we have ever attended. It began March 6, to continue, the Lord willing, through March 27. Preaching is being done by Rev. George Tucker, an ex-railroad man, now residing at 2014 Nelson Avenue, Memphis, Tenn. It is truly a city-wide revival, as the talks and preaching are done at all hours of the day until 10 p. m., and at places uniformly convenient to all, including time set aside for the colored people. He brings messages of conviction and exhortation, respectively, to sinner and saint.

We have never heard the denunciations of sin made more impressive, or the incentive to a better Christian life made more appealing than those made by Brother Tucker, with the aid of his gifted singer, Mr. R. E. Turberville.

Brother Tucker's own experiences as rescued through G d's power from a life of deepest sin, ought to make the vilest of us take courage, remembering that "though our sins are scarlet, he will make them white as snow."

M. B. D.

FROM GREENWOOD, LA.

Dear Mr. Editor: Some report of our work might not be amiss. Our Sunday schools at Greenwood and Bethany are growing. I am sure that the Greenwood school has had more than a ten per cent increase since I came on the work, and we have added about ten per cent to the church membership here. We have organized two Leagues, and one Junior Missionary Society.

My meeting at Greenwood is to be held the first of May, with Brother Shaw to do the preaching, and the one at Bethany for the first of August, with Brother Kelly to lead us. We are going to use a tent; and are working and praying that it may be a really great ingathering.

We are planning to add eight class rooms to the Bethany church building. I have visited almost every home in all this territory, and am going again. The people have treated us royally—all the poundings and hearty welcome, etc.—and so on to the present. They even keep on complimenting the sermons.

We have raised a little more than our proportion on the offering for missions, and have some gleaning to do yet.

I attended the greatest meeting in Southern Methodism some. Wife was in attendance all the time, so I looked after the children, the chickens, and the cow, and the incubator, visited several sick people, brought all the correspondence and arrangements for our meeting to a successful finish, and dropped in on the Council meeting at my leisure. I think that I shall take a day off and go hawk hunting this week.

Fraternally,

W. E. AKIN.

LOVE.

By Mrs. Will Marshall.

"Love lightens every burden and sweetens every care;
However dear the world may be, love makes it seem more fair.
The wealth of love hath ne'er been told in any song or story;
Love leads into the mountain top, the mountain tops of glory."

Love is the most divine thing in the world. The law of human love is the law that heart answers to heart. Love is something that cannot be substituted or counterfeited.

The greatest manifestation we have of love is God's gift to the world of his only begotten Son, Jesus. The next greatest proof or manifestation of love was Jesus' sacrificial life and death on the cross for the redemption of the world.

And next to those are the mother's love. It is something that cannot be surpassed or even equaled in earthly love. Think of a mother's devotion for her children. Most any mother would give her life for that of her child. Just think of the sacrificial service mothers lavish on their family and homes, and nothing but love could prompt them to do it.

"And when life's race is over,
And your name's upon God's scroll,
'Twill be in mother's writing
In letters made of gold."

Most parental love is so great and so lasting and so forgiving that it does not change very much with the passing of the centuries.

Love is the standard of Christian living. We are even commanded to love our enemies, and if we sincerely practice the law of Christian love we may expect great rewards.

The example of our Heavenly Father is held up by Christ for our imitation. It is his love for us that makes him merciful and forgiving.

Our practice of the law of love must be without reservation, and he who would serve God must begin by loving him. A grateful loving heart is the mainspring of obedience, and obedience is the beginning of love. If we love God, we must realize that he loves us, too. For he so loved the world that he gave his only begotten Son that whoever believeth on him should not perish but have everlasting life.

The love of God and man is the sum and essence of all sincere religion. The greatest commandment is to love the Lord thy God, and the next is like unto it, to love thy neighbor as thyself. We are very liable to become like those with whom we habitually associate, especially if we admire and love them.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., BRISTOL, VA.

That, too, become thou must—
"Whate'er thou lovest, man,
God-like if thou love God,
Dust if thou lovest dust."

Paul said, "for me to live is Christ," and of course he could not have said that had he not loved the Christ.

Now if we live the right kind of Christian lives and follow the Christ as we should, we must learn to love. For love is the dynamic of service, and service is the revelation of love. Then let us love one another, for love is of God.

In our dealings with our fellowmen we are not to judge harshly or condemn unjustly. Justice must be tempered with mercy, and mercy with love.

"What held my Savior to the cross—
The cruel nails?
Nay! Nay! 'Twas love, prevailing love,
That never fails."

Batesville, Miss.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

CROUP AND CHILDREN'S COLDS QUICKLY RELIEVED

Since 1802 or for 124 years mothers have known that Roche's Embrocation is the quickest relief for whooping cough, croup and colds. Just rub it on the child's chest. Phlegm is loosened, congestion broken. Then relief comes.

Sold By All Druggists or

E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Props.

ROCHE'S EMBROCATION

WOMAN CONQUERS FEARS

Husband Delighted and Home Happier

St. Paul, Minn.—"Here is a little advice I would like to have you put in the papers," Mrs. Jack Lorberter of 704 Dellwood Place wrote to the Lydia E. Pinkham Medicine Company. "If young women want to keep their health and strength for the next thirty years of their lives, it is best to start in right now and take Lydia E. Pinkham's Vegetable Compound. I have tried the Compound myself and received fine results from its use." In describing her condition before taking the Compound, she writes, "I was afraid in my own house in broad daylight. I used to lock the doors and pull down the shades so that nobody could see me." One day a booklet advertising the Vegetable Compound was left on her porch and she read it through. In so doing, she found a letter from a woman whose condition was similar to her own. "I bought Lydia E. Pinkham's Vegetable Compound," Mrs. Lorberter continued, "and have had fine results. My condition made me a burden to my husband. Now I ask him, 'How is housekeeping?' and he says, 'It is just like being in Heaven!' Are you on the Sunlit Road to Better Health?

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Osyka, at Holmesville, April 3, 11 a.m., 2 p.m.
McComb, Centenary, April 3, 7:30 pm.; Q. C., May 11.
Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.

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Gray's Ointment
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For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

THIN, NERVOUS

Virginia Lady Tells of Taking Cardui and Says She Has Since Recovered Perfect Health.

Lynchburg, Va.—"I have taken Cardui several times for a run-down condition and have found it perfectly splendid," says Mrs. Lee T. Marsh, 715 First Street, this city.

"About ten years ago," she explains, "I became so weak I could not go about. I looked like a skeleton and . . . was dreadfully worried about myself. A friend suggested Cardui and I decided to try it. . . .

"I kept up the medicine until I had taken six bottles. It regulated and built me up. I improved greatly.

"Last year we drove up here through the country from Florida. I was exposed to the weather and must have taken cold, for I became ill . . . I got run-down, lost flesh, . . . could not sleep and had no appetite at all. I was so nervous that I did not know what to do.

"I thought of Cardui. I began to take it regularly and it was not long before I began to feel better. I took six bottles, one after another, and at the finish of the last one was perfectly well again. Since then I have continued gaining in weight and all winter have been in perfect health."

Sold by all druggists. *NC-172*

Take CARDUI A VEGETABLE TONIC

MONEY IN OLD LETTERS.—Look in that old trunk and send me all the old envelopes up to 1880. Do not remove the stamp from the envelopes. I will pay the highest prices.
George Hakes, 290 Broadway, New York.

Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.
District Group meeting, each to begin at 1:30 p. m.: Hazlehurst, Feb. 22; Brookhaven, Feb. 23; McComb, Centenary, Feb. 24.
Standard Training School at Brookhaven, March 13-18.
District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Avera, at Avera, April 3, 11 a.m., 2 p.m.
Heidelberg, at Sandersville, April 10, 11 a.m., 2 p.m.
Lucedale, at Lucedale, April 15, 7:30 p.m.
Leaksville, at Leaksville, April 16, 17, 11 a.m.
Leaf, at Merrill, April 17, 2:30 p.m., 7:30 p.m.
Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 12 and 13.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Vaughan, at Union, April 2, 3, 11 a.m.
Camden, at Camden, April 3, 4 p.m., 7:30 p.m.
Florence, at Rexford, April 9, 10, 11 a.m.
Harrisville, at Braxton, April 10, 3 p.m., 7:30 p.m.
Flora, April 13, 7:30 p.m.
Glendale, April 15, 7:30 p.m.
Satartia, at Wesley Chapel, April 16, 3 p.m.; April 17, 11 a.m.
Madison, at Pocahontas, April 17, 7:30 p.m.; April 18, 10 a.m.
Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.
Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Meridian Dist.—Second Round.

Porterville, at Chapel Hill, April 2, 3, a.m.
Preach, at Lauderdale, April 3, p.m.
Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at Daleville, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Pachuta, at Orange, May 21, 22, a.m.
Enterprise, at Stonewall, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

ROBERT SELBY, P. E.

Newton Dist.—Second Round.

Walnut Grove, at Madden, Sunday, April 3, 11 a.m., 2 p.m.
Rose Hill, at Hopewell, Sunday, April 10, 11 a.m., 2 p.m.

The Liverpool & London & Globe Ins. Co.,
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THE GREAT FIRE INSURANCE COMPANY
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Strong Liberal Prompt
SOUTHERN DEPARTMENT
COMPANY'S BUILDING NEW ORLEANS, LA.

Decatur and Hickory, at Hickory, April 10, 4 p.m., 7:30 p.m.
Homewood, at Carrs, April 16, 17.
Forest and Morton, at Forest, April 17, 3 p.m., 7:30 p.m.
Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

The District Conference will be held at Walnut Grove, April 27 and 28, instead of the date previously announced, this change being more convenient for some who are especially interested in attending.

Let all pastors have each church to elect the required number of delegates during the month of March and send names to Rev. V. R. Landrum, pastor, at Walnut Grove, and to me.

L. E. ALFORD, P. E.

Vicksburg Dist.,—Second Round.

Hermanville, at Sarepta, Apr. 3.
Centerville and Stephenson, at Centerville, Apr. 10.
Rolling Fork and Cary, at Cary, Apr. 17, a.m.
Vicksburg, Bibson Memorial, Apr. 17, p.m.
Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, May 3 and 4. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Mixture of Tall Nasturtiums,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 48th year in Seed business.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

West Point, preaching at night, Mar. 27; q.c. April 7, night.
Sturgis, at Big Creek, April 1, preaching at 11 a.m.; q. c. at 1 p.m.
Chester, at Nebo, April 2, 3.
Ackerman and Weir, at Weir, April 3, at night.
High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Let us push the Missionary Special through February.

Yours for service,

J. B. RANDOLPH, P. E.

Corinth Dist.—Second Round.

Booneville ct., at Oak Grove, March 30.
Booneville sta., preaching, morning, April 3; Q. C., April 4.
Wheeler, at Hodges' Chapel, April 5.
Guntown, at Pleasant Valley, April 6.
Tishomingo, at Paradise, April 7.
Marietta, at Mount Nebo, April 11.
Ripley sta., evening, April 13.
Chalybeate, at Ebenezar, April 19.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

Every charge is expected to take full care of the missionary program and special. Let's move forward in a prayerful, united effort.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Water Valley, Main Street, at Taylor, March 27.
Oxford, March 27, evening.
Winona ct., at Columbiana, April 2, 3.
Sallis, at Bethel, April 7.
Vaiden and West, at West, April 9, 10.
Poplar Creek, at North Union, April 10, 3 p.m.
Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Glen Allan and Avon, at Glen Allan, Feb. 20, night; Q. C., April 6.
Boyle and Pace, at Pace, Feb. 27; Q. C., April 8, afternoon.
Lula and Dundee, at Lula, March 27.
Arcola and Murphy, at Murphy, April 3, a.m.
Hollandale, April 3, night.
Merigold, at Shipman's Chapel, April 10, a.m.
Duncan and Alligator, at Alligator, April 10, night.
Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Price Memorial, Mar. 30, night.
Blaine, Apr. 3, 11 a.m. 3 p.m.
Itta Bena, Apr. 3, night.
Greenwood, First Church, Apr. 4, night.
Webb, Apr. 6, night.
Sandy Bayou, Apr. 9, 11 a.m., 2 p.m.
McCarley, Apr. 10, 11 a.m., 3 p.m.
Dublin, Apr. 12, 3 p.m.
Marks, Apr. 13, 10 a.m.
Lambert, Apr. 13, 3 p.m.
Brooks Schoolhouse, Apr. 17, 3 p.m.
Minter City, Apr. 17, night.
Indianola, Apr. 20, night.
Schlater, Apr. 24, 11 a.m., 3 p.m.
District Conference, Itta Bena, Apr. 26, 27.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Courtland, at Pope, March 31.
Oakland, at Tillatoba, April 3, 11 a.m. a.m.
Charleston, April 3, evening.
Cockrum, at Hebron, April 9.
Longtown, at Pleasant Grove, April Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

Through the month of February we are to put the Missionary Special upon the hearts of our people, and secure a contribution from each member of the church.

T. M. BRADLEY, P. E.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 73—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3643.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, APRIL 7, 1927. CHAS. O. CHALMERS, Manager.

A SUPERANNUATED PREACHER, LACKING THE COMMONEST NECESSITIES OF OLD AGE EXISTENCE, IS A MOVING PICTURE OF HIS CHURCH'S SPIRITUAL POVERTY

By LUTHER E. TODD, Secretary of the Board of Finance

There are many otherwise very good people who seem utterly without conscience toward the superannuated preachers. Perhaps these people would think and act differently if they would pause to remember that said preachers were their dearest friends in childhood, led them to Christ, sanctified their marriage vows, walked with them when the clouds were low, helped them in life's most difficult plaaces, tenderly buried their loved ones, and lovingly coaxed back the smiles and sunshine to their bereaved souls. How can men and women be so ungrateful as to be unmindful of these noble friends of yesterday? These dear old preachers sit in their loneliness of superannuation and think over the days when they served as pastors in charge of churches. In mental picture they see the thousands whom they served, and they wonder if these thousands have forgotten. Have they?

A new movement was launched by the War Camp Community Service to keep up the morale of the discouraged soldiers. Means must be taken, said the workers, to avoid despondency on the part of the man who has discarded his uniform. Hitherto he has been praised and treated like a hero, but in his civilian dress he becomes a part of the mass of mere men, and is likely to become BLUE. If this is true about these young, vigorous and physically perfect returned soldiers, what can be said about the superannuated preachers? After having served in the front line trenches of the Lord's army from thirty to fifty years, and receiving merely a bare living, they are suddenly retired on a small allowance to live in poverty and loneliness during the remainder of their days.

THE CHURCH'S GRIP ON SPIRITUAL THINGS WILL TIGHTEN AS SHE CAUSES NECESSITY'S GRIP ON HER WORN OUT PREACHERS TO LOOSEN

New Orleans Christian Advocate

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THINGS WE LOVE.

By Willie C. Page.

The gleaming stars, the hush of night,
The soft, pale glow of the fading light;
A mother's smile, a penitent tear,
Laughter of little children sweet and clear;
The radiant beauty of youth, the blue hills high,
Deep ferny dells where the south winds sigh;
A glad, welcome smile, willing, helping hand;
The spirit of Spring brooding o'er the land,
Long dreaming days that summers bring;
The kingdom of home, where love is king;
White, billowing clouds that come and go;
The waiting fires, where the home lights glow;
Buttercups, where God's gold is spilled,
Every blossom with thoughts of him is filled;
A slender tree with leaves soft and green,
The trumpet vine blooms like jewels between;
Love notes of thrush, the silver, gray mist;
Dew sparkling on the grass like amethyst;
A lone pine tree in solemn grandeur stand,
A temple built by God's own hand.

Lexington, Miss.

INTIMATIONS OF IMMORTALITY.

One of a Series of Lenten Addresses.

By Rev. James W. Sells.

"If any one wants to go with me, he must disregard himself, and take his cross day after day and follow me."—Luke 9:22 (Goodspeed).

The ethics of the Christian religion are essentially simple. They are not complicated, but have been made so. The ethics that we are taught and believe center around the life of Jesus Christ. They consist of self-sacrifice, self-denial, self-less-ness, goodness, patience, virtue, kindliness, courtesy, justice, mercy and love.

At one time Jesus while praying by himself turned and began questioning the disciples concerning the identity given him by the world, also who his disciples thought he was. Peter finally received a heaven-sent inspiration and proclaimed Jesus to be the Christ of God, the Messiah. At this statement of the truth Jesus warned them not to tell the world who he was, and also warned them of the future.

This was the first intimation he gave them of the ignominious end of his earthly life that lay before him. He warned them of persection, of suffering, of ridicule, and, worst of all, of being cast out by the ruling class. Then, his eyes ablaze with the light of eternal truth, he issued a challenge of undying force: "If you want to go with me, you must forget all about yourself, be prepared for shame, for pain and for guilt, but come and follow me."

All the translations save Goodspeed's translate this Greek word, "deny," but Goodspeed says the better translation is "disregard."

Deny—disregard: one asceticism, the other self-less-ness. One has been the battle ground of the Roman church, was the strength of the middle ages, and is the death to all vital physical force.

Deny means: physical comforts refused, clothing, food, shelter, and similar necessities voluntarily given up, so that our inner man might of necessity become nearer the spirit of Jesus. A little of it is good, but too much of it tears the heart out of this message.

But—I wonder if the Christian church has missed the meaning of this thought of Jesus. It is folly for me to stand here and endeavor to reinterpret a passage contrary to the educated fathers of the church. Upton Sinclair says the church is the church of the aged, ruled by them, and the vitality of youth is missed in the ruling councils. To return.

Deny in the sense given before is not what Jesus meant—at least the connotation given the word "deny" to-day.

Disregard is better. Disregard yourself, your future, your present, all the selfish thoughts you have for present ambition; disregard them, plunge into this life with me, throw yourself into it, cast off every mental straint, enlist and forget the cares of life. I can imagine I hear him speaking these and similar words. If I am to be the leader, I will supply the needs.

Deny is physical, disregard is mental. If you want to go with me, throw off these mental handicaps that are limiting you, and come on. Disregard this physical kingdom you are thinking of, with place, honor and fame foremost, and come on—we will see what the Father has in store for us.

If that is the meaning of the first passage, how do you reconcile the message of the cross?

Here, what was Jesus talking about the cross for in this stage of his teaching? How did his disciples react to this? I wonder. What did they know about the cross? They did not know he was going to bear the cross; and what did he mean when telling them to bear a cross? They would look very pitiful now, would they not, if we applied this literally, denying themselves the physical comforts and emaciating their bodies so they might carry heavy crosses? Each one now, emaciated, weak, starving, hungry, thirsty, struggling down the path under a cross? If you are going to interpret "deny" literally, you must so interpret the other. If you are going to demand a life of asceticism and declare it one of the essentials of the Christian life, then prepare to have a body of church people weakened when the onslaughts of the armies of evil approach. And one will fall before temptation, if physically weak.

What did the cross mean?

It was the Roman form of punishment taken over from the Babylonians. It was a slave's punishment, and carried with it the idea of shame, guilt and pain. This, the mental anguish, was greater than the physical.

Jesus said to his disciples: "Can't you see that I am going to be refused by the elders of the church, can't you see that there is nothing ahead of us but pain, suffering and shame? Why, look how the rulers of the church laugh at me and seek to put me to death even now. And this is but the half of it. They are going to put me to death. I will die on the cross also. What good is it going to do man to gain even the whole world—he will only lose it? So take up your cross every day and follow me. See where I go. There will be shame. There will be pain. There will be guilt. There will be ignominy. But ah yes—more than all these, there will be the Father waiting for us. The angels with him, all these will be waiting for us."

Paradox of paradoxes! But it is true. Can pain and suffering, shame and guilt, lead to the house of the Father? He intended that they would—and they will.

If you are desirous of following him now, disregard yourself.

Lent?

Yes, but what does it mean? No bridge parties, few picture shows, no sweets, no liquor (if they bootleg it against the law, they will bootleg it against the church). Lent means but a little of minor self-denial.

But disregard yourself to-day.

Forget about your selfishness, your cares, your business, and come and follow. If this be Lent, then let's obey the Master's real command.

Let's forget about our own desires; let us think of His. Let us launch out on this exploration of personality and see where Jesus would lead us.

Take up your cross.

What shame is there in the Christian religion to-day? What pain? What guilt? What disgrace?

It is popular with the wealthy, with the socially elect, with the landed gentry. But what about the ones Jesus came to find?

Also: Where is the person that to-day dares to live literally the command of Jesus and live according to his social ethic? If one did, there might be more that would have guilt. Guilty in the eyes of the multitude for doing the unpopular thing, for going contrary to the church, to the established idea of the ruling class. Jesus may or may not have been a socialist, but he was an individualist.

Take up your cross. But not in the weak-kneed submission to the little petty cares of to-day; not in pathetic meekness; not with hung head and cowed heart. Not that.

Take up your cross that lies before you and it keeps you from the fullest expression of your faith in service to your master. If you are going to carry your cross, make it serve you. Make it be the medium of asseveration and annunciation of the principles of the Kingdom of Heaven. Make it assist to usher in an era of peace between man and man, home and family, nation and State—an era of friendship, of love, and of good will.

Meek submission to a petty cross? Never!

But masterful submission to a crucifying cross? Yes, always!

This same cross which crucifies you remains a sign post to humanity of a spiritual victory won, and points to a path that leads on to social justice and moral revolution; that leads on to an establishment of the Kingdom of God on earth.

What is a cross for, save to crucify an individual?

Then be crucified every day; forget your self, be self-less, and be crucified in an endeavor to bring the knowledge of the Son of God to this sin-sick and suffering world.

"If any one wants to be with me, he must disregard himself and take his cross day after day and follow me."

But remember, if you carry a cross, you follow him to crucifixion; also, if you follow him to and through crucifixion, you also follow him to the resurrection morn where the Father will be awaiting faithful sons of God.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 5.

By "Rev. Ichabod Crane."

A good church member will boost, instead of knocking and criticising his church and pastor.

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:14-15.

"Touch not mine anointed, and do my prophets no harm." Ps. 105:15.

Harmony and concord should permeate the very spirit of every church. Sin is the only thing that makes for discord. We should boost our church; it is a part of the greatest institution on earth. No church can command the respect of the outside world that allows discord to distroy its self-respect.

COMPARING NOTES WITH THE EDITOR OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

By Rev. S. S. Bogan.

Dr. Carley, in the New Orleans Christian Advocate of March 17, assumes the role of defender of the action of the Educational Association of the Methodist Episcopal Church, South, in its recent meeting in Memphis, Tenn., and labors hard to justify their revolutionary pronunciamento. He is persuaded that they did "an entirely proper thing," and presumes to understand the saying of these wise men and is able to divine the mind and interpret the words of these gentlemen, both as to motive and action, in this affair. That they did not presume to speak and act officially for the Methodist Episcopal Church, South, it was not in their minds to do so. I have access to a number of publications; and I am sure that none of these gentlemen has ever so much as hinted that in their deliberations and actions at their meeting in Memphis they had relinquished their official relation to the church or disavowed their official actions. They acted officially, and to the extent of capacity and authority, and not "ex parte." Therefore their action carried the full weight of the official action of the Educational Association of the Methodist Episcopal Church, South.

Had these gentlemen spoken and acted out of conference and as individuals, then their asseverations would have carried the weight of personal opinion and not have directly involved the great name of the church. But these gentlemen did not act and speak as individuals, but as a body of men legally appointed, duly organized and lawfully assembled in conference, and the resolution they passed was ex cathedra, the voice and act of the Association. No organized corporate body of men in lawful assembly can by any strain of the imagination or personal avowal dissociate from their voice and action the weight and influence of their official cognoman.

The gentlemen acted in their official capacity, with all that implies, and if their official designation is not a misnomer and does not belie itself, then the Educational Association of the Methodist Episcopal Church, South, have presumed to speak officially for the Methodist Episcopal Church, South, and use its prestige and moral influence to give weight and authority to their official actions.

No man can act in a representative and public capacity within a legal and lawfully assembled body of which he is a member in any private capacity. True, they may incur personal responsibility and express their private views incidentally, in recording and announcing the corporate act of the body. And the Educational Association of the Methodist Episcopal Church, South, has acted and spoken in its official capacity, and is the responsible party in the transaction.

What shall we say of the resolution that was passsed by an almost unanimous vote of the Association? When we study it parallel with its source and origin, it is in every respect a covert act, and we wonder what the motive purpose back of the resolution. For it expresses, neither by word nor implication, the matter in dispute. Though the teaching of evolution in the schools and colleges was in the forefront of their discussions, and was the subject matter for their deliberation, and was the primary element in the origin of their resolution and its main inspiration, yet the fact appears nowhere in the body of the resolution.

If those of the reportorial persuasion who reported the proceeding of that Memphis meeting were approximately correct, the questions before the house for consideration and passage seems to be, How can we maintain and sustain the teaching of evolution in the American schools and colleges? And how may we circumvent the law, and teach evolution in those States where it is prohibited by legislative enactment? And how can we keep anti-evolution legislation from spreading to other States?

Yet when they came to embody their conclusion in a resolution, lo, the whole subject drops out of sight while they hedge about matters that are not in the least exposed to any attack, in the which they contend for what has never been in dispute. They play up an alarm, and cry fire! then deliberately conceal the location of the fire and the object of attack.

What was the object, if it was not the purpose and aim of these gentlemen who framed and supported that resolution to deceive the church and mislead the public? Why did they take so much pains, and exercise such caution in the wording of it, so as to omit any reference to evolution, and silently ignored the one and only object of attack?

I have read and heard read literally scores and scores of resolutions, but not until now have I read one that was altogether foreign to the subject matter, and contains not a word or hint of the thing it is supposed to boost and protect.

Dr. Carley says: "The fundamental objection to legislation that specifies what shall and what shall not be taught in our tax-supported schools lies in the fact that such action makes truth simply a matter of legislative majority." The Doctor places his emphasis on the word truth, under which he is pleased to arrange the whole subject matter of our school curriculum as taught in our schools and colleges, and with the others he includes evolution, though he admits he knows very little about it. Yet he affirms it to be a highly technical subject. I wonder if the Doctor has ever thought of the probable results to evolution should it be divested of its technical and speculative elements and left to stand on its own merits, and factual basis? One can easily imagine and visualize the clatter, wreck and ruin of the fall of evolution, if its exponents dared to take away just this one prop—Assumption.

Again, the Doctor says: "That evolution is involved in the present agitation for legislation is simply an incident."

Evidently in this, the Doctor's logic is wrong and his conclusion false; for evolution is not in the least sense incidentally related to the present agitation for legislation, but is the primary cause, particular object and elemental source, and involves nothing besides itself. Evolution alone is at stake—none of the fundamental truths or factually established sciences are in the remotest danger.

And as for the Doctor's facetious illustration as a buttress to his argument, the asseverations of Mr. Voliva concerning his belief that the earth is flat, is merely grabbing at a straw to boost an argument. Why capitalize on Mr. Voliva's ignorance? He gave voice only to a peculiar belief and one of the vagaries of his cult; that particular phase of his faith does not compromise and involve any fundamental tract or doctrine of the Holy Scriptures. A man might believe the earth is flat and still be a man, but if he believes evolution and follows it to its sequence, he comes to recognize himself only a highly developed beast of the earth. He goes in a man and comes out a beast.

Again, the Doctor says: "It is utterly foreign to the genius of Christianity to demand the propagation of its teachings and defense of its doctrines by legal means." This is another one of his all-inclusive conclusions, in which he assumes evolution to be a doctrine and teaching of Christianity. Since when was evolution embodied in the standard doctrines of Christianity in general, and the Methodist Episcopal Church, South, in particular? Evolution is the antithesis of Christianity and foreign to both its teaching and doctrines. They have absolutely no point of attachment nor element of agreement. You can no more Christianize evolution and have evolution, than you can evolutionize Christianity and still have Christianity.

Finally, the Doctor says: "The best way, in my opinion, to preserve the religious faith of our students and promote the development of their moral character is to see to it that our teachers are men and women who themselves believe in God." Fine! The Doctor has turned up a hard nut to crack. His plan is admirable and desirable, but under the present school regime it is neither feasible nor yet expedient.

To demand of the applicant for position of teacher in any of our schools his personal affirmation of faith in God, would really be no test of moral fitness to teach, and would fall far short of the exigency of the situation.

The fact is, even now under the present system, a very large majority of our public school teachers not only affirm faith in God, but are members of some Christian church. Nevertheless, the teaching of evolution in our schools goes right on, and is more and more a menace to the faith and morals of our children; and the same condition prevails in our State universities and colleges, to say nothing of the church schools. As long as evolutionary matter is embodied in the text books of our schools, so long will it be taught, Christianity or no Christianity, protest or no protest. The only way out is to bar the text itself from our schools, and that can be accomplished only by anti-evolution legislation. So let us have it.

Columbia, La.

"AGREES WITH THE RESOLUTION OF THE EDUCATIONAL ASSOCIATION."

By Rev. John W. Ramsey.

In the Advocate of March 24, Rev. W. T. Bazzel replies to my protest against the resolution adopted by the Educational Association, and I suppose the editor will allow me space for a rejoinder. Let me state in the outset that I have no wish to engage in a controversy with my brother, and even if I so desired my busy pastorate would forbid. Before I begin my rejoinder I want to compliment Brother Bazzel on the literary style and argumentative quality of his aritcle. He is a good writer, and I only regret that he does not cultivate his writing ability and use it in a better cause.

I have to say first that the Educational Association's resolution, although so stated, was not directed against laws prohibiting the **proper** teaching of **scientific subjects,** as the writer of the reply to my article assumes, but was directed specifically against **anti-evolution** legislation, as the **ex cathedra** remarks of Dr. W. E. Hogan clearly indicate. The Association knows, and Brother Bazzel should know, that no legislation has ever been, and never will be, enacted against the **proper** teaching of **scientific subjects;** but legislation against the teaching of **evolution** as a **scientific subject,** which it is not, will continue to be enacted, despite the objections of professed scholars and liberalistic preachers. I am in full agreement with Brother Bazzel in his opposition to legislation prohibiting the teaching of **scientific subjects;** but the possibility of such legislation is a hallucination of the brains of educational associations and professed scholars, who are in sympathy with the materialistic theory of evolution. However, when it comes to the enactment of laws prohibiting the teaching of evolution, I must part company with Brother Bazzel. If he wants his children taught the **unscientific** theory of evolution I have no objection, except in so far as my interest goes in the future destiny of his children; bnt I do object to my children being taught a theory which has made atheists of its proponents and wrecked the faith of scores of men and women. I also object to paying taxes to support schools wherein such **unscientific** and faith-wrecking instruction is given.

My brother engages himself in a labored argumentative effort to establish his contention that in the adoption of its resolution the Educational Association was not speaking officially for the whole church. I have to say that whether the Association **intended** to speak for the church or

not the very name of the Association clothes it with the influence and power of Southern Methodism, and the resolution had the same effect upon the minds of the masses of the people as it would have had if the Association had had the intention of speaking for the church. The members of other denominations so understoood it, and the press of the nation so interpreted it. So far as the results are concerned, the Association might as well have intended to speak for the church, for the whole church has been irreparably hurt in the public mind by the action of the Association, and my heart grieves over the reproach which the Association has brought on my church —the church to which I have given my life and which I love.

When my friend uses the phrase, "Make it a felony to teach anything contrary to our literal sixday interpretation of Genesis," he should not have used quotation marks, since neither I nor any one else, so far as I recall, has said anything in this discussion about the "six-day interpretation of Genesis;" yet I challenge him to prove it otherwise than six days of twenty-four hours each. When he quotes, "The whole plan of salvation hinges on the Genesis account of the creation and fall of man," he locates the spot on which I stand with both feet, and stated the situation precisely. If the Genesis history (not account) of man's creation by the direct act of God, without the intervention of evolutionary processes, and the fall of man by sin, is not true, man does not need a Savior, the whole redemptive scheme is a fable of old women, and to speak of the atonement of Jesus on the cross is a hollow mockery.

Brother Bazzel should know that the chronology given in the King James' translation of the Bible is not a part of the divine revelation, being man's invention; and he should also know that the 6,000 years, about which he writes so volubly, is also man's estimate. Yet again I challenge him to prove that the time periods given by the chronologist do not approximate with at least some degree of accuracy the correct calculation of the years covering the interim between the creation and the present. If he can prove it otherwise than by mythical geological assumptions or mathematical jugglery, let him do so, and win for himself the applause and approval of the scientific world.

Brother Bazzell makes an enquiry, "Why not cease our raging against the theories and findings of science and teach our children the Bible is of divine origin and contains a revelation of God's will?" So far as I know, no one is raging against the theories and findings of science. If I am raging it is against an unproved and an unprovable theory, not of science, but of pseudo-science. I have no apology to offer for uot teaching my children that the Bible contains a revelation of God's will, and teaching them instead that the Bible is the revelation of God's will. I regret, too, to see my friend adopting the ambiguous phraseology of the modernist.

My brother writes learnedly about the nebular hypothesis, Einstein's theory of relativity, the eternal rocks, astronomy, and geology; but I would like to enquire if he is aware of the fact that recent discoveries by Christian scientists, who are interested in ascertaining the truth rather than accepting the unsubstantiated theories of so-called science, have altogether discredited the accuracy of the estimates of some geologists concerning the great age of the earth, and their ability to calculate the time priods of the earth's formation by rock strata? Professor George McCready Price, in a recent number of an American journal, gives an interesting report of his trip of exploration and research in Switzerland among the Alps. In all his travels he observed the geology of the country, noted the various strata of the earth's formation in the valleys and among the Alpine heights; and his observations confirmed his discoveries in other parts of the world, namely, that in no place are the fossiliferous strata arranged in the serial order in the geological works of the advocates of uniformism and evolution. Space forbids my citing the instances which he gives in proof of his contention or position that the arrangement of rock strata tells nothing concerning the age of the world, despite the contentions of atheistic geologists. No wonder, then, that Professor Price says that geological evolutionists have " a faith that is able to move mountains."

I am in perfect agreement with Brother Bazzell when he says, "I feel no apprehension in behalf of the Bible." No; the Bible does not merely "contain" the word of God, but is the word of God; and if it has stood the attacks of infidels and false scientists in the past, it will certainly survive the assaults of modernists and liberalistic preachers.

HOW WE PUT OVER THE ADVOCATE AT IUKA.

I gathered my people together on Sunday morning, March 27, and preached as forcefully and cogently as I could on "Religious Journalism."

First, I went into the history of journalism and showed them what a great and heroic role the press had played in the affairs of man. Then I showed them how indispensable the public press was to-day and what a mighty influence it exercised upon public opinion and how like a giant it stirred up great peoples to undertake the impossible and to drive through to victory. Then I told them something about the material prosperity of secular journalism. I mentioned to them something about the value of a newspaper or magazine as an investment. I pointed out to them how G. A. Munsey had made over $40,000,000 in journalism.

Then with this presentation, this question was asked them:

"Why is it, I ask you, that secular journalism is such a giant, reaching out to the ends of the earth, while religious journalism is but a babe stunted in growth, suffering from anemia and malnutrition, as well as infantile paralysis? Why doesn't our religious press play the great role in the church, that the secular press does in the nation?"

Then I went ahead and tried to show them their duty as regards our own Conference paper; at the close of the messsage subscription slips were passed out and many signed up. This was followed by a personal canvass by the pastor, with the result fifty-one were tied up to our church publication.

By following practically the same methods last year, fifty subscribers were secured, which is the largest number that we have had for some years.

It takes hard, strenuous work to put the Advocate over, but it can be done if the sponsor of the paper has a genuine belief in the mission of the church press and is willing to back up his conviction with strenuous labor.

GROVER C. SCHWARTZ, P. C.

SUNDAY SCHOOL DAY IN THE GREENVILLE DISTRICT.

As District Superintendent, I have sent out literature and endeavored to keep the matter of Sunday School Day before the schools of the district. At present there are thirty-eight active schools in the district, and to date twenty-eight of these schools have ordered and had sent to them Sunday School Day programs. We are confidently expecting the order from the other ten schools in the near future. Several of the schools that have not ordered the programs always observe the day, and will, I am sure, do so this year. We are making an effort to have the district be one hundred per cent in the observance of Sunday School Day. During the month of April is usually the best time to observe this day. The month of May is usually occupied by public school exercises, and in June every one relaxes and scatters. However, each church will have to be governed by local conditions. Remember this, that you have not fully observed the day until the offering has been sent to H. P. Lewis, treasurer of the Board, at Ruleville. When the program has been rendered and the offering taken and sent to the treasurer, that school has covered one point in the program of work. The day fittingly observed will do much to strengthen the Sunday school work in the local church.

R. G. LORD,
Greenville District Superintendent.

SUNDAY SCHOOL DAY IN THE COLUMBUS DISTRICT.

Dear Advocate: Brother R. H. B. Gladney asked me as our Conference Superintendent of Sunday School Work to report to your paper for publication names of Sunday schools that had ordered Sunday School Day programs from me. Here is the list: Ackerman, Weir, Artesia, Sheaffers, Brooksville, Columbus, First Church; High Point, Center Ridge, Owen Chapel, Macedonia, Kosciusko, Prairie; Salem, Macon circuit; Centerpoint, Soule's Chapel, Pope's Chapel, McCool, Shuqualak, Cooksville, Centerhill, West Point; Salem, Chester circuit.

With ninety churches in the Columbus District, you see we are a long way from 100 per cent in the observance of Sunday School Day. I wish that each superintendent would order his programs now—I mean at once. As District Superintendent, I want to report at our district conference, which convenes the 19th of April, that every school in this district has ordered programs. Will each pastor in this district write me at once, giving list of churches that have a Sunday school?

C. A. NORTHINGTON,
District Superintendent, Columbus District.

WHITWORTH AS A JUNIOR COLLEGE.

Dear Brother Carley: I want to approve the action of the trustees and the president of Whitworth College in taking temporary rating as a standard Junior College. The key word in education to-day is "standard," whether it refers to high schools, colleges, or universities. Whatever school announces to the world that the work done therein meets the requirements of the standardizing agencies, will have no difficulty in filling its class rooms with students.

I believe that Whitworth is strategically situated in location, history, and equipment to render large service to the church as a junior college. One of the amazing developments in the field of education in the last few years has been the increase in the number of such institutions. I am fairly well acquainted with a number of them, and none that I know can be made so efficient as Whitworth can. None have the equipment, few have the location, and almost none of them have the long and honorable history that this institution can offer to the world. There is no reason that I know why we cannot make Whitworth the leading junior college of the South.

Let that fact once be known and Whitworth will take the place among junior colleges now occupied by Randolph-Macon and others of that type among senior institutions. Nothing, they say, succeeds like success. Not only will students come in ever-increasing numbers, but men will take pride in endowing a growing and popular school much more readily than one struggling for its very existence.

The beauty of the situation, as I see it, is that we may go in any direction. Having established the school on a firm foundation as a standard institution, we may make it the leader in that field of service, we may make it a part of a State-wide correlated system of Methodist colleges, or we may make it what all of us have desired to see, namely, a standard senior college efficiently serving the Methodism of the Mississippi Conference in the development of Christian womanhood.

Yours for a greater Whitworth,

J. B. CAIN.

Lucedale, Miss.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will meet at Wesson, Miss., April 20-22. Rev. E. H. Cooley, pastor of McComb, La Branch Street, will preach the opening sermon at 7:30 p. m., April 20. The members of the conference are urged to be present at this opening service. The pastors are requested to send the names of their delegates to me and to Rev. A. S. Oliver. Please attend to this at once.

The following committees have been appointed:

License to Preach—C. W. Crisler, E. H. Cooley, J. E. J. Ferguson.

Admission—P. D. Hardin, T. B. Cottrell, H. S. Westbrook.

Orders—J. M. Lewis, T. W. Ainsworth, H. L. Norton.

Local Preachers—C. C. Evans, J. T. Abney, L. J. Snelgrove.

Other committees will be announced at the opening of the conference. Let us pray earnestly for the manifestation of the presence of the Holy Spirit in all of our deliberations, and in the preaching of the Gospel. May it be a season of spiritual blessing to all who may attend.

W. H. LEWIS, P. E.

COAHOMA CHURCH DEDICATION POSTPONED.

For unavoidable reasons, the church dedication and home-coming service at Coahoma has been indefinitely postponed. Announcement of these services will be made later.

R. G. LORD, Pastor.

SOME RAMBLINGS ON ROOMS.

By Mrs. Laura M. White.

How one's room is an index to one's nature! From the bare orderly system of the military man to "my lady's" boudoir, a close observer can sit in a room and pretty nearly sum up the essential qualities of mind and heart that belong to its daily occupant.

Go with me into this room. You at once feel at ease and welcome. There is no evidence of carelessness, yet no such painful cleanlinesss and orderliness that you become conscious of the possibility of causing any disarrangement of fixed ideas. The pictures upon the walls are few, but each is individual, whether a bit of landscape or a photograph, or perhaps some engraving of spirit and beauty. They are not all somber, nor are they all brilliant in tone—they are restful and give one something to think about. There by the window, with an easily adjustable reading lamp, is the reading table, with writing materials just in reach. Ah, what are the books? After all, the surest index to character is to be found in what one really reads. Yes, there is the Bible, with some reference books; there are many small copies of various classics, suitable for use in the school-room. Then our friend must be a teacher, and she occupies much time with preparation for her work. She evidently teaches something by way of English; and she is not bound entirely by prescribed lines in her manner of handling her subject. You can judge this by the variety of "helps" she uses. There is a well-worn copy of Shakespeare's plays in one volume—she must look to this master a great deal. And oh, here is "Miss Minerva;" and, will you believe it, also a copy of "Old-fashioned Girl?" Then she knows real humor and pathos when she meets them, and the sweetness of real girlhood when she meets it—she'll do to trust youngsters to.

Somehow she has managed to place her chairs at such an angle that they invite one to sit; and the couch looks as if one might really rest if tired. The toilet articles are not many or "fixy," but dainty and tasteful and of real use for neatness and sweetness. You can respect a woman who understands for what toilet articles are really designed.

Say, this is a comfortable room, one that bids you linger awhile, with no fear that you may be intruding; one that bids you come again and makes you long to be a welcome visitor.

I once visited the rooms of a mother and daughter, with the width of the hall between, and no words were needed to tell me the story of that home.

The daughter, a girl of seventeen, had a large, airy room, with an eastern exposure, the morning sun coming each day to call her afresh to life's joys. The walls were covered with a wonderfully lovely Dresden paper, with the daintiest of chintz and dotted swiss hangings. The brass bed and bird's eye maple dressing table, with all its exquisite appurtenances for the toilet, bespoke petted and exacting youth, while blue and white rugs on the polished floor appealed to the sense of beauty and comfort. Everything was in beautiful order, and the books on the writing table cried aloud of the age of romance and the eager seeking for the fulfillment of self-centered dreams.

Across the hall the other room had but one window, looking toward the northwest, and the papering was distinctly nondescript in pattern and color. The furniture was of walnut, too old to look bright and fresh, too modern to suggest the heirloom. There was one medium-sized ingrain rug upon the floor, which had long since forgotten its original color or pattern. The open grate was surmounted by a mantel, on which rested many evidences that the children of the family made mother's room a place to leave whatever might be in their hands on entering there. In one corner by the fire, under a wall light, was a low rocking-chair, by which there stood a darning basket, overflowing with stockings of every size and color, from the socks of the "littlest one" to the pale silken ones of the seventeen-year-old daughter. On a table on the other side of the chair there rested a worn Bible and the daily paper, but no other book or magazine. A child's chair stood just by the rocking-chair, and the rug underneath was worn almost threadbare. On the bureau, one of the fashion that had little brackets on either side of the mirror, there were two photographs, one of a man garbed in the style of twenty years back, while the other was of a girl, seemingly in her first real pretty dress. There were no pictures on the walls, and the only suggestion of brightness and color came from a calendar near the table, carrying verses from the Bible and scenes from the life of Jesus. There was neither dirt nor trash upon the floor; only bareness was proclaimed from every line of wall and furniture; and there was an indefinable air about the room that told you the occupant had to carry unaided the burden of a family—to eke out with small economies a pittance of an income.

"Well, wait, don't open it until we get to mother's room; she'll want to see it, too."

It is a box of flowers that the daughter of the house had just received, and she is speaking to two chums who are calling. So they all proceed to "Mothers room."

This is a big room with three large windows. Between two of these there stands a very old-fashioned dressing table, with quiet, but dainty, belongings upon it. An inviting open fireplace gives forth warmth and cheer from a wood-fire. On one side of the fire there stands a roomy couch, so placed that it may have both the warmth and the light from the third window; and there hangs over this couch a softly-shaded light, so that the one who rests there may read, and at the foot is thrown a wonderful thing of beauty in an Indian blanket. Several comfortable chairs about the room bid you welcome, while a table in front of the couch holds a small Bible, with other books and magazines, also a small work basket containing a piece of embroidery and some darning utensils. About the floor are warm, soft-colored rugs, deep and velvety, while the windows are hung with plain, but exquisitely fresh, scrim curtains.

You will note that two of the chairs are drawn up quite close to the couch, where they seem to have the habit of staying, and on the couch are numbers of soft "comfy" pillows. Back of the couch there hangs a bit of landscape showing the summer sun upon a field of ripening wheat, and across on the other wall there is a copy of Millet's group, with grandmother teaching the child to knit. Some photographs of historic buildings are the only other pictures. Standing by the open fire is a wonderful old brass fire-set, evidently an heirloom of priceless value; and on the other side of the couch is a table with the tea service.

Just to look into this room you would expect to find lying upon that couch the tender face, with a bit of drawn expression between the eyes, indicating controlled suffering; but oh. such a smile upon the lips and in those eyes! It is a face that sheds radiance upon all about her, and you would understand at once why the daughter's first thought was to take all things at once to "Mother's room" to share with that companion the very first of every pleasure; you would know that to this couch were brought all the joys, all the problems, of both sons and daughters, to meet counsel and prayer, and that nothing but love was allowed to enter there; while from that spot the family life drew its inspiration.

ONE IN EIGHT.

In the alley there was daily strife. Seven or eight nationalities were trying to live together without having learned how. Silent contempt and suspicion changed often to noisy beratings, for they could no more comprehend each other's viewpoints than they could pronounce each other's names.

Now there was a kindergarten in this alley. Every morning the large, cheerful room was crowded with the little sons and daughters of this heterogeneous population, but here discord was reduced to a minimum. The children played and sang together like one happy family. They smiled ingratiatingly at one another. They helped each other in their tasks, showing genuine sympathy when one met with a difficulty. They learned each other's names, too. It was really hard to be cross. To begin with, Miss Roberts didn't like it. Then there were so many lovely flowers, and the little goldfishes were so beautiful as they scudded about in the sparkling water. Best of all, there were so many wonderful things to do.

And were all the little children of the alley here? Alas, no. Had the parents objected to sending them, or didn't the children want to go? Most of the parents wanted very much to send them, and some of the children cried to go, but —there wasn't room. In the United States only one child in eight may go to kindergarten.—Florence J. Ovens, in Junior Home Missions.

AN INTERRUPTION.

Beryl sat down to draw her map for the fourth time. The laundress was ill and mother was in the basement doing the big family wash. Beryl had to stay home from school to mind the baby and to attend to the door and telephone. Between interruptions she was trying to draw the map which she knew they would be drawing at school that morning. It had to be handed in at the end of the week. Her pencil was halfway down a river when the phone rang again.

"I am not going to answer it!" she said impatiently.

But a moment after she was speaking in a most jubilant tone: "Oh, yes, I'm sure mother would! I'll ask her. Thanks so much for thinking of us."

It was Mrs. Nelles saying that they were gowing out of town. She offered to send down her laundress for the day.

"There is time yet for me to get to school by recess," thought Beryl. "The sports are on this afternoon, and to think that I almost let that phone call go unanswered! Blessed be interruptions."—Queen's Gardens.

GIVE THE SUPERANNUATE A CHANCE.

By Rev. W. J. Carpenter.

He has never had prior consideration. He is entitled to even more than an equal opportunity. For years he has had to take what was left. After other interests have been well provided for, our leaders turned to him. It is time his friends should speak plainly, and even bluntly, in his behalf. Diplomatic language is not needed at this juncture. The "old man" is entitled to a fair hearing before the church. I have no apologies to make for what I am saying.

I have fully made up my mind to do my "dead level best" to get every cent that is due from my charge. If any claim has to suffer, it will not be this one. I am headed toward the full amount.

The "old preacher" was put aside by our leaders till other important matters were cared for. He was put at the foot of the class. The Centenary came first—it was worthy. Then a "drive" was put on for our educational work—and our schools were in need. At the last when the church was pretty well loaded down with two funds, and before a score of local congregations had paid out, the Superannuate Endowment was given attention. He had to face a large unpaid subscription before he could get a bite. He came to a church which had already had enough "drives." But he must take what was left. The men who built the church and made possible the success of the two great movements, must stand aside till missions and education had their day, then he might "gather up the fragments."

Evidently these old men were not considered worthy to have their interests put in the same class with other worthy causes. If any one should be denied, let it be the "old preacher." He had been so used to it that it would not hurt him very much. Why was not his claim bracketed with other interests? Why was not education put last? Why was not missions put at the foot of the class? Well, why?

Now, we have March, April and May set apart for collecting the Endowment Fund. But just remember that March, April and May come after January and February. There it is again, the poor old man must glean a field that has been reaped. So it goes. "Why," thousands of people are saying, "we have just given to one cause, and here is another. Will it never cease?" Of course all such talk is wrong. Our missionary interests are pressing. The "old man" can wait till later—his necessities need cause no special hurry.

I am wondering why these men of God have to be placed in such a condition as to face the growing unkindness toward "drives" upon the part of the people? Why not allow the missionary work to exchange places with the superannuate?

Brethren, let us join together and see to it that the Superannuate Endowment Fund is secured in full. It can be done. It must be done.

Yes, I have followed the program of the church in the months of January and February. We got a good collection. So far as reports now show we led the district.

Palatka, Fla.

ALARMING INCREASE OF DIVORCES.

By Hon. D. W. Heidelberg.

In recent years there has been a very large increase in the number of divorces in this country. During the past ten years divorces have increased 75 per cent in the United States. In the year 1905 there were 68,000 divorces in this country; in 1924 there were 170,867, or one divorce to every 6.9 marriages. In Clarke County, Miss., the home of the writer, there were only four divorces granted in 1882. In 1925 there were forty-eight, though the population of the county increased from 15,021, in 1882, to only 17,927 in 1925.

In Japan, there is one divorce to every eight marriages; in France, one to every twenty-one marriages; in Germany, one to every twenty-four; in Switzerland, one to every sixteen; in Norway, one to every thirty; in Great Britain, one to every ninety-six; in Canada, one to every 161. Thus it will be seen that the proportion of divorces to marriages in the United States is much greater than in any of the above named countries. In 1924, in the State of Nevada, there were 1,097 marriages and 1,037 divorces; or nearly as many divorces as marriages. However, only a few people go to Nevada to get married, but, on account of the ease with which divorces can be procured in that State, many go there for the purpose of procuring a divorce.

There are four women who sue for a divorce to where there is one man. This large excess of the number of women over men who sue for a divorce is largely due to the fact that women are no longer so much dependent on their husbands for a support. Formerly, women had no way of earning a livelihood, and necessity restrained her from deserting her husband and suing for a divorce.

The constant decrease in the number of children born in the home contributes to the increase in the number of divorces. There is no stronger tie that binds husband and wife together than the existence of children in the home. Parents hesitate to incur the disgrace that follows, both to them and their children, as a result of obtaining a divorce. There are no children in many of the homes of this country, and the number of children in the home is alarmingly and constantly on the decrease. The advocates of birth control are largely responsible for this great evil. Husband and wife are being taught that they have a moral right to control the number of children in the home. Such conduct is not only highly reprehensible, but is made criminal in the State of Mississippi by virtue of the provisions of Section 1293 of the Mississippi Code of 1906, and is doubtless a crime in many of the other States of the Union. A young married cople never made a greater mistake than to prevent the birth of children in the home, and sooner or later they will regret their folly. Old age is devoid of happiness without children or grandchildren to comfort our declining years.

One cause for the increase of divorces in Mississippi, if not in other States, is the slight evidence upon which divorces are granted by the chancellors. The writer remembers that on the trial of his first divorce case he offered in evidence the deposition of the person suing for the divorce, and the chancellor, one of the most eminent in the State declined to let the deposition be read, holding that the testimony of the person suing for a divorce was not competent evidence, notwithstanding the statute as then written was the same as at the present time. Now, some of the chancellors are granting divorces on the uncorroborated evidence of the complainant alone. While the learned chancellor was doubtless in error, yet, in the opinion of the writer, it is erroneous to grant a divorce on the uncorroborative evidence of the complainant, except in rare cases where the nature of the case is such as to make it impossible for the complainant to corroborate his testimony with other evidence. My observation has been that more divorces are granted by the courts where no corroborative evidence is required than by those where such evidence is demanded.

A contributing cause to the large number of divorces is the diversity of grounds for obtaining divorces in the different States. In one of the States there is only one legal cause for a divorce, while in Mississippi there are eleven grounds. A person who is denied the right to a divorce under the laws of the State of his residence often moves temporarily to another State where the causes for divorce are many and divorces easily procured.

In a future article I hope to discuss some of the remedies which, in my opinion, will check if not diminish the number of divorces.

Shubuta Miss.

A STATEMENT CONCERNING THE MEMPHIS RESOLUTIONS.

By John Caswell Roper.

In the closing hours of the Memphis Educational Conference the resolutions touching the teaching of science in State institutions (signed by fourteen prominent members of the Association, including several college presidents and one bishop) were presented. Considering the reduced size of the body at that time, and the personnel of the signers of the resolutions, it was obvious that opposition could avail nothing and therefore could serve no good purpose; the passage of the resolutions seemed inevitable—the weight of the influence of the signers and the opportuness of the hour conspired to make it so.

As Dr. E. M. Glenn, of Alabama, in his communication to the Christian Advocate of March 11 stated, he and the writer "expressed disapproval." It may be added that this disapproval was expressed at the time without reservation and without quibbling.

As Secretary of Education and as chairman of the Conference Board of Education for the Upper South Carolina Conference, the writer felt constrained to register his convictions then. He made it clear that while he had great deference for the men who had brought in the resolutions, that while he had high regard for science and for scholarship, he still thought the action unwise, susceptible of being misunderstood, and that it should not have been taken. He knew at the time that without explanation or interpolation the word "science" was capable of being construed by many in such a way as not to meet the approval of our church. Moreover, the conference, which was in session to consider the subject of education as it affected our church schools, was going outside of its territory, intruding where it had no business, and meddling where it had no authority, especially in view of the fact that the motion related to State institutions.

It should be noted that when the writer arose to register his convictions that a blunder was being made, he little dreamed of being quoted in the press throughout the South, and especiallly in such a way as for it to appear that he was one of the leading exponents of the resolutions. His object was to keep faith with himself and with his constituency. Those present understood perfectly his position. Often when part of what one says is quoted, and not all, an erroneous impression is made. Surprised by the account in the afternoon paper, and realizing that a fuller statement was necessary, a brief synopsis of the writer's remarks at the conference, after being censored by two members of the Association, was given to a representative of the paper for publication.

The discussion which has followed as a consequence of these resolutions has only confirmed the feeling of the writer at the time of their adoption that a reaction would come swift and sure, and work detriment to our church institutions.

NOTICE.

All who expect to attend the Columbus District Conference, which convenes in Ackerman, Miss., on April 19, 20, 21, will please notify me at once. Will you be kind enough to state whether you will come in your car or not? Brother pastor, please give this matter your prompt attention.

C. A. NORTHINGTON, P. C.

LOUISIANA DISTRICT CONFERENCES.

Shreveport, at Oil City, April 19.
Minden, at Plain Dealing, April 20-21.
Ruston, at Athens, April 21-22.
Lake Charles, at Abbeville, April 26-28.
Monroe, at Bastrop, May 3-4.
Baton Rouge, at Amite, May 17-19.
New Orleans, at Carrollton Avenue, May 20-21.

W. D. KLEINSCHMIDT, Secretary.

The Home Circle

HOUSES AND HOMES.

The walls of a house may be builded of wood,
Its foundations of brick or stone;
But a genuine home is an exquisite thing,
For it's builded of heart throbs alone.

The price of a house may be reckoned at once
And paid with a handful of gold;
But the price of a home very few can compute,
And that price they have never yet told.

The rooms of a house may be stately and grand,
Their adornment, a triumph of art;
But the beauty of home is the final result
Of the toil of an unselfish heart.

A house may be burned, may be sold or exchanged,
Nor the loss of one's peace interfere;
But the loss of a home—how it crushes the heart!
For our homes we all love and revere.

Of houses a man may possess many scores.
Yet his poverty lead to despair;
But an honorable man in a home of his own,
Must be counted a true millionaire.

—James H. Skiles, in Congregationalist.

TED'S THRESHING DINNER.

Ted had no idea what threshing day meant on his uncle's big farm, for it was the first time he had ever been in the country, except just to drive along the road in automobile or a train and see the fields and houses fly by. "I'm a little bit afraid to have Ted go to Uncle Frank," said Ted's mother. "He may eat too much and get sick."

"Why, mother, I never eat too much, do I?" asked Ted.

"No, but this is different," said his mother.

Everything moved so fast that morning that Ted could scarcely believe his eyes. A big puffing engine turned in the farm gate with a big machine that he did not know the name of hitched behind, and then back of that a wagon of some sort. The man had to be careful not to tear down the big gate-posts; then half a dozen teams drove up and in a few minutes the ripe grain was rushed out of a kind of trough and men were quickly sacking it in big grain sacks to be hauled away, emptied, and the sacks brought back.

"Come, we've got to go to the house," said his cousin Tom. "Hurry up! There will be more grain when you get back."

Ted was not anxious to go, but Lottie and Tom and all the children who had come with the mothers, who were now helping Aunt Jane to cook, rushed off to the kitchen door, and he had to follow.

"Are you getting hungry?" asked Aunt Jane, seeing the litle crowd at her kitchen door. "We've been expecting you."

She went back to the kitchen and presently came out with a big tin pan filled with backs and necks of chicken. A lady followed her with a big pile of bread and butter sandwiches.

"Now, wash your hands clean," said Aunt Jane, "and then help yourselves."

"I didn't know dinner came this early," said Ted.

"This isn't dinner!" cried all the children. "This is a piece. We always get a piece everywhere when we go threshing."

Almost before the children had picked the bones clean and handed them over to old Bruce, the lazy dog, the engine tooted three times and the men began to come to the house to wash up for dinner. The big, long table was quickly filled, and through the kitchen door the children could see the ladies hurrying back and forth with heaping dishes of food. Then came the clearing away and the dish-washing, and after what seemed ages the children were called to eat with the cooks.

There was more chicken and vegetables and pie and cake and so many good things that Ted had to unbutton his belt, as all the others did. He forgot all about what his mother had said about eating too much and filled himself up with the good hot food.

"Now, I think that will last till supper time," said Ted, sliding down from his chair. "I couldn't hold another bite."

"It won't have to last," said Lottie. "There will be another piece this afternoon."

It was late at night before Ted got home, and, sleepy as he was, he had to tell his mother about the wonderful day. "I had three big dinners and one supper," he said, "but with all that, I'm as hollow as a log. I counld drink a glass of milk right now. I tell you, mother, threshing is awful hard work."

"It must be," said his mother, going to get the milk. "I used to eat their dinners on threshing day myself, so I know how it goes."—Richmond Christian Advocate.

MISTS.

"Hurry, Ellen; I want to show you the San Venito Valley from the cliff this morning."

Ellen fastened the last buckle on her mountain boot and jumped up. "All ready, Molly," she said. "Where are Edith and Kathryn?"

"They aren't coming," said Molly flushing, and seeing Ellen's surprised look, she added shortly: "They acted perfectly horrid last night, and—well, we had a quarrel and I don't want them along now."

"I see," said Ellen thoughtfully, as they set off.

The four girls had come up the mountain the evening before to spend a few days at Liveoak Camp. It was Ellen's first trip, and the other girls had taken her at once to the edge of the cliff in order that she might see the lights of the valley and of their own little city spread out below. It was a beautiful sight, and she had been eager to see the valley in the morning sunshine. But as they walked along she was not thinking of the beautiful scene which would soon lie before her, nor even of the grandeur of the rugged scenery about her.

"If I had gone to bed early, perhaps I might have prevented the quarrel," she was thinking unhappily. "But I was so tired; I'm not much used to mountain climbing yet. And they were tired, too, and probably quarreled over some little unimportant thing, and now it will spoil their good time."

Her thoughts were interrupted by an exclamation from Molly. "Oh, dear! there's a mist over the valley."

"So there is!" said Ellen. "How queer it seems to be up here in the sunshine and see the clouds piled up in drifts down there."

"A mist is a wretched thing, isn't it?" said Molly dolefully. "I did so want you to see the valley. It's just lovely in the morning sunshine. And now this old mist had to spoil everything."

"Look, Molly!" cried Ellen suddenly. "It's beginning to break up. The sun seems determined to send it flying."

As the girls stood watching the mist slowly dispersed and presently the valley, with its green fields and orchards, its ranch houses and little towns and cities, lay spread out before them.

"Isn't it beautiful!" said Molly, looking at her companion. "Why, Ellen, what are you smiling at?"

"I was just thinking," replied Ellen, "that if sunshine can do that to a mist, why can't the sunshine of friendliness and good humor break up a little misunderstanding between friends, which is nothing but a mist, after all."

Molly stood looking stubbornly before her for a moment, and then, suddenly a smile broke through and she turned and ran off down the path.

A few moments later Ellen heard gay voices and laughter, and soon Molly, Edith and Kathryn appeared round the bend in the path.

"The view is wonderful this morning," Molly was saying as she flashed a smile at Ellen. "There was a mist, but the sunshine sent it flying."—Girls' World.

THE TWO APPLE TREES.

By Clara J. Denton.

"I have been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves, you may do so."

"And have the money for ourselves?" they asked eagerly, and in unison.

"Yes, and may also take old Billy and the light wagon to draw them to town."

Before he had ceased speaking, John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile secured a good foothold in the center of the tree, and was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned, carrying a ladder and a basket.

"Oh, ho," cried John, "you don't mean to say that you intend to pick those apples off the tree? This is the way to do it," and he gave his tree another energetic shaking. "Why, don't you know," he went on, "if you stop to pick those apples off it will take you all day long?"

"Can't help it," was the answer, "that is the way they are coming off, and the only way."

"But you'll not be ready to go with me to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay away from school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there."

John continued his protestation, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown, and John had been gone several hours, when the brother took the last apple from the tree.

When John returned from town soon after, he jingled his coins in his hands merrily and asked with a laugh: "Don't you wish you had some?"

"How much did you get a bushel?" asked his brother.

A few minutes later, when they entered the barn together, where the brother's apples were carefully stowed in baskets, John exclaimed:

"What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job," was the answer.

"Who would believe that the trees which bore these apples and John's were exactly alike?" said Mr. Moore, coming into the barn at this moment.

John looked grave.

"But what's the use of all that trouble? They'll not bring you any more," he said scornfully.

"Wait and see," said the brother.

On Monday evening, when the younger brother returned from the village, he counted out his money, and he had received just double the amount John had been paid for his apples.

"I did not know," said John, "that taking a little trouble would make so great a difference about the very same thing."—Herald of Gospel Liberty.

It is inevitable that trade should follow the flag, but it is not inevitable that the flag should stand as the symbol of protection to all sorts of misdealing.—Henry Ford.

The creed that lives by isolating itself from the essential condition of the intellectual life loses its own vitality and ceases to offer any effective help to square the ideal it cherishes with the reality which it ignores.—James T. Shotwell.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A REQUEST OF DISTRICT CONFERENCE SECRETARIES.

The editor of the Advocate will appreciate it very greatly if the secretaries of district conferences will furnish a report of the proceedings for publication as soon after adjournment as possible. We trust that in every case the names of those elected lay delegates to the Annual Conference will be given.

A LITTLE METHODIST LAW.

This is, perhaps, as good time as any for Methodists in particular and other people generally to learn a little Methodist law. The law is this: The General Conference is the only body that can officially commit the Methodist Episcopal Church, South, to any position.

Some of those who are not in sympathy with the resolution passed by the Educational Association at its recent meeting in Memphis concerning the teaching of science, seem to think that the Association undertook to speak—and, in effect did speak—for the whole church. There may be some excuse for non-Methodists to misunderstand the significance of the action of the Educational Association; but even a moderately well informed layman, to say nothing of a preacher, ought to know very well that no subsidiary body can speak for the whole church.

If any body of the church except the General Conference could commit the whole church to a position or course of action, it wuld seem that the Colleg of Bishops would be such a body. In the "late unpleasantness" in connection with unification, a majority of the College of Bishops favored the adoption of the propsed plan of unification—but the church was not bound by the views of that majority.

That the reporters of secular newspapers misunderstood the significance of the action of the Educational Association, is not to be wondered at—it is not the first time such reporters have gone wrong in their interpretation of ecclesiastical actions; but it is strange that Methodists themselves, who are supposed to know the law, should fall into the same error.

It is our opinion that the Educational Association of the Methodist Episcopal Church, South, was entirely within its rights in adopting the resolution under discussion—and we think it was a wise action—but the Association is not the General Conference.

PERSONAL AND OTHER NOTES.

Sunday School Day was observed by the Methodist church at Pascagoula, Miss., last Sunday, with an offering of $12.

Mr. W. D. Sawtelle, father of Mrs. R. H. Wynn, of Lake Charles, La., celebrated his ninety-fourth birthday on March 16. Blessings upon him!

Rev. Dan Kelley, general evangelist, is assisting the pastor, Rev. B. W. Lewis, in a meeting at Bude, Miss. Large congregations indicate a growing interest.

Rev. J. V. Bennett, of Belzoni, Miss., formerly of the Mississippi Conference, is assisting Rev. J. M. Lewis in a meeting at Tylertown, Miss., the meeting having begun last Sunday.

Rev. James T. Harris, our pastor at Rochelle, La., is "still happy" in the work, having the joy of seeing things move forward. The mission special was well taken care of at Rochelle.

Things are moving along nicely with Rev. W. W. Nelson on the Vancleave charge, Mississippi Conference. He and his family have been the recipients of many kindnesses since their arrival.

The condition of the editor's father, Rev. Lyman Carley, has been very discouraging for a week. The warm weather has not produced the result hoped for. He remains in a very weakened condition.

Let the Methodists of Louisiana and Mississippi remember the needs of the orphans on Easter Sunday and make liberal contributions for the support of the church's institutions that are ministering to their need.

Rev. Carroll Varner is conducting a pre-Easter revival meeting in the First Methodist Church, Water Valley, Miss., doing the preaching himself, and having Charlie Tillman, of Atlanta, Ga., to lead the singing.

Rev. W. R. Harvell is having a successful pastorate at Hammond, La. Concerning the mission special, Brother Harvell says: "Our missionary special was raised easily, $250 being the amount this church gave."

Rev. H. D. Suydam, pastor of the Arcola and Murphy charge, North Mississippi Conference, will preach each night during the week preceding Easter at Murphy. His general theme will be, "The God Man Needs."

Miss Blanche Mills, of Edgewood, Tex., was winner of first place in the "Know Methodism" oratorical contest sponsored by the Epworth League, and Miss Ruth Richardson, of Chattanooga, Tenn., was winner of the second place.

Rev. F. B. Hill, pastor at Merryville, La., will hold services each night during the week preceding Easter, studying the events of the last week in the Master's life. The local Baptist pastor, Rev. H. Ferguson, will conduct one of the services.

Rev. Tom Priddy, general evangelist, of Princeton, W. Va., has an open date beginning April 24, caused by a cancellation, which is open for engagement. Rev. G. P. Comer is associated with him as song leader and director of young people's work.

Rev. T. J. Holladay, pastor of the Ringgold charge, Louisiana Conference, has received several adult members by baptism since Conference, these coming through the regular preaching services. There are signs of advancement throughout the charge.

Miss Belle Llewellyn, who has been a member of the family of Dr. R. H. Wynn, of Lake Charles La., for fifteen years, and a member of the family of Mrs. Wynn's father for nearly seventy years, passed away on Sunday afternoon, March 27. She was 81 years old.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, and Rev. O. L. Tucker, pastor of Keener Memorial Church, Baton Rouge, were visitors in New Orleans on Monday of this week. They attended the noonday service at the Scottish Rite Cathedral.

Rev. Percy Vaughan, our pastor at Ellisville, Miss., requests us to say that Mr. Harmon Lee Smith, of Ellisville, is available as a leader of singing in revival meetings throughout the summer, and that he can furnish splendid references concerning his work.

Rev. Seamon Rhea, of Brooksville, Miss., in sending a list of subscribers on the special proposition, says: "This is our third year at Brooksville, and the work of the charge is going forward in a satisfactory way. We have raised $234 on the mission special."

Dr. R. H. Bennett, of the Virginia Conference, has been elected president of Lander College, Greenwood, S. C. Dr. Bennett is one of the best known men of our church, and Lander College is one of our oldest and best schools for girls. Dr. Bennett will enter upon his new duties on June 1.

Rev. G. E. Allan, pastor of the West Laurel Methodist Church, Laurel, Miss., is advertising an envelope that he has used with great success in meeting the financial obligations in revival meetings. Those interested in securing these envelopes should communicate with Brother Allan.

Rev. Joseph A. Smith, pastor of the Main Street Methodist Church, Hattiesburg, Miss., is with Rev. P. D. Hardin in a meeting at Brookhaven; Miss. Mrs. Smith, a gifted musician, is rendering aid in the meeting. Well attended cottage prayer meetings were held preparatory to the revival services.

Mr. Glenn C. Rutledge, Associated Press editor of the Daily Herald, of Gulfport, Miss., underwent an operation for appendicitis at the King's Daughters' Hospital, Gulfport, Miss., on Sunday night, March 27. He stood the operation well. Mr. Rutledge is the son of Rev. J. S. Rutledge, of Greensburg, La.

Rev. Jasper L. Smith, our pastor at Fayette, Miss., writes: "Have just completed round in interest of the circulation of the Advocate. The enclosed list of subscribers numbers more than fifty per cent of the families represented in my church. I take pleasure in securing subscribers for the Advocate."

The many friends of Rev. and Mrs. W. M. Williams, of Magee, Miss., recently presented them with a brand-new Chevrolet landau. The Magee Courier, commmenting on the event, says: "Brother and Mrs. Williams are dearly beloved by all who know them, and all feel that it was a gift worthily bestowed."

A correspondent from Elizabeth, La., in sending a list of subscriptions on the special proposition, speaks very highly of the pastor, Rev. H. B. Hines, and the work he is doing. The Culpepper evangelistic party will begin a meeting at Elizabeth on April 24, and request is made for prayer in behalf of the work.

The Fayetteville, Ark., Real Estate Board is "boosting" Fayetteville, calling it the "Athens of the Ozarks," and inviting communications from those interested in making a home there. Fayetteville is of special interest to Methodists in that it

is the home of the Western Methodist Assembly, located on Mount Sequoyah.

Rev. D. E. Vickers, pastor of the Ocean Springs and Handsboro charge, Mississippi Conference, writes: "We have accepted the special offer for the Advocate and have it over at both churches. We have paid our mission special in full. A few more days' work on the annex to our church at Handsboro, and the work will be completed."

Ellisville, Miss., Rev. Percy Vaughan, pastor, has sent in $150 on the mission special. The work generally moves along well. The Epworth League will have the Millsaps College girls' quartet for a concert on the evening of April 7. Rev. Claude P. Jones, Conference evangelist, will assist the pastor in a meeting, beginning on April 20.

Rev. W. R. Goudelock, our pastor at Merigold, Miss., writes: "We have just closed a fine meeting in our new $50,000 church. Rev. H. I. Glass, presiding elder of the Elizabeth City District, North Carolina Conference, did the preaching. He is a fine expositor of the Word. The church has new life, and twenty-five gave their names for membership as a result of the meeting."

After a thorough investigation, the Greenville Methodists have decided to build a Sunday school annex to the Frist Methodist Church, rather than buy the sanitarium building. The contract for the new building will be let when fifty per cent of the cost is in hand or immediately available. A movement is also under way at Greenville to provide a more suitable parsonage for First Church.

Rev. T. B. Thrower, pastor of the Evansville and Dubbs charge, North Mississippi Conference, writes: "Brother W. L. Atkins, pastor of our church at Artesia, did the preaching for us in a splendid revival at Evansville recently. We are in the midst of a revival at Dubbs now. Brother Shed Hill Caffey, pastor of our church at Oxford, is preaching for us. We are expecting great things of the Lord."

"The Circuit Rider," weekly bulletin of the "Church with the Amber Lights," Pascagoula, Miss., speaking of the preaching of Bishop Candler at the recent district conference, says: "It was a great privilege for this church and this city to have the pleasure of hearing Bishop Candler. His preaching will bear fruit in the days to me in the lives of his hearers, and will spread into many a corner of the State."

It might be worth while to the reader to look over the advertisement of E. L. Shettles, appearing elsewhere in this issue of the Advocate. Brother Shettles is a superannuate member of the Texas Conference. He is an indefatigable student of Southern history and a persistent collector of material bearing on the subject. When in New Orleans in search of material, he always pays the Advocate office an appreciated call.

We take from the Chronicle-Star, of Pascagoula, Miss., the following list of delegates elected to the Annual Conference by the Seashore District Conference: Mrs. Mark Davis, H. B. Rush, Mrs. W. J. Ferguson, Horace Hinds, H. H. Hinton, H. D. Cudabac, D. C. Camp, Mrs. A. W. Jenkins, E. E. O'Neal, C. L. Hawthorn, D. R. Weston, H. L. Daniels; alternates: Mrs. W. F. Hopkins, J. C. Ross, Mrs. M. E. Gales, Mrs. C. A. Carrier, Miss Tillie Swan, C. H. Wood.

Practically all the Methodist churches of New Orleans are holding pre-Easter services. Dr. T. D. Ellis, General Secretary of the Board of Church Extension, is preaching daily at 12:15 o'clock in the Scottish Rite Cathedral, on Carondelet Street, formerly Caronelet Street Methodist Church, and services are being held each evening in the various churches. Dr. Ellis delivered forceful messages on Monday and Tuesday mornings of this week, the only services held before the Advocate went to press.

Rev. J. Loyd Decell, presiding elder of the Jackson District, Mississippi Conference, authorizes the Advocate to announce that Rev. L. A. Comfort, on account of ill health, has been released from the work on the Yazoo circuit, and Bishop Candler has appointed Rev. Robert Lee Walton, a student in the Senior class at Millsaps College, to that charge. Brother Comfort had begun a good year and his people greatly regret this forced retirement. He will be at Sanatorium, Miss., for the next few months. Brother Walton and his family will move into the Lintonia parsonage about April 5.

We learn from the Discoverer, of Columbus, Miss., that the meeting recently held in the First Methodist Church, in which the pastor, Rev. R. A. Tucker, was assisted by Rev. Alonzo Monk, Jr., and his party, consisting of Messrs. William Sisserson and Robert J. Kennedy, was far-reaching in its results. Services were held each day at 10 o'clock at the First Methodist Church, and at 1:10 p. m. at the Central Methodist Church for the special benefit of the college girls, with services from time to time in the public schools. The evening service was held at the First Methodist Church. The meeting continued for three weeks, closing on Sunday night, March 27.

Brother B. G. Grenfell, one of our general evangelistic singers, who is associated with Rev. E. R. Smoot, general evangelist, writes concerning the meeting recently held at Forest, Miss., with Rev. T. A. Ferrguson, that the attendance was fine and the interest at a high pitch. There was a young people's "Booster League," with two hundred members, and a choir of sixty voices. The preaching of Brother Smoot appealed to the whole community, congregations of other churches attending the Sunday services. He is with Brother Smoot in a meeting at Morton, Miss., now, at the close of which they will go to Muskogee, Okla., for a meeting beginning on Easter Sunday.

CALL TO PRAYER FOR CHINA.

The Methodist Episcopal Church, South, is requested to join with the other churches in observing Wednesday, April 13, as a day for special prayer for China.

All our people are urged to observe this day. In family devotion, in the Wednesday night prayer service, and wherever possible in special prayer groups, let supplication be made for China, Chinese missionaries and the foreigners in China.

O. E. GODDARD.

THE MEETING OF THE JACKSON EPWORTH LEAGUE INSTITUTE—SOUTHERN GROUP.

The Southern group of the Jackson District Epworth League Institute met in the Capitol Street Church, Jackson, at 9:30 a. m., Saturday, April 2, with Mrs. Stewart Dunning, of Canton, presiding. Rev. T. M. Brownlee, pastor of the Capitol Street Church, led in the devotions. After the opening prayer by Rev. H. J. Moore, pastor of the Bolton charge, Brother Brownlee brought a soul-stirring message, taking as his theme the Parable of the Talents.

Miss Berta Nall, of Hattiesburg, rendered an interesting discussion on "The Devotional Meeting Leader." The next on the delightful program was Miss Maggie May Jones, Conference Elementary Superintendent, who brought a helpful message on "The Social Service Leader."

Miss Lucy Mae McMullen led the Institute in singing a number of League songs, after which Mrs. W. H. Bradley discussed "The Missionary Leader" in a very interesting and thoughtful manner.

A delicious lunch was served by the ladies of the Capitol Street Church, which was obviously enjoyed by all present.

Miss Mamie J. Candler, deaconess of the Galloway Memorial Church, was the first on the afternoon program, with a splendid discussion of "The Recreational Leader," followed by Hon. Stewart Dunning, of Canton, who took as his subject, "The Chapter Leader, or President," which he handled in a very pleasing way.

The reports of the committees were read; a hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love," was sung, and the institute adjourned with the League benediction.

The following Leagues were represented: Bolton; Capitol Street; Clinton; Florence; Galloway Memorial; Grace; Madison; Mendenhall; Millsaps Memorial, and Pelahatchie.

The following pastors were present: S. B. Watkins, J. B. Shearer, T. O. Prewitt, H. J. Moore, T. M. Brownlee, H. C. Castles, V. G. Clifford, H. S. Spragins, and M. H. McCormack. Rev. Claude P. Jones, Conference evangelist, was also present.

There was a large attendance, and we all had a good time. Mrs. Dunning makes an exceptional president, and is due much credit for the excellent program which she prepared. We anxiously look forward to the next meeting of the institute next year.

MARLIN H. McCORMACK, JR., Reporter.

LAKE CHARLES DISTRICT CONFERENCE.

All who expect to attend the Lake Charles District Conference at Abbeville, La., April 26, 1927, please write me at the earliest date possible, so we can arrange for entertainment. Preachers and delegates will meet at the Methodist church. We have two trains east—10 a. m. and 4 p. m.

J. R. ROY, P. C.

I feel strongly that the greatest need in the church to-day is the opportunity for thorough discussion. When men have thoroughly discussed any topic it is easy for them to vote quickly as well as wisely. . . . If we had more discussion and therefore more light we might not need so much legislation.—Bishop Herman Page, of Detroit.

I attach a great deal less importance to what men say than what they do. Pardon this expression from a dead man who witnessed the passing of his own funeral.—Georges Clemenceau.

SPECIAL NOTICE.

ALFRED R. WELLS, 5210 Parry Ave., Dallas, Texas, singer and utility man, helping pastors in revivals has open date May 2nd to June 18th, and limited number later. Will be in Mansfield, La., June 19th to July 3rd. Third time to have been with Brother Childress. Now in First Church, Jacksonville, Texas.

WHY NOT TURN YOUR OLD BOOKS INTO MONEY.

I want to buy the following books and will pay the prices named. History of Mississippi by Claiborne, $12.50; Memoirs Historical and biographical of Miss Pub., by Goodspeed, 1890; 2 large Volumes, $12.50; Slaveholders Daughter, by Miss Belle Kearney, $1.50; History of Protestantism in the Southwest, by Rev. John G. Jones, 1866, $6.00; History of Louisiana, by Gayarre, Four Volumes, $15.00; will buy any history of Louisiana, Alabama, or any Southern State—I want to buy early pamphlets, newspapers, biographies, anything worth while on the South.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION BY THE SUNDAY SCHOOL OF FRANKLINTON, LA.

Whereas, God, in his wisdom, has seen fit to remove our friend and brother, S. K. COZINE, from his earthly abode, and transferred him to his heavenly home, and knowing the loss the Sunday school has sustained, we, the Sunday school of the Methodist Episcopal Church, South, of Franklinton, La., offer the following resolution:

Be it resolved, That we feel the loss we have sustained by the removal of Brother Cozine from our ranks, and we miss his kind and encouraging words.

Be it further resolved, That the Sunday school extends to the family their sympathy, feeling the loss they have sustained in the death of Brother Cozine.

IN MEMORIAM.

It has been wisely said that "It matters not at what hour the righteous fall asleep, death cannot come untimely to him who is fit to die. The less of this cold world, the more of heaven; the briefer life, the earlier immortality."

The hearts and home of Mr. L. L. and Mrs. Ida Stampley Mercier were made the sadder when, on Feb. 15, 1927, the spirit of their youngest daughter, Ella Augusta, took its flight. The passing was quietly made, and certainly a beautiful close to days of intense suffering. Ella was only about ten years of age, but had developed very rapidly in mind and character. She was ambitious to learn, and applied herself studiously, thus winning the confidence and respect of teachers and classmates. She was truly a child of Nature's noblest work. She loved all things animate and inanimate—the flowers, trees, birds and all that is attractive and beautiful in nature. She was loved by all who knew her. Many and many were the tangible expressions of appreciation of her during her long illness. Messages and tokens came almost every day; for during the many weeks all seemed to realize that she would not be spared to unfold in full bloom her life on earth. But her passing did not cause others to forget her at once, for she was still remembered in so many beautiful ways.

The teachers of A. H. S. and other friends made for her a beautiful robe, delicate in color, dainty in design, so appropriate that when placed over the earthly form of the child a beautiful picture she appeared. The tiny rosebuds, so daintily fashioned, were in harmony with her whose life itself had only reached the budding stage. Just a fragile flower, but exhibiting some qualities that made her more fit for heaven than for earth.

She took delight in diffusing pleasure and inspiring joy. Always cheerful, she found an inspiration in the happiness of those around her. The world is better for her having lived.

Our hearts beat in deepest sympathy for her sorrowing parents and relatives. Their loss is our loss, but Ella's gain. Gone from our midst, but she has left herself so enshrined in our hearts that we can never forget her.

There seems no more appropriate sentiment here than that embodied in the words of the poet, written relative to his young and favorite sister who was taken just as she was in the midst of her beautiful childhood:

"And yet, dear heart! remembering of thee,
Am I not richer than of old?
Safe in thy immortality,
What gold chance can mar the pearl and
Thy love hath left in trust with me?

"And while in life's late afternoon,
Where cool and long the shadows grow,
I walk to meet the night that soon
Shall shape and shadow overflow.
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting, stand,
And white against the evening star
The welcome of thy beckoning hand?

"Yet where are those who hath not learned in hours of faith
The truth to sense and flesh unknown,
That life is ever lord of death
And love can never lose its own?"

A FRIEND.

FROM REV. E. M. SHAW.

Cruger and Sidon charge have delighful people. They have been lovely to the pastor and family. The Woman's Missionary Society is a thing of joy. The congregations at the church services and prayer meeting are pleasing. Ten to forty faithful, prayerful attendants with Bibles meet at Cruger church Wednesday nights. Both the Sunday schools are active and trying to improve their efficiency.

Miss Virginia Thomas, Conference Elementary Superintendent, started a Training Class Monday with nineteen enrolled. Tuesday, despite much rain up to class period, eighteen were there. The Sidon school is co-operating beautifully. We believe in Miss Thomas.

There is much to be done, but the loyalty of members and workers to their church gives encouragement that urges us forward. They are responding to the church's programs. The free-will offering for missions is successfully over; and may God bless the Superannuates' cause, during April and May. The Advocate is fine. I wish each family in the church could read and appreciate it as we have for over twenty-five years.

Miss Virginia Thomas, Conference Elementary Suprintendent, is with the Cruger and Sidon Sunday schools this week. The co-operation and spirit are fine. Nineteen enrolled in the class. We are delighted with the Training Class, and her consecrated life has been an inspiration to us all.

E. M. SHAW, P. C.

COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

The Columbus District Conference will meet in Ackerman, Miss., April 19, 20 and 21, beginning at 7:30 p. m., April 19.

The opening sermon will be preached by Dr. W. M. McIntosh, followed by the Sacrament of the Lord's Supper.

Let pastors who have not already done so, have delegates elected by the church conference right away, and send names to Rev. C. A. Northington, Ackerman, and to the presiding elder at Columbus, Miss. Charge Lay Leaders are members.

Local preachers are expected to be present and report their work, but let written reports be sent to the presiding elder by all who cannot be present, also a request for renewal of license.

Pastors are urged to send in the final reports at once on the Missionary Special, and send checks to Mr. H. C. Campbell, treasurer, West Point, Miss.

Let special effort now be made for full quotas on the Superannuate Endowment. We shall expect some good reports on this at the district conference.

The following committees are appointed for the district conference:

License to Preach: E. Nash Broyles, C. A. Northington, W. W. Milligan.

Admission on Trial: V. C. Curtis, W. S. Selman, Seamon Rhea.

Deacon's Orders: R. A. Tucker, W. M. Langley, R. P. Neblett.

Elder's Orders: W. N. Duncan, T. H. Lipscomb, Del Longgrear.

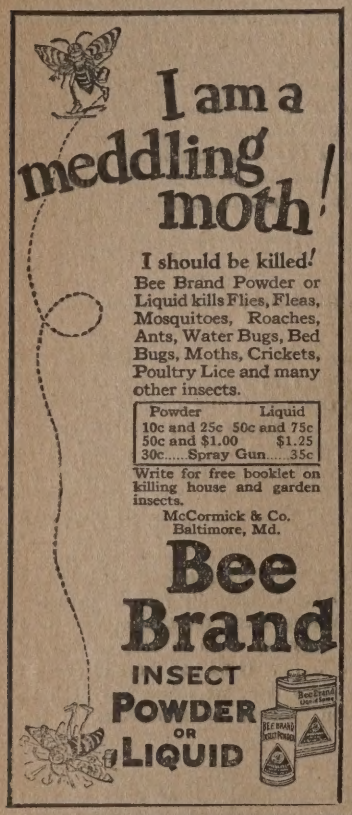
The other committees will be provided for at the opening of the conference.

Every pastor, local preacher, lay leader, and delegate expected to attend.

Please notify Rev. C. A. Northington when to expect you, and how you are to come, whether on train or in car.

The editor of the New Orleans Christian Advocate has a special invitation to attend.

J. B. RANDOLPH,
Presiding Elder.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TO OUR GRACIOUS HOSTESSES OF SHREVEPORT.

We are completely overwhelmed by the unprecedented opportunity you have offered the representatives of the various auxiliaries throughout the Conference. It was just like Shreveport to do this generous, thoughtful kindness, but we cannot refrain from marveling at your abounding hospitality and grace, mindful continually of every item tending to our comfort.

We know of nothing but a deep consecration to the task of spreading the Good News could have constrained you to attempt such a stupendous undertaking. We, therefore, desire to pledge you our loyal service in using the information and inspiration we have received to the best possible advantage.

We thank you from the depths of our hearts and pray that his grace may abound unto you yet more and more.

LOUISIANA CONFERENCE.

ANNUAL MEETING AT MANSFIELD.

Committee on Resolutions.

We feel the inspiration of this meeting more, perhaps, because of its being on the eve of the Council, which larger gathering we expect to attend in Shreveport. We do feel, however, that this has been a splendid meeting, and those who have been in attendance are indebted to the leaders and those who have taken part on the program for the great inspiration to undertake greater things in the Master's name.

We especially appreciate the presence and messages of our own Julia Reid and Ora Hooper on Young People's night.

We appreciate very much the splendid service rendered by the Glee Club of our Mansfield College, and Dr. D. B. Raulins, the efficient president, for his excellent address, his tribute to womanhood, as well as his constant attentions throughout the sessions. We recognize that Brother W. C. Childress, our pastor here, has all the qualities of the true Methodist preacher in his kindness and attentions to us all.

Especially do we wish to express our appreciation to the hospitable city of Mansfield, the city of conventions.

For all these courtesies and pleasures we are thankful, ever mindful that every good and perfect gift cometh from the Father above, and in the words of Tiny Tim, "we pray God to bless you every one."

MRS. R. H. HARPER,
Chairman.

ZONE MEETING AT HOMER, LA.

Zone No. 1, Ruston District, chose for their first meeting in 1927 the fifth Sunday in January. Place, Homer; time, 2:30 p. m.

With this announcement came the urgent invitation that we bring our husbands, to which quite a number of said husbands responded. One of them afterwards remarked that he enjoyed the program very much, and made favorable comments on our work being so well organized.

Number of delegates and visitors, eighty.

Our leader, Mrs. Dawson, of Haynesville, led the devotional, using twenty-fourth Psalm, which was read responsively, the leader afterward making comments on same.

A mixed quartet of Homer folks gave us an enjoyable number.

"Being True to Our Task, Our College Youths," by Mrs. J. L. Ferguson, of Homer, gave us inspiration for thought and action in regard to our keeping in touch with the religious life of our college boys and girls.

Miss Nellie Gill, of Homer, sang with much feeling and interpretation, "The Ninety and Nine."

Mrs. Floyd Valentine, of Athens, told us of the "Importance of winning the disinterested women," the outstanding points being the magnitude of the work to be done, the relatively small number to do it, and the broadening effect of the work on the lives of those who are engaged in it.

Interesting and enjoyable "Readings" were then given by Misses Opal Joiner and Eloise Nickelson, of Athens.

"The Importance of Bible and Mission Study," by Mrs. Green, of Haynesville, was ably presented, the leading thought being that we so saturate our minds with the teachings of the Bible that it is echoed in our daily living. She said, in part, that the object of Mission Study is missionary cultivation and information.

A ladies' quartet from Haynesville gave us a lovely number.

The activities of each auxiliary were given by their respective presidents—for Haynesville, Mrs. Baucum; Homer, Mrs. Moreland; Wesley, Mrs. Garrett; Athens, Mrs. Pittman.

Our District Secretary, Mrs. V. H. Spinks, of Ruston, was present, and talked to us about our State meeting at Mansfield, and our Council meeting at Shreveport.

Our leader then gave us an interesting paper on the various characteristics of Christian work.

After two years of faithful zone work Mrs. Dawson felt that others should share in the leadership, and an election was held, resulting in: For leader, Mrs. W. A. McKenzie, Homer; secretary, Mrs. J. H. Pittman, Athens; treasurer, Mrs. Korton, Haynesville, this election, of course, being sanctioned or ratified by the District Secretary.

Our next place of meeting is Wesley, and we look forward with happy anticipation to a meeting with this our new auxiliary.

MRS. J. H. PITTMAN,
Secretary.

Athens, La.

A WARM OVERCOAT FOR FORTY YEARS.

By Rev. Robert S. Satterfield, D.D.

"Not in a spirit of self-praise, but because this story preaches better than I can, I want to give you a bit of my own life," said the preacher I heard this morning. His theme was: "Parents—Why Honor Them?"

"I was working in a railroad office at $60 a month. I was anxious to make and save enough money to go to college. The saving account grew slowly, despite the fact that I denied myself of most luxuries.

"It was with concern that I observed that Pa's overcoat was getting old and worn and slick. Mind you, it was 'Pa;' not 'Dad.' The latter would not have fitted him. He was Pa, my Pa. I told Pa one day that there was an overcoat down at a certain clothing store that I was thinking about buying, and that I wanted him to go with me and look at it and tell me what he thought of it. Pa seemed to be pleased. If he thought I planned buying the overcoat for myself, that was his affair, and I did not deem it my duty to enlighten him or tell him of his mistake.

"We went to see the coat. Pa examined it carefully, feeling of the cloth and rubbing it against his cheek. He pronounced it fine material that would be warm and would last well.

"I told Pa that I wanted to see the coat on somebody, and I suggested that he put it on. It fitted him as if it had been tailor-made for him. He buttoned it up, stood before the glass, one of those combination glasses that made it possible for him to see the coat from every angle. I asked him if he liked it. He said he did. I told him just to keep it on.

"Pa looked at me, a look that I shall never forget. He wanted to say something, but it was plain that he was too full to say it. He turned and walked out of the store and up the street. From that day to this Pa has never mentioned that overcoat, and I know why. He could not trust himself to say what was in his heart.

"That was forty years ago. I have bought lots of clothes since then. I have two or three overcoats now. But no other garment I ever purchased has so warmed my hearts as has that overcoat all these two score years."

Muskogee, Okla.

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

What Are You Doing For Your Puny Child?

One Boy Gained 11 Pounds in 7 Weeks and is Now Strong and Healthy.

For weak, frail, under-developed children—and especially those that have rickets, and need a sure builder that promotes the growth of teeth and bones, cod liver oil is the one medicine supreme—nothing helps like it.

But it is nasty and repulsive and evil smelling and nearly always upsets children's stomachs—so now up-to-date chemists advise McCoy's Cod Liver Oil Compound Tablets.

Children love them as they do candy, because they are sugar coated and easy to take. One boy gained 11½ pounds in sever weeks, and is now healthy and happy—thousands of other children have grown strong and robust.

Sixty tablets for 60 cents at all druggists—but be sure and insist on McCoy's—the original and genuine.

Give them to the sickly, frail child for 30 days, and if they don't help—wonderfully, your druggist is authorized to hand you back the money you paid for them.

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STOPS HAIR FALLING
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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The eleventh annual session of the State-wide Sunday school meeting was the largest and best in our history, and it is with deep gratitude that we listen to the pleasing echoes from all sides, and we wish to express our appreciation for the splendid co-operation that went to make the meeting such a success.

* * *

The 1928 conference goes to Alexandria, in the heart of Louisiana. Alexandria sent up nearly a hundred delegates, all of whom were enthusiastic at the prospect of receiving the conference next year.

* * *

Some of the outstanding features of the conference were the gracious hospitality of the good folk at Monroe and West Monroe; the Bible messages of Dr. Parker; the Parent-Teacher and home messages of Mrs. Rice; the splendid address of Dr. Lee on Wednesday night; the group conferences prepared and presided over by the conference staff, including the elementary group by Mrs. Holmes; the Parent-Teacher group by Mrs. Smith; the adolescent group by Mr. Taylor; the administration work by Mr. Holloman; the adult group by Dean Smith and Mr. McReynolds; the Teacher-Training group by Dr. Lutz, and so forth.

* * *

The two banquets were well attended, especially the Young People's banquet, with President Raulins, from Mansfield, and Dr. J. B. Mitchell as speakers. At the Superintendents' supper, Mr. T. W. Holloman presided, and there were many interestiing and instructive talks by various general and departmental leaders.

* * *

One evening of the conference was given over to Evangelism. The speakers on this occasion were Dr. B. P. Taylor, of Baton Rouge; Mrs. J. A. Rice, of Oklahoma, and Dr. W. W. Drake, of Ruston. Many considered this one of the greatest services of the conference.

* * *

The sunrise prayer meeting, the good music under the leadership of Mr. Grambling, the consecration service at the noon hour, led by our beloved Brother Johns, all contributed largely to the enrichment of the conference program.

RELIEVE CONSTIPATION, LIVER, KIDNEY AND STOMACH TROUBLES—OR NO PAY

Eddy's Herb Pill Co., located at No. 1227 Walnut St., Milwaukee, Wis., Manufacturers, Wholesalers and Retailers, have prepared a combination of pure, picked, old-time herbs made into a chocolate coated tablet in pill form, a true and tried remedy for all the ailments the body is heir to. We have placed so much confidence in our Eddy's Pure Herb Pills that we will forward to every person who writes, three boxes by mail, for $1.25, providing you are satisfied after you tried them out for ten days. If not satisfied return the three boxes and no charge will be made for the ten days' use. This remedy has proved its value in different ways. Will relieve headaches, pain in joints, and limbs, rheumatism, all female troubles, weak bladder, backache, pimples, boils, dizziness, sleepy feeling, gallstones, choking spells, skin effects, gastric stomach, and all sickness arising from impure blood. Breaks up a cold and cough instantly. Guaranteed never to fail. They will prevent sickness. Good for young and all ages. Cut out and mail this clipping. Attach your correct address.

The new officers elected for 1928 are: Mr. K. I. Bean, of Bogalusa, president; Mr. J. H. Cain, of De Ridder, vice president; Mrs. E. M. Vennable, of Shreveport, secretary; Mr. T. M. Sayman, Jr., of Alexandria, president of the Wesley Bible Class Federation, with Mrs. Jessie Sadler, of Monroe, as secretary. This is a fine group of leaders, and we can be assured of the same splendid progress we have made in the past.

* * *

North Louisiana was well represented at the conference, having some one from the majority of its schools. Central and South Louisiana came larger than in the past, with special mention of the large delegations from Alexandria, Opelousas and Baton Rouge. We noted the presence of the following District Secretaries: Mr. C. W. Scates, from the Monroe District; Mr. Edgar Gill, from the Ruston District; Dr. F. C. Wren, from the Minden District; Prof. Raulins, from the Shreveport District; Mr. B. D. Tally, from the Baton Rouge District; while Mr. Mayo, of the Lake Charles District, and Mr. Rickey, of the Alexandria District, sent in their regrets. Mr. Carter was not present from the New Orleans Ditsrict, but Mrs. Carter was a welcome representative. All of the presiding elders of the eight districts were present except Dr. Harper, of the New Orleans District, and Dr. Joyner, of the Monroe District. Dr. Joyner was engaged in a Standard Training School at Marshall, and we understand that Dr. Harper was on the sick list.

* * *

The month of April will be full of district Sunday school meetings . At Rayville, April 10, at 3 p. m., Mr. C. W. Scates, of the Monroe District, has called a council meeting. We are to attend the Shreveport, Minden, and Lake Charles district conferences in April.

* * *

The Opelousas Standard Training School issued forty-seven credits recently. The next School scheduled in Louisiana is at Lafayette, May 1-6. The faculty is: Mrs. R. E. Smith, Rev. W. L. Doss, Jr., Rev. F. D. Dawson, of Jacksonville, Tex., and Rev. A. K. McLellan.

* * *

It was announced at Monroe that Mr. Clem Baker, of Little Rock, and Dean Smith would be members of the faculty in the Minden Ditsrict Standard School at Rochelle, June 26-July 1.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Last week Miss Virginia Thomas and I taught in a non-standard school at Winona. Organization and Administration of the Sunday School and Pupil Study were given; nineteen were enrolled in two classses. Rev. Mellville Johnson, pastor, preached every evening. The threefold aim of the Sunday school was harmoniously and successfully carried out in these services—that of teaching, worship, and service, all with the evangelistic purpose. The teaching function of the church was extended so as to include the church paper; the worship services were genuinely spiritual; the activities included stewardship as a concrete type of consecration. The result of such work as this pastor is doing is not spectacular, but it will surely abide.

The Standard Training Schools for Greenville, April 3-8; Clarksdale, April 10-15; Ruleville, April 17-22, have been duly advertised, and we are expecting a good attendance upon these schools. Our hope for thoroughly Christianizing the church and in saving the people in touch with the church is through sound religious instruction, training in worship, and enlisting in service.

The following courses will be offered in our Conference-wide school to be held in Grenada College, June 6-11:

"Beginner Department Administration," Mrs. W. W. Adams, instructor.

"Primary Department Administration," Miss Lynda Ramey, insructor.

"Junior Department Administration," a study of early and middle adolescence, Dr. N. E. Richardson, instructor.

"Rural Sunday School Management," Rev. A. W. Martin, instructor.

"Bible" (Life of Christ by St. Mark), Rev. Albert E. Barnett, instructor.

"The Christian Religion," Dr. J. M. Culbreth, instructor.

"Evangelism," Dr. E. B. Chappell, instructor.

"Rural Sunday School Management" is sponsored by the Conference Board of Missions, the "Christian Religion, by the General Board of Education. In the study of early and middle adolescent group we will use about 2,000 actual life-problems gathered from the high schools of the State in the form of questionnaires that have been filled out by boys and girls in these schools. No piece of work like this has been done by any Sunday School Board to help our teachers to lead the youth of to-day in the right way of living. It will be worth a great deal to all of us if you will drop me a card stating the course you expect to take. If you want to be sure of a room at the college, it will save trouble if you send Dr. J. R. Countiss one dollar asking for reservation. From present indications we believe we will have the largest school in our history of training schools.

Rev. H. D. Suydam recently taught a class at Ashland, using as a text, "A Methodist Church and Its Work." Six passed with high grades. He has taught a class at Arcola and has one in progress at Murphy. This man has caught a vision of the coming kingdom. May his tribe increase until every teacher in the Conference catches the same vision.

OPELOUSAS TRAINING SCHOOL.

The Opelousas Sunday School Training School closed Friday night, March 25, with the record of forty-six taking credits, under the following teachers: Mrs. R. E. Smith, Mrs. R. H. Harper, Rev. W. L. Doss, Jr., and Rev. A. K. McLellan.

The meeting began Sunday night, when the weather was inclement but the attendance was splendid. The interest increased each night, and was larger the last night than any.

The largest attendance was, of course, from Opelousas, but the nearby Sunday schools co-operated.

I do not think that I have ever attended a more interesting Training School. The local forces caught the enthusiasm of the consecrated pastor, Rev. D. B. Boddie, and stirred themselves to do the fine thing in every way.

C. C. WIER.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

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REVIVAL AT STARKVILLE, MISS.

Mr. Editor: On last Sunday evening, March 27, we closed a very successful revival meeting which had been in progress for two weeks. Rev. E. Nash Broyles, our pastor at West Point, came to us on Monday of the first week and remained through the last service. It was a very great pleasure to the writer, and his many friends in town and on the Agricultural and Mechanical campus, to have Brother Broyles lead in these services. He graduated from the Agricultural and Mechanical College in 1903. During his senior year he was the ranking officer of the student military organization, which was a distinction that was well merited. He served as a member of the faculty one year after his graduation.

His sermons were lucid expositions of the Scriptures and strong presentations of Gospel truth. His application of this truth was frequently unique and had a freshness that gripped the attention of his hearers and held it till he had finished. He never came to the pulpit with unbeaten oil.

Brother Broyles is especially gifted in leading young people. He conducted services for this group each afternoon of the meeting, excepting Sundays, with an average attendance of one hundred and fifty.

The attendance on all the services was good. There were no high pressure methods used, and no special "stunts" resorted to, but the interest in the services steadily increased from the beginning till the meeting had closed. While there was no great demonstration at any time during the services, the consensus of opinion is that it was one the best meetings ever held in Starkville. A number gave their names for church membership in other denominations, and we received thirty-five into our church on profession of faith, whose ages ranged from 70 down to 8.

The splendid choir, under the direction of Mr. William Munday, our local choir director, made a large contribution to the success of the meeting.

V. C. CURTIS, P. C.

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Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

A New League at Handsboro.

We've been meaning to mention this for several weeks. Rev. D. E. Vickers, pastor of the Handsboro League, tells us there are eighteen active members of this League. It is newly organized, but we welcome them into our Conference. We know that they will succeed, because we met them at the Gulf Coast Union meeting at Gulfport. Harry Evans is president of this League.

Broad Street League Presents "Golden Youth."

The first report of the Anniversary Day program to reach the editor was from Broad Street Methodist Church, Hattiesburg. This chapter presented the pageant, "The Golden Youth," Sunday, March 27. On account of bad weather the crowd was small and the offering likewise, being a little over $5. This League will present the pageant at State Teachers' College next Sunday evening, April 3.

Hattiesburg District Will Hold Several Institutes.

On Sunday, April 3, Mr. Harrell, District Secretary, plans to hold an Institute at Mount Olive. On the following Sunday he will hold one at Ellisville. On the Sunday after Easter the District Institute will be held in Hattiesburg.

Mr. Chas. Cook, Winner of Conference Oratorical Contest.

Mr. Chas. Cook, McComb City, was our Conference winner in the Oratorical Contest and represented our Conference in the Regional Contest at Birmingham. The contestant from North Mississippi Conference was the winner of the Regional Contest.

The Golden Cross Enrollment.

The editor wishes again to call your attention to the Golden Cross Enrollment drive, May 8-15. The Epworth League has a part in this work, and we do not wish to lose sight of this, in our other work.

The Golden Cross Society is the Methodist church expressing itself in the ministry of healing. It is not a society requiring formal meetings in the local church. It is simply an annual enrollment which is carried out during Hospital Week, May 8-15. The money pledged for this is paid annually, and the Golden Cross button is given to each member on the payment of the amount named for the grade of membership taken.

These grades of membership are as follows:

Junior members	$ .25
Adult members	1.00
Active members	5.00
Supporting members	10.00
Sustaining members	25.00
Service members	50.00
Comrade of the Golden Cross	100.00
Life members	500.00

We can't all be Life members, but, Leaguers, we can be Adult members, and as loyal Leaguers we should be at least an Adult member of the Golden Cross Society.

OWN A HOME IN THE OZARKS

To raise funds for further improvements, the Western Methodist Assembly, whose home is on beautiful Mt. Sequoyah in the city of Fayetteville, Arkansas, offers the reader of this publication an opportunity to purchase a home site in the Ozarks at a price which is most reasonable. The Assembly, which has acquired property worth $200,000 in the past four years, is placing on the market the remainder of its beautiful residence lots, some 60 in number. The lots range in price from $250 to $850. They have connection with Fayetteville's phone, light, water, and sewer systems. Aside from their proximity to the plant of the Western Methodist Assembly, their location with reference to Fayetteville proper, makes them extremely desirable as an investment.

If interested you are asked to write at once to any of the following Fayetteville real estate dealers, who will be glad to send you descriptive matter:

BOSTON MOUNTAIN DEVELOPMENT CO.
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FAYETTEVILLE REALTY CO.
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RESOLUTIONS CONCERNING ACTION OF EDUCATIONAL ASSOCIATION.

Whereas, there appeared in the Memphis papers of Feb. 10, an article stating that the Educational Association of the Methodist Episcopal Church, South, had condemned and repudiated any act of legislation that would forbid the teaching of evolution in the schools and colleges; and,

Whereas, this article is misleading to a vast number of laymen and others who are not familiar with the government of the Methodist church, in that it leaves the impression that this is a representative gathering of our church; and,

Whereas, we feel that the language of the resolution is misleading in that its declaration states, "We hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges;" and,

Whereas, there is no legislation advocated, as far as we know, against any scientific teaching save that of evolution; and,

Whereas, we believe that the teaching of evolution is detrimental to the faith and belief of the Scriptural account of the creation of man, as well as destructive to the faith in the Virgin Birth and physical resurrection of Jesus Christ; and,

Whereas, this action and opinion of the Eductional Association does not represent the will, wish or even the sentiment of the Friars Point-Lyon Methodist churches; be it therefore,

Resolved, first, That this quarterly conference hereby repudiate and condemn the action of the Educational Association in this matter; and,

Second, That we withdraw our support from any Methodist school or college that teaches or permits to be taught any scientific subject which is contrary to the teaching of the Holy Scriptures; and,

Third, That a copy of these resolutions be spread upon the minutes of this quarterly conference, and copies sent to each of the Memphis papers, also to the Nashville Christian Advocate and the New Orleans Christian Advocate, for publication.

Signed:

(The original is signed by twenty-five members of the above churches, and is on file in the pastor's study for reference.

JOHN W. ROBERTSON,
Pastors in Charge.)

FROM LOGANSPORT, LA.

Dear Dr. Carley: Please find my check enclosed for forty dollars to pay for thirty-two subscriptions to the New Orleans Christian Advocate. The names and addresses are also enclosed. The list of names is more than one-half of the families of the Logansport church.

As a news item, will say that my charge paid fifty cents per member on the special offering for missions in February.

Rev. Leland Clegg, of DeWitt, Ark., a former pastor of this charge, has been engaged to conduct revival services at Logansport, July 18-31.

The De Soto Parish Epworth League Union met at Logansport, March 27. This Union consists of the Leagues of Mansfield, Logansport, Longstreet, Bethel, Grand Cane, and Stonewall. The Union holds monthly meetings, and a banner is awarded to the League that has the largest attendance. Grand Cane received the banner at the March meeting, Bethel was second in attendance, and Mansfield brought up the rear.

The Logansport church has lost two very prominent members by death recently—Mr. N. J. Carraway and Mrs. Nannie E. Carraway. Both were valuable members to Methodism.

Fraternally,

R. S. WALTON.

NOBODY AT HOME.

By W. L. Y. Davis.

Down the Santa Monica way on the Pacific Coast for many years stood a movie village. It was not a real community—just a make-believe for filming pictures.

There were houses in it; but they were just fronts supported by scaffolding behind—they were shells just one wall deep. Vines clambered up over the houses; but they had no roots. They were freshly festooned up over the gables for each picture.

If you entered a door, you found no room, no hearthstone, no family gathered around the flickering flames. No children prattled their prayers at the knee of any mother.

A romantic chapel lifted its steeple above the sea; but it whipped no waves into place by its devotions. When you went into the church, you were on a shelf of rock above the beach. It was an institution with a one-board deep purpose. No pulpit fronted the pews with truths—indeed, there were no pews, no people.

Everything was just one board deep. Everything was in the shop window. All the religion was on the outside of the place of worship.

The world is full of picturesque personalities and institutions. Many of them are impressive upon first appearance, and yet they do not wear. Their character so-called is but skin deep.

They are turgid and blustery; but you soon strike bottom. They clatter with shallowness.

If you enter the front door, you are at once in the back yard.—Exchange.

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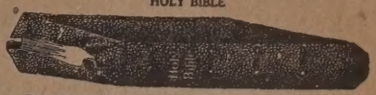

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REV. G. E. ALLAN, LAUREL, MISS.

GO FORWARD.

By L. F. Sensabaugh, Superintendent Church School Administration.

Moses had begun the journey with the children of Israel and had gotten to the shores of the Red Sea when the news came that Pharaoh and his hosts were preparing to follow them and take them back into captivity. When the people heard these rumors, they began to complain against Moses for having begun the journey. Then it was that Moses received a message from God in these words: "And Jehovah said unto Moses, speak to the children of Israel that they go forward." The General Sunday School Board of the Methodist Episcopal Church, South, has issued a clarion call to he pastors, Sunday school workers, and all other Methodists, to join in a great membership campaign durnig the months of April, May, and June, 1927. We are needing a quarter of a million new members in our Methodist Sunday schools, and they can easily be enlisted if those whom the Lord has called to lead the hosts of Israel will set their hearts and hands to this great task. The campaign ought to succeed. There are millions of children, young people and adults in Southern territory who are not enrolled in any Sunday school. These are truly our responsibility as are the children of China, Japan, Korea or Mexico. They need religious education. Methodism has a splendid program of religious education, fine types of organizaton, splendid literature, thousands of consecrated officers and teachers. These ought to be made available for the millions here in our own territory who are not in Sunday school. If "the Sunday school lesson of to-day is the code of morals for to-morrow," we must see to it that these millions of children are provided with a code of morals.

The campaign will not succeed unless it secures the whole-hearted, intelligent and enthusiastic co-operation of all the pastors, superintendents, teachers and pupils in our Sunday schools. A membership increase cannot be secured by merely giving it our hearty support. It cannot be made to succeed by merely making announcements. Good resolutions will be effective only when we carry them out. Urging the workers to participate in the drive will not get results. Leading the workers will insure success. Scolding and complaining will get us nowhere. To assume that we know everybody in the community, and that every one who will go to Sunday school is going, is a sure way to defeat the plan. It can be done if the pastor will assume his full share of responsibility. If the superintendent will join hands with the pastor in laying plans for the undertaking; if these two lead out and call for help and the Sunday school officers and teachers respond, and then altogether a definite organizatoin is perfected, a time is set, and the interest and attention of the whole school is focused upon this one thing, **our Sunday school must grow**, designating the months of April, May, and June for a special effort, that Sunday school will grow.

The General Sunday School Board has prepared a leaflet which is to be sent to every pastor and superintendent throughout the church, setting forth definite plans for carrying out the membership increase campaign. The title of this leaflet is, "How to Increase the Membership of the Methodist Sunday Schools—a Manual of Suggestions." The manual is prepared in a series of suggestive steps as follows:

Step 1. Who is responsible?
Step 2. The Workers' Council.
Step 3. Organizing for membership increase.
Step 4. Selecting a time.
Step 5. Setting a goal.
Step 6. Preparing publicity.
Step 7. Making survey.
Step 8. Study the Sunday school roll.
Step 9. Study the church roll.
Step 10. Surveying the homes.
Step 11. Preparing a general list.
Step 12. Making a community survey.
Step 13. Following up the campaign.
Step 14. Making them feel at home.
Step 15. The ultimate aim.

Our Methodist Sunday schools must grow. Will you, brother pastor, superintendent, teacher, or reader of this paper, join with the General Board in a united effort to increase the membership of our Methodist Sunday schools by at least a quarter of a million during the year 1927, placing special emphasis upon the months of April, May and June?

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

IN THE LAND OF EVANGELINE.

By Dr. Elmer T. Clark.

Wrapped in the romance and mystery of a bygone day, on the banks of the winding Bayou Teche, stands the little town of St. Martinville, La., in the heart of the "Land of Evangeline."

Here in this quaint little French town, nestled beneath the shade of the mighty Southern live oaks, festooned with Spanish moss, in this town rich in song and story of the beauty and tragedy of Evangeline's romance, live the descendants of those Arcadian families exiled so long ago, and here one still hears the old Arcadian speech, the language of Evangeline, unmodified by time.

On the banks of Bayou Teche (meaning in the Indian tongue "Snake Bayou"), which winds in and out like a snake between the stately trees that line its banks, one still finds standing the historic "Evangeline Oak," marking the spot, it is said, where the Arcadians landed in 1765, and where Evangeline met her faithless Gabriel (Louis Arceneaux), or according to another story, under which the Arcadian maiden slept while her lover, whom she was seeking, floated past.

Within the town of St. Martinville stands the St. Martin Catholic church, one of the oldest churches in the State of Louisiana, established in 1766 by a Capuchin priest and missionary, which to-day remains just as it was when it was built some 160 years ago. Near the left wing of this church lie the remains of Evangeline herself (Emmerline Labiche) with Spanish daggers, which grow in wild profusion here, standing like sentinels over her grave. Within this Catholic cemetery, where more people lie buried than live in the town to-day, one finds old slabs which bear the names of people of many different nationalities, with dates running far back into colonial times.

About one and one-half miles from St. Martinville is the famous pine and oak alley over one and one-fourth miles in length. It is formed by gigantic forest trees planted over 100 years ago by slave labor, which to-day form a complete arch over the roadway, making a tunnel of living green. Some nine miles away is Catahoula Lake, formerly sacred to the Attakapas Indian tribe, but to-day a well known summer resort.

The old courthouse in St. Martinville also belongs to the days of slave labor, and is as hoary as the moss-covered live oak that shelters it. Some of the records found therein bear the date of 1750.

To the north of the town of St. Martinville has been selected the site for the proposed Longfellow-Evangeline memorial park, which the Longfellow-Evangeline Memorial Association is planning to set aside and beautify in memory of one of America's greatest love stories and the poet who immortalized it. The Association has already secured from the State of Louisiana $10,000, and is asking the Government of the United States for $100,000 to be used for the park.

In the midst of the hoary live oaks and the age-old buildings in St. Martinville is the new little Evangeline Methodist church, ministering to the nine Protestant families in that town of 1,500 souls. It is the hope of the pastor, the Rev. A. M. Martin, and of the faithful members that soon it will be possible to begin a great evangelistic campaign among the vast French populace of this section. The need for such a work, says Mr. Martin, is an urgent necessity, and it would seem best that it should be carried on by great tent meetings, such as the old-time Methodists used to have, particularly in many of these communities, where there is a solid mass of Romish ignorance.

Pecan Island, which belongs to this same charge, is a kind of shell ridge about sixteen miles long, bordering the Gulf. It is said there are more than tweny-two Indian mounds on this island. There has been a Methodist church here for some time.

"In the three parishes (or counties) where our work extends," says Mr. Martin, "we find that our Methodist church is the only Protestant denomination that owns houses of worship for the French people."

WINNING PERSONALITY
FOR
MEN AND WOMEN

A good looking man or woman who can smile is a sure winner in business or in love. A good appetite means smiles and health; but how many enjoy their food? They suffer from indigestion and life becomes a burden.

An old reliable medicine good for the stomach and to build up the entire system is

DR. PIERCE'S
GOLDEN MEDICAL DISCOVERY
IN LIQUID OR TABLETS. All Druggists

Grove's Tasteless Chill Tonic
For Pale, Delicate Women and Children. 60c

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INDIGESTION

North Carolina Lady Says She Had An Awful Time With Indigestion, Till She Took Black-Draught.

Pilot Mountain, N. C.—"For several years I suffered with a bad case of chronic indigestion," says Mrs. Sam C. Inman, of this place. "I had bad spells with my stomach. At times I had severe pains in my right side. My stomach would get upset and I would have an awful time. It seemed like everything I ate disagreed with me. I was in pretty bad shape.

"My husband had been using Thedford's Black-Draught for some time for indigestion. He had spells of it too, so he suggested that I try Black-Draught. I took some from his box, just to see if it would help me, and I found it was the very thing for my trouble. It did me a great deal of good. My condition was brought on by a chronic case of constipation and, by getting relief from this, I found my general health was much better.

"We keep Black-Draught in the house all the time. Whenever I find I need it, I take several doses and thus avert a bad spell of indigestion. It is a splendid medicine and I am glad to say so."

Sold everywhere. NC-173

Thedford's BLACK-DRAUGHT Purely Vegetable

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Foxworth, at Sandyhook, April 10.
Bayou Pierre, at Sweetwater, April 16, 17.
Hazlehurst, April 17, 7:30 p.m.
Adams, at Smithdale, April 24, 11 a.m., 2 p.m.
Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.
District Group meeting, each to begin at 1:30 p. m.: Hazlehurst, Feb. 22; Brookhaven, Feb. 23; McComb, Centenary, Feb. 24.
Standard Training School at Brookhaven, March 13-18.
District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Heidelberg, at Sandersville, April 10, 11 a.m., 2 p.m.
Lucedale, at Lucedale, April 15, 7:30 p.m.
Leaksville, at Leaksville, April 16, 17, 11 a.m.
Leaf, at Merrill, April 17, 2:30 p.m., 7:30 p.m.
Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 12 and 13.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Florence, at Rexford, April 9, 10, 11 a.m.
Harrisville, at Braxton, April 10, 3 p.m., 7:30 p.m.
Flora, April 13, 7:30 p.m.
Glendale, April 15, 7:30 p.m.
Satartia, at Wesley Chapel, April 16, 3 p.m.; April 17, 11 a.m.
Madison, at Pocahontas, April 17, 7:30 p.m.; April 18, 10 a.m.
Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.
Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Meridian Dist.—Second Round.

Central, April 10, a.m.
Fifth Street, April 10, p.m.
Scooba, at Binnsville, April 13.
Matherville, at Salem, April 16, 17, a.m.
Shubuta, April 17, p.m.
Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at Daleville, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Pachuta, at Orange, May 21, 22, a.m.
Enterprise, at Stonewall, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

The Meridian district conference will convene in East End Church, Meridian, April 6, with an opening sermon by Dr. Rolfe Hunt, at 7:30 p. m. The business will be continued through Friday, the 8th. Delegates should be elected in time to send names to the pastor, A. M. Broadfoot, and to me in time to make out the official roll of members.

ROBERT SELBY, P. E.

Newton Dist.—Second Round.

Rose Hill, at Hopewell, Sunday, April 10, 11 a.m., 2 p.m.
Decatur and Hickory, at Hickory, April 10, 4 p.m., 7:30 p.m.
Homewood, at Carrs, April 16, 17.
Forest and Morton, at Forest, April 17, 3 p.m., 7:30 p.m.
Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

The District Conference will be held at Walnut Grove, April 27 and 28, instead of the date previously announced, this change being more convenient for some who are especially interested in attending.

Let all pastors have each church to elect the required number of delegates during the month of March and send names to Rev. V. R. Landrum, pastor, at Walnut Grove, and to me.

L. E. ALFORD, P. E.

Seashore Dist.,—Second Round

Coalville, at Cedar Lake, Apr. 10, a.m.
Lyman, Apr. 10 p.m.
Van Cleave, at Mt. Pleasant, Apr. 17, Sat. and Sunday a.m.
Wesley Memorial, Apr. 17, p.m.
Stillmore, Apr. 24, a.m.
Poplarville, Apr. 24, p.m.
Bay St. Louis, May 1, a.m.
Logtown, May 1, p.m.
Carriere, at Wesley Chapel, May 8, a. m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Centerville and Stephenson, at Centerville, Apr. 10.
Rolling Fork and Cary, at Cary, Apr. 17, a.m.
Vicksburg, Bibson Memorial, Apr. 17, p.m.
Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, May 3 and 4. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

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Cleveland, Ohio.—"I have really had all kinds of trouble. After having my first baby, I lost weight, no matter what I did. Then a doctor told me I would be better if I had another baby, which I did. But I got worse, was always sickly and went down to 98 pounds. My neighbor told me about Lydia E. Pinkham's Vegetable Compound, as it helped her very much, so I tried it. After taking four bottles, I weigh 116 pounds. It has just done wonders for me and I can do my housework now without one bit of trouble." —Mrs. M. Riessinger, 10004 Nelson Ave., Cleveland, Ohio.

If some good fairy should appear and offer to grant your heart's desire, what would you choose?

Wealth? It's a transient thing that brings it's own cares.

Happiness? It's an elusive thing which we keep by giving away.

Health? That's the best gift. Health is riches that gold cannot buy and surely health is cause enough for happiness.

Lydia E. Pinkham's Vegetable Compound may be the good fairy who offers you the priceless gift of better health.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is, seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for double strength Othine as this is sold under guarantee of money-back if it fails to remove your freckles.

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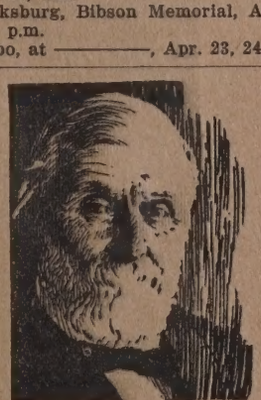

DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

FROM MERRYVILLE, LA.

We have just concluded a two weeks revival service conducted by the Rev. W. M. Bowden evangelistic party, of Dallas, Tex. A consensus of opinion gathered from various sources agrees that it was the most helpful and beneficial series of services ever held in this community. Forty-six were added to the Methodist and the Baptist churches, and one to the Christian church. A choir of children and adults, one hundred and fifty in number, with twelve musical instruments in the orchestra, gave us hearty singing.

After the first Sunday night service it was apparent that our church would not hold the crowd, so for two weeks the services were held in the local picture show, gratuitously placed at our disposal by the mayor, Mr. V. Fuller, who is also a steward of our church and a member of the church orchestra. Mr. Fuller owns the picture show, but does not run it on prayer meeting night or on Sundays. It has a seating capacity of over 400 seats, and this building was filled every night. The tradesmen closed their stores from 10 a. m. to 11 a. m. every day, except Saturday, which helped considerably to furnish a good morning attendance.

Brother Bowden's family is very musical—each member plays some instrument—and Brother Bowden is a wonderfully good soloist, a great organizer and crowd getter.

The pastor prefers a brother minister, as a rule, to conduct his revival services in preference to an evangelist, but occasions arise when one has to eliminate personal tastes and preferences. Some of the best people in the town have been added to our church. To God be all the glory.

The parsonage is to be remodeled and rebuilt, and the outlook in all departments of church life and work is good.

In preparing for a missionary pageant, the pastor missed a step coming out of the building a few weeks ago, slipped, and broke a ligament in his right knee. He is now on the road to recovery, but it has been a slow and painful process. It is the first accident of his life, but has not interfered with the conduct of the church service.

F. B. HILL.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Oberlin, March 3.
Boyce, March 6; Q. C., April 20, 7:30 p.m.
Melder, at F. H., March 13.
Evangeline, at W., March 20.
Evergreen, at M., March 27.
Eunice, at B., April 3.
Opelousas, April 10, 11 a.m.
Pleasant Hill, at M., April 17, 3 p.m.
Pelican, at Mitchel, April 18, 3 p.m.
Lottie and Port Barre, at Rosedale, April 24, 11 a.m.
Melville, at Palmetto, April 24, at night.
Kurthwood and Alco, at Alco, May 1.
Alexandria, May 4.
Provencal, at M., May 8, 3 p.m.
Natchitoches, May 8, at night.
Pineville, May 11, at night.
Rapides will meet with Pineville, May 11.

LAND FREE if planted to bananas. Bananas bear a full crop the second year. $5.00 monthly will plant five acres, which should pay $1,500 profit annually. Reliable Companies will cultivate and market your bananas for 1-3. Bananas ripen every day and you get your check every 90 days. For particulars address Jantha Plantation Co., Empire Building, Block 768, Pittsburgh, Pa.

Elizabeth, May 15, 11 a.m.
Oakdale, May 21, at night.
Lecompte, May 22, at night.
Glenmora, May 15, at night.

The district conference will convene in Bunkie, with the opening sermon Monday, May 23, at night. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

Clinton, April 10, p.m.
Baker, at Deerford, April 9, 10, a.m.
Gonzales, at Frost, April 17.
Springfield, at Huff's Chapel, April 16, 17.
Franklinton, April 23, 24.
Washington, at Angie, April 24; Q. C., April 24, 3:30 p.m.
Baton Rouge, First Church, May 1.
Plaquemine and Donaldsonville, at Donaldsonville, May 1.
Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Acadia ct., at Church Point, April 10.
Converse and Hornbeck, at Hornbeck, April 17, a.m.
Barham, April 17, p.m.
Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also.

W. L. DOSS, JR., P. E.

Ruston Dist.—Second Round.

(In part.)

Clay, April 9, 10.
Haynesville, April 13, 2 p.m.
Bernice, April 17.
Jonesboro, April 24.
Homer, April 27, 7:30 p.m.
Gibsland, April 30, May 1.

District conferenct at Athens, April 21-22. Conference will open with sermon Thursday, April 21, at 11 a. m. Holy Communion will be celebrated after service. During this round every church, as far as possible, will be visited. Working in league with the Laymen's Activities the cause of Christian stewardship will be presented. All pastors and officials are urged to pray nad work that the Lord's work may prosper.

W. D. KLEINSCHMIDT, P. E.

ONLY GAME FISH SWIM UP STREAM.

It's up-stream swimming to make your mark in the college community. The sluggard won't make the football team or the glee club; nor will he star in class work. Millsaps College is not an easy college in any sense. But only the tadpole will seek a stagnant pool. Register now for 1927-28.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol 73—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3644.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, APRIL 14, 1927. CHAS. O. CHALMERS, Manager.

THE POWER OF THE RESURRECTION.

By Bishop Warren A. Candler.

The return of Easter calls not alone for the joyous celebration of our Lord's resurrection as the greatest event of the past, but also for the triumphant experience of the power of his resurrection in personal life in the present.

His victory over death and the grave is not an isolated marvel without relation to human life and without influence upon it. It is the source of all spiritual vitality because from it issues the transforming force which operates in renegeration and persists in sustaining the renewed life of the soul begotten in the new birth. Because Christ lives, the Christian lives also.

This is the transcendent truth concerning which St. Paul wrote to the Ephesians that regeneration was the result of "the mighty power which God wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:20 and 21).

It was from this superhuman source he informed the Galatians his own spiritual life derived its existence, saying: "I am crucified with Christ: neverehtless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians ii:20).

To the Philippians he expressed in fervent words his abiding aspiration to know Christ "and the power of his resurrection" (Philippians iii:10).

This earnest desire of St. Paul to know the power of Christ's resurrection does not signify that until he wrote the Epistle to the Philippians (written from his prison in Rome when the end of his life was near) he had no knowledge of that supernal power. It implies that he already had knowledge of it, and that he yearned for the continued and increased force of it at the center of his being.

We are not to conceive that the power of Christ's resurrection is a coercive force, constraining the soul and nullifying its freedom. It is power that operates in the realm of the spiritual world in harmony with the laws of that world even as in accordance with the nature of the physical world it effectuated the bodily resurrection of the crucified Redeemer.

Its consequences in the spiritual world, however, are not less real and wonderful. It effects a mighty renewal and exaltation of moral life analogous to nothing else so much as to the raising of Jesus from the dead. It does not coerce, but it converts the soul; and conversion is no small change. Jesus described it as nothing less than being "born again"—"born from above" (John iii:3). It is such a union with the risen and ever living Saviour as justifies the great Apostle in saying: "If any man be in Christ, he is a new creation: old things are passed away: behold all things are become new" (II Corinthians v:17). In the Epistle to the Colossians it is set forth as that "deliverance from the power of the darkness and translation into the Kingdom of God's dear Son" which makes one "meet to be a partaker of the inheritance of the saints in light" (Colossians i:12 and 13). On it rests the Apostolic ehortation to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians iii:1-3).

Other Apostles speak of its superhuman character and unearthly origin in terms not less impressive than the language with which St. Paul describes this super-mundane life.

St. Peter exclaims exultantly about it, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter i:3).

St. John describes it as "passing from death unto life (I John iii:4), and says further: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John v:11 and 12).

Unless we are prepared to say that in all these utterances Jesus and the Apostles indulged meaningless metaphors and the wildest extravagance of speech, we must believe that there is a reality of spiritual life which arises from the resurrection of Jesus and partakes of the nature of his risen and exalted existence. Nothing less does justice to the terms in which they express it.

Christian life, therefore, is not an earth-born and commonplace thing. It arises from the great miracle of the resurrection repeated in the human soul.

They do greatly err who would have us believe that Jesus knew no bodily resurrection, and that belief in his resurrection is not necessary to Christian life. His resurrection was very real, and when it is reduced to a mere phantom, the source of Christian life is evaporated and it becomes a shadowy and impotent mist of unreality.

The great facts of the incarnation, the Virgin Birth of Jesus and his bodily resurrection, are the foundations of the Christian faith and the perennial springs of Christian life. Men need to-day, and will need forever, the incarnation, as truly as did the men of the first century. It is no transient and sterile spectacle utterly unrelated to Christian experience.

Johann Schefler wrote in perfect truth the beautiful lines,

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is still forlorn."

Paul, the great Apostle to the Gentiles, wrote to the Corinthians with even greater force and by divine inspiration, "If Christ is not raised, your faith is vain; ye are yet in your sins" (I Corinthians xv:17).

The obstacles to Christian life are too great to be overcome by a feeble faith; and the proper elevation of it is too lofty to be attained by an unmiraculous religion. It is reached and retained by "the power of the resurrection." No less force is equal to its initial production and perpetual promotion.

Wherefore on the glad Easter morning let us remember in grateful consecration "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in likeness of his resurrection" (Romans vi:5).

His resurrection is the source of the power of Christian life in this world and the ground of its confident faith in the life eternal. "Christ in us" is the basis of "our hope of glory" (Colossians i:27). The heaven begun makes the heaven to come credible.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John iii:2).

"Blest be the everlasting God,
The Father of our Lord;
Be his abounding mercy praised,
His majesty adored.

"When from the dead he raised his Son,
And called him to the sky,
He gave our souls a lively hope
That they should never die.

"There's an inheritance divine,
Reserved against that day,
'Tis uncorrupted, undefiled,
And cannot pass away.

"Saints by the power of God are kept,
Till the salvation come;
We walk by faith, as strangers here,
Till Christ shall take us home."

More good judgment is needed in changing an opinion than in forming one.—Bert Moses.

My experience of life has taught me that if there were no pain it would be necessary to invent it.—James Douglas.

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THE RESURRECTION OF CHRIST.

By Rev. J. L. Decell.

Death is but a door.

The fact that Jesus Christ of Nazareth lived and died in an historical certainty. It was at the time of the Jewish Passover that he was crucified and rose again from the dead.

From the beginning, Sunday, the Lord's Day, has been a weekly recognition of his Resurrection. The fact being accepted from the first, the annual observance of the time when "Christ became our Passover" (I Cor. 5:7) was not permanently agreed upon until the Council of Nice, 325 A. D. Hence for more than sixteen centuries the Sunday following the first full moon after the spring equinox, Christians have come face to face with the place where the Holy Dead lay. So, again we approach the tomb in the garden of Joseph, where the Saviour's body was laid to rest.

Sentinels at the Gate of Death.

Well-armed soldiers were placed around the tomb to seal and guard it. Startled by that which they could not prevent, nor their blinded eyes comprehend, after counselling with the elders, for pelf, they fabricated a fraud, saying: "His disciples came and stole him away while we slept."

These soldier left progeny, not a few. The ingenious and futile theories as to how the body of the Saviour was removed from the tomb likewise have proven to be nothing more than distorted conceptions or malicious sophistry. If theories of "myths," "enthsiasms," "fanaticisms," "delusions," or "fanciful expedients" could account for the Resurrection-Faith, then it is an instance without a parallel; and any historical certainty becomes a vagary.

None of these tenuous hypotheses have produced within their proponents themselves even a "vision" of the dead body of the Crucified Lord. Had that body been left in the tomb or anywhere else on this earth, it would have been exhibited.

The age-long comrades of these "sleeping (?) soldiers," proud doubters, who for pride of opinion, or wishing to be classed with presumed to be superior persons, or clinging to some damaging sin, wielding the carnal weapons of unbelief and conjectural criticism, will stack arms with the despairing battalions of a hopeless crusade. "The foundation of God standeth sure."

Angels also guarded that pathway to the prison house of death. Their number we do not know—probably legions of them crowded the holy place. They were doubtless there as an escort for the Risen King, though their manifestations, made to different persons at different times, identified them as messengers of him "who maketh his angels ministering spirits." They ministered comfort, direction, and assurance to sorrowing disciples.

Disciples were also on duty. With angelic assurances (Matt. 28:6) Mary Magdalene "did run to bring his disciples word." And from then on, the good news spread until there was none of them left to disbelieve.

There were ten post-resurrection appearances: To one disciple, then groups of two, three, seven, ten, eleven and on until upwards of five hundred saw and heard him on the mountain in Galilee (I Cor. 15:6).

Apostolic sentinels guard the truth of the Resurrection-Faith. They saw, heard and touched their Risen Lord. These confirmatory senses give force to their indubitable testimony. In addition, their Resurrection-Faith was sufficient to inspire these men and women with a moral courage which lifted their lives into correspondence with the lofty ideals they proclaimed. We have not only documentary, but also the experimental proof of the best people who lived around the time of the First Easter. There were no better people to be found.

Charge such people as them with "delusion," "hysteria," and "fraud!" Such could gain them nothing but torture, envy and martyrdom. Of course it were possible for some person to become the overwrought victim of an hysterical hallucination. But it is absurd and out of harmony with both the facts of psychology and history to suppose that all the apostles, and various groups of disciples, even upward of five hundred, should have been all seized with the same "delusion" or "intent to fraud" within the exact six weeks period.

These Apostles, living in an atmosphere which only knew of the re-awakening of the dead, and believed but in the continued existence of the soul beyond the grave, when Jesus "shewed himself alive after his passing, by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God" (Acts 1:3), sent forth saying: "The Lord is risen indeed." And it was while Calvary was yet crimson that they began preaching "Jesus and the Resurrection." Not in remote sections, for "this thing was not done in a corner" (Acts 26:23, 26), but right in Jerusalem where Christ was crucified and the "portals of the grave opened and the bonds of death were broken." It was before the multitudes and in the presence of judges and princes that this gospel of an empty tomb proved to be the "power of God unto salvation unto every one that believeth" (Acts 2:24, 32, 41).

The Empty Tomb a Solid Foundation.

Upon the fact of an empty tomb the citadel of the King's Empire has been built. Keim pays unintentional tribute to truth when he says: "It is upon an empty tomb that the Christian church is founded." Here against this fortress has unbelief made its most savage attacks. But the impregnable truth of the Resurrection abiding upon the secure foundation of the empty tomb sustains and upholds the living structure of the Christian religion. Even the Cross is bathed in the splendor of resurrection light: "* * * Jesus our Lord * * * who was delivered for our offences and was raised again for our justification" (Rom. 4:24-5).

The Resurrection-Faith is the foundation idea of the gospel. Denney says: "The Resurrection was believed, preached, propagated, and produced its effect in the new phenomenon of the Christian church long before any of the gospels were ever written. Not one of them would ever have been written but for the Resurrection." And Fairbairn: "The Resurrection created the church. The Risen Christ made Christianity, and even now it stands or falls with him. If it be proved that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave not only of a man, but of a religion with all of the hopes built upon it and all the splendid enthusiasm it has inspired."

The empty tomb is the sure foundation of the New Testament Scriptures, the Christian church, and of our lives and hopes because of the continued presence and interest of the living and triumphant Lord who vacated that tomb.

Changed in Body, Closer in Presence.

"It is raised a spiritual body."

The Resurrection body of Christ was not like a formless ether diffused throughout space. In the very nature of the case, if there were to be a Resurrection, it must have been of the body. His body and spirit were integral elements in his complete experience here; and there is no reason to question that his immortality was with embodiment in the next world. The whole Christ is immortal.

There is no inherent improbability in the spirit's having a suitable body in the life to come. Mr. Lodge says: "Christianity clearly supplements the mere survival of a discarnate spirit, a homeless wanderer or a melancholy ghost, with the warm and comfortable clothing of something that may be spoken of as a body. That is to say, it postulates a normally invisible and tangible vehicle, fitted to subserve the needs of future existence, as the present body subserves the needs of terrestrial life."

The Anastasis of Jesus Christ was not to a disembodied existence, or mere resuscitation—a re-union of the old body with the undying spirit after a brief separation—but it was the assumption of the changed body of his glory which was a fit instrument of his exalted Person.

The changed body lifted up into a higher realm of existence did not take him further away, but brought him closer to his friends.

Those appearances and disappearances of the Saviour during these eventful forty days were full of purpose. They taught his followers to know him as a Spiritual Presence. Though exalted into a life "untrammelled by time, place, or distance," he was still theirs and with them. And even now he is not waiting in solemn state in the untroubled heights of Heaven "until his enemies become his footstool," but he is down on the dusty highway with his people. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

The fact is, when Jesus was "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead" (Rom. 1:4), it was not a display, but it was an essential and sublime step toward the redemption of the world. He said: "It is expedient for you that I go away: for if I go not away the Comforter will not come to you; but if I depart I will send him unto you" (John 16:7).

Professor Milligan, of Aberdeen, states: "The Lord in his human nature as well as divine interpenetrates the Spirit," and, "The truth seems to be that the Spirit while divine was not sufficiently human to penetrate with calm persistent force into the human heart."

The Holy Spirit has always been in the world, but only after the Resurrection and Ascension of Christ did he, the Holy Spirit, possess affinity for taking up his abode within the heart of believers. "I will pray the Father and he shall give you * * * the Spirit of Truth whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you" (John 14:16-17). Now that Jesus has risen upon high with man's nature, the Holy Spirit proceeding through him likewise taketh upon himself "the likeness of man" (Phil. 2:7) and he is now available for dwelling within the believer's heart, to complete the re-creation of the image of God. "Lo I am with you alway, even unto the end of the world."

The presence of the Resurrected Christ means more than the perpetuation of his influence and the continuing worth of his teachings. It means that through the "Spirit of Christ" there is an active divine agent within the heart of the people of his church that is destined to make conquest of the world.

Risen to Reign, Rises to Receive.

There on the Galilean mountain side the exalted Master, robed in the Resurrection power of the King of kings, announces the most collossal claims and issues the most widely extended commission ever known to man (Matt. 28:16-20). Though centuries had waited, prior to his Resurrection such would have been out of place. Now as, Having all authority; Giver of moral law for all ages; to have disciples among all nations; and the ultimate conquest of the whole world,

seem but natural. He is now the universal and regal Lord.

"Lead on, O King Eternal,
The day of march has come."

The two dispensations, Preparation for the Coming of Christ (Incarnation), and Provision of the Agencies to accomplish Redemption, had closed. The Imperial Lord now sets his followers to the task, in this present dispensation of appropriation and realization—the actual establishment of the Kingdom of Heaven in the heart and in the whole world.

Then Augustus was on his throne and Christian civilization scarcely had a corner in the earth, but the successive maps of the world reveal the conquests of the Reigning Christ, and the charmed circle of his influence has widened until it has become "Daybreak Everywhere." Unlike Mohammed, who forced his faith by fire and sword, the Uplifted Lord, though through a small and feeble band of Apostles, soon "turned the world upside down" and planted the Cross on the throne of the Caesars, with none other weapons save the force of truth and the beauty of love. And as the pathway of the centuries continues to be traversed by the standard of the Conquering Cross, the stones—the very tomb-stones of the mighty dead—join in with the living and cry out, "Hosanna to the Son of David," who "must rule until all enemies are put under his feet" and the kingdoms of this world are delivered up to God the Father.

Lest we be swallowed up in the Reigning Lord's sway over nations and worlds, we remember while he is risen to reign, he rises to receive. He does not lose us in the multitude. Dying, Stephen cried: "Behold I see the heavens opened and the Son of Man standing on the right hand of God" (Acts 7:56). The crowned King rises when the lowly saint enters. "I go to prepare a place for you." The Easter message not only gives us the world vision, but it also brings our Lord near to our individual hearts, and provides such spiritual power as we should be mastered by the consciousness of, and live in the joy of the fact that Christ is with us now. "Because I live ye shall live also," inspires the individual with the blessed assurance that the redeemed person shall come forth in the Resurrection with a spiritual body to be the fit instrument of his best self; free from all fleshly impulses; with no carnal desires to be gratified, and no animal passions to be restrained, but a body incorruptible, undefiled, suited to the soul's noblest purpose, and adequate to its largest capacity. Such is the hope set before us in the Gospel of the Resurrection. "I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture" (John10:9).

Christians are the living witnesses of his Resurrection and we should show forth his triumph. "While we can't beg of Pilate our Lord's corpse, we can entreat the sinful for whom he died to yield him their hearts. If we can't lay our hands on the crucified form, we can lend a helping hand to the poor, aimless and despairing. We can't offer him a tomb, but we can consecrate to him a heart and a home."

Not by mere logical argument, but in the practice of the Presence of Christ, with more use of the earthly and conquering weapons of "towel and bason" (John 13:4-5) will the world be made to "know him in the power of his resurrection and in the fellowship of his suffering."

WHY IS IT?

By Rev. Carroll Varner.

One of the very hardest things for me to try to reason through is, why our great church has neglected and continues to neglect its superannuated preachers and their dependents as it has done and is doing. I have considered it from every angle, discussed it again and again, read much from others on the question, but it still remains a mystery to me. The pathetic plight that many of these worthy men and their families have been in has been brought to the attention of the church again and again in recent years; our Conferences have been moved to tears in their behalf; we have resolved with great enthusiasm that we would try to atone for our past neglect by doing something worth while immediately for them; we have brought them to the front at the sessions of the Conference and proclaimed them our most worthy heroes, but it seems that the enthusiasm died with the reading of the appointments, and the resolutions were mere scraps of paper. Several years ago our great church frankly acknowledged its sin of omission with regard to its worn-out preachers and their dependents, and declared then and there that it would raise a sum of money sufficient to guarantee them a fairly comfortable living for the rest of their days, and it seems to have met with enthusiastic approval from preachers and laymen; but those years have come and gone and we haven't made much more than a fair beginning toward the realization of that resolve.

When the "Centenary" effort was launched, it was discovered, to the great disappointment of a host of us, that the "Forgotten Man" was not included in the allotments of this large sum of money. He was set aside, but with the assurance that an effort would be put forth in his behalf right soon. Next came the raising of a huge sum of money for Christian Education, and once more our worthy superannuates were held off with the promise that after this cause was well under way the church would then set itself to the task of raising a sum sufficient to keep the wolf from the door of their humble homes. Finally, the time came when with a great flourish of trumpets and much noise we set out to raise $10,000,000 as an endowment fund for our retired preachers and their families. It was a splendid sum and the plans for the raising and distribution of it were almost ideal, but it was like asking for the crumbs which should fall from the table, for about all the extra money that could be gotten out of the church at large had been eagerly seized and applied to the aforesaid causes. But we all knew it would not be very difficult money to raise if the claims of these worthy men could only be gotten before the membership of our churches, and so the General Conference at Memphis ordered that this quadrennium be given to the finishing up of the task and that it be given the right of way. So with high hopes we took a fresh start; but before anything could be done a Missionary "Special" was switched in ahead of it and orders came down the line that this be given right of way, and every effort be put forth to raise a million dollars at least, and that instanter; and once more the poor superannuates find themselves waiting on the siding! It looks like our great church is going to make a fiasco of the whole thing. One wonders if the church really meant it when it orated so eloquently in the behalf of its veterans and climaxed it all by declaring that it would raise a sum sufficient to take care of them in their hour of need. This goes without saying, that if it had trifled with all its other interests as it has with this particular one, it would have gone out of business ere this!

We have no cause more deserving, more urgent, and none which can be put over on its merits more easily than this one. Let the bishops, presiding elders and preachers get behind it with even half the zeal they did with the "Centenary" and the Missionary "Special," and it will go over with a shout! It is about the easiest money I ever tried to raise. Just give it a chance on its merits and see how readily people will give to this cause as compared with the others.

And how can we say anything is more urgent than this? Consider the average which our church is paying to these noble men and their wives; consider along with that what it costs nowadays for a family to live even frugally, and you will find yourself asking the question, How do they keep body and soul together? I for one, in spite of all the cries of alarm, have never been able to see how a Mission "Special." or anything else, can be considered more urgent than this cause.

Some time back I talked with one of these men, a man who is a positive benediction to the town where he lives; he had gone into the Methodist ministry at a great sacrifice, as I happened to know; after many years of service, faithful and conscientious, on hard circuits, he was retired. I asked him about a little farm which he had owned; he told me he had to sell it to live. In the course of further conversation along this line I found out that he was entirely dependent on the Conference appropriation, $450—less this year than last—for a living. He has a noble boy who came to him with reference to going to college this year after having finished high school, an ambitious boy, and he was forced to say to him: "Son, I am very sorry, but I can't do a thing for you; I just haven't even a dollar I can give you." He never in the whole of the conversation complained; he is bearing his lot with splendid fortitude and he only told me these facts after I had picked them out of him. He would give anything to preach somewhere. He is eager to tell the story, but his church doesn't need him any longer!

I know a certain presiding elder who was a member of the Holston Conference who fairly wore himself out in the service of the church; when his health failed they had to retire him and put another man on his district. When he returned home after the session of the Conference he walked slowly up the walk to his home, sat down upon the steps, and with head in his hands sobbed out these despairing words: "Health gone, job gone, home gone!"

Instances like these can be duplicated over and over throughout our church. Why is it our great, aggressive church does not do something!!

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS, CORINTH DISTRICT.

As you doubtless know, there is a contest on among the districts of the North Mississippi Conference to see which district will lead in the observance of Sunday School Day. Two points will be considered: (1) The district holding the largest number, and (2) the district sending in the largest offering. If the pastors and superintendents will get behind this movement, there is no reason why our district shouldn't win in this contest.

I have been asked to act as District Superintendent of Sunday School Day work in our district, and the Publishing House has sent me a quantity of programs for distribution. Let me have your orders and I will see that programs are sent at once.

The followiing have already ordered their supply of programs: G. T. Barley, New Hope church, Blue Mountain charge; J. L. Hallmark, Belmont church; W. H. Fairless, Tishomingo; J. A. Barnes, Mooreville charge; Mrs. M. C. Oakley, Oak Grove church, Wheeler charge; L. H. Coffey, Mrytle; O. B. Gwyn, Corinth circuit; G. C. Schwartz, Iuka; Mrs. Fred Bostic, Belmont charge; W. C. McKay, Wheeler charge; J. A. George, Ripley.

A. T. McILWAIN.

Corinth, Miss.

ANNOUNCEMENT.

The Sunday School Day programs for this year are very interesting, and if put on as planned will be of real help to all schools. As Secretary of the Aberdeen District, I have been sending the programs to the Sunday school superintendents who have written me asking for them. So far, thirty-four churches have ordered the programs. The program for the small school is a little play to be put on by adults. It is real good. Order right away.

W. R. LOTT,
District Superintendent.

Amory, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

No sir reebob! You can't have my Canadian quarter. I told the jitney driver in Greenville, S. C., who refused to accept it when I offered it, not knowing that it was Canadian, that he was making a mistake. It has the head of a king on it, I said. "We have no use for kings down here," he said. I gave him one of Uncle Sam's quarters, and kept the Canadian coin for luck money, and it has brought me some fine good fortune. I haven't got the prejudice against kings, good ones, like King David and King Alfred, and queens, like Victoria, that the Palmetto lad has. The fact is, I sometimes wish old King George had not been such a fool, and forced the Colonials to declare their independence. We have not made much improvement on the type of imperial democracy that prevails in the British Empire. I am pro-English. Maybe that is why the effigy of King Edward on my luck coin works so well.

Among other things recently it brought me from a gentleman I never met, who lives in Alabama, a beautiful copy of "The Recollections and Letters of General R. E. Lee," a valuable contribution to my Confederate library. Everything about General Lee interests me, and this book is indispensable to a full knowledge of the great man. And then here is another book from my dear friend, Rev. Frank B. Hill, of Merryville, La., "Damaged Souls," by Gamaliel Bradford, a book I have been anxious to read, for Bradford is a favorite author with me. His list of damaged souls includes such men as Benedict Arnold. Thomas Paine, Aaron Burr, John Brown, and others. He won't go so far as to say these souls were "damned," as I reckon most of them were, if anybody is damned, but he calls them "damaged souls." Some of them were so badly "damaged" that I don't see what the Lord could do but let them "eat the fruit of their own way, and be filled with their own devices."

I love books, good ones, and whoever gives me a real book is my friend. I hardly know which department of knowledge I prefer. I enjoy them all—theology, philosophy, history, biography, poetry, travels, science. I'm not much on the sort of fiction they send out now. I sometimes remember grim old Carlyle's remark to a popular novelist of his day when he met him at some social gathering. The man had written a score of novels, and Carlyle said to him, "Mon, when are you going to write a sure enough book?" Yet fiction seems to lead all the rest, both in the number of novels written and their popularity. An enormous stream of new books is flowing from the press, and some works of fiction, like "Elmer Gantry," are like a rotten carcass floating by on the flood. They poison the very atmosphere and spread a deadly moral contagion as they pass. They make money for the writers; so does violating the law make money for the bootlegger. But a man is mighty low down who will vomit the bile of his depravity, like Lewis, and peddle it around for so much a sip! Of course, none but fools will indulge in the sickening stuff; but the world is full of fools.

But back to my luck coin—here it is: A big, old-fashioned pound-cake all the way from Pulaski, Va.! Mr. W. H. Shuff, of the Pulaski Flour Mill, saw in some paper I wrote that I was fond of old-fashioned pound-cake, and made me one. Wasn't that clever? A lady over in Tennessee tried to make me one, but her stove wouldn't bake it, and milady says that there is as much in the baking as in the mixing, and frankly confesses she can't make pound-cake. In the case of the Tennessee lady I took the will for the deed, and sent her my compliments. A lady also in Mississippi tried her hand, and her husband wrote me that he had to feed it to the puppies! But the Virginia lady made it all right, and I am enjoying it immensely. I think one reason I don't like these modern cakes, and especially the bakery sort, is that they are too economical with their sugar. I have a sweet tooth—the same one I had seventy years ago! And not one, but the whole set, good yet, and this Virginia pound-cake tastes fine. No, sir, you can't get that coin.

Mansfield, La.

THE OPERATION.

By Dr. C. M. Chapman.

"The operation was a success, but the patient died," may be true in fact. The Memphis resolutions cannot help the cause of education. The legislators and voters will resent the action. It is not a church fight at all. There is no law against the church teaching whatever it pleases concerning evolution. It was a Christian yeomanry that put those laws on the statute books and the fathers and mothers with children to rear will keep them there.

The protecting resolutions can but embarrass the loyal pastors who are leading the church in financial programs for better equipped higher institutions. No leader objects to university students being taught all the theories—true or untrue, in science, but thousands upon thousands of little children had to be protected and are by the laws of Tennessee and Mississippi, protected against matter that should not be in the public schools.

Our Memphis meeting of educators seems to have sensed danger that passed the General Conference which met in Memphis last May and two meetings of the General Board of Education since the enactment of those laws in Mississippi and Tennessee against teachings that would deny Moses' account of the origin of man. Have they not taken themselves too seriously in protesting against so composite bodies as the State Legislature of Mississippi or Tennesseee?

The statement in discussion, that we should leave the teaching to the educators in choosing leaders, is not logical in Methodist polity. All leaders in church are under the same "Standards of Doctrine." The "Canonical books" for the college president includes Genesis as well as "Keep our rules," etc., and to "Be subject to the powers" that be.

We trust our leaders. May they spend no time with matters of no concern of the church as an institution.

Durant, Miss.

SCHOLARSHIPS AND ENDOWMENTS.

The cause of education in the North and East has enlisted much help in the form of endowed scholarships and general endowments. Some of the colleges there have scores and scores of scholarships and fellowships. The alumni of wealthy schools, like Harvard, include in their budget of expenses for the year a sum for Alma Mater just as they do for church and budget.

In this connection it should be mentioned, too, that the gift of money through life insurance to institutions of learning is practiced in some sections, and is recommended highly. Sometimes when a bequest is made through a will there is a long delay, and sometimes several years pass before the college secures the donation, and sometimes it is never realized in full; but when a bequest is made through the life insurance plan there is no delay, and oftentimes within seven days from the death of the benefactor the institution receives the money. This plan is especially advisable in Mississippi, where the law does not allow bequests through a will. Such bequests can be made through life insurance. Sometimes a friend of the cause is anxious to assist a college, but has not the cash in a large amount, but through life insurance a large amount can be bought and paid for in small installments.

H. G. HAWKINS.

Brookhaven, Miss.

LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference will convene at Abbeville, La., at 2:30 p. m., on Tuesday, April 26, instead of 3:30, as first announced. This is because of change in train schedule that makes it impossible for delegates coming via New Iberia to reach Abbeville until 4 p. m. Many will come in cars, and some will come on the morning train via Midland. Those who come on the train via Midland will reach Abbeville at 10 a. m. Those who come in their own cars can reach Abbeville from the remotest part of the district by 2:30 p. m. We must have an afternoon session on the 26th in order to complete the business of the conference on the 27th if possible.

Those who come from the northern section of the district can make connections at Lake Charles in the morning by taking the early K. C. S. train arriving in Lake Charles at 7:30 a. m. The Southern Pacific going east leaves Lake Charles at 7:45 a. m. This train connects at Midland for train to Abbeville, arriving at 10 a. m. Southern Pacific train leaving Lake Charles at 11:40 a. m. going east, connects at New Iberia for Abbeville, reaching there at 4 p. m. Bus leaves De Ridder at 8 a. m., arriving at Lake Charles at 10 a. m.

Pastors will please notify Brother Roy who are expected to attend the conference from their charges. All those who have different interests to present to the conference are requested to be on hand during the second day. As far as possible, everybody will be heard and every cause presented. There will be no set program. There will be preaching on Tuesday and Wednesday nights. Committees will be announced at the conference.

W. L. DOSS, JR., P. E.

BOARD OF MISSIONS TENT FOR RENT.

The Board of Missions will be glad to rent the gospel tent that it owns to any of the ministers who want to hold revivals from July 8 to Oct. 1. The tent has been engaged from February up to July 7. For further information write J. G. Snelling, 815 Washington Avenue, New Orleans, La.

J. G. SNELLING.

GREENVILLE DISTRICT CONFERENCE.

This body will convene at Cleveland May 10-11. Pastors will elect their delegates in ample time to send in all names to the pastor at Cleveland, so that he will know how many homes to secure, and also send names of delegates to me, so that I may complete my roll. The forenoon of the second day will be given to the laymen and lay activities.

We want pastors and laymen to come prepared to make a real contribution to the occasion.

L. M. LIPSCOMB, P. E.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference will convene in the Methodist church at Gloster, Miss., on May 3. The conference will open in business session at 8:30 a. m.

Rev. J. E. Williams will preach the opening sermon at 11 a. m., May 3. The pastors of the district are requested to notify their local preachers that they will be expected to make written reports to the conference.

The following committees have been appointed to serve for the conference:

License to Preach—G. P. McKeown, H. Mellard, W. L. Blackwell.

Admission on Trial—G. H. Thompson, Otto Porter, J. E. Gray.

Local Preachers—O. S. Lewis, J. T. Weems, J. E. Williams.

The pastors of the district are urged to forward names of their delegates to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., at least one week before the conference is scheduled to open.

J. T. LEGGETT, P. E.

IF OUR CHURCH WOULD NOW PAY TO SUPERANNUATE ENDOWMENT THE SALARY DEFICIT SUFFERED BY HER PREACHERS DURING THE LAST 25 YEARS, THE SUM WOULD AMOUNT TO OVER $10,000,000

By LUTHER E. TODD, Secretary of the Board of Finance

The circuit walkers have gone to heaven, and most of the circuit horseback riders yet abiding will soon be there to greet them. The trudging footstep and the neighing horse have been supplanted by the chug-chug of the automobile and the clickety-click of the railroad train. But the spirit of Francis Asbury does not change. Itinerant Methodism keeps on itinerating. The sons of Wesley are still at it; some of them go in boats, and some in railroad trains, and some in automobiles,—but, thank the Lord, they are all going. And when all these means of itinerating have grown weary of such persistent use and have found surcease on the junk pile, our preacher sons, undaunted, will finish the work in aeroplanes.

O, men and women of the Church, there is nothing in all the earth more beautiful, helpful, and inspiring, than the faithful work being done by the preachers. They give themselves without stint to the task of bringing this troubled world under the dominion of Jesus Christ. Through them the spirit and genius of Methodism goes on conquering. If the employees of secular corporations are thought worthy to be pensioned when old age creeps upon them, should the preachers of the Gospel be left uncared for? If the owners of great packing plants sufficiently appreciate the faithful service of their laborers, who butcher cattle and swine, to provide for them a comfortable old age, should not a great and rich Church make ample provision for the retirement of her preachers who teach men and women the way of life?

EVEN OUR LIVING 1000 SUPERANNUATED PREACHERS SUFFERED WHILE IN ACTIVE SERVICE A SALARY DEFICIT OF $3,000,000—PAY THE DEBT IN APRIL AND MAY

ACTION OF THE SEASHORE DISTRICT CONFERENCE CONCERNING THE SEASHORE CAMP GROUND.

To the Bishop and Members of Seashore District Conference Assembled in Pascagoula, Miss., March 30 and 31, 1927.

Dear Brethren: Your committee appointed to recommend suitable action for the district conference in regard to Seashore Camp Ground respectfully submits the following as its conclusion, and recommends that it be adopted as the expressed will of this Conference.

(Signed) J. L. SELLS, President.
H. M. ELLIS, Secretary.

Seashore Camp Ground.

Whereas, Seashore Camp Ground lies wholly within the Seashore District and its use for the church, or the disposal of it by sale or otherwise will more seriously affect the work of our church in this immediate section for help or hindrance than it will any other; and,

Whereas, this Seashore District was formerly joint owner with the Mobile District, of the Alabama Conference, and the New Orleans District, of the Louisiana Conference, of said Seashore Camp Ground, and with these districts was led to transfer its rights in and control over said property to the Alabama, Mississippi and Louisiana Annual Conferences, without any monetary consideration whatever, but with the sole and fully-declared purpose of thus enlarging its clientele and increasing its resources for adequate support, that it might be properly developed and equipped for the largest possible service in the educational and spiritual work of our church; and,

Whereas, These Annual Conferences having for some reason failed to make such development and to succcessfully use the property for the purpose contemplated in the transfer, two of them—the Louisiana and Alabama Conferences—remote from the grounds and with other interests therein now clamoring for funds, are now demanding a division or sale of said property, each with the purpose of giving the money thus accruing to it to its other institutions afar from this section, and having no sort of claim on the sacred trusts and untold possibilities of power for the church represented in the property; and,

Whereas, these commodious and beautiful grounds, so ideally located, offer the finest opportunity for the establishment of a great **Assembly ground** for our church, where the institutes, schools, conferences, conventions, etc., of our church, and perhaps others, for a large contiguous territory could be invited to hold their sessions both in summer and winter; and for the building thereon a soundly orthodox and thoroughly evangelistic **Bible and Training School**, not merely for preachers, but for all church workers and others anxious for better acquaintance with God's inspired word and for better preparation for the kingdom's tasks; and also a **school** of outstanding ability and efficiency, especially adapted to serve such of our young preachers as lack early educational opportunities; and all this work will be the logical fulfillment, greatly enlarged, of the high purpose in the minds of the fine Methodist leaders, now gone to their reward, who originally bought and consecrated Seashore Camp Ground to the special work of edifying the saints and saving the lost through the ministry of our church; and,

Whereas, our Mississippi seacoast has in the last few years been brought into conspicuous notice by its delightful climate, beautiful scenery and many desirable features, and is attracting as never before tens of thousands of visitors in both winter and summer from all over the nation, many of whom are becoming permanent citizens; and there are building up everywhere throughout it great hotels and playgrounds under the management of corporations and individuals, many of whom ignore Christianity and morals and, in many cases, even federal and State law, and seek only to make money for themselves out of visitors to our coast for pleasure or health, thereby greatly augmenting the spirit of worldliness and recklessness in this section, imperiling the spiritual welfare of our own people and revealing the dire spiritual needs of many of these visitors; and,

Whereas, our Methodist people generally, more especially those from neighboring States, who visit the Mississippi coast in great numbers, drawn by its many physical attractions, will of necessity fall under the influence of the godless atmosphere and worldly spirit of these hotels to which they are now obliged to go for entertainment; and,

Whereas, the usual services of our coast churches, simple, quiet, in inconspicuous places and at far-separated hours and conducted by preachers of such ability as are found in all towns of similar size, are not likely to arouse the interest and attract the attention of the great mass of coast visitors, while such programs as would be presented by each of the institutes, schools, conferences, etc., of a great **Assembly ground**, with carefully picked instructors and preachers of recognized superiority, would enable Southern Methodism to launch and maintain such a progressive campaign of spiritual instruction and evangelistic fervor as would make its influence most effective for the good of all; and,

Whereas, though we candidly concede that this proposed program for the use of Seashore Camp Ground presents difficult problems and imposes large and complex tasks, we remind the Board of Trustees and the Annual Conferences that Southern Methodism has not achieved its glorious history by confessing incapacity to solve its problems or by running away from onerous responsibilities; therefore, be it

Resolved, That we, the members of Seashore District Conference, assembled in session at Pascagoula, Miss., this the 31st day of March, 1927, most respectfully and fraternally, but with utmost earnestness, hereby call the attention of the Board of Trustees and the three Annual Conferences to which has been entrusted for a definitely stated purpose, the splendid property known as Seashore Camp Ground to the fact that, so far as the sale of Seashore Camp Ground and the alienation of the funds from this section is concerned, **they are absolutely without any moral right or authority whatsoever** since they can but realize that Seashore District never would have transferred its right of title and control to said Conferences had it been ever suspected that there was any such prospect as the course two of these Conferences now propose and demand.

Resovled, That we most earnestly call upon these Annual Conferences and the Board of Trustees to proceed promptly to carry out the purpose and condition of the transfer of title and control, and that they, as early as possible, announce their fixed determination to make Seashore Camp Ground a great **Assembly ground** for every kind of Methodist gathering, and of establishing and maintaining thereon an orthodox, evangelistic **Bible and Training School** for all persons desiring its help, and of conducting a first-class preparatory **school**, providing particularly for our preachers who missed early educational equipment.

Resolved further, That we urge these Annual Conferences to call their men of clearest, largest vision and widest business experience from any section of their territory to this challenging task, that the ability and record for success of those on whom the responsibility has been placed may be the initial guanrantee of its success.

Resolved yet again, That we hereby assure the Board of Trustees and the Annual Conferences that Seashore District stands ready, gladly and enthusiastically, to co-operate in this work in every way possible, and to pay even more than its full share of the necessary expense for its happiest achievement.

Resolved finally, That should the three Annual Conferences still confess unwillingness to deal with the problems involved and accomplish the purpose for which the property was committed to their hands, we do most courteously, but most positively, insist that the only moral alternative open to them is return Seashore Camp Ground to the three districts which a few years ago entrusted it to their hands, or by some other means make sure that the original purpose for which it was committed to them is successfully accomplished.

(Signed) J. L. SELLS, Chairman;
H. M. ELLIS, Secretary;
W. M. SULLIVAN,
W. J. FERGUSON,
Committee.

WHAT THE BENEVOLENCE DOLLAR DOES.

1. It preaches and teaches the Word of Life in eleven mission lands and in many languages, and administers the balm of healing to the bodies of many heathen.

2. It carries the gospel to Indians, mountaineers, miners, cotton mill operatives, and to many needy sections in the homeland.

3. It tells the old, old story to immigrants who have come to be neighbors and fellow-citizens with our native population.

4. It covers bread-and-meat maintenance for about one-half of our general missionary work.

5. It gives aid to weak Conferences on the border.

6. It promotes training schools for pastors and Christian workers.

7. It fosters and encourages evangelism throughout the connection.

8. It helps to support pastors who are serving struggling mission charges.

9. It goes to feed and clothe superannuate preachers, their widows, and orphans.

10. It spreads the knowledge of the Bible and promotes the religious instruction and training of children, youth, and adults.

11. It makes possible the building of houses of worship by needy, homeless congregations and parsonages for homeless pastors.

12. It provides for the salary and traveling expenses of our chief pastors.

13. It nourishes Christian schools, colleges and universities, and fosters a favorable atmosphere in which to educate our ministers and missionaries and train laymen for Christian service.

14. It pays the expenses of the lawmaking body of our church.

15. It manifests a fraternal attitude toward our colored brethren, extends them a helping hand, and assists them in training Christian leaders.

16. It translates, prints, and circulates the Bible at cost on five continents and makes possible the free distribution of thousands of copies and portions of the Word.

17. It develops our young people in Christian fellowship, worship, works of charity and help, recreational, social service, and missionary activities.

18. It assists in mobilizing the man power of our church for personal evangelism, lay speaking, fellowship and brotherhood, Christian stewardship, and a more active part in all phases of Christian work.

19. It forwards the cause of temperance and seeks to apply the gospel remedy to social as well as individual ills.

20. It ministers to hundreds of sick in our hospitals.

Therefore pay the asssessment for the benevolences in full.

GENERAL BOARD OF LAY ACTIVITIES, M. E. CHURCH, SOUTH, DEPARTMENT OF STEWARDSHIP.

War is foolish and destructive. If the same energy were turned toward the arts of peace and industry this world could be a fine place for all manner of people and there would be no such thing as poverty. You can assure the world that Krupp steel works will never again be used in the service of the god of war.—Baron George Krupp, now a student at Harvard.

The Home Circle

PUT-OFF TOWN.

Did you ever go to Put-off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty sister named Don't Care.

Did you ever go to Put-off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait
And whistle for his boys to come to the gate,

To play ball all day on Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this Put-off Town.

—Selected.

A ROMANCE OF OUR CABIN DAYS.

"Papoose heap sick," said a harsh, guttural voice, and Mrs. Tarbox turned quickly from the fireplace to see a tall blanketed Indian standing in the cabin doorway. He was looking at her daughter Polly, who had been spinning and was now bending over her wheel with one hand on the distaff. "Heap sick. No come, must sure die. Bad—much bad, Ugh!"

"Polly can't go," said Mrs. Tarbox decidedly but with her face blanching as she recognized the Indian. "She sprained her ankle yesterday an' can hardly step. I—I'm very sorry for you, Wassamon."

"Heap sick," the Indian repeated earnestly. "Cure squaw no come, must die. Most sure die. If save, no more fight. All prisoner go free."

"But she can't go, I tell you, Wassamon," insisted Mrs. Tarbox. "She isn's able."

"S'pose carry?"

Polly shivered. The Indian camp was three miles away across swamps and ravines, and it was already growing dark. She shook her head.

"Papoose die," he said drearily. "Only one—some day big chief, like father."

They listened to his footsteps until they were lost in the soughing of the pine forest, then glanced at each other with the same anxious foreboding.

Wassamon was an avowed enemy of the whites, although open hostilities had not commenced. He was vindictive and discontented, and his tribe was the most turbulent and mischievous in the whole valley. If a home was burned or a settler murdered, the deed was almost sure to be traced to his tribe. When questioned he would neither admit nor deny, but always refused to give up the suspected. And the whites were too few in number to enforce their demand. Several men had disappeared during the past year, and among them George Benton, a young trader and the betrothed of Sally Tarbox, Polly's sister. No clue to their fate had been left, but it was generally admitted that some of Wassamon's tribe had murdered them, the more especially as since then he had allowed no white man to visit the camp.

Mrs. Tarbox and Polly were thinking of the same thing as they listened to the footsteps dying away into the soft murmur of the pines. Would the refusal to accompany Wassamon hasten the impending outbreak?

Two winters before there had been much sickness among the Indians, and Polly had gone among them and effected many cures, winning for herself the name of Cure Squaw. But Wassamon himself had held aloof and regarded her presence with manifest discontent. This made his present visit seem more ominous. It was the first time they had ever heard of his asking a favor from a paleface, and they knew it was only the peril of his son and heir that could have wrung from him this concession. If the baby died, would it not mean all the horrors of an Indian war for their beautiful valley?

"I wish my ankle had been strong enough for me to go," said Polly regretfully.

Mrs. Tarbox shook her head. "There are the three miles of dark woods to go through and bears and panthers and all sorts of wild varmints liable to meet you any time and Wassamon worse than any of 'em. No, you couldn't go."

Over in one corner of the room there had been a steady thud, thud, thud, only pausing for brief intervals during the visit of Wassamon and the conversation between Mrs. Tarbox and Polly. Now it ceased altogether.

"There, I guess that corn's pounded enough, mother," said a clear voice, and a pretty, quick-eyed girl of 16 or 17 stepped out into the glow of the fireplace. "Now, I'll go and cure that Injun baby."

"Sally Tarbox!"

"Yes'm, Sally Tarbox, that's me," said 'he girl composedly. "I went with Polly when she dosed the papooses and know almost as much as she, and anyway Injun babies generally have colds or measles, and I know what to do for them. Now, mother, don't you be fretted. Father would do the same if he were here, and so would George if he were alive."

The girl's voice faltered a little and a mistiness came into her brave eyes.

Mrs. Tarbox was about to protest again when a look from Polly stayed her.

"Sally's right, mother. We mustn't think of personal danger at a time like this. I would go myself if I could, but I can't. However, Sally knows the way perfectly. She's pretty young, but I don't believe there'll be such awful danger."

But as she saw her sister leave the cabin and heard her footsteps move away in the direction taken by Wassamon a short time before she concealed her face behind the spinning wheel so her mother might not see the fear it expressed.

Five minutes passed, then there came the clear, shrill hoot of an owl thrice repeated. "That's her signal," cried Polly, her voice wavering between laughing and sobs. "She's crossing the brook and just entering the woods. That means she's all right, and a brave girl she is, too."

Five minutes later came another "T'hoot," sounding very faint and far away. After that there was silence, save for the occasional howl of a maurauding panther.

All night long they waited, listening and trembling, hoping and fearing, and only when the light of a new day began to creep through the oil paper window did they hear the returning footsteps. Both of them were at the door when Sally entered, wet, tired, and with hands and face scratched by the briars of the swamps she had passed through, and then both stepped back involuntarily with blanched, questioning faces, for behind Sally was a strong-looking figure, but with face emaciated from long confinement—a man risen from the dead.

"George Benton!" ejaculated Mrs. Tarbox.

"Yes, George Benton," the man answered in a weak voice. "Sally rescued me. Tell them about it, Sally."

"It's all right, mother," Sally said happily. "The papoose was doubled up and wheezing, but I dosed and coddled him till he got better and then told his mother what to do. I didn't come away till he was out of danger."

"Did you see Wassamon?" inquired Polly.

"Didn't I, though," Sally replied lugubriously. "He stopped me when I was coming away and made me squat down and smoke a pipe of peace with him. He said that my friends should be his friends and that I should always be to him as one of his own family. Then he released all his prisoners, five of them. The other four went to their homes, and George came with me. Ugh! that nasty pipe! I smoked like a regular Injun, but it was awful. I'm afraid I can't ever get the horrid taste out of my mouth. Ugh!"—F. H. Sweet, in the Telescope.

A PARABLE.

By Rev. B. C. Taylor.

Behold a certain young man went down from the town of Ambition to the city of Opportunity to take a position. As he journeyed along he fell among strangers who were bound for the same place. Now it so happened that one of these men had come from the village of Make-Believe, and was honored and respected there as a Christian gentleman. The other two men were from the suburbs of Scofferville and General Complaint, respectively.

As they traveled along, by chance, the conversation drifted to religion and the church. The honored gentleman from Make-Believe naively commented that in his opinion the church had about served its day and that religion was nothing more than an impractical dream. The man from Scofferville admitted as much, and furthermore stated that he disliked to go to church because they were always crying about money for Sunday school buildings, the preacher's salary, and missions! Whereupon, the gentleman from General Complaint remarked that he had absented himself from the church because the minister seemed to make him the "bull's eye" in one of his sermons on "Laziness and Self-Indulgence;" then, too, he did not like the way the soprano soloist tried to "show off," and those white gowns the choir wore were nauseating. In the light of these comments the young chap from the town of Ambition resolved to quit everything connected with the church, for these older men ought to know what they were talking about.

The train whistle blew at this juncture, telling them they were pulling into the city of Opportunity. Each man grabbed his baggage and made for the door. On the outside, the young fellow was surprised to see that no one spoke to him or even gave him a friendly glance. He hurried to his boarding place, which had been arranged for in advance. Next morning he appeared at the office to begin work. The manager greeted him in a matter of fact way, showed him what would be expected, and hurried back to his desk. The week wore slowly away, and finally Sunday came. It was one of those wonderful spring mornings when all nature seemed to be praising God. The young man remembered his resolution on the way down, but something seemed to tell him he was acting unwisely. Upon inquiry, he found that Goodwill Methodist Church was the most convenient, and he purposed to attend the services. At 9:30 he appeared at the church and was met at the door by a young man from the "Fellowship" Bible Class. He was given a formal introduction and the class received him cordially. The 11 o'clock service was well attended, and he noted a harmonious feeling about the worship that induced thought and reflection. When the service was over many people greeted him with a friendly smile and a glad hand.

A feeling of relief possessed him as he left the building. He immediately planned to attend the League service. He found a fine group of young people present when he came in that night. They were using the theme, "Friendship," for the devotional service. He saw where the program might be strengthened, but there was a seriousness about it that attracted him. It was a surprise to see so many young people attend the church service that evening. The pastor preached on "Sowing Seed." It warmed his heart and challenged his faith, and he left the church determined to improve his life.

On reaching his room he reflected a long time on the events of the day. He contrasted the services with the criticisms he had heard. He made up his mind to live by the name of his home town, Ambition. Just before going to sleep that night, he remembered the words of the Psalmist: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer," and they brought him comfort and peace.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The biography of the late Dr. George R. Stuart, written by Dr. W. W. Pinson, will soon be from the press.

Rev. L. E. Crooks, pastor at Standard, La., is issuing an interesting monthly bulletin, "The Methodist Visitor."

Dr. W. Winans Drake, pastor of Trinity Methodist Church, Ruston, La., is being assisted in a series of pre-Easter services by Rev. W. E. Thomas, general evangelist.

Rev. H. M. Ellis of Marion Junction, Ala., has secured Rev. J. V. Bennett, of Belzoni, Miss., to assist him in a revival meeting some time in June.

Rev. R. H. Clegg, of Union, Miss., requests us to say that he would like to buy a set of Clarke's Commentaries, provided he can get one in good condition at a bargain.

We acknowledge the honor of an invitation from Miss Mary Lucile Nabors to attend the graduating exercises of the Myrtle High School on Friday evening, April 22.

Rev. K. W. Dodson, presiding elder of the Ruston District, Louisiana Conference, has prepared an interesting program for his district conference, which meets at Athens, April 21-22.

Dr. T. D. Ellis, who is speaking daily at the noonday service at the Scottish Rite Cathedral, will preach each evening during this week at Rayne Memorial.

The revival services at the First Methodist Church, Shreveport, La., in which the preaching is being done by Dr. Burke Culpepper, are attracting large congregations, and much good is being accomplished.

Rev. R. G. A. Carlisle, of Noxapater, Miss., raised $42 on the mission special. He has planned for revival services, beginning on April 24, in which he will be assisted by Rev. Henry T. Young, general evangelist, of De Ridder, La.

The condition of the editor's father, Rev. Lyman Carley, is critical. All the members of his immediate family have been with him during the past week. Most of the time he lies in a semi-comatose state. The outlook is not hopeful.

Dr. A. S. Lutz, pastor at West Monroe, La., has planned a very full and fine program for his church during the month of April. Dr. Lutz is a thorough believer in the gospel of hard work—and a mighty good gospel it is.

Rev. F. L. Applewhite, Newton, Miss., writes: "We have placed the Advocate in more than half the Methodist homes. Credit for most of the work is due Mrs. P. L. Blackwell and Mrs. Applewhite."

The meeting at Morton, Miss., in which the pastor was assisted by Rev. E. R. Smoot, general evangelist, and Mr. B. G. Grenfell, song leader and young people's worker, was very successful. From Morton, this efficient evangelistic team went to First Church, Muskogee, Okla., for a meeting.

The First Methodist Church of Philadelphia, Miss., Rev. W. H. Saunders, pastor, has issued a very complete directory. In addition to matters of local interest, there is a considerable amount of general historical information which is valuable to all who may read it.

Rev. P. O. Lowrey, our pastor at Campti, La., is engaged in a series of pre-Easter services which began on the first Sunday in April and will close next Sunday. He is being assisted by Mrs. Olive Millsaps, of Shreveport, with occasional special music by the State Normal quartet.

Rev. A. J. Notestine, of Birmingham, Ala., who was in charge of the music last week at Carrollton Avenue Methodist Church in the services in which the preaching was done by Rev. Charles Lane, is preaching this week at Parker Memorial, assisting the pastor, Rev. L. W. Cain, in his pre-Easter services.

Rev. W. D. Kleinschmidt, presiding elder of the Minden District, Louisiana Conference, paid the Advocate office an appreciated call on Saturday of last week. He has prepared an interesting program for his district conference, which will meet at Plain Dealing, April 20-21. Dr. J. E. Crawford, of the General Board of Lay Activities, will be present and speak concerning the laymen's work.

Rev. H. P. Lewis, secretary for the Greenwood District, announces that the following charges have ordered Sunday School Day programs: Marks; Sidon and Cruger; Black Hawk; Carrollton; Tchula; Tutwiler; Drew; Ruleville; Lambert; Swiftown; Ittabena. These eleven charges constitute a little more than 45 per cent of the charges of the district.

The annual meeting of the Board of Temperance and Social Service will be held at Lake Junaluska, N. C., beginning Tuesday, July 5, at 2:30 p. m. In connection with the meeting of the Board, there will be held a conference on the work of the Board from July 3 to 10 which all those interested in the varied activities of the Board are invited to attend. The program of the Conference will be announced later on. Bishop James Cannon, Jr., is president of the Board.

A pilgrimage of Epworth Leaguers to Trinity Church, Los Angeles, Calif., where the first League was organized thirty-eight years ago during the pastorate of Dr., now Bishop H. M. DuBose, has been arranged for two weeks in July, July 14-29. A special train will be used. The party will leave Memphis on July 14 and arrive in Los Angeles on July 22. Rev. Ralph E. Nollner, 810 Broadway, Nashville, and Rev. W. G. Echols, of Birmingham, are in charge of the pilgrimage, and reservations can be made through them. Bishop DuBose, Dr. F. S. Parker, and carefully selected chaperones will make the trip.

FINE REPORT FROM MOORE MEMORIAL.

We closed two weeks' evangelistic services last week. The pastor preached every night. Two Teacher Training classes were taught each morning by Rev. R. H. B. Gladney and Miss Virginia Thomas. Twenty-five enrolled on Friday night of the first week. Forty of our members came forward and signed the "Stewardship and Tithing Covenant." On last Sunday, eleven were received into the church by baptism, and ten others by certificate. During the services $700 was raised in cash to apply on Grenada College Special, Superannuate Endowment, and Missionary Maintenance. The Advocate was placed in thirty-five homes. MELLVILLE JOHNSON,

Winona, Miss.

FINE REVIVAL AT KREOLE, MISS.

Dear Mr. Editor: The Lord has recently visited this place with a real revival. Rev. J. M. "Jack" Johnson, of Magnolia, did the preaching. The Lord used him to bring gospel messages that stirred the people. Some remarked that it was the greatest revival ever in this place. I do not know about that, but I do know that sin-burdened men began to talk about the meeting and about salvation in a way to show that they were interested. There is much evidence that the Spirit of the Lord was working in our midst. There was much accomplished that will bear fruit in the years to come.

There were many conversions, a large per cent of them being adults. Some of the men were so deeply in earnest that in seeking to get right with the Lord they were willing to give up their jobs at the mill that required Sunday work. The ladies did earnest and effective personal work in the ladies' prayer meetings every afternoon. The whole spiritual tone of the church was built up, as is evidenced by increased interest in prayer meetings and Epworth League, by the number of family altars established, and by the large number of adults that now pray in public.

We thank God for the gracious revival and for sending Brother Johnson our way. Brother Johnson has the spirit of the Lord. He is earnest and preaches Jesus.

MURRAY COX, P. C.,
Kreole Charge, Seashore District.

WISE WORDS IN SUPPORT OF A WISE MEASURE.

By Bishop Warren A. Candler.

Hon. William C. Langford, who represents the Eleventh Congressional District of Georgia in the Federal House of Representatives, introduced a wise measure when he offered his bill to prohibit in the District of Columbia Sunday theatres, Sunday baseball, and all forms of commercialized amusements on the Sabbath day.

While the bill failed of adoption by the Sixty-ninth Congress, it is to be hoped that it will be passed by the Seventieth Congress.

In a speech delivered in support of the measure Mr. Langford said many wise things which deserve the approval of all patriotic citizens. Among other points made by him in favor of the bill, he is reported to have said:

"I believe that our nation can never be greater than our citizenship, our citizenship never greater than our homes, our homes never greater than the children reared therein, and our children, who are to preserve this nation if it is to endure, can never be greater than is the faith of their fathers and mothers in God and in the teachings of his Word.

"I believe that the example of flagrant Sunday desecration in the nation's capital and the turning away from God, of which Sunday desecration is a part and parcel, are more insidious and more dangerous to our nation and all the people thereof than the invasion of a foreign army or the bombardment of a hostile fleet.

"I believe the city of Washington should be the nation's model of righteousness rather than its Sodom of ungodliness."

Of course, in certain quarters his bill will be denounced as "a blue law" and his utterance condemned as fanatical. That kind of cant is always applied by some to any and all efforts to preserve the Christian Sabbath and protect it against the attempts of greedy coveteousness to overthrow it in order to get gain from the schemes of corrupt commercilization. But Mr. Langford's contentions are amply justified by the history of our country and they are sustained by the wisest and purest statesmen of our own and other lands. He is in good company when he seeks to maintain one of the most indispensable pillars of social order and stable government.

Blackstone, the celebrated commentator on the common law, says:

"Profanation of the Lord's day, vulgarly (but improperly) called Sabbath-breaking, is a ninth offense against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corrruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker."

The renowned British statesman, Hon. William E. Gladstone, was not a fanatic, and in a speech before the House of Commons opposing the opening of museums on Sunday, he said:

"From a long experience of a laborious life, I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations of rest and labor at the short intervals which are afforded by the merciful and blessed institution of Sunday are necessary for the retention of a man's mind and of a man's frame in a condition to discharge his duties, and it is desirable as much as possible to restrain the exercise of labor upon the Sabbath, and to secure to the people the enjoyment of the day of rest."

Concerning the same matter the Earl of Beaconsfield (D'Israeli, who was a Jew) said:

"Of all Divine institutions, the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its fracture might even affect the health of the people. The opening of museums on Sundays is a great change, and those who suppose for a moment that the proposal could be limited to the opening of museums will find they are mistaken."

That noble and saintly man, Dean Stanley, while the subject was engaging the attention of the British people, said:

"I believe there are very few in this country who would not feel that it was an immense gain to the solidity, the seriousness, the elevation of the English character, that on at least one day in the week there should be an interruption in the perpetual course of amusements and entertainments which, however innocent, tend to dissipate and distract the mind, and from which it was a great advantage to every thinking man to be from time to time disengaged and delivered."

The famous John Bright said in a speech before the House of Commons:

"The stability and character of our country, and the advancement of our race, depend, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed."

The most eminent of American statesmen have held and expressed similar views with respect to the observance of the Sabbath.

Hon. Thomas F. Bayard, who represented for many years the State of Delaware in the Senate of the United States, who was at the head of the Cabinet during Mr. Cleveland's first administration, and who served as the ambassador of our country to the British Government, was a man of the most sober and sane judgment. He said:

"I most sincerely approve of the civil institution of the Sabbath. I heartily desire to see its observance under statute law, and the stronger law of habitual and universal custom and popular acquiescence."

Justice Strong, of the Supreme Court of the United States, made the following declaration concerning our Sunday laws:

"There is abundant justification for our Sunday laws, regarding them as a mere civil institution which they are, and he is no friend to the good order and welfare of society who would break them down or who himself sets an example of disobedience to them. They appeal to each citizen as a patriot, as an orderly member of the community, and as a well-wisher to his fellowmen, to uphold them with all his influence and to show respect for them by his conduct and example."

That superb Virginian, the late Judge John Randolph Tucker, went on record in these strong words:

"Ah! my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it. I wish to testify my belief, that the institutional custom of our fathers, in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress, and glory. Just in proportion as man is governed by his sense of right and duty, or by the religious principle in some form or other, he is capable of and fitted for duty. But, on the other hand, in proportion to his disregard of moral law, or the law of conscience, does the need of external power increase. Liberty must grow less, and power tend to despotism. When the Constitution and laws of a country, therefore, protect religion, they conserve that internal power over the man which saves liberty and makes despotism impossible."

Justice McLean, of the Supreme Court of the United States, made the following emphatic and unequivocal declaration:

"Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions cannot long be sustatined."

Mr. Langford may well ignore the flippant talk of whippersnappers about "blue laws," when he considers the nature and lofty utterances of these eminent men.

We shall hear doubtless the stock misinterpretation of the words of Jesus by which men of lax views seek to justify infractions of the Sabbath law. They will say, as they have said a thousand times and more, that "the Sabbath was made for man and not man for the Sabbath."

True the Sabbath was made for man, and not by man. God made it in mercy to man. It is a divine and perpetual institution.

It was made for man, for universal mankind, and is, therefore, something more than a local or transient institution for some lands or some sections. It is designed for observance everywhere and always.

When by any means men are deprived of it, they are robbed of an inestimable treasure and an immeasurable blessing.

The late Dr. David Swing, of Chicago, was a liberal of liberalists, but even he perceived and proclaimed these great truths. In language both beautiful and forcible he said:

"Be Sunday ever so valuable as a day of positive worship of God, it possesses the additional value of being a blessed season for man, not as a Christian or as a deist, but for man as a rational, and emotional, and toiling, and resting creature.

"A Sabbath for man is something so vast that in order to measure the idea it would be necessary to measure first the idea of man. Could we estimate the being for whom the day of rest was made, could we learn how much love and thought his home demands, could we find the value of his self-introspection, the value of his meditation, could we appraise man's imagination, and fancy, and poetry, could we learn how deeply his soul needs an altar and a hymn, and understand the mystery of the death which awaits him, we might, out of such rich premises, learn the value of his Seventh Day—that day of intellectual and physical liberty."

Mr. Langford merits praise for framing and introducing his bill, and his defense of it was most creditable and cogent.

It is a wise measure wisely advocated by the Congressman from the Eleventh District of Georgia.

RAISING THE STANDARDS OF LARGE GIFTS.

The standards of individual gifts to benevolences have greatly increased during the last few years. Men and women have learned that it is a part of their duty to give the large sums necessary to build up and maintain the educational and other philanthropic enterprises of America. Our people are learning to serve and give rather than to "get and keep."

Among the many notable benefactions of 1926 the following are especially worthy of mention:

Mrs. Montgomery Ward gave $4,000,000 to Northwestern University.

Julius Rosenwald gave $3,000,000 for the establishment of a museum.

Edgar B. Davis gave $1,000,000 for the establishment of a foundation, the income to be used for needy children of Massachusetts.

Mrs. Charles W. Bingham and William Bingham gave $1,000,000 to Case School of Applied Science.

Three of these large gifts were to educational institutions, and the largest one was to a Methodist university.—W. E. Hogan.

AN ELEVATING CHOICE.

When I'm a grown-up man I'll do
The things I've always wanted to.
I'll hunt rhinoceros and deer,
And go barefooted all the year.

I'll live in tents and swim all day,
And give my dress-up things away.
I'll never do the chores!
I'll always eat my meals outdoors.

And call for one whole choc-late cake
The very minute that I wake.
But, still, 'twould be such lots of joy
To be an elevator boy.

Fly up and down from floor to floor,
And, oh, what fun to slam the door!
I guess that's what I'll do some day—
When I'm a man, grown up and gray.

—Daisy D. Stephenson, in the Churchman.

TRUE TO MOTHER.

Harold and Ralph were walking along the street when Ralph, with a smile, took off his hat to a lady on the other side.

"Who is that lady?" asked Harold.

"That is my mother."

"Do you always take off your hat to your mother?"

"Why, of course I do. Don't you?"

"I do to other ladies."

"Well, my mother is about the nicest lady I know. I think she's worth being polite to."—Zion's Herald.

WHY NOT TURN YOUR OLD BOOKS INTO MONEY?

I want to buy the following books and will pay the prices named. History of Mississippi by Claiborne, $12.50; Memoirs Historical and biographical of Miss Pub., by Goodspeed, 1890; 2 large Volumes, $12.50; Slaveholders Daughter, by Miss Belle Kearney, $1.50; History of Protestantism in the Southwest, by Rev. John G. Jones, 1866, $6.00; History of Louisiana, by Gayarre, Four Volumes, $15.00; will buy any history of Louisiana, Alabama, or any Southern State—I want to buy early pamphlets, newspapers, biographies, anything worth while on the South.

E. L. SHETTLES, 3904 Speedway, Austin, Tex.

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Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. D. R. LOWE.

Mary Stone, daughter of Wm. G. and Mary Simpson Stone, was born in North Carolina, Feb. 15, 1857. In October following, her parents removed to Carroll County, Miss., settling near old Midway church, west of Vaiden. Her life was almost entirely spent in Carroll County, its latter part in Vaiden. Uniting with the Methodist church in childhood, her life was spent in its service. In 1878 she was married to Mr. D. R. Lowe. Mrs. Lowe's life was that type whose worth and excellence make its course devoid of the incidents which furnish so large a part of human history. Human wrongdoing attract attention, while silent virtues are unnoted. So faithfully discharging her duties of wife, mother, home-maker, her useful life was passed in quiet contentment and peace. What she was at home is best seen in the love and devotion of husband and children. What she was to her neighbors is seen in their love and respect. What she was in and to her church, is seen in "the praise of all the saints." It is true in church and State that the really creative and sustaining forces are silent and unnoted forces! The home-making power of the world is the faithful, unselfish labor of unknown wives and mothers. The real power of the church is in the consecrated lives of its private members. When we note this, we see how very important in the kingdom of God are the consecrated personal and home lives of such servants of God as was Mrs. Lowe. Among many Christian graces it is known to the writer that she possessed the grace of hospitality. She ministered to messengers of her church, and I can never forget the genial, cordial warmth of her greeting when as a traveling preacher I was welcomed to tne comforts of her well-ordered home. To her husband, in the loneliness which must come after this companionship of nearly 50 years, and to the children who lose a mother, I tender my deepest sympathy. In such loss it lies not in men to give comfort. In this case it is well indeed that they may claim that greatest of all hopes, the hope of that greater life which is to come, for in full assurance of faith their loved one has gone before to beckon them upward to an eternal reunion. Mrs. Lowe is survived by four children: Mrs. C. L. Thompson, of Wesson; W. M. Thompson, of Greenwood; John Lowe, of Moss Point, and Walter Lowe, of Tchula; seven grandchildren, and her venerable and honored husband, Mr. D. R. Lowe, who awaits in readiness at the saddened home at Vaiden the summons to join the companion who has gone before.

N. G. AUGUSTUS.

Durant, Miss.

FROM ZWOLLE, LA.

Just a word or two telling of a few matters that indicate some progress.

It having been eleven years since I had the honor of being pastor (or should I say of trying to be) of five churches, I find it rather difficult to adjust myself to circumstances.

By the way, I had the honor of beginning my ministry, twenty-three years ago, under one of the best presiding elders our great church has ever had, Rev. C. C. Grimes, father of Dr. Charley Grimes, who is now presiding elder of the Memphis District.

As five churches were hardly enough, we developed another preaching place at a small mill town, and are planning to enter another new field in the near future. We give half-time here at Zwolle, and are here every Wednesday night for prayer meeting.

If preaching to five or six times as many people as one does in a small station, though not so often of course, means doing more good, then we are certainly doing that.

There are many good things we could state about the splendid folks of this circuit. A little over three weeks ago I was down with the "flu;" a few days later our son was operated on at Shreveport for appendicitis; two weeks ago Mrs. Sparks received word that her father was in a dying condition, and left immediately for her old home in Missouri, and last Tuesday our daughter, Lois, was operated on at Mansfield for tonsilitis and adenoids; during this time, in addition to regular work of this small (?) circuit, we conducted a revival meeting at Noble. Of course we couldn't have managed all this alone. General Evangelist Henry T. Young did the preaching in the Noble revival (and of course every one who knows Brother Young knows he did it extra well) and our good neighbors helped manage affairs at home.

Besides supplying the pantry, our good Methodists at Zwolle have given us substantial aid financially. We have never known our Heavenly Father to fail one who to the best of his ability does his will. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3).

We are glad to notice the brethren are keeping Brother Young busy. Pastors needing help should not hesitate at all to call this tried and true, real Gospel evangelist.

We were disappointed in not finding time to present the Advocate claims, and push matters in regard to the great advantage of every one of our homes having it. But were glad to send the goodly number of new subscribers from our well organized church at Prospect, where we found most of our folks ready to respond.

Of course one preacher could not be on the job at each church during the short period we had for the "cultivation program" for missions, and rains and bad roads hindered the local workers at each church. Hence we have only the following to report on the Special for Missions: Zwolle, $70.10; Prospect, $35; Holly Grove, $16; Bayou Scie, $14; Noble, $2.

We mailed check for $137.10 to Brother Meyer this morning. The above figures show the result of our being able to give more time to this exceedingly important matter at Zwolle, where we have not quite as many members as we have at some of the other churches.

The Sunday schools at Bayou Scie and Noble, which had been dead for several months, have been resurrected. We planned twice to have our efficient Sunday School Extension Secretary with us, but unavoidable circumstances prevented it.

Our beloved presiding elder is in excellent favor with all our people, and we are just now looking forward with interest to his coming next Sunday week for our second quarterly conference.

Our second daughter, Mary Kathryn, is more than delighted with Mansfield College.

Dr. Carley, forgive us if we have taken up too much space. Pray for us—we have some big problems here which are different in some respects from any we have found anywhere else. But by the help of the great Head of the Church, who never has forsaken us, and the help of these good people, we expect to do our best to make this one of the best years of our ministry.

We have planned to assist in two or three revivals outside our own charge. Brother McVey has already engaged us, and he is to help in one on this work. Would greatly appreciate it if some one else will take the other date.

LEE R. SPARKS.

Characterisitic is Bishop Lawrence's record of President Eliot's remark when Phillips Brooks was being urged for the office of bishop, "that the position of bishop did not call for a great preacher, but rather for a man of good sense. Dean Lawrence, for instance ,would be an excellent man for the office."—Paul R. Frothingham, reviewing Bishop Lawrence's autobiography, in the Christian Regitser.

I have, God forgive me, participated in a great number of examinations for the doctor's degree.—James Harvey Robinson.

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Woman's Missionary Society

A FINE WORK AT AMORY, MISS.

The Woman's Missionary Society of Amory, Miss., has started the new year with great zeal. We raised $1,000 in six weeks with which to install lights in our new church, and also kept up our dues, pledges, and mission study. We have just completed "Our Templed Hills," and have started a study of the Book of Judges.

MRS. L. B. ROBERTS,
Superintendent of Publicity.

ZONE MEETING AT SLEDGE, MISS.

The women of zone 9, Sardis District, came together at Sledge, April 5, meeting in the home of the zone leader, Mrs. Henry Howze. Three churches were represented—two Adult and two Junior organizations.

Mrs. B. W. Wadlington, president of Sledge Auxiliary, in a few timely words of welcome, made us feel at home.

After the devotional the following topics were discussed:

"Why Have Zone Meetings?" Mrs. Keating.

"The Duties of Officers," Mrs. Jepson.

"The New Standard of Excellence," Mrs. Pittman.

"Efficiency of the Mission and Bible Study," Mrs. Sam Gates.

Each of the Adult auxiliaries present assumed the responsibility of organizing or looking after some unorganized territory.

The Rural Secretary, Miss Hiller, was present, and gave a short account of the Council meeting at Shreveport.

Mrs. Sam Gates was elected zone chairman for the year. Mrs. W. S. Taylor acted as secretary.

After being dismissed with prayer by Mrs. Hanks, of Crenshaw, a delightful social hour was enjoyed, refreshments being served by the entertaining auxiliary.

MRS. A. M. SHORT,
District Secretary.

INTERESTING PROGRAM AT CRUGER, MISS.

The Cruger Woman's Missionary Society gave an interesting program at the Methodist church Sunday evening, March 28:

Opening song, "Jesus Saves;" Scripture lesson, Mrs. Buck McRae; Lord's Prayer in unison; talk by the president, Mrs. J. E. Turner; "Reasons for Being a Member of the Missionary Society," Mrs. C. A. Marks; "Why Have a Mission Study," Mrs. T. B. Smith; Song, "I'll Go Where You Want Me to Go;" "Summary of First Quarter's Work," Mrs. E. J. Hines; "A Few Facts About Our Superannuated Preachers," Mrs. R. B. O'Reilly; song, "The Kingdom Coming;" collection for superannuated preachers; closing prayer, Mrs. J. L. Harrison.

CALL TO PRAYER FOR CHINA.

The Methodist Episcopal Church, South, is requested to join with the other churches in observing Wednesday, April 13, as a day for special prayer for China.

All of our people are urged to observe this day. In family devotions, in the Wednesday night prayer service and wherever possible in special prayer groups, let supplication be made:

1. That God will bring out of the present chaos a stable government for China.

2. That as a nation we may think of the good of China as well as our own in every official act.

3. That our missionaries may have special wisdom at this critical time and that they may witness to the true spirit of Jesus in their contacts with Chinese people.

4. That God may give the native Christians grace and power in this time of terrible testing.

ESTHER CASE.
O. E. GODDARD.

GOOD MEETING OF SOCIETY AT WEBB, MISS.

The Woman's Missionary Society of Webb held its April business and social meeting Monday, April 4, 1927, at the home of Mrs. Nannie DeLong, with Mrs. J. J. Breland co-hostess. Twenty-two members were present. This Society has had both blue and gold stars in Mission and Bible Study for the past two years, and is beginning the study of "The Life of Christ" this quarter.

All local business was transacted and the Conference program followed.

MRS. W. J. STEPHENS,
Corresponding Secretary.

ZONE MEETING, GREENWOOD DISTRICT.

The first 1927 zone meeting for this, the seventh zone of Greenwood District, was held here Friday afternoon in the Methodist church. Mrs. J. M. Bedwell, zone leader, presided, with Mrs. W. W. Scott, of Sidon, zone secretary, in her accustomed place.

Mrs. S. J. Foose had charge of the music, and an interesting program was presented.

A short business session was held, in which Mrs. W. W. Scott, of Sidon, was elected new leader, and Mrs. J. E. Turner, of Cruger, secretary. Sidon was selected to hold next zone meeting.

A vocal solo by Mrs. E. K. Cunningham was next enjoyed.

"Why Have Zone Meetings," by Mrs. F. L. Hines.

"Duties of All Officers," by Miss Tommie Foster.

Vocal solo, "Somebody Knows," Mrs. Harvey Harris.

"Conference Dots from Starkville," Miss Laura Lee Peaster.

"Standard of Excellence, Standard of Efficiency, Mission and Bible Study Explained," Mrs. W. V. Bailey, district secretary.

Representatives were present from Sidon, Cruger, Acona, Thornton and Tchula, making a total of fifty-seven. During the social hour dainty refreshments of hot coffee and sandwiches were served.

SUPERINTENDENT OF PUBLICITY.

MY FREE-WILL OFFERING FOR THE WORKERS IN OUR REVIVAL MEETING

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Amount $ .....

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The financial problem for your revival meeting will be solved if you use the envelope system. Our envelopes can be used in any meeting, with any number of workers. We have used them the last two years with great success. Sent prepaid. 500 for $1.85; 1,000 for $2.95.

REV. G. E. ALLAN, LAUREL, MISS.

How She Gained 10 Pounds in 22 Days

Skinny Men Can Do the Same

That's going some—but skinny men, women and children just can't help putting on good, healthy flesh when they take McCoy's Cod Liver Oil Compound Tablets.

As chock full of vitamines as the nasty, fishy-tasting cod liver oil itself, but these sugar-coated tablets are as easy to take as candy, and won't upset the stomach.

One woman gained ten pounds in twenty-two days. 60 tablets, 60 cents. Ask any druggist for McCoy's Cod Liver Oil Compound Tablets and if you don't gain at least 5 pounds in 30 days your druggist is authorized to hand you back the money you paid for them.

Insist on McCoy's, the original and genuine.

WEAK, RESTLESS

Tennessee Lady Had So Little Strength She "Couldn't Get Around." Took Cardui With Benefit.

Gassaway, Tenn.—"I wasn't able to do any of my work, and it seemed like I had so little strength I just couldn't get around," says Mrs. Frank Murphy, who lives near here.

"My mother knew of the good Cardui could do, so she told me to take it. I sent and got a bottle, and seemed like all the time I grew stronger.

"I had been suffering with pains in my sides all the time, and Cardui helped this wonderfully. I needed a tonic for female trouble, and Cardui just fitted the need. I was awfully restless and could not sleep at night, but after taking two bottles of Cardui I could sleep 'like a top'. I got along all right, and I know it was due to Cardui. I can certainly recommend it to women suffering from women's troubles.

"My present health is just fine."

Thousands of women have written to tell how Cardui relieved them of pain and suffering, and helped them to improve in health and strength.

Cardui is perfectly harmless, being an extract of mild-acting herbs, and contains no dangerous drugs or harmful ingredients.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Sunday School Day was observed at Jonestown, April 3, and at Coahoma on the 10th. Well done for the workers of this charge, who cheerfully follow their pastor, R. G. Lord! The day was observed at Greenville on the 10th. Possibly many other churches are doing likewise. More is dependent upon this phase of our work than ever before.

The training school at Greenville enrolled 61; possibly 50 credits will be issued. We have a strong faculty in this school—the head of Mansfield College, Rev. D. B. Raulins; two men in charge of departments from Millsaps College, Dr. J. F. Walker and Rev. J. E. Stephens; and Miss Virginia Thomas, Conference Elementary Superintendent. The enrollment from Greenville is very gratifying—five from Murphy, who drive eighty-four miles every night to attend the school. The fact that the school is held at night is the excuse offered by some, not so far off, for non-attendance.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Rev. C. D. Atkinson, Conference Superintendent.

On April 2, Saturday, we were in Rochelle, where we had a conference with leaders in regard to their Standard Training School. Two instructors have been secured for this school, Dean Smith and Clem Baker, both good ones.

* * *

On Sunday, April 3, I was in Leesville in the morning and Barham at night. I reached Leesville in time to visit the Sunday school, and was requested to lead the worship service in the Senior Department. At 11 o'clock we heard a great message by the presiding elder, Rev. W. L. Doss, Jr. At 3 that afternoon representatives came for a "Set-Up" meeting for a Standard Training School. Mr. George Ferguson, of Leesville, was made chairman, with Mr. T. J. O'Neal, of DeRidder, as secretary-treasurer. The board elected Rev. J. D. Fomby, of Barham, as educational director. The attendance and enthusiasm at this meeting were great. Much credit is due Mr. J. H. Cain, of De Ridder. The following pastors were present: Rev. H. W. Ledbetter, Rev. A. H. Parker, Rev. O. L. Parker, Rev. R. F. Harrell, and Rev. J. D. Fomby. A one-day District Sunday School Conference was planned in connection with this school. Mr. T. Bivens, superintendent of the Holly Grove school, issued the invitation, which was accepted. The school is scheduled for Aug. 28-Sept. 2. At the close of the meeting, in company with the pastor, Rev. J. D. Fomby, we visited Barham, where my present associate, Rev. A. K. McLellan, served as pastor for several years. This little town is in a Sunday school attendance contest with its neighbor, Hornbeck. The attendance records of last Sunday reached over 300 at both places, with Barham in the lead.

* * *

Good echoes from the Monroe Conference continue to reach our office. Rev. B. C. Taylor, of New Orleans, writes: "I feel that it was a great inspiration to those who came." Mrs. L. D. Chaffee, District Superintendent of Missions for the New Orleans District, says: "I have attended six different conferences, missionary and others, during my six years' sojourn in Louisiana, and I have not attended one that has meant as much to me or helped me so much as the Monroe Conference. I hope to get busy and do some real missionary work in our district during 1927." Prof. Raulins, of Mansfield College, writes of the Conference: "To me it meant the exaltation of God in Christ to the central place in the educational work of our church."

* * *

The new pastor at Covington, Brother Jordan, is much encouraged over the work there. In a letter to the office he says: "We had 112 present last Sunday in Sunday school, and are aiming at 125 next Sunday. This is the greatest number in the history of the church. We have outgrown the building, and the thing I am asking you for is a plan that I can use in connection with my present church building that will accommodate the various organizations. I have a Senior League, an Intermediate League, a Junior League, Home Department, Cradle Roll, Woman's Missionary Society, and two Young People's classes that are without a meeting place. In other words, I need a parlor for the ladies, four additional class rooms, and an auditorium for assembly both in Sunday school and League. I just wish you could come over and help me plan how I am to have all these things in one room. Also, you might tell our Mission Board of a fine place to make a loan that would be for the glory of God. I am enclosing a plan of the church as it is, and you can give me some ideas. I am thinking we need a two-story Sunday school building in connection with our present building. I will not do anything until I hear from you."

* * *

The Haynesville-Homer Standard Training School has secured the following instructors: Drs. Wynn and Drake; Prof. Walker, of Jackson, Miss; Prof. Means, of Little Rock, and Rev. A. K. McLellan. The date of this school is May 29-June 3, with Rev. H. M. Johnson, educational director.

* * *

Mr. Clem Baker, Conference Superintendent, of the Little Rock Conferencet writes: "Dr. Parker rendered us a great service in our Training School. It was the greatest school we have ever had. We awarded 606 certificates, had 105 preachers and thirty-two preachers' wives taking credit." We indeed congratulate Brother Baker on this splendid success.

* * *

Dr. R. H. Harper, of New Orleans, writes: "I write to you to express my regret in not being at the Conference in Monroe. I had planned to go for a part of the time, but many matters connected with our revival campaign beginning here Sunday prevented my going."

* * *

Mrs. W. W. Holmes, Conference Elementary Superintendent, says: "I am very happy over the work done by our elementary groups at Monroe." We feel sure that this group of volunteer workers, with all the other groups, should have the thanks and congratulations of Louisiana Sunday schools.

* * *

Our faithful Conference Treasurer, Mr. A. M. Mayo, was missed at the Monroe Conference. He writes: "I am so glad to hear of the fine Conference. Matters kept piling up here that made it too hard for me to get away."

* * *

The Workers' Council of the Alexandria Sunday school voted to make a 20 per cent increase goal in membership by July 1.

THE EXTENSION SECRETARY WRITES.

Rev. J. A. George, of Ripley, writes: "We observe the fourth Sunday in the month as Missionary Sunday and take an offering and forward to Brother Lewis, Ruleville. Already much good has been accomplished. We have taken a survey, had council meeting—are having at least 20 per cent increase in attendance, etc." He is working the program of his church, giving missionary instruction in his Sunday school, which means a church to-morrow; took a religious census to find out the responsibility and obligations of his school; a fine piece of personal evangelism; visiting the homes of his community, calling the people's attention to their religious obligation and inviting them to Sunday school and church. In tabulating his survey, he is preparing in a definite way for his summer revival. Common sense—practical planning for the extension of the kingdom.

Rev. W. C. Newman says: "Our Workers' Council is the life of our Sunday school work. We could not get along without it. In the Workers' Council we get acquainted, co-ordinate our work, plan ahead and outline our school's policy." He is very right. Without the Council, as a rule, the school is a one man's proposition. I will underwrite the success of any school that meets monthly in Workers' Council and where each officer and teacher reads the magazine called "The Workers' Council." Price 20 cents per quarter each. Newman has vision, is wide awake, and knows what he is talking about. Watch Newman.

Brother, build, invest heavily in your Sunday school. From your school you get 85 per cent of your church members, 95 per cent of your preachers, your superintendents, your stewards, your League officers, the officers and members of the Woman's Missionary Society. Seventy-five per cent of our churches had their origin in the Sunday school—a Sunday school first and then a church. Logical, isn't it?

If your Sunday school goes well, you need not worry about the rest of your church activities. The Sunday school, after all, is the school of your church—your church members in school, the only school of religion our church has, our outstanding training camp for efficient workers. Give your school your best thought. Twenty per cent of our adult members are engaged in Sunday school work, giving in service (voluntary) the equivalent of $24,000,000 annually.

The following new schools have recently begun to observe Missionary Day and making a free will offering in support of our "Dual Special"—supporting the home and foreign missionary activities for which our Conference Sunday School Board is responsible: Byhalia, Blue Mountain, Duck Hill, Tie Plant, Artesia, Durant, Minter City, and Oxford. We now have ninety-three schools participating in this worthy program in keepnig with the Disciplinary requirements of our General Conference. We welcome these new schools to our honored list. We have a hearty welcome awaiting others. Come on, men, and let us make it 100 per cent. Let us stand by and support the program of our church—the best and greatest in the world. Other Conferences are doing it—why not ours? Send me the name of the chairman of your Sunday school missionary committee that I may send to him or her material to be used in observing Missionary Day. In doing this you are helping your own.

Expressions of grateful appreciation are reaching us often from the workers in the small Sunday school being helped by the Dual Special (Mission). These people were long neglected. Now they are being helped by training schools, institutes, classes, literature, visits of Conference workers and approved instructors. All this is made possible by the fourth Sunday missionary offering of our Sunday schools. We want you to have a part in this important work. Send your offering to Rev. H. P. Lewis, Ruleville.

E. G. MOHLER,
Extension Secretary.

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To **whole families** ages 1 to 60.

Policies issued to **adults** for Whole and 20-Premium Life, Endowment at 60, 65 or 70, Disability-Annuity, Term and Sick and Accident; to **children** for Term to 16, Whole Life and Endowment at 21.

Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write to-day for information desired, plans, rates, and application blanks, giving exact age.

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Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Broad Street Church Presents "Golden Youth" on Anniversary Day.

The Leaguers of Broad Street Methodist Church, Hattiesburg, presented the pageant, "Golden Youth," in honor of the thirty-seventh anniversary of the Epworth League, March 27. Mrs. A L. Gilmore directed this pageant, and Mrs. E. J. Barksdale and Mr. A. L. Gilmore led the choir. Mr. B. F. Harrell had charge of the stage lighting, which consisted of footlights, electric star, and a stereopticon machine. With these, the tableaux were made very impressive and beautiful. The most outstanding tableaux were those representing the Mother of Jesus on the night of Christ's birth. The tableaux platform was covered with green grass, while a rough wooden manger formed a cradle for the Christ Child; there were two statues of cows placed around the manger, which made the scene very natural. The tableau of "Golden Youth" before the open gate of Opportunity was very pretty and impressive also. "Golden Youth" was dressed in a becoming costume of gold cloth and was a youth of about eleven summers. The gate was of ivory enamel, with roses entwined overhead. Mr. J. H. Weems was one of the important characters, playing the part of Chronos, or Father Time. His son, Harry, played the part of Golden Youth. The offering taken amounted to $5.26. This play was presented to a large audience at State Teachers' College on the following Sunday night at their weekly vesper service.

This pageant presented by the Broad Street League was recommended by the Central Office for the Anniversary Day program. Quite a number of Leagues were unable to give this, as it was impossible to obtain proper lighting effects. We are indeed glad that this League was able to present this effectively.

Broad Street Senior League to Have Sunrise Services.

The President of the Broad Street Senior League, M. C. Jordan, and the Superintendent of Spiritual Work, Miss Lora Parker, have planned a series of sunrise services for Holy Week. All Leaguers are expected to take part in these services, and an invitation is given to all church members to be present. These services are planned as preparation for the revival services which begin Easter Sunday at 11 o'clock.

A Visit to the Mississippi Girls at Scarritt College.

Brother W. D. Hawkins writes that he has recently returned from Nashville, where he attended a meeting. While there he dined with the "Mississippi Girls" at Scarritt College. The Mississippi girls are: Misses Jeanette Head, Rosa McNeil, Helen Sells, and Eugenia Pyron. Each of them sent her greetings to their friends. Miss Rosa McNeil and Miss Helen Sells will be at our Epworth League Assembly in June, and will have part on the program. We know that the Leaguers will be delighted at the prospect of being associated with these splendid workers during the Assembly.

Two District Institutes for Jackson District.

The first District Institute for Jackson District was held at Yazoo City on March 19. We did not attend, but from the program we gather that the discussions were both interesting and helpful. The theme of the Institutes was, "Leaguers To-Day—Leaders To-Morrow." The keynote address on "The Need of Leaders" was made by Rev. J. L. Decell. Mr. Stewart Dunning discussed "The Chapter Leader—The President." Miss Berta Nall gave a discussion of "The Devotional Leader." Miss Maggie Mae Jones led the discussion of the "Social Service Leader." Miss Mamie Chandler discussed the work of the "Recreational Leader," giving some plans for socials. Mrs. W. H. Bradley made a talk on the importance of fourth department work.

The second institute was held at the Capitol Street Church, Jackson, and the program was built on the same theme. The keynote address was given by Rev. T. M. Brownlee. The same subjects were discussed as at Yazoo City, with Miss Lucy Mae McMullen leading the song service.

The District Secretary of Jackson District is the first one to send a report of the Institute to the editor. We hope to be able to report others in the next issue of the paper.

BROAD STREET LEAGUE GIVES FINE PAGEANT.

The Epworth League of the Broad Street Methodist Church, Hattiesburg, presented one of the most enthusiastic pageants, at the college, Sunday evening, that has been given this year. The name "Golden Youth" typified the growth and expansion of Christian influence throughout the world. The growth of the Epworth League was also presented.

More than twenty-five members of the Broad Street League participated in the play. Miss Grace Lewis opened the play with a short talk on the general trend of education, akin to Christian development. Sheriff Hardy C. Norsworthy was one of the chief actors in the pageant. Sheriff Norsworthy represented a minister during the Puritanical days.

Others who took prominent roles were: H. W. Weems, as "Chronos;" Pauline Moore, as "Queen Isabella;" Ernest Gilmore, as "Columbus;" Myron Jordan, as "George Washington;" little Harry Weems, as "Golden Youth;" Frances Harrell, as "Epworth League," and Erline Allsup, as the "Madonna."

Special arrangements were made with the college League to present this play. Stage scenes were furnished, consisting of intricate work on the part of the committee appointed to care for this phase of the program.

Such scenes as the birth of Christ, Columbus interceding with Queen Isabella to sail west in quest of the new route, Puritanical days, etc., were depicted with the gratest care. The costumes were costly in many scenes.

The electrical effects were obtained by connecting wires to the switchboard. A star was lighted near the ceiling, representing the scene of the announcement of the birth of Christ. A spotlight was used in many of the scenes.

The house was packed with students, enjoying an hour of religious services and recreation.—Hattiesburg American.

HUNDREDS ATTEND METHODIST SUNDAY SCHOOL CONFERENCE.

The first session of the Mississippi Conference Sunday School Conference was held in Capitol Street Church in Jackson April 5 and 6, with more than five hundred visitors from every section of the Conference present and participating in a highly successful meeting. Dr. John W. Schackford, Secretary of the General Sunday School Board of the Methodist Episcopal Church, South, delivered two powerful addresses—one on Education in Religion and the need for Religion in Education, and the other on Evangelism.

The element of personality in religion was emphasized in a splendid address by Mr. L. F. Sensabaugh, head of the Department of Administration of the General Sunday School Board, at the last session of the Conference.

The afternoon session was spent in reports from unusually successful sectional meetings held in the morning.

The Adult Bible Class Federation was formed at the meeting of Adult Workers, which was led by Mr. Robert H. Ruff, head of the Department of Adult Work of the General Sunday School Board. The following officers of this Federation were elected: Mrs. W. H. Watkins, of Jackson, president; Hon. W. H. Livingstone, of Prentiss, vice president; Mr. O. H. Wingfield, of Jackson, secretary; and Mr. George Rogers, of Vicksburg, treasurer. This Federation should mean an increasing interest and emphasis on the work of the Adult Bible classes in the Conference.

Mr. L. F. Sensabaugh led the Administrative section, which was composed of pastors, superintendents and other general Sunday school officers, in a discussion of problems of administrators of local schools. One hundred representatives of sixty schools were present in this group. Mr. Sensabaugh had interpreted to the fifty check men present on the previous afternoon the "Program of Work" of the Sunday school.

The Elementary section reported thirty-seven schools, represented by sixty-five workers in a splendid meeting. The leaders of the four departmental groups in that section told of the problems discussed. Miss Margaret Patterson, Alabama Conference Elementary Superintendent, contributed much to this section. At the Elementary council meeting on the day before she interpreted with the workers the Programs of Work for the Elementary Departments and the District Programs of Work. The Conference Elementary Council is composed of the Superintendents of Elementary Work in the various districts and of several elected members. They elected Miss Madge Stuart, Superintendent of Elementary Work, Meridian District, as chairman of the Council for the coming year, and Mrs. C. W. Sullivan, of Hattiesburg District, as secretary. Mrs. J. W. Marley, Mrs. W. H.

(Continued on Last Page)

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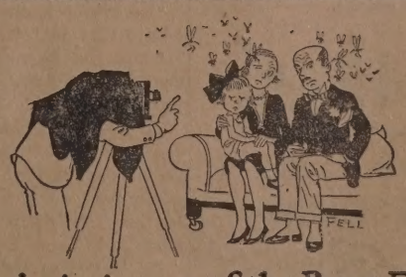

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Flies Mosquitoes Moths
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FROM RALEIGH, MISS.

Dear Brother Carley: Things seem to be moving on well with us on the Raleigh charge. I was indeed glad to get back into the work after a two years' furlough on account of health. The lines have fallen to us in pleasant places out here. The good folks have treated us well all around, which makes us want to give them our best. The people are responsive to God's call.

Our Mission Special went over in good shape, and have put the Advocate into quite a few homes under the special offer. We have planned for all our meetings. Will have a country-wide Sunday School Institute and a Teachers' Training class in May. Brother Hull is to be with us at one of our churches in April.

We have some serious problems which only the wisdom and grace of God will enable us to solve. My health is very good—am able to fill all my appointments and do the other work. Brethren, pray for us.

LOUIS F. ALFORD.

FROM ROCHELLE, LA.

Dear Dr. Carley: Sunday, April 3, was a great day for the Rochelle Methodist church. The first success was the fact that our Sunday school reached a hundred attendance, a mark we have been working to reach for the past three months.

At the 11 o'clock service we were honored in having as our guest the Winnfield Commandery of the Knights Templars, with visiting Knights from other points. There were thirty-odd Knights present and in uniform. To show that they appreciated the visit and to welcome them, our people filled the church and overflowed into the Sunday school rooms in the rear.

Mr. Murray, general manager of the Tremont Lumber Company here at Rochelle, gave an address of welcome. Special music was furnished by a quintet from the Commandery, and the sermon of the hour was delivered by the pastor in charge.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

At the night service we had no visiting delegation, but the congregation very nicely filled the house. And best of all, the Spirit of God was very present. All in all, it was truly a great day to us all.

The work generally is doing very nicely. The mid-week prayer service is especially good in point of attendance; with a church membership of approximately 120, we have an average attendance at our prayer meeting of forty.

And we have placed the Advocate in more than half of our homes, and are striving to get more subscriptions.

Brother P. M. Caraway is going to be with us in a revival beginning the fourth Sunday of this month. I solicit your prayers that this may be a season of great soul-stirring with us.

With best regards,

JAMES T. HARRIS.

JEWELS FROM COUNCIL.

"China has nothing against Christ, but against his representatives."

"There is danger of Christ being accepted by China as a great teacher and not as a Saviour."

"It is folly to try to do Christian service until one is identified with a personal Christ, until one is looking by faith unto Christ and has been made a new creature by the Holy Ghost."

"Not until one is in personal relationship to Jesus Christ is one in position to help others spiritually."

"Personal salvation is not an end, but means to an end—the end is the salvation of the world."

"The greatest single statement concerning the Kingdom of God in the New Testament is: 'Ye are the light of the world.'"

"Christianity is the only religion with a future—others have a past—the only religion with morning—the others have night."

"The promise of Christ to be with you is conditioned upon your carrying out the commission—woe to the church carrying out her own commission and not Christ's."

"No church is any stronger than the homes that aggregate the church."

"It is just as much the duty of the church to be a vicarious sacrifice as it was for Christ."

"We should expect the guidance of the Holy Spirit in our lives to-day just as he was in Paul's life—Methodists ought never to get away from belief in the Holy Spirit's work and guidance."

"It is not so much Paul the theologian we want to know, but Paul the Christian."

"The greatest thing in Paul's experience on the road to Damascus was his realization of the fact that he was talking to Jesus and that Jesus was a living personality—that he, Paul, was literally in contact with the living Christ."

"Paul had no new vocabulary, but a new spirit."

"Every man and woman whom Paul met was one for whom Christ died."

"Paul had a new attitude to his fellow-man because he was newly related to God."

"Some things cannot be revealed by language but by deeds—if we but talk about love it is like a tinkling cymbal, but if we act lovingly, others believe. God could not express his love in language, so he sent his Son."

"We are constrained not by the teachings of Christ primarily, but by him."

"The Bible reveals God, but nothing like Christ has revealed him."

"The only way to have brotherhood is to know God, and to know God is to know his Son."

"The Jews were bent on glorifying Judaism—not God. Are we bent on glorifying some church—not God?"

"No organization on earth has a right to exist for itself."

"Bringing souls to Christ is first—Denomination is second."

"Only when we see what God is like in Christ Jesus—will we get the right vision."

NATIONAL MUTUAL CHURCH INSURANCE.

Nearly $100,000 every day throughout 1926 was thrown on the great ash heap by the more than 25,000 policyholders of the National Mutual Church Insurance Company, who then collected $249,103.32 from the company, which it had accumulated for that purpose. But for this preparation, what tragedies would have resulted among the unfortunate scattered throughout the entire country!

This brings the total amount of losses paid up to $2,493,557.91 since the business began, over 27 years ago. If, to this amount, is added the more than $2,100,000 premium saved to the members under the Economical System used by the company, it makes the large total of over $4,593,557.91 Methodist money. The largest single loss paid during the year was $50,000 to our church at Crisfield, Md., which only a few years before had collected for a total loss on their then smaller church. Had the advice the company always gives been followed and 75 per cent of the replacement value been insured, a larger additional amount would have been saved the Crisfield church, which was under-insured.

The company is constantly endeavoring to impress upon pastors and members the danger of under-insurance, no matter how well constructed the property may be. Notwithstanding the fact that the losses for the year were much larger than ever before, the financial strength of the company grew constantly. Its assets now amount to well beyond $1,000,000.

The Secretary-Manager, Henry P. Magill, 175 West Jackson Boulevard, Chicago, Ill., will promptly supply information needed.

FOOD FOR THOUGHT.

By W. Fred Long.

In one large demonination, a questionnaire sent out by Dr. R. H. Bennett brought replies from 4,634 preachers, showing:

Eighty per cent born in country; 8 per cent in village; 8 per cent in town; 4 per cent in city; 75 per cent reared in country; 8 per cent in village; 11 per cent in town; 6 per cent in city; 65 per cent fathers were farmers; 10 per cent fathers ministers; 6 per cent fathers merchants; 19 per cent fathers laborers; 96 per cent parents Christian; 4 per cent, no; 94 per cent attended Sunday school before joining church; 6 per cent no, guess they had none; 15 years average age joining church; 15 years average age when called to preach; 3 per cent under 13.

With all these dividends from the rural section, what are we doing to reach and encourage others? We have fewer Sunday schools now than eight or ten years ago. The church is spending millions on the city, and cents on the country. Lord, open our eyes!

TROUBLED WITH BOILS

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At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

A REMARKABLE OCCURRENCE.

At a called session held at Amarillo, Tex., March 29, the Northwest Texas Conference voted unanimously to move Clarendon College from Clarendon to Amarillo and to change its name to Amarillo College. Never before did an Annual Conference vote unanimously to change the location and name of one of its colleges.

Amarillo is to give the college an eighty acre campus and a minimum of $1,000,000 in cash for buildings and endowment. The trustees of Clarendon College were authorized to liquidate all outstanding indebtedness against the college and to transfer to the new institution all other net assets.

The Conference directed that the charter of the new college must provide that no mortgage can be attached on the campus or buildings, and that the endowment can never be diverted through loans to any church or church institution.—W. E. Hogan.

There will always be movie patrons who think most of the actor who gets himself killed in the last reel.—Dayton News.

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HENRY H. SWEETS, Manager, 410 Urban Building, Louisville, Ky.

SENTENCE SERMONS FOR FOLKS IN A HURRY.

By Paul Morrison.

Where there's a will there's a way—to get to church regularly.

The church member who measures his "share" seldom uses the Golden Rule.

A word of counsel to the backers of the church—be sure not to get too far back.

Pity the poor minister for the difficult task of parish visitation; if he does not call often on certain members, they call him lazy; if he calls too often on certain other members, he is under suspicion.

The difference between Loyalty and Disloyalty is not d-i-s but L-o-v e.

A remedy for spiritual rheumatism is the oil of gladness frequently applied.

Is your church so completely organized that it even has a Society for the Prevention of Spirituality?

The Christians who tell how they used to attend church and prayer meeting have a hard time explaining why they do not attend now.—Exchange.

BEFORE HER BABY CAME

Used Lydia E. Pinkham's Vegetable Compound

Adkins, Texas.—"Before my baby came I was so weak I had to stay in bed most of the time until I began taking Lydia E. Pinkhams Vegetable Compound. My mother-in-law, who is a midwife, told me it was all foolishness for me to stay in bed. She told me to take Lydia E. Pinkham's Vegetable Compound and it would help me. She handed me one of your little books and I read it and was interested in it. I went to a drug-store that night and got a bottle of your wonderful medicine. I took it until the baby was born and was able to be up and do my work. Baby is 4½ months old now and weighs 14 pounds. I have plenty of milk for her and she gains steadily. I recommend it. I am willing to answer letters and will do anything I can for any woman, for I know how I suffered."—Mrs. A. H. Tschirhart, R. No. 2, Box 39, Adkins, Texas.

Lydia E. Pinkham's Vegetable Compound has been in use by women for over fifty years. It is a vegetable tonic made from roots and herbs and is sold by all druggists.

Recommended by women everywhere.

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For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist.—Second Round.

Rochelle, April 17, 11 a.m.
Ferriday, April 17, 7:30 p.m.
Columbia, at Grayson, April 24, 11 a.m.
Standard, at Selma, April 24, 7:30 p.m.
Plain Dealing, at Alden Bridge, May 1, 11 a.m.
Bossier ct., at Walker's Chapel, May 1, 7:30 p.m.
Hall Summitt, at Holly Springs, May 8, 11 a.m.
Coushatta, May 8, 7:30 p.m.
Castor, at Goldonna, May 15, 11 a.m.
Trout and Goodpine, at Goodpine, May 22, 11 a.m.
Jena and Jonesville, at Jonesville, May 22, 7:30 p.m.
Cotton Valley, at Hortman, May 29, 11 a.m.
Minden, May 29, 7:30 p.m.
District Conference, at Plain Dealing, April 20, 21.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

Epworth, Q. C., April 14, p.m.
Houma, Q. C., April 15, p.m.; preaching, April 17, a.m.
Lafourche, at Griffin, preaching and Q. C., April 17, 3 p.m.
Rayne Memorial, Q. C., May 3, p.m.
First Church, Q. C., May 4, p.m.
McDonoghville, Q. C., May 5, p.m.
Bayou Blue, at Upper Bayou Blue, Q. C., May 6, p.m.
Terrebonne, at Pointe au Chien, preaching and Q. C., May 7, 3 p. m.
St. Martinville, at Lydia, preaching and Q. C., May 8, a.m.
Morgan City, preaching and Q. C., May 8, p.m.
Louisiana Avenue, Q. C., May 11, p.m.
District Conference, at Carrollton Avenue, May 20-21, Bishop Candler presiding.

R. H. HARPER, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Houston, April 23, 24, a.m.
Prairie and Strong, at Prairie, April 24, 25, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

High Point, at Owen's Chapel, April 15; preaching at 11 a.m.; Q. C., 1 p.m.
Noxapater, at Rocky Hill, April 16, 17; preaching, at 11 a.m.
Louisville sta., preaching and Q. C., April 17, at night.

Columbus district conference will be held at Ackerman, April 19-21, beginning at 7:30 p. m. April 19 with sermon, followed by Sacrament of the Lord's Supper. Let pastors hold church conferences and elect delegates to the district conference, one delegate for each one hundred members; but elect at least one from each church. Please send me a list of delegates as soon as they are elected. Please send Rev. C. A. Northington, Ackerman, a list of all who expect to attend.

Yours for service,

J. B. RANDOLPH, P. E.

Corinth Dist.—Second Round.

Chalybeate, at Ebenezar, April 19.
Mantachie, at Oak Grove, April 17, 18.
Mooreville, at Oak Hill, April 21.
Blue Mountain, at Walnut, April 24, 25.
District conference at Pott's Camp, June 1 to 3.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Kilmichael, at Bethel, April 16, 17.
Ebenezer, April 21.
Waterford, at Lebanon, April 23, 24.
Paris, April 30, May 1.
Water Valley, First Church, May 1, evening.

The district conference will meet at Oxford, May 4-6. Let delegates be elected in good time. Send names to Oxford pastor and to the presiding elder. Push the mission campaign. Give the cause a fair showing and the people full opportunity to give.

E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Gunnison and Sherard, at Hillhouse, April 17.
Rosedale and Benoit, at Benoit, April 24.
Lake Cormorant, May 1.
Shelby, May 8, a.m.
Shaw and Litton, at Shaw, May 8, night.
Tunica, May 15, a.m.
Evansville and Dubbs, at Evansville, May 15, night.
District conference, at Cleveland, May 10-11.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—Second Round.

Brooks Schoolhouse, Apr. 17, 3 p.m.
Minter City, Apr. 17, night.
Indianola, Apr. 20, night.
Schlater, Apr. 24, 11 a.m., 3 p.m.
District Conference, Itta B na, Apr. 26, 27.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Horn Lake, at Poplar Corner, April 15.
Mount Pleasant, at Union, April 21.
Red Banks, at Victoria, April 24.
Shuford, at Lovejoy, April 17.
Tyro, at Looxahoma, May 1.

The Sardis district conference will be held at Hernando, May 10-12. In due time, let delegates be elected and their names be sent to Brother E. B. Sharp and to the presiding elder.

T. M. BRADLEY, P. E.

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

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Gilbertown, Ala.—"For eighteen years I suffered, I believe, with every ailment a woman could have. I was rundown, my stomach was in bad condition, had indigestion, had a roaring noise in my head, was very easily frightened at the least little thing, couldn't wash, cook or work and was in a bad fix, but since taking Dr. Pierce's medicines, the 'Favorite Prescription,' 'Golden Medical Discovery,' 'Pleasant Pellets,' and 'Anuric Tablets,' and using the Lotion Tablets and Suppositories, I work, eat anything I wish, walk 2 miles and am the picture of health. Am doing things I had not been able to do in 18 years. I hope this great man's work will reach the end of the earth as far as suffering women and men are found."—Mrs. Carrie Carlisle, Route 2, Box 29.

Obtain these medicines of Dr. Pierce's from your druggist—tablets or liquid. Send 10c to Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., if you desire a trial package of any of Dr. Pierce's medicines.

Kill All Flies! THEY SPREAD DISEASE

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HAROLD SOMERS Brooklyn N. Y.

Children Cry for

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher

Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

HUNDREDS ATTEND METHODIST SUNDAY SCHOOL CONFERENCE.

(Continued from Page 13)

Lamkin, and Miss Evelyn Lewis, of Jackson, were elected to membership. This Council set the following goals for Elementary Work in the Conference: 60 Children's Week Observances; 22 Standard Elementary Departments, and 114 Ranking Elementary Departments.

The Adolescent section of sixty-five workers, many of them superintendents of departments, led by Dr. Shackford, requested that the Conference next year provide for a section of representatives from Adolescent groups in the schools of the Conference, and that these Young People be urged to attend and participate in the Conference.

The Findings Committee expressed the general feeling of those present as expressed by a unanimous vote urging the Conference be repeated next year, and that those responsible for it be thanked for their earnest efforts. In order to further promote the continuance of the work of the Conference they elected the following officers for the coming year: Mr. R. C. Peebles, of Philadelphia, president; Mr. W. C. Mathis, of Petal, vice president, and Mrs. Horace Hinds, of Gulfport, secretary-treaurer.

Report of the Committee on Findings.

To the Members of the Conference-wide Sunday School Conference.

Dear Brethren: We commend the Sunday School Board for its forward look, calling together this conference-wide meeting of Sunday school workers. A new emphasis is being placed on religious education in the Sunday school, and gatherings of this kind will tend to stimulate interest and lead to more efficient activity.

The interest manifested last night and throughout this day by volunteer Sunday school workers gathering here from all parts of the Mississippi Conference would indicate the time is ripe for a permanent organization.

The inspiration that comes from contact with fellow-workers and the enlarged vision of the greatness of the Sunday school work will send us home each year better fitted to enthuse our local fellow-workers.

The messages of the representatives of the General Sunday School Board are both instructive and inspirational, giving us a bird's eye view of the need of the work in which we are engaged; such a conference may become a clearing house for our Sunday school work.

We therefore recommend that a permanent conference organization be formed, working in harmony with and under the supervision of the Conference Sunday School Board.

We recommend the election of the following officers for the ensuing year: Mr. R. C. Peebles, Philadelphia, Miss., president; Mr. W. C. Mathis, Petal, Miss., vice president; Mrs. Horace Hinds, Gulfport, Miss., vice president.

We recommend that these officers, together with the Conference Superintendent, constitute the executive committee, the Conference Superintendent to be ex-officio chairman of said committee.

We recommend further that these officers be elected for only one year and not to succeed themselves.

We note with pleasure the progress in every department of Sunday school work throughout the Conference as indicated in the reports of the section meetings. These reports indicate that unusually fine work was done in each section, and we urge our workers to return to their homes with a determined purpose to be not forgetful hearers, but doers of the work.

We recommend further that the federation of the Adult Bible classes formed in the Mississippi Conference hold its annual meetings in connection with the Conference-wide meeting.

Signed:

REV. W. H. LEWIS, Chairman;
MISS MADGE STUART,
G. L. CARLEY, Secretary.

Adopted.

Resolutions.

Whereas, Brother Chambers has been a pioneer in our Conference, placing Programs of Work in Sunday schools for promoting Training Schools, Cokesbury Schools, Sunday Institutes, Children's Week and Missionary Training, giving of himself for the promotion of our Sunday schools; and,

Whereas, he has been relieved in the Elementary Work during 1926 by the employment of Miss Maggie May Jones, who has taken up the work in such a competent, loyal, energetic way; and,

Whereas, the work has gone forward in such a noticeable way this year; and,

Whereas, we feel that this success and this promise for the future are due largely to the Conference officers;

Therefore, be it resolved further, That we express our appreciation and love to Miss Maggie May Jones for her loyal loving service rendered this year, to assure her of our love and prayerful co-operation during the future; now,

Therefore, be it resolved, That these resolutions be read in open session during the committee reports and a copy sent to the News Letter, and a copy sent to the New Orleans Christian Advocate, and spread upon the minutes of the Mississippi Conference Sunday School Conference.

Signed:

MRS. J. H. GREEN.
MRS. C. W. SULLIVAN.
MISS MADGE STUART.
MRS. J. E. OKEY.
MISS LAURA WHITE.
MISS MAMIE DIETRICH.

Adopted by Conference.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

(In Part)

Calhoun, at Cloiborne, April 17.
Jonesboro, April 24.
Homer, April 27.
Bernice, at Alabama, April 29, May 1.
Farmerville, May 4.
Simsboro, at Salem, May 7, 8.
Marion, at Downsville, May 14, 15.
Gibbsland, at Oak Grove, May 21, 22.
Standard Trainin School, at Haynesville, May 29-June 3.

PORTA RICA POTATO PLANTS, True type, government imported, chemically treated. Strong healthy plants and full count. 1,000, $2.25; 5,000, $10.50. I guarantee safe delivery and pay all transportation charges. Shipped by parcel post or express. Early Jersy Wakefield Cabbage plants now ready, 200, 40cts.; 500, 80cts. Prompt shipment to all. I will appreciate an opportunity to convince you. If interested in plants, please preserve this ad as it will not appear again.
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CHRISTIAN ADVOCATE

Vol 73—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3645.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, APRIL 21, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE LAYMEN AND FULL COLLECTIONS.

The greatest need of the church in a financial way is the collection in full of the regular assessments for Conference and General Work. These assessments, placed upon all churches according to an equitable ratio, are the bone and sinew of the financial operations of the church. Every program, every institution, every cause is dependent for success upon the collection of these assessments.

One of our greatest weaknesses lies in the fact that heretofore only a part of these assessments has been collected—something like 65 or 70 per cent of them. The church dollar has circulated at a discount. The stock of the church has to be sold below par. Instead of carrying on business with a full treasury, the church has had to skimp along as best it could with inadequate resources.

This condition is not due to a scarcity of money in the hands of the members of the church, nor, in all probability, is it due to the unwillingness of the members of the church to contribute to the causes to which they have pledged their support; it is due, more than likely, to a failure throughout the church to use a definite, business-like, systematic method of collecting these assessments.

The laymen of the church have looked the situation squarely in the face and have determined that these assessments shall be collected in full. The Board of Lay Activities has taken the matter in hand and, in co-operation with all the other angencies of the church, especially Conference, district, charge, and church lay leaders, is putting on a campaign of full collections that promises a successful issue. The heart of the plan is to be found in three features:

1. A process of instruction through which every member of the church is to be made familiar with the causes for which these assessments are levied and the needs of these various forms of activity. It has come to be recognized that the budget system, while it has its advantages, is weak in that it does not afford opportunity for giving full information concerning all the causes embraced in the budget. This lack of full information makes it hard for the individual member of the church to realize his full obligation to each one of them. Information means interest, and the laymen have determined to supply the information.

2. An inculcation of the principles of Christian stewardship that will bring to every member of the church the realization of the fact that the support of the church and of the work of the Kingdom of God is a duty as well as a privilege—that the obligation to give is not based merely upon human arrangements, but upon a divine imperative. We **owe** God a part of all we have and we have not met our obligation until we have paid what we owe. Without teaching that tithing is an obligatory injunction of the New Testament, it is stressed as being the simplest, most equitable, most practicable plan for adequate proportionate giving yet devised.

3. An opportunity for every member of the church to pay his share of the assessments levied upon his church. The essence of this plan is the every-member canvass. It is rarely if ever the case that all the members of a given church are at a service at the same time. An appeal from the pulpit usually reaches a fair proportion of them; but others who are absent, with or without good excuse, cannot be reached without direct personal effort. The every-member canvass is intended to see to it that not a single member of the church fails to have the definite opportunity to make his contribution to the institutions he has promised to support. If approached properly, we do not believe any member of a church will resent this solicitation, and we believe most of them will willingly if not cheerfully make a contribution.

This effort the laymen are making for collections in full involves a lot of time and hard work; but they are willing to give both, realizing how much the success of their efforts will mean to the church and the Kingdom of God. We doubt if there is a single charge in Southern Methodism that cannot pay its assessments in full if the collection is started in time and the plan proposed by the laymen is faithfully followed; certainly there are not many that cannot.

We have faith enough in our laymen to believe that they will do what they have started out to do and that they will secure this year the largest percentage of the assessments that has ever been paid into the treasury of the church.

REVIVALS—AND REVIVALS.

There is nothing better for an individual or a community than a revival of religion. Revivals are needed; they are normal in the progress of the Christian life; they are divinely provided for; they are the means, under God, of edifying the saints and bringing sinners unto repentance. A real revival is a season of refreshing from the presence of the Lord, and its blessed results abide forever.

An imitation or "fake" revival is a poor substitute for a real one. It is not impossible—in fact, it is not difficult—to work up an imitation revival. Certain effects follow certain causes. A good practical psychologist, with a gift of gab and a high-pressure personality, can stir up an imitation revival almost anywhere. Given a sufficient amount of preceding publicity, a thorough organization of local forces in advance, and a good congregation to begin with, he can bring to bear certain psychological influences that, if persisted in long enough, will almost inevitably bring about an emotional upheaval that he at least will call a great revival. It is nothing of the kind, and the second state of that community is worse than the first.

We heard once of such a man—a good practical psychologist, with a striking personal appearance, a flow of language, and considerable histrionic ability—who stood before a great congregation and for twenty minutes rang the changes on, "There shall be weeping and wailing and gnashing of teeth"—uttering not another word during that time. The inevitable happened; the people broke under the strain of the almost hypnotic power of the speaker, and there was a frenzied outburst of feeling that swept all before it. But the effects disappeared almost as quickly as they were produced.

God give us great revivals! God save us from emotional insanity!

HARD TIMES.

Following the low price of cotton in the fall and the disastrous floods of this spring, we are hearing a good deal of "hard times." The times really are hard with a great many people, as we have reason to know; but we wonder if they are as hard as we have been hearing. So far as we have observed, as many people are attending the picture shows as usual; we do not know of a single automobile that has been laid up because the owner was unable to buy the usual amount of gas—and the automobile dealers are boasting of increased output and larger sales; the baseball season has just opened, and the attendance at the games seems as good as in other years—maybe better. We hope those who do find it necessary to economize this year will not make all their savings at the expense of the church.

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TO CONTRIBUTORS:

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STATEMENT FROM ADVISORY COUNCIL ON BENEVOLENCES.

The last General Conference laid upon the General Board of Lay Activities the responsibility and definite task of securing the general benevolences of the church in full. The Board of Lay Activities was the normal organization to undertake this task, and we have come to the time when it is of vital importance that a very definite and constructive program be projected which shall put the benevolence collections on the heart of the church as a responsibility which the church must meet. It is perhaps true that the individual congregations do not realize as they send up to the Annual Conference a shortage on their assessments that this shortage is to affect the projected program of every general board of our denomination. By some process of propaganda and education we must lead our membership into realization of their duty in regard to this part of the program of the church.

Our United Responsibility.

All of the other boards of the church are expected to co-operate with the Board of Lay Activities in carrying forward this needed task which is upon the church now. We cannot accomplish the purpose involved of collections in full for Conference and General Work without a co-operation that shall be genuine and complete on the part of all the boards of our church. We perhaps fall into the habit, as a particular board set up for a special purpose, of thinking in the terms of the work of that board, so that we find ourselves now working in sections without due regard to the total program of the church; but the sections of the church work go to make up a whole which represents the program of our denomination in its entirety. It is a necessity, therefore, now, that we think afresh in the terms of the whole program of the church and also consider in a very definite way the base line from which all of the boards must proceed to their special activity.

We are coming into a united comprehension on the part of the boards of this united task concerning all of the benevolences, which in some cases now are put in one budget with the assessments for the local church work; and even here we are threatened by what seems to be a business plan to depend upon a budget system to carry through to successful issue the securing of moneys which have been asked for by the General Conference for the varied work of the church. The fact is that no system works itself. There is no particular appeal or inspiration just in a budget. We advise the best possible business methods in the procedure of the local church in securing the budgets necessary for its local work as well as the Conference and General Work, but at the same time strongly urge the necessity of making real to the congregations the causes for which these moneys stand and the purpose for which they are asked.

The Educational Factor.

Indeed, there must be a more systematic education of our people concerning their responsibility to these various askings of the church in order to produce the necessary response on the part of the local churches. Information concerning what moneys are needed for and what is being accomplished by these various assessments brings a reality to the mind of the people which they do not receive by simply asking for a contribution to a church budget. We cannot afford to disregard the educational factor which is involved in securing these assessments and at the same time produce in the mind of the people a satisfaction in the participation in which they share in making successful these askings of our demonination.

Methods of Education.

How shall we successfully educate our people so that they will respond to the request for gifts to carry on these departmental works of our church? It is necesssary, it seems to us, to have some definite and thoughtful statements which will be carried in leaflets to our pastors and people. It is also necessary in this educational program to request and urge the presiding elders, pastors and lay leaders to present in a systematic and intelligent way these causes to the various congregations of the church. This has much educational value in addition to the mere end of securing the money. It has an educational and constructive value that puts the mind and spirit of our constituency in the right attitude in the matter of giving. It will be quite impossible to reach these congregations unless some voice shall appeal to them by spoken word in the various local churches.

Every-Member Canvass.

The idea that an every-member canvass be made in behalf of the benevolences is a logical process in this educational program of securing the collections in full. The every-member canvass has great value in that it presents to the individual members of a church the claims and the reason for them that are presented from time to time by the church. We, therefore, urgently request that the Board of Lay Activities shall carry through the entire program suggested by the Discipline, that any every-member canvass be made in behalf of these benevolences after an educational program has been carried on in the congregation each year.

Christian Stewardship.

A Christian Stewardship program ought to be carried on in all the organizations of our church, for we must come to a more definite realization that Christian Stewardship is basic to both the right sort and to adequate giving. This program of Christian Stewardship cannot be completed in one year or in two. It must be carried on in every generation and through all the organizations of the church. Certainly no one can think for a moment that our denomination is not able to pay these assessments without any sort of burden or even sacrifice to them. It is not a question of the ability of our people to pay these assessments. Perhaps it is not even a question of their willingness to give more money for the greater benevolences of the church, but it is more likely a lack of interest, for which the leadership of the church is certainly more or less responsible. So in this concluding word we urge that a worthy program of education shall underlie any process or plan by which now we begin afresh to secure the full payment of all the benevolences of the church.

Signed by:

W. B. Beauchamp, Stonewall Anderson, W. G. Cram, G. L. Morelock, T. D. Ellis, F. S. Parker, C. C. Jarrell, J. W. Shackford, L. E. Todd, D. H. Hotchkiss, E. B. Chappell, G. T. Rowe, A. F. Smith, A. J. Lamar, Mrs. F. F. Stephens, J. E. Crawford.

WHAT FULL COLLECTIONS WOULD MEAN.

By Dr. J. E. Crawford, Stewardship Secretary.

We have secured and tabulated definite information from the secretaries or treasurers of the several interests represented in the General Work which shows the importance of paying the benevolences promptly instead of waiting until the end of the year.

If one-half the amount of the assessments is collected and distributed by May 15, it would save the General Boards and other causes included in the asssessment for General Work more than $17,000.

The assessments for Conference Work aggregate a larger sum than the total assessment for General Work. Many of the Conference Boards have to borrow money to carry on during the year, while some are fortunate enough to add to their income by drawing interest on funds on hand. The saving to these Boards from both these sources would be more than the saving to the General Work.

The combined saving to both General and Conference Work would be approximately $35,000.

In addition to this saving, the payment of fifty per cent of the assessments in the first half of the year would make it much easier to reach the one hundred per cent goal by the end of the year and thereby save the million and a half dollars we have been losing each year the past four years through failure to pay in full.

Regular and systematic collections on the benevolences in the local churches and prompt remittances by the local treasurers to the Conference treasurers and by the Conference treasurers to the treasurers of the various Genaral and Conference Work funds will materially strengthen all our connectional enterprises and interests.

SAVE INTEREST AND CLEAR INDEBTEDNESS BY PAYING IN FULL.

By Dr. A. J. Lamar, Senior Publishing Agent and General Conference Treasurer.

There are special reasons which make it necessary for the boards of which we are treasurers to be paid in full if these boards are to do their work properly, even passably.

Lamar and Whitmore are treasurers of the following funds: Board of Temperance and Social Service; American Bible Society; Bishops' Fund; General Conference Expense Fund.

For want of full collections, we have run short and have had to borrow money on all of these accounts in order to meet payments which had to be met, except the American Bible Society. We are still in debt on these accounts, and unless the assessments are paid in full we cannot pay these shortages and meet the regular scheduled payments which must be met during the year. If the assessments for these interests are paid this year, we can meet all the demands of these boards besides paying the indebtedness which now rests upon each one, except the American Bible Society.

As to the American Bible Society, while we have not borrowed to pay the assessment made for that great interest in full, and will not do so, they have received only about 61 per cent of the amount assessed for them, while they have urgently needed 100 per cent.

The situation is a very serious one, and all interests involved must suffer unless there is a large increase in the collections over the past year.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 6.

By "Rev. Ichabod Crane."

A good church member will always be working to win others to Christ and the church.

"He that winneth souls is wise." Prov. 11:30.

Soul winning is the greatest of all work. The soul winner is the person who makes heaven rejoice, and the world safe for Christianity. One of the most lovable characters in the Bible is Andrew; everywhere we read of him he is introducing some one to Jesus.

OUR EDUCATIONAL SITUATION—A WORD OF COMMENDATION.

By Rev. T. H. Lipscomb, B. D.

Thoughtful observers of the educational situation to-day are recognizing that the most pressing need now before us is a larger number of well equipped, thorough, wholesome junior colleges, where two full years of college work can be done under conditions of more immediate oversight and less distraction than is possible in our standard colleges and universiites, where the congestion is such, especiallly in the freshman and sophomore classes, as to make the first years of college life almost demoralizing to young people at the very age when they need most wholesome guidance and control.

So the notice recently appearing in our Christian Advocates, "Whitworth Colllege Accepts Junior Rank," "that beginning in September the institution will be operated as a junior college for the present;" and that "The Junior College Comsion has already given it a leading position in the group," is highly gratifying to those who are thinking in terms of the greatest good to the greatest number to meet the greatest need.

We feel that the President and the Board of Trustees of Whitworth deserve the commendation and thanks of the Methodists of Mississippi in thus providing that which many fathers and mothers were earnestly looking for, myself among the number—a fully recognized, standardized, affiliated Christian junior college, from which, after two years, a girl can go to the larger standard colleges, maturer in character and mentally better prepared for advanced work than had she gone at once from high school into the overcrowded lower classes of the great schools.

Arkansas Methodists are also planning wisely in the same direction, and it must be gratifying to the Whitworth officials to see that the heads of Hendrix, Galloway, and Henderson-Brown Colleges in that State are all preparing to follow the pioneer example of Whitworth in accepting junior college rank, and providing the advanced courses in a new institution to be organized with adequate equipment and endowment at Little Rock. Even the students in these institutions, recognizing the impossibility of small colleges with debts and without endowment even approaching the required standards, maintaining standard college rank, have heartily endorsed this acceptance of junior rank and work.

With Millsaps College already established and endowed, it would seem that the problem is easy for Mississippi if an honest facing of facts and conditions shall characterize all educational leaders, and if the greatest good to the greatest number, and to accept and fill well the place where one is best qualified to serve shall be our guiding stars. A fine system of correlated colleges is easily within sight of the Methodists of Mississippi.

God speed the day when it shall be realized, in fulfillment of the rich meaning of the two words, **Christian Education.**

We commend the facts above stated to the consideration of the President and Trustees of our own Grenada College.

Louisville, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

In conversation with one of the leading citizens of our city not long since, a man prominent in his profession of physician and surgeon, we spoke of the intimate relation of mind and body in the art of healing. There is nothing used by the various pretentious schools or cults in the cure of suffering humanity not well known to the regular practitioner, stated the doctor, and when necessary of course used by them. This provoked a quotation from me—"We have this treasure in earthen vessels that the excellency of the power may be of God." Is it not astonishing how some will lay aside well proven methods of healing and allow themselves to be deceived by fads and ways that are altogether contrary to truths which are the result of years of experience and observation? It almost seems that the art of right reasoning from cause to effect is lost or unknown to many of these unfortunate credulous folk. Jesus, Lord of soul and body, effected miraculous cures during the period of his earthly ministry, but he never told people that sickness was a dream or fancy, an imperfection of the mortal state, or anything of this kind. Leprosy, paralysis, fever were intensely real to him, the Great Physicina, and he did not mince matters about them—he cured them. And surely as he used his means and power we are to use ours, each in his respective sphere. Anointing the eyes of the blind man, and commanding him to wash in the pool of Siloam, carries a lesson. Oh, yes, he could have cured him without that, yet he chose to do it after that manner. After all, the things, the deeds, that are worth while, in this old world of sin and sorrow, are wrought by the use of divine and human agency working together in more ways than many think. God honors us by making us co-workers with him. This is a blessed fellowship; let us not dishonor him by doing things in which he will not work with us.

* * *

The world war has left many evil results in its wake, no doubt, by the awakening of the worst passions of the human heart. One of the worst of these is the wholesale lying abounding in our country under the name of "propaganda." One man died in New York City from drinking the vile swill—blind tiger liquor. Forthwith it was bruited abroad, and proclaimed in our national halls of Congress that the authority of this government was being used for wholesale slaughter of its citizens. Great ghosts of John Barleycorn, they have added poison to poison! Rise, sheeted dead, from the tombs of centuries wherein you have lain during all these years, victims of alcoholic poisoning, and rebuke such sacrilege! Men never knew it was deadly to drink it before. Well, it's a choice between slow poison and quick poison. Take your choice, gentlemen, and move on to join the ghastly procession.

A system of propaganda is abroad in the land trying to stultify our Constitution, nullify our righteous laws, and in the end debauch our citizenship. "Be strong, quit you like men." I don't want to live anywhere else on this green globe except in these United States, and may God help us all to keep what we have and not let the enemies of God and man ruin this great commonwealth.

SUNDAY SCHOOL DAY IN THE SARDIS DISTRICT.

At the request of Rev. R. H. B. Gladney, our Conference Superintendent of Sunday Schools, I am sending a report of the charges in the Sardis District that have ordered Sunday School Day programs from me. The list is as follows:

Batesville, M. E. Jarrett, superintendent; Como, Rev. J. M. Bradley, pastor; Horn Lake—four schools—Rev. A. T. Davenport, pastor; Arkabutla—three schools—Rev. S. B. Potts, pastor; Byhalia—three schools—Rev. G. A. Baker, pastor; Cockrum, Rev. B. C. Whitehurst, pastor; Courtland—three schools—Rev. G. W. Robertson, pastor; Longtown—one school—Rev. A. C. Johnson, pastor; Oakland—one school—Rev. J. A. Patterson, pastor; Shuford—four schools—Rev. W. C. Galceran, Jr., pastor; Seay Chapel, Mrs. A. Carothers, superintendent; Mineral Wells, J. P. Moore, superintendent; Coldwater—one school—F. F. Veasey, superintendent; Greenleaf Sunday school, J. P. Bailey, superintendent.

This makes a total of twenty-six churches. We are confident that a great many more of our churches will observe Sunday School Day. I hope that every pastor will take this matter up immediately with his superintendent and order programs for his schools if the order has not already been sent in.

A. T. CLANTON,
District Superintendent, Sardis District.

REPUDIATING WESLEY.

By J. R. Bingham.

Many Methodist ministers are sorely disturbed about evolution. Educators meet and pass resolutions in protest against attempts to forbid by statutory enactments the proper teaching of science. At once, fearful souls, attempting to protect the Ark of the Covenant, make the air vibrant and vocal with the charge: "You mean evolution, which is infidelity. No Christian can believe in evolution." Educators respond, "We did not specify evolution;" and are told, "No, but that is what you meant."

Wesley was wiser, saying, "I think and let think." He was never guilty of such folly as confounding opinion, either scientific or theological, with the essence of Christian faith.

We shall never reach an understanding till we shall have agreed on terms. Some one should submit a statement about evolution that all, at least all Methodists, may accept. As no one who is competent seems disposed to risk making such statement, I herewith present one which all true followers of John Wesley may and should accept:

"The universe is no less one in succession than in co-ordination. There is a prodigious number of continued links between the most perfect man and the ape. By what degree does nature raise herself up to man? How will she rectify this head that is always inclined toward the earth? How change these paws into flexible arms? What method will she make use of to transform these crooked feet into supple and skillful hands? The ape is this rough draft of man: this rude sketch, an imperfect representation, which nevertheless bears a resemblance to him, and is the last creature that serves to display the admirable progression of the works of God." Let all Methodists unite on this simple recital, then "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Carrollton, Miss.

SPARKS.

By Henry H. Ahrens.

A man usually finds a good neighbor if he is.

* * *

The man who pays as he goes usually keeps going.

* * *

Sometimes back fences also separate families in the next block.

* * *

The man who leaps into fame is generally the one who is on the jump.

* * *

A woman may love a bargain, but it makes her mad to tell her she is wearing one.

* * *

Another good thing about "Old Dobbin" was that he would continue to go even if he was empty.

* * *

We know a man who was let in on the ground floor who now wishes he had taken the elevator.

The price of growth is always to outgrow.—Carolyn Wells.

We make laws and then if some public official enforces 'em we call him a grand-stander.—Abe Martin.

It remains to be seen whether scientific ethics can do more for human happiness than religious morality has hitherto accomplished.—Howard Madison Parshley.

THE SUNFLOWER MINISTERIAL ASSOCIATION.

The April meeting of the Association was held at Lambert, Miss., April 12. This was the first time the Association has met so near the north end of the district, but it was well attended, there being thirteen preachers and four wives of preachers in attendance.

Rev. T. E. Gregory, of Itta Bena, preached from the text, John 14:6, bringing a message full of spiritual inspiration.

The preachers entered heartily and earnestly into the discussion of the subjects on the program for the day, which were:

1. The most effective follow-up plan to be used after a revival.

2. The prayer meeting: Its place in the program of worship, and how to secure the best results.

3. A comparative review of the Superannuate Endowment Fund from the standpoint of Annual and district conferences.

The District Quartet, composed of E. E. McKeithen, of Drew; C. L. Oakes, of Lambert; C. T. Floyd, of Moorhead, and H. P. Lewis, of Ruleville, sang two hymns, to the delight of the Association. The quartet seems to be making some headway towards becoming a popular organization of the district.

The ladies of the Lambert church served a delightful plate dinner in the Sunday school rooms of the church at the noon hour.

The next meeting of the Association will be held at Schlater. Our "Bill of Fare" for the next meeting is as follows:

Sermon by Rev. W. J. Wood.

1. "What is a district spirit? How can it be created and cultivated in our district?"

2. "Religious training through Sunday school and training schools and its value to the church."

3. "What is the general effect of the evangelist upon the ministry and the church at large?"

4. "The kind of preaching we like." This last subject is to be discussed by the wives of preachers, namely, Mmes. C. T. Floyd, E. E. McKeithen and H. P. Lewis.

Interest in the Association continues to grow.

REPORTER.

THREE CHEERS FOR THE EDUCATIONAL ASSOCIATION!

By Julian S. Duncan.

News comes slowly to Brazil from the United States, so I am indebted to the Rev. John W. Ramsey for his arresting headline, which called my attention to the recent "astounding" action of the Educational Association. As a Southern Methodist, I cannot refrain from an expression of commendation of the courage and statesmanship of the resolution which placed the Association on record "as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

Protestantism in the South is often accused of being hopelessly reactionary. It sometimes is. But in this case we find the Association showing real leadership. I was in Mississippi when the law interfering with the proper teaching of biological science in States schools was passed. The newspapers in the section, particularly the one with perhaps the largest circulation, played up to popular prejudice. And when organized religion takes a stand like this, it will show that the church is not to blame for all the shortcomings of the South and that from organized religion may come forces to defeat the legislative attempts to take us back to mediaeval times.

The intent of the resolution is so unmistakable that it takes away the mood to criticise because the word evolution is not directly used. Whether or not evolution is a part of biological science may be left to the educators to settle. If evolution is true, it will remain as a part of biological teaching. And if true, it cannot be opposed to religion, for God is the source of all truth, and God cannot be opposed to himself. It is a question which cannot be settled by legislative enactment.

Rio de Janeiro, March 28, 1927.

THE TREND TOWARD UNITY IN RELIGIOUS EDUCATION.

By J. Marvin Culbreth.

One of the most important outcomes of the new emphasis upon Religious Education is the recognition of the necessity of unity as essentiol to the success of the undertaking. Illustrations of the tendency toward unity are to be found in the changing relationships among educational agencies of the church as well as in the closer approach of different denominations to each other.

One of the most interesting examples of a unified program of Religious Education in a local congregation is being developed at Fayetteville, Ark. A unified department of young people's work has been organized which takes care of the interests formerly divided among the Sunday school, the Epworth League, and the Young People's Missionary Society. The plan provides for large participation by young people in the stated worship of the congregation as well as in the activities usually left entirely to youth. The cumbersome machinery of class, departmental, and Epworth League organizations has been set aside and the entire program is under the direction of a single set of officers. There is one budget for the support of the entire program and a consistent and constructive succession of events is worked out to meet the needs of the young people of the congregation.

The plan has already resulted in increased attendance and more efficient work in the religious activities of the church. So well has the plan been received by the young people and the congregation as well, that interest in a similar development in other places is being widely created. The Department of Religious Education of the Board of Education, 810 Broadway, Nashville, Tenn., will be glad to furnish any persons interested with a copy of the plan and such other information as may be desired.

Illustrations of the closer approach of the denominations in the work of Religious Education are rapidly multiplying. The pioneer in this field in the South is the Bible College at the University of Missouri. Founded by the Disciples a quarter of a century ago and designed from the beginning to be a co-operative enterprise, the college at present includes representatives on its faculty from four leading denominations. The Disciples have two professors, and the Congregationalists, the Presbyterians, U. S. A., and the Methodist Episcopal Church, South, one professor each. The support of a full-time professor entitles any denomination to one representative on the Board of Curators of the Bible College. As in any well organized college, the different members of the faculty head up distinct departments of learning. No denominational divisions are recognized. For example, students enrolling for Religious Education find their way into the class room of the Professor of Religious Education, regardless of denominational affiliations. It is the same way with Departments of History, Bible Philosophy, and Psychology.

The enrollment in a given year of the Bible College has reached nearly five hundred. The constant attendance upon classes amounts well up toward four hundred. The college has established cordial relations with the university, by which it is recognized as an accredited School of Religion. Any student has choice among forty hours of work in Bible and Religious subjects toward the degree, and may take sixteen hours, for which credit will be allowed.

The influence of the Bible College upon the university community is highly gratifying because religion is set before the students on a plane of importance equal to that of any other interest in life. The spirit of the college has been caught by the students and they have organized a Student Religious Council, which extends the principle of fellowship to Jews and Catholics, as well as the various Protestant sects.

Another example of co-operation among the denominations in a School of Religion is to be found at the University of North Carolina. Presbyterians, Episcopalians, Methodists and Baptists, have formed a corporation for the purpose of conducting a School of Religion at Chapel Hill, the seat of the university. The Board of Control has the right to elect a dean and other members of the faculty of the School of Religion. The school was opened in the fall of 1926. While the university has given encouragement to the establishment of the school, the work of the school has not yet been approved by the faculty for credit toward the degrees. Friends of the school, however, are confident that the enterprise will speedily commend itself to the university authorities and soon be given the same recognition that is accorded to the Bible College of Missouri.

At the University of Arkansas is to be found the germ of a co-operative School of Religion. Disciples, Baptists, Methodists, and (probably by this time) the Presbyterians have drawn up an agreement to establish a School of the Bible at the University of Arkansas, effective September, 1927. The university is greatly interested in the development of the school. Already two instructors are employed, one by the Methodists and one by the Baptists, and the courses they offer are credited by the university to the extent of nine hours for the college course.

In two other university centers joint enterprises are in process of development. For more than a year several denominations have considered a plan to establish a Religious Foundation at the University of Kentucky. While no definite decision has been reached, nevertheless progress is being made, and the day is not far distant when those who are enterprising the school will realize their ambition.

Oklahoma furnishes the latest example of an effort to establish an inter-denominational School of Religion. A corporation has already been formed under the name of the Oklahoma School of Religion. It is to be controlled by a board of five trustees, three ministers and two laymen, one of whom shall be the president of the University of Oklahoma. The board at present includes within its membership a Congregationalist minister, a Methodist minister and a minister of the Presbyterian Church, the president of the University of Oklahoma and the dean of the university. It is proposed to lease a plot of ground from the university upon which an adequate building for the School of Religion shall be erected. A building fund and an endowment will be raised. Already there exists at the university a Department of Religion, and this department is to be expanded into the School of Religion. For several years, the university has allowed credit for courses in Bible and other religious subjects.

With such articles as "The Break-up of Protestantism," which appeared in the Atlantic Monthly for March, 1927, and "Jimmie Goes to Sunday School," which appeared in Scribners' for February, sounding the knell of a large section of the organized churches in America, it is heartening to discover that a positive trend toward a new synthesis of religious agencies has set in.

A BORE'S HEAD.

Take a mass of unleavened egotism. Chop a cupful of trite conversational chestnuts into small pieces, shells and all. Add a quart of dry facts, from which the juice of humor has been extracted, and a cupful of dates, stuffed with statistics. Stir in—very slowly—a pint of personal anecdote from which all imagination has been strained.

Flavor with the essence of complete indifference to anybody's taste but your own.

Pour into a mould stamped with your own image, and turn onto a platter garnished with plenty of thyme.

This dish has frequently appeared at social functions of the Rich and Great.

I have given you the rules; it is for you to avoid following them.—Atlantic Monthly.

SOUTHERN METHODISM BY VOTE OF HER QUARTERLY CONFERENCES PLEDGED TO RAISE IN FIVE YEARS OVER $10,000,000 FOR SUPERANNUATE ENDOWMENT, AND BY EVERY TOKEN OF HONEST PURPOSE SHE SHOULD CARRY THROUGH

By LUTHER E. TODD, Secretary of the Board of Finance

WORK FAST

Is there any other class of men in the world that would suffer a total of $3,000,000 salary deficit and be *sweet* about it? Would other men go on working faithfully and uncomplainingly during the years the salary deficit was accumulating? No, they would not. But these servants of the Lord did. If they went to Conference one year with a good part of their salaries unpaid, they often went right back to the same churches to be treated in the same way another year. Thus throughout their ministry they toiled in the name of Christ, accepting cheerfully what they received for their services, and succeeded in laying the foundations for what has become one of the most powerful organizations in the world.

These veterans of the Cross have stood every test of character and have come forth without spot or blemish. They had "strong minds, brave hearts, true faith and ready hands. They could not be purchased by the spoils of position. They were not afraid to think or to voice their opinions with a will. When there was a good worldly price upon silent lips, concerning vital questions, they lifted their voices as true prophets and went hungry to their beds. Such men cannot be lightly cast aside in their old age. The "God of our Fathers" will not permit it. The men who went down deep and laid the mud-sills of the Church, must have an adequate old-age support. The same unerring Providence, which guided them through those trackless wastes, will not allow the Church to forget and neglect them in the days of their infirmities.

APRIL & MAY

SUPERANNUATED PREACHERS ARE NOT BEGGARS FOR THEIR CHURCH'S CHARITY, BUT THEY WOULD LIKE TO HAVE WHAT IS LONG PAST DUE THEM ON THEIR CHURCH'S PROMISE

THE NEED OF THE BOARD OF EDUCATION FOR ONE HUNDRED PER CENT PAYMENT OF ASSESSMENTS.

By Stonewall Anderson, General Secretary, Board of Education.

The Board of Education receives the proceeds of the General Conference assessment of $129,000 to carry on its several lines of work. Although each of the last three General Conferences has committed to the board new tasks calling for a large increase in expense, there has been very little increase in the assessment. In fact, the receipts during the quadrennium 1922-26 were less than during 1918-22. Even with the most rigid economy, therefore, the board will need the entire assessment of $129,000 in order to do in a satisfactory way the work which the General Conference has committed to it. The several departments of the Board, with the amounts necessary for carrying on the work are as follows:

1. **General administrative work** $25,000
   This is for general oversight of schools; preparing, publishing and distributing reports, statistics, literature; handling the finances of the board, including investment and disbursing of loan funds; visitation of Annual Conferences, assemblies and schools; the general promotion of Christian Education and other administrative expenses connected with the several departments.
2. **Conservation of Christian Education movement and the Department of financial aid to colleges**.....$15,000
   Adequate financing of church schools is their greatest need, and the successful operation of this department will affect every educational institution of our church.
3. **Pastors' Schools** $20,000
   The last General Conference committed to the Board of Education this work, but provided no additional funds for it. About fifteen of these schools are held each year, giving inspiration and instruction to hundreds of preachers.
4. **Promotion of Religious Education**.....$32,000
   This is for student pastors and religious education in both our church schools and State institutions. The last General Conference committed this work entirely to the Board of Education. The opportunities here are very great and the needs urgent.
5. **Appropriations to Schools** $22,000
   We have a number of schools in mountain territory and undeveloped sections which are doing a most worthy work. Without these appropriations they could not keep their doors open.
6. **Co-operative work** $5,000
   The several boards co-operate in certain activities, such as the life service bureau, joint conferences, and other important church-wide meetings.

The activities outlined above require the full amount of the $129,000 assessment. It will be impossible for the board to carry on this work in a satisfactory way and without financial embarrassment unless **the assessment is paid in full.**

Theological Schools.

The General Conference assessment for Theological schools is $80,000, the proceeds of which are divided equally between the Candler School of Theology, Atlanta, Ga., and the School of Theology of Southern Methodist University, Dallas, Tex. These schools have small endowments and sorely need much more than the $40,000 which each would receive if the church should pay 100 per cent on the assessment. They should be training a much larger number of young preachers. In comparison with the other great churches of the country, our theological schools have a small number of students and an exceedingly small income. Payment in full of this assessment is very important.

THE FORGOTTEN MAN AND FULL PAYMENT OF THE BENEVOLENCES.

By Luther E. Todd, General Secrtary, Board of Finance.

The General Conference of 1926 approved an annual assessment of $191,000 on the whole church for the benefit of the Board of Finance. The sum realized on this assessment is to be used by the board in connection with its work in behalf of the superannuated preachers and widows and orphans of preachers.

Therefore, the importance of full collections on this assessment should be evident to all who are interested in seeing this cause make proper headway. This money makes it possible for every dollar contributed on Special Effort quotas to be credited 100 per cent to the Endowment. It also makes it possible for an increased amount to be appropriated each year for the support of the claimants. Surely these reasons should inspire every pastor to make the largest possible return on this assessment.

As a rule, the assessments for benevolences have to do with objects that do not directly affect the preachers. But the money raised in this way for the Board of Finance does go directly and solely for the benefit of preachers. Also it is used to help them at a time when they, as a rule, are unable to help themselves—that is, when superannuated.

Lay members, who have through the years been ministered unto by the preachers in spiritual affairs, ought to be quick to take an interest in an assessment that helps the preachers in material affairs when they are too old longer to serve as pastors. A little meditation upon this should serve to cause many lay members, who have hitherto contributed sparingly to the benevolences, to give in proportion to the benefits they have received.

THE NEED OF THE HOSPITAL BOARD FOR FULL PAYMENT OF ASSESSMENTS.

By C. C. Jarrell, General Secretary, Hospital Board.

The General Hospital Board has been charged with the enormous task of informing the church about a new movement and arousing the church to a sense of new duties. Thus it will be seen that its task is doubly difficult. For this heavy undertaking the General Hospital Board has had since its organization (1922) the income from a slender assessment. To begin its work and accomplish anything at all, the board has had to borrow some money. It has accumulated a deficit of about $7,000. This must be liquidated.

The board must put on an enlarged program of information and inspiration to inform and arouse the church, and thus take advantage of the enlarged legislation that passed the General Conference, May, 1926. The psychological as well as the logical time to do this is in the first year of the quadrennium.

The income of the board is based on an assessment of $50,000. This allows not one dollar for special enterprises, not even the work for tuberculars at Tucson, Arizona. If all this were raised, the board could begin to promote the Golden Cross Enrollment, create a literature on this new and most important cause, and stimulate the Conferences to inaugurate hospital enterprises where they are needed. To put the assessment of the board down to a mere living wage and then fail to pay that will cripple the board, postpone a worthy beginning of our healing ministry and almost render ineffective the money we have actually spent.

To pay salaries for a small office force; to print and distribute a literature; to impress the ministry with the nature and importance of the work; to furnish the charges with Golden Cross material for the Enrollment; to overcome the inertia and lack of information incident to a big, new, special movement, every dollar of the assessment will be needed, else the work will be marred in its very beginning.

We have waited a long time to begin to obey the Master's command to heal the sick—we are far behind the Baptist, Northern Methodist and Roman Catholic Churches. The Baptist Church allows its Hospital Board $150,000; the Northern Methodists still more; and the Catholics put $60,000,000 a year into their hospitals. For us to promise just $50,000, and then not pay that, would be pitiable. There is a line where neglect indulged too far becomes disobedience. The benevolence dollar must be lifted out of bankruptcy into solvency.

WHY THE ASSESSMENT FOR LAY ACTIVITIES SHOULD BE PAID IN FULL.

By G. L. Morelock, General Secretary, Board of Lay Activities.

The General Board of Lay Activities is a promotional agency. It inculcates loyalty to every part of the church's program; it seeks to make every member a personal witness for Christ; it strives to lead the laity to the highest ideals and standards of Christian living and service. It is specifically charged with the promotion of Christian stewardship, men's work through the Wesley Brotherhood, and the full payment of the benevolences.

Christian stewardship cultivation undergirds the entire program of the church. It is not for one cause alone, but for all the causes of the kingdom. It likewise deepens and enlarges the spiritual life of the church, for it develops in the membership a sense of personal responsibility for the use of life, time, talent, money, and influence.

The Wesley Brotherhood mobilizes the men of Southern Methodism—our greatest unused asset—for fellowship, prayer, study of the church's program, and greater activity in all phases of Christian work. Such mobilization makes for a spirit of brotherliness and power of achievement which are otherwise impossible. Our most effective contribution to world peace and international goodwill lies in the promotion of Christian brotherhood.

The full payment of the benevolent claims is the outstanding, immediate practical objective of the Board of Lay Activities. In this important task it is to have the co-operation of all the other boards and agencies of the church, for the work of every one of our boards is involved and all our connectional interests will be conserved and strengthened by the fulfillment of this task. The collection of the assessments for General and Conference Work is the greatest financial responsibility that has been committed to any board of the church.

The Board's income from the assessment is inadequate and must be supplemented from other sources. The whole amount of the assessment, which is only $50,000, could be wisely invested in any one of the three major phases of its work.

A determined-looking man entered a barber shop and demanded a "haircut without conversation." "Excuse me, sir," said the man in charge, but—"

"I won't excuse another word," interrupted the customer. "I've just left my regular barber because he was too talkative, and I insist on you cutting my hair without chatter."

When the click of the scissors had been going on for about ten minutes the man in the chair found that his head was looking like a well-known scrubbing brush.

"What do you mean by this?" he roared.

"It's the best I can do, sir," replied the man. "I never cut anybody's hair before in my life. You see, the barber has gone out to lunch. I'm the plumber and just come to look at a leaking pipe."—Western Christian Advocate.

Mr. Kellogg can simultaneously shake hands in China, fingers in Europe, fists in Nicaragua, and knees in Mexico.—Howard Brubaker.

The Home Circle

THE LITTLE LAD.

The people followed Christ one day,
A long way from the town;
Till, tired and faint, he made them stay,
And on the grass sit down;
And then there came a little lad,
With loaves and fishes small,
And gave to Jesus what he had,
Enough to feed them all.

For when the Master blest and brake,
The loaves grew large and fair;
The food was sweet for his dear sake
To those who feasted there;
And as amid the crowd, the boy
Beheld his gifts increase,
He had a new and deeper joy,
In Christ's own smile of peace.

And when the thousands he had fed,
Were going home again,
Twelve baskets full of fish and bread
Were gathered on the plain;
And surely at his mother's side,
That night the tale was told,
How Jesus blessed and multiplied
His gifts, a thousandfold.

And still Christ takes the children's store
Of loving thought and deed,
And uses them for evermore
To help the great world's need;
And whoso makes one mourner glad,
Or speaks one healing word,
Shall gather, like the little lad,
A wonderful reward.

—"Church News" (Tasmania).

LITTLE WILL TRY.

Little Jane was sitting on the floor, playing with her blocks.

"Jane," said Mother, "it is time for supper. Pick up your blocks, and put them in your play-box."

"I tan't," said little Jane.

"Oh, yes, you can," said Mother. "You are getting to be a big girl now. You can pick up your blocks just as easily as anything."

But Jane shook her curly head and said, "No, Muvver, I tan't."

"Then, come help Mother pick up the blocks," said Mother. "See if you can pick up more than Mother does." Jane picked up the blocks as fast as ever she could.

"There, you see you can pick up your blocks," said Mother.

"No, tan't all by myself," said Jane.

After supper, Daddy said, "I wonder if there's any little girl around here who can get Daddy's slippers for him."

Jane looked up from her picture-book and said, "I tan't, Daddy."

"Suppose you try."

"No, Daddy, I tan't," said Jane.

Big Sister Helen said, "I'll get you slippers, Daddy."

"All right," said Daddy, "for little Jane can't."

"That is a good name for her," said Mother, "little Jane Can't."

"Oh, no," said Daddy. "That's not a good name; that's a bad name. I shouldn't want my name to be little Jane Can't."

"Yes, that is my name," said little Jane, "'cause I tan't do fings."

"All right," said Mother. "We will call you little Jane Can't."

The next day, little Jane and Mother went to see dear Grandmother. After Grandmother had kissed little Jane and Mother, she said, "Jane, please close the door for Grandmother."

"I tan't," said Jane.

"You can't?" asked Grandmother.

"No, I tan't," said little Jane.

Mother said, "You see, Grandmother, this is little Jane Can't, who has come to see you to-day."

"Oh," said Grandmother, "I thought it was my dear little Jane."

"I am your dear little Jane," said Jane, as she ran to Grandmother.

"If you are my dear little Jane," said Grandmother, "you are not going to be little Jane Can't. Now, run and close the door for Grandmother, and be her dear little Jane again."

"But I tan't, Grandmuvver. Don't you see I tan't?" said Jane.

"Could you close the doof if some one would help you, Jane?" asked Grandmother.

"Of tourse I tould," said Jane. "You help me, Grandmuvver."

"No," said Grandmother, "I know a better way," and she took little Jane upon her lap.

"There is a little fairy who stays around all the time, waiting to help little girls do things their mothers and daddies and grandmothers ask them to do."

"Where is the fa'wy?" asked Jane, as she looked all around. "I don't see him."

"You can't see this little fairy," said Grandmother, "but he will come to help you if you call him."

"What's his name?" asked Jane.

"His name's Will Try," said Grandmother, "and here is the way you have to call him every time. You must shut your eyes, and say:

"'Me-o, me-o, me-o my,
I can do it if I try.'"

Jane shut her eyes tight, and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

"That is right," said Grandmother. "Now I wonder if you can close that door."

Jane jumped down off Grandmother's lap and ran to the door, and shut her eyes, and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And she gave the door a big push, and, bang, it went shut.

"I did it! I did it!" cried Jane, as she ran back to Grandmother. "Will Twy and I did it, Grandmuvver, didn't we?"

"Of course you did," said Grandmother, "and Will Try and you can do it every time, if you don't forget to ask him."

"I won't forget," said Jane.

When Mother and Jane went home from Grandmother's, Jane took her blocks out of her play-box, and played with them until Mother said, "Jane there comes Daddy. Pick up your blocks, and get ready for supper."

"I tan't," said Jane. "Oh, I fordot," and she shut her eyes and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And she picked up her block as fast as ever she could.

After supper, Daddy said, "I wonder if little Jane Can't is going to get Daddy's slippers for him to-night?"

"My name's not little Jane Tan't," said Jane.

"It isn't?" said Daddy. "What is it, then?"

"I'll show you fwat my name is," said Jane, and she shut her eyes and said:

"Me-o, me-o, me-o my,
I tan do it if I twy."

And away she ran, and came back in a minute with one of Daddy's slippers in each hand.

"Well, well, well!" said Daddy. "I should say your name isn't little Jane Can't. Why your name's little Jane Try, isn't it?"

"Uhhuh," said Jane, "my name's Jane Twy, and my little faiwy's name is little Will Twy."

"You must be little brother and sister Try," said Daddy. "That's a fine family."—From "Stories New and Stories True, and How to Tell Them," by Bertha Baldwin Tralle. Fleming H. Revell Company, New York.

PLAYING INDIANS.

We do have the greatest fun
Acting Indians—on the run.

Each one has a special name
When we play this lively game.

Sister is called Smiling Face—
She 'most always wins the race.

Junior's name is Laughing Boy
'Cause he chuckles so with joy.

They all call me Merry Heart
When I take an Indian part.

Even baby his name knows,
For we call him Twinkle Toes.

We do have the greatest fun
Acting Indians—on the run.

—Florence B. Steiner, in the New Outlook.

"TIME OUT."

Mother—"If you wanted to go skating, why don't you come and ask me first?"

Sammie—"'Cause I wanted to go." C. S. Monitor.

"Oh, John," she was saying, "you are a most inattentive host. I do wish you'd keep an eye on poor Mr. Smith, he's helping himself to everything."—The Progressive Grocer.

"Look here, now, Harold," said father to his little son who was naughty, "if you don't say your prayers, you won't go to heaven."

"I don't want to go to heaven," sobbed the boy. "I want to go with you and mother."—Pearson's.

An American in London, on buying a paper from a newsboy, remarked: "I'd have to pay twice as much for this paper if I were over in America."

"Well, guv-nor," replied the youngster, "yer can pay me double if it will make yer feel more at 'ome."—Exchange.

Sambo—"What kind of a watch you got?"

Jasbo—"I has a wonder watch."

Sambo—"Wonder watch! Never heard of that before."

Jasbo—"Well, you see it's this way: Every time I look at it I wonder what time it is."—Railway Age.

"A woman just can't keep a secret," he declared.

"Oh, I don't know," contradicted the fluttery lady. "I've kept my age a secret ever since I was twenty-four."

"Yes," he replied, "but one of these days you will just simply have to tell it."

"Well," she replied with confidence, "I think that when a woman has kept her secret for twenty years, she comes pretty near knowing how to keep it."—St. Louis Christian Advocate.

A young woman took down the receiver on a party line and discovered that the telephone was in use.

"I just put on a pan of beans for dinner," she heard one woman complacently informing another. She hung up the receiver and waited. Three times she tried, and then, exasperated, she broke into the conversation: "Madam, I smell your beans burning," she announced crisply. A horrified scream greeted the remark, and the young woman was able to put in her call.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. R. H. Harper, presiding elder of the New Orleans District, is assisting Rev. D. B. Boddie in a meeting at Opelousas, La., this week.

Dr. Daniel A. Poling, pastor of the Marble Collegiate Reformed Church, New York,, has become editor-in-chief of the Christian Herald.

The Crowley Signal is giving full reports of the meeting being held at the Methodist church, Crowley, La., in which the preaching is being done by Rev. L. P. Law.

The Spinks brothers, box 506, Shreveport, La., announce that they are ready for calls to sing in evangelistic meetings, together or separately. They can furnish good references.

Judge J. E. Cockrell, a distinguished lawyer of Dallas, Tex., and chairman of the board of trustees of Southern Methodist University, died on Thursday, April 7. He was 67 years old.

Rev. W. W. Perry announces that Rev. W. E. Thomas, general evangelist, is assisting him in a meeting at Sulphur, La., the meeting having begun on Easter Sunday. Mr. Scott is in charge of the music.

The following telegram was received from Dr. W. Winans Drake, pastor of Trinity Methodist Church, Ruston, La., on Monday morning of this week: "Ruston church Orphanage offering, $2,850." Who can beat that?

Dr. Mark Terrell, general evangelist, has recently closed a very successful meeting in Wilson, Okla. He has an open date, beginning on May 1, that he would be glad to give some pastor in Louisiana or Mississippi.

The condition of the editor's father, Rev. Lyman Carley, remains practically unchanged. He is very weak and is in a deep sleep most of the time. He takes very little nourishment. Happily, he seems to be free of pain.

Dr. L. J. Miller, general evangelist, was scheduled to begin a meeting with Rev. T. H. Dorsey at New Albany, Miss., on last Sunday. Dr. Miller had just closed a very successful meeting at Calvary Methodist Church, Atlanta, Ga.

Rev. Claude P. Jones, Mississippi Conference evangelist, closed a great meeting at Mendenhall and D'Lo with a gracious consecration service on Easter Sunday. He began a meeting with Rev. Percy Vaughan at Ellisville, Miss., on April 20.

Dr. R. H. Wynn, pastor of the Broad Street Methodist Church, Lake Charles, La., spent a few hours in New Orleans on Wednesday of last week, consulting Dr. T. D. Ellis, of the Board of Church Extension. He paid the Advocate office an appreciated call while in the city.

Rev. E. E. McKeithen, of Drew, Miss., writes: "The work is going fine here. We love our people, and they respond beautifully to every worthy cause. We have added a sleeping porch to the parsonage, repaired the furnace at the church, and expect to spend $1,000 on repairing and beautifying the church in the next few weeks."

Rev. C. F. Emery, an honored superannuate member of the Mississippi Conference, is now living at 1618 Caroline Street, Houston, Tex. Letters from his Mississippi friends would cheer him. He is identified with the First Methodist Church of Houston, of which Dr. A. Frank Smith is pastor. Brother Emery says that Dr. Smith preaches to a crowded house every Sunday.

After the Advocate had gone to press last week, we received the following note from Rev. Leon I. McCain, our pastor at Minden, La.: "The pageant, 'Golden Youth,' was given at our church on Annivedsary Day of the Epworth League. The free-will offering was $32.80. The pageant was given under the competent direction of Mrs. Ira Shields. Miss Mary Searles is the president of the Senior Epworth League."

The rendition of the cantata, "The First Easter," by the choir at the Methodist church, Pascagoula, Miss., on Easter Sunday evening attracted a great congregation, some not being able to get into church. At the morning service, the pastor, Rev. James W. Sells, received five children into the church by baptism and vows, and three others by certificate. The Sunday school goes on the Sunday School Day honor roll, the collection on that occasion amounting to $14.

The new Methodist church at Pineville, La., Rev. Claud K. Smith, pastor, was formally opened on Easter Sunday. The new church is a handsome structure of brick and tile, erected at a cost of $50,000. The church has grown rapidly during the pastorate of Brother Smith, the membership having increased from 160 members to more than 500, and the Sunday school attendance from 60 to more than 200. This is now one of the livest churches in the Louisiana Conference.

Rev. G. B. Love, of Mooreville, Miss., in sending in the renewal of Brother D. W. Stone, Tupelo, Miss., speaks very highly of this venerable Christian gentleman. He is a brother of the late Rev. Joseph B. Stone, who spent forty-three years in the itineracy. Brother Love adds concerning his work: "Everything is moving along very well with us here at Moooreville. We are serving a good people. They have just recently refurnished the parsonage with a nice lot of furniture, all of which we appreciate very much."

Rev. Julian S. Duncan is finishing the third and final year of his work as pastor of the Union Church of Rio de Janeiro, Brazil. Under his administration a lot has been purchased, a campaign put on for the erection of a building, from which sufficient money has been subscribed and collected to build a church and community house. Plans have already been approved, and actual construction will begin soon. Brother Duncan is joining the Eddy Seminar in London and will return with this party to the United States the latter part of August.

We learn from the Winston County Journal, Louisville, Miss., that announcement has been made of the approaching marriage of Rev. W. A. Langley and Miss Mary Stewart Hewlet, of Atlanta, Ga. Brother Langley, since returning from Poland, where he was engaged in missionary work, has been pursuing graduate studies in Emory University, from which institution he will receive his M.A. degree this year. Miss Hewlet is an A.B. graduate of Agnes Scott College, and is a highly cultured Christian young woman. The Advocate extends all good wishes in advance of the happy event.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference convened in East End Methodist Church, Meridian, Thursday morning, April 7, and closed the afternoon of the next day. On the evening of April 6, Dr. Rolfe Hunt, of Lauderdale, delivered a helpful message on "The Call to Preach," which was followed by the celebration of the sacrament of the Lord's Supper.

All pastors of the district and a large number of lay members of the conference were present throughout the meeting. Rev. Robert Selby, presiding elder, maintained his record as an efficient presiding officer, and the business of the conference was attended to in an orderly manner and with dispatch.

The reports of the pastors, covering every phase of the work, indicate progress and forecast a year of substantial achievement.

The following were elected members of the district Sunday school council: District Secretary, Miss Minnie Rowe; Elementary Superintendent, Mrs. W. D. McLaurin; Adolescent Superintendent, Mrs. A. P. Hand; Adult and Home Department, Mrs. G. G. Woodward; Missions and Education, D. A. McKinnon; Leadership Training, Dr. A. F. Watkins; W. J. Dawson, member Conference Sunday School Board. Rev. Robert Selby is, ex-officio, chairman.

The Licensing Committee was elected, as follows: J. A. Moore, A. F. Watkins, W. B. Jones, W. B. Alsworth, W. J. Dawson, and Rolfe Hunt.

W. D. Hawkins was elected district lay leader, and D. W. Heidelberg and S. J. Creekmore, associate lay leaders.

W. A. Hays was named as district director of the Golden Cross Society.

Thirteen delegates to the Annual Conference were elected as follows: D. W. Heidelberg, S. J. Creekmore, M. P. Johnston, W. D. Hawkins, W. E. Hopkins, D. A. McKinnon, C. G. Stokes, Miss Lillybeck Phillips, L. P. Brown, C. L. Daniel, S. M. Graham, T. H. Naylor and C. W. Cochran.

The following brethren were present and spoke in behalf of the interests represented by them, respectively: Dr. D. M. Key, president of Millsaps College; H. G. Hawkins, president of Whitworth College; Dr. J. M. Sullivan, Conference Lay Leader; O. S. Lewis, Conference Secretary of Education; B. F. Lewis, manager Orphans' Home; W. T. Griffin, commissioner for the Orphans' Home; J. M. Morse, commissioner Superannuate Homes and Endowment, and J. L. Sutton, superintendent of the Home Finding Society.

Miss Trawick, Head Resident of the Wesley House at Meridan, gave a very interesting account of the splendid work being done by that institution.

Other visitors to the conference were: Rev. L. E. Alford, presiding elder Newton District; A. S. Oliver, of Wesson; L. J. Snelgrove, of Monticello; O. H. Strait, of Decatur, and L. E. Wicht, local elder, of Hattiesburg.

The gospel message given by Rev. B. F. Lewis on Thursday evening was enjoyed by all who heard him.

The fellowship of the conference was delightful, especially during each noon recess, when an excellent luncheon was served by the good ladies of East End in the church dining hall.

DeKalb was chosen as next piece of meeting.

W. A. HAYS, Secretary.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference held its 1927 session at Sumrall, April 12, 13, with the opening sermon by Rev. B. H. Williams, of Taylorsville, on Monday night, April 11. Other sermons were preached during the conference by Revs. J. W. Thompson and H. A. Gatlin, of Hattiesburg, and A. J. Boyles, more recently of Heidleberg, but formerly a student at Emory and Southern Methodist. All the sermons were of highest order, and some of them reached old-time fervor and created spiritual enthusiasm.

Rev. J. R. Jones presided with his usual efficiency, and J. B. Cain and J. L. Carter acted as secretaries. The conference registered the largest attendance in its history, one hundred and nine members answering roll call during the session. The following official visitors addressed the conference on the various connectional interests: H. G. Hawkins, W. D. Hawkins, D. M. Key, J. M. Morse, W. T. Griffin, J. M. Sullivan, O. C. Hull, O. S. Lewis, J. L. Sutton, W. Fred Long, H. T. Newell, J. C. Chambers, and Mrs. S. F. Riley, while the following were appreciated unofficial visitors: W. W. Graves, C. M. Crossley, J. L. Greenway, L. E. Alford, and J. B. Shearer.

Report blanks had been mailed the pastors by the presiding elder, and this greatly facilitated the work of the committees and the conference. The reports were optimistic and showed progress in nearly every department of the church's work. Special attention was called to the progress made on the Hattiesburg Methodist Hospital and also to the campaign inaugurated last year for the building of a district parsonage and plans made for the completion of the same.

All the local preachers had their characters passed, and where necessary their licenses renewed. None were licensed to preach and none were recommended to the Annual Conference for admission or for orders. The following were elected delegates to the Annual Conference: W. U. Corley, H. V. Waits, E. V. McKay, W. C. Mathis, Herbert Gillis, John A. McLeod, W. S. F. Tatum, Mrs. D. J. Robinson, G. W. Holloway, W. A. Holloway, C. K. Pearson, and H. C. Norsworthy, while Joe Cook, H. C. Clark, V. M. Scanlan, and Mrs. W. M. Williams were elected alternates.

W. A. Holloway was re-elected district lay leader, and W. C. Mathis and W. H. L. Carruth, associate lay leaders. The following district Sunday school officers were elected: Chairman, J. R. Jones; secretary, A. J. Boyles; Elementary Superintendent, Mrs. C. W. Sullivan; Adolescent Superintendent, Mrs. D. A. McIntosh; Adult Superintendent, H. A. Gatlin; Missionary Superintendent, W. C. Mathis; Superintendent of Leadership Training, J. A. Smith. K. T. Moore was confirmed as district director of the Golden Cross. The pastors in Hattiesburg and Petal were named the ad interim committee.

Messages of love and sympathy were ordered sent to Rev. Lyman Carley, ill at the home of his son in New Orleans, and to Rev. W. P. George, whose eye trouble has compelled him to give up the pastorate at Heidelberg and return to his home in Tennessee. Resolutions of appreciation were passed expressing thanks to Rev. W. H. Lane, pastor at Sumrall, and to his people, particularly to Brother W. H. L. Carruth, for their thoughtful kindnesses.

Petal was chosen as the place for the meeting of the 1928 district conference.

J. B. CAIN Secretary.

MEETING OF ABERDEEN DISTRICT MINISTERS' ASSOCIATION.

The Aberdeen District Methodist Ministers' Association met at the Aberdeen Methodist Church, Thursday, April 14, and was called to order by the president, Rev. J. J. Baird. Rev. J. C. Nelson led the opening prayer. Rev. L. P. Wasson briefly presented the Mission Special cause, which was followed by a short talk by Mr. R. H. Furr, who gave some helpful information on how to raise the benevolences. The following program committee was appointed by the president: Revs. J. T. Lewis, F. H. McGee, and B. F. Bullard.

The Association adjourned to attend the men's prayer meeting, which is being held at the City Hall during the Howard Williams revival. This prayer meeting was remarkable for its attendance and enthusiasm.

The members of the Association enjoyed a very delicious luncheon, which was served by the ladies in the church. Miss Lamont, the Bible instructor for the Williams campaign; Miss Martin, the pianist, and Mr. Lichfield, the singer, were our guests at luncheon. Immediately following lunch, Miss Martin and Mr. Lichfield entertained in a manner that was delightfully humorous and instructive. Their art is better than words are to express it. Long may they live and continue to do good!

The business session was opened by the singing of "What a Friend We Have in Jesus," after which Rev. J. W. Bell led in prayer. Rev. R. G. Moore was heard concerning the Sunday School Teachers' Training School. Our presiding elder urged us to bend our energies in our revival efforts this summer. Motion was adopted to limit the program speakers to ten minutes each.

The program was as follows:

Discussion Topic: The Pastor in His Relation to the Organizations of the Church.

1. The Sunday School—Revs. J. T. Lewis, W. C. Mattox.

2. The Mid-Week Prayer Meeting—Rev. W. C. Beasley and others.

3. The Young People—Revs. W. R. Lott, E. C. Driskell.

Every discussion was full of enthusiasm and information. We hope that no pastor in the district will miss the next meeting. A motion was adopted to combine the May meeting with the district conference, which will convene at Fulton, May 24-26. The Association will meet on the afternoon of the 24th, at such time and place as the presiding elder will designate.

A motion was adopted that the secretary draft a resolution of thanks to the ladies of the Aberdeen Methodist Church for the bountiful and wholesome luncheon which they so efficiently served. Be they well assured that we thank them.

R. T. HOLLINGSWORTH, Secretary.

SPECIAL NOTICE OF NEWTON DISTRICT CONFERENCE.

The Newton District Conference will open at Walnut Grove on Wednesday morning, April 27, at 9 o'clock. Rev. B. L. Sutherland will preach at 11 a. m. of the first day. Millsaps College will give the evening program, closing with a sermon by Rev. J. E. Stephens, of the department of Christian Education.

Committee on License to Preach and Recommendation for Admission on Trial: J. L. Greenway, T. A. Ferguson, and R. H. Clegg.

Committee on Orders and Local Preachers: C. H. Strait, F. L. Applewhite, and M. K. Miller.

We are expecting a full attendance of pastors and delegates, local preachers and charge lay leaders.

This district will be entitled to sixteen delegates to the Annual Conference under the new law.

L. E. ALFORD, P. E.

REVIVAL IN BILOXI, MISS.

We just closed a successful revival at Wesley Memorial Church in Biloxi.

Rev. Chas. Assaf was with me, and I do thank God that he sent him our way.

He was also with me in a two weeks' meeting in March, at Epworth Church in Biloxi, and he has meant much to this community and to these two mission churches. We received thirty-one into the church during the meeting at Wesley Memorial, twenty-seven of them by profession of faith.

During both meetings we received sixty-four into the church, fifty of them by profession of faith.

I would not dare say how many conversions we had, for only the Lord knows that, but I do feel that we had several wonderful changes in life.

I wish especially to mention one, for it might help some one:

Brother Assaf and I went to visit in a home where the husband has been a drunkard for many years, and had been drunk for over two weeks—not able to go to his work.

We talked to him, and he said he did not believe in hell, nor did he believe in the church; he said the sky was his church. But when Brother Assaf had talked to him quite a while, he changed his mind. He has quit drinking and he and his wife joined the church. It would have done any one good to hear his prayer and his testimony in church a week later as to what the Lord has done for him and his home.

I ask the prayers of all Christian people in this great missionary work, that I may be able to do what the Lord would have me do.

H. L. DANIELS.

COURAGEOUS PREACHING.

The demand for more and better preaching, for more courageous preaching, is urgently recognized. It has lost none of its power, and where it is exercised men heed it. It is a first century gospel adapted to twentieth century needs, and interpreted in twentieth century language that is demanded. The Archbishop of Canterbury has, in a memorable utterance, set this before the clergy of the English Church, and even the gloomy Dean of St. Paul's makes bold to say that, even if the golden age of preaching is past, there is an insistent demand for informed, equipped, and inspired prophets to-day.

So far as in me lies, I call my brethren to a fresh recognition of the prophet's place and power. I beg them to give increasing heed to their pulpit ministry. I urge them to attack with the vitalizing gospel of Christ, the body and soul destroying evils of the present hour. I press upon them the high and holy claims of a ministry that demands, first of all, a passion for souls. I plead with the great body of laity to be true to their church's ideals, to avoid all appearance of evil; boldly to rebuke habits and practices, however popular they may be, that contravene the law of Christ; to stand forth against any and all customs that are unwholesome, unclean, and indecent. The salt has not lost its savor, and a small group of high-minded and courageous men and women have repeatedly saved a situation that was grave and threatening. The hour has struck for an aggressive crusade for Christ and His church; it calls for the most complete consecration, the highest and finest and most discriminating intelligence, and a courage that reckons not life dear unto itself, that His Kingdom may come and His will may be done among men.—Bishop Freeman, in the Living Church.

The creed that lives by isolating itself from the essential condition of the intellectual life loses its own vitality and ceases to offer any effective help to square the ideal it cherishes with the reality which it ignores.—James T. Shotwell.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

"In the midst of life, there is death." Again, we have been called upon to be submisssive to the will of our Heavenly Father, and give unto him our beloved mother, MRS. N. E. COLEMAN, who departed from this life, March 31, 1927. She leaves four sons and two daughters, a host of relatives and friends to mourn her sad departure.

"A precious one from us has gone,
A voice we loved is still,
A place made vacant in our home,
Which never can be filled."

A DAUGHTER.

MARRIED.

On April 1, at the residence of the bride's parents, MISS SUNSHINE YOUNG, a prominent teacher of St. Landry, and REV. J. A. KNIGHT, the popular pastor of the Melville Methodist Church, were united in marriage at St. Landry, Rev. C. C. Wier, presiding elder of the Alexandria District, officiating. The popularity of the contracting parties was attested by a large host of friends and relatives present. The ceremony was performed on the front porch, witnessed by friends and relatives, who filled the front yard. The happy couple left immediately for their parsonage home at Melville.

NEWS FROM THE MORTON CHURCH.

By C. C. Windham, Superintendent of Sunday School.

Rev. E. R. Smoot, general evangelist, of the North Mississippi Conference, and Mr. G. B. Grenfell, evangelistic singer, have been in Morton for one week, conducting a revival meeting at the Methodist church. Mr. Grenfell is a great singer, and it has been a pleasure and a delight to listen to the gospel songs that he has led his choir to sing. Brother Smoot is without doubt one of the great preachers of to-day. His messages of Christ and his wonderful love inspire in his hearers a desire to live better lives and to give their hearts to God that he may use them in evangelizing the world.

About the middle of last week Brother Smoot announced that Sunday morning at 11 o'clock, April 10, would be family service, or a service for the older people of the town; so at the appointed hour the church auditorium was filled to capacity with people of all ages, and then Brother Smoot opened the service by quoting, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Heaven was pictured as a home, as a great home, where the Heavenly Father loves his children and where he has prepared an eternal home for those that love him. At the conclusion of the preaching, Brother Smoot asked every one present that had a mother in the audience to walk over and stand by her while the last song was sung, and to whisper words of love into her ear. This was the greatest service that it has ever been my pleasure to attend. May Brothers Smoot and Grenfell live many years so that they will have the opportunity to bless the world with their melodious songs and forceful preaching!

We had 162 present at the Sunday school, April 10, which was the largest attendance record during the three years that I have been superintendent, and we have set as our goal 200 for Sunday, April 17.

The above was written immediately after the morning service, and before I had an opportunity to mail same another great service was held (the night service), which was the largest, when measured by the number of people attending. The subject of this service was the "Christian Home." Brother Smoot quoted the words of the Master to the fallen woman, "Go and sin no more." He bade his hearers to sin no more and to go home and there live the Christian life before their wives, their husbands and their children, stressing the fact that if we live the Christian life in the home, it will be no trouble to live for Christ in our every-day business affairs. He pleaded for better homes, stating that the way to have less criminals was to rear less criminals in the home, and the way to have more and better Christian men and women was to rear them in the home. At the conclusion of this service an opportunity was given for the ones that would dedicate their lives toward the establishing of better Christian influences in their own homes to come forward and stand at the altar for the dedicatory prayer; about forty fathers and mothers assembled for this prayer. I am still of the opinion that Brother Smoot is one of the great American preachers and that the Lord of Hosts will bless his ministry for years to come. The Smoot party will leave here on the 14th, in time to reach Muskogee, Okla., by the 17th (Easter Sunday), where he will begin a three weeks' revival at the First Methodist Church of that city.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Brookhaven, April 24, 7:30 p.m.; Q. C., May 16.
Meadville and Bude, at Bude, April 28.
Fernwood, at Kokomo, May 1, 11 a.m., 2 p.m.
Tylertown, May 1, 7:30 p.m.; May 2, a.m.
Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ———, May 29.
Standard Training School at Brookhaven, March 13-18.
District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Silver Creek, at Bethel, April 24, 11 a.m., 2:30 p.m.
District Conference, April 12 and 13.
Purvis, at Talawah, May 1, 11 a.m., 2:30 p.m.
Main Street, May 1, 2, 7:30 p.m.
Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Second Round.

Clinton, at Drake's, April 23, 24, 11 a.m.
Bolton, at Bolton, April 24, 4 p.m., 7:30 p.m.
Yazoo ct., at Lake City, April 30, 11 a.m.; May 1, 11 a.m.
Yazoo City, May 1, 3:30 p.m., 7:30 p.m.
District Conference at Flora, May 11, 12.

J. L. DECELL, P. T.

Meridian Dist.—Second Round.

Vimville, at Oak Grove, April 23, 24, a.m.
Poplar Springs, April 24, p.m.
Bucatunna, at State Line, May 1, a.m.
Waynesboro, May 1, p.m.
Daleville, at Daleville, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Pachuta, at Orange, May 21, 22, a.m.
Enterprise, at Stonewall, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

ROBERT SELBY, P. E.

Newton Dist.—Second Round.

Harperville and Lena, at Hillsboro, Sunday, April 24, 11 a.m., 2 p.m.
Lake, at Lake, April 24, 4 p.m., 7:30 p.m.
Newton, April 27, 8 p.m.
Cleveland, at Mellen, Friday, April 29, 11 a.m., 2 p.m.
Burnside, at Longino, Sunday, May 1, 4 p.m.
Philadelphia ct., at Sandtown, Sunday, May 1, 11 a.m., 2 p.m.
Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

Seashore Dist.,—Second Round

Stillmore, Apr. 24, a.m.
Poplarville, Apr. 24, p.m.
Bay St. Louis, May 1, a.m.
Logtown, May 1, p.m.
Carriere, at Wesley Chapel, May 8, a.m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Nebo, at ————, Apr. 23, 24.
Washington, at Kingston, May 1, a.m.
Natchez, Jefferson St., May 1, p.m.
Harriston, at Mizpah, May 8, a.m.
Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

The district conference will be held at Gloster, May 3 and 4. It is important that the pastors have their delegates elected in time to send their names to Rev. B. M. Hunt, Gloster, Miss., and to me at Vicksburg, Miss., one week before the conference opens.

J. T. LEGGETT, P. E.

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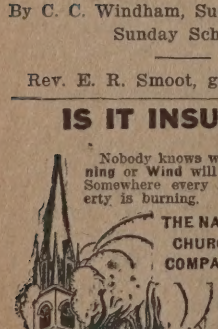

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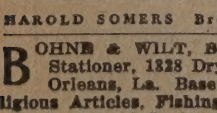

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Woman's Missionary Society

ZONE MEETING AT WATER VALLEY, MISS.

The Woman's Missionary Societies of Oxford, Coffeeville, and Water Valley held a most delightful and profitable zone meeting, educationally and spiritually, in First Church, Water Valley, Tuesday afternoon, March 22, 1927.

The program for this initial meeting had been carefully arranged by our very efficient and capable president, Mrs. A. F. Calloway, of Oxford, and merited the highest praise.

The church was attractive with appropriate mottoes and bright flowers, reflecting the beauty and glory of early spring.

Among those who honored the meeting with their presence were the following distinguished guests: Mrs. A. W. Stokes, district secretary, Grenada; Rev. E. S. Lewis, presiding elder, Grenada; Rev. W. W. Woollard, Holly Springs; Rev. W. L. Robinson, Coffeeville, and Rev. S. H. Caffey, Oxford, whose timely utterances and genuine interest in the plans projected are an evidence of the splendid co-operation and support being given the president and her co-workers in promoting the zone interest.

It is always a genuine delight to the ladies to have with them their district secretary, Mrs. Stokes, whose untiring and efficient efforts are resulting in worth-while achievements. Mrs. Stokes, in her interesting and intelligent way, discussed the various phases of our mission work, stressing the need and importance of leaders for the young people and children.

Next in order were the reports rendered by the auxiliaries, which indicated progress and interest along all lines. Mrs. Sneed, of Oxford, gave the financial report from the Annual Conference.

The Young People's Work was ably presented in a paper read by Miss Mary Whitson, Water Valley, after which the president stated that the time had arrived for the election of officers. Mrs. Stokes was invited to take the chair and proceed with the election. Mrs. A. F. Calloway was re-elected president, and Miss Eliza McFarland, secretary. Before resigning the chair to the president, Mrs. Stokes made a very practical talk on the subject of Law Enforcement, and Brother Caffey, of Oxford, offered some helpful suggestions along that line.

An exceptionally impressive and attractive feature of the program was a playlet, "America for Americans," presented by charming young ladies of Auxiliary No. 2, Water Valley.

As a special musical offering, Mrs. Johnie Hamner inspired us with a beautiful message in song.

Brother Woollard, a much beloved former pastor of First Church, made an appreciative talk and offered suggestions for increasing the auxiliary membership.

Brother Lewis paid a beautiful tribute to the women of the Missionary Societies for their splendid achievement in over-paying the one-half million dollar Belle Bennett Memorial pledge.

The meeting was dismissed with a sentence prayer from each of the visiting ministers.

MISS ELIZA McFARLAND,
Secretary.

Water Valley, Miss.

CHILDREN'S ILLS

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CIRCLES ORGANIZED AT WINNFIELD, LA.

We decided the first of this year to try Circles to see if it would not create more interest and enthusiasm, so we divided into three Circles, and have splendid leaders, who have the co-operation of their members. We meet in the homes only for business, when all join together at the church. Our attendance is increasing, and we had such inspiring talks to-day after business session from those who attended the Conference and Council. Will also say we were only too glad to contribute toward purchasing a monument to mark the grave of our missionary, Miss Pauline Randle, who died in Korea. Many of us knew her as a child.

We were prevented from having our zone meeting last quarter on account of bad roads.

We have charge of the missionary program at Sunday school every fourth Sunday.

MRS. J. T. WOOD,
Publicity Chairman.

ZONE MEETING AT GREENSBURG, LA.

There was a zone meeting of the Woman's Missionary Society on Wednesday afternoon, March 30, at the Greensburg Methodist church. Mrs. C. S. Stewart, of Amite, the zone president, presided.

Mrs. Dunn, of Amite, in a very impressive manner, took charge of the devotional service, using the Scripture John 14:1-3, giving a splendid talk and closing with prayer, after which Mrs. William Schuhle, of Kentwood, discussed the "Benefit of Organized Effort," showing that through all the ages since the beginning of time organization and co-operation have gone hand in hand, as is mentioned in both Old and New Testaments, showing the effects of organization of the Woman's Missionary Society.

The "Responsibilities and Advantages of the Woman's Missionary Society" were told by Mrs. June, of Amite. She compared the Missionary Society as a whole to a wheel, which was an interesting illustration. She told of being impressed by the twenty-two newly consecrated deaconesses and missionaries whom she saw at the Council meeting in Shreveport; one of these was a Louisiana girl.

Mrs. Stewart gave us the message of the postage stamp, which, in a word, means "stick."

Song, "The Half Has Never Yet Been Told," by Mrs. J. O. Shoemake and Mrs. S. L. Broyles, of Kentwood.

The Jubilee Program was discussed by the president, what it is and what they plan to do.

The A B C's of our work regarding the organizing of auxiliaries, the duties of the officers and work in general was told by Mrs. Reed, of Amite.

Mrs. Dunn stressed the point of Bible and Mission study. Some questions were asked and discussed, after which the Greensburg ladies served a delicious luncheon.

There were at least fifty ladies present, and all expressed their views of these meetings as being very helpful.

MRS. J. R. COLLY, Secretary.

ANNUAL MEETING, MISSISSIPPI CONFERENCE.

The Mississippi Conference Woman's Missionary Society closed its sixteenth annual session in Brookhaven, Miss., March 25. This was, indeed, the best conference ever held by this organization in more than one respect. The number present was larger than ever before, among whom were quite a number who have never attended the conference.

We were fortunate in having two Council officers as our guests, Mrs. B. W. Lipscomb and Miss Althea Jones. We also had present three deaconesses, Miss Elizabeth Taylor, Biloxi Wesley House; Miss Sallie Ellis, Moore Community House, Biloxi, and Miss Annie Trawick, Meridian Wesley House.

Rev. J. L. Neill conducted the Quiet Hour each day at noon, and these were inspiring messages. His theme was "Citizenship in the Kingdom of God."

Mrs. Lipscomb brought the message at the opening session Tuesday evening. Mrs. Lipscomb did not talk about the foreign fields and our missionaries there, but about ourselves and a deeper consecration at the "Home Base;" for, after all, what could our workers do in far away lands without a good background?

The messages from our deaconesses brought their work with the less fortunate closer to us, and made all realize their responsibility in this work. Let us always remember our Wesley Houses with our boxes and money, too.

Miss Jones was a great help to our women in her splendid discussion of the importance of working with children. She told of the changes, the new plans, the correlation with the League work, and gave some very helpful suggestions.

On Thursday evening a Chinese student at Whitworth College, Wei Lien Wu, spoke to the conference about the different periods of development of Chinese women and the position of women in China to-day. This was one of the most inspiring messages of the conference. Miss Wu is a senior at Whitworth, and when she receives a higher education, she expects to return to China as a teacher to her people.

On Thursday evening, also, the Young People's Society of Magnolia presented a pageant which was very beautiful, showing that the gift of ourselves is the best gift we can offer to God.

The music furnished by the choir, with quartet, duets, solos and the beautiful pipe organ, over which Mrs. J. M. Wood presided, was very much enjoyed and appreciated. Mrs. J. A. Smith, of Hattiesburg, brought several messages in song. The Glee Club of Whitworth College also delighted the conference with several numbers.

The Mississippi Conference is indeed happy to know that we are one of the eighteen conferences that paid its pledge for the Belle Bennett Memorial. We also have quite a number of names to be inscribed on the memorial tablet.

The treasurer's report showed that our conference raised $10,738.09 more the past year than ever before, and

(Continued on Page 14.)

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Nineteen out of every twenty Jewish children under 25 years of age are not enrolled in any Jewish religious school.

Three out of every four Catholic children in the United States under 25 years of age are not enrolled in any Catholic religious school.

Two out of three Protestant children and youth in the United States are not enrolled in any institution offering systematic moral and religious training.

More than 7,000,000 nominally Protestant children under 10 years of age are growing up in non-church homes, without hearing grace at table, family prayer, or receiving similar religious instruction, and without being enrolled in any Sunday school.

The Jews provide 335 hours of religious instruction annually for such of their children as they can induce to enroll in Jewish religious schools.

The Catholic church provides 200 hours of religious instruction annually in its parochial schools.

The Protestant church provides twenty-four hours of religious instruction annually for the pupils enrolled in its Sunday schools.

The children and youth under the care of the Methodist church of North Mississippi are included in this estimate. Is it not imperative that we use the help offered by the General Sunday School Board and the Conference Board to increase the enrollment in our Sunday schools? Is it asking too much that we devote April, May, and June to a united effort to increase our attendance at least 10 per cent? A number of live churches have already increased their enrollment more than this number—but what about the other churches that have done nothing and are not planning to do anything? Up and at it; it is do or die. Pay attention to the letter sent out by the Sunday School Board. Let us help you reach the children.

Clarksdale training school closes tonight. The enrollment is thirty-eight; credits to be issued, thirty-four. Gunnison and Sherard will furnish about half the number. We have three pastors and two superintendents taking work.

If any pastor is planning to hold a Daily Vacation School, write us—we want to help. A school of one week will be better than nothing; three weeks will be better. Let us do something.

What are you doing about the observance of Sunday School Day? Start at it and push through to success.

Grove's Tasteless Chill Tonic
Makes the Body Strong. Makes the Blood Rich. 60c

Have you made up your mind to attend the Conference Training School to be held at Grenada, June 6-11? Quite a number have already enrolled.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual Extension receipts for the month of April are as follows:

Brookhaven District—Adams Sunday school, $2; Pleasant Ridge, $1.50; Center Point, $2.35; Georgetown, $3.35; Pearl River Avenue, $3.71; Monticello, $3; Hawkins Chapel, $2; Topisaw, $1.76; Wesson, $4.78; Rehoboth, $2.11; Pleasant Valley, $3.46; Gallman, $5.84; Magnolia, $4.25; Bude, $9; Osyka, $3.70; Summit, $3.90; Tylertown, $15.89; Thompson Chapel, 75 cents.

Hattiesburg District — Bonhomie, $2.45; Heidelberg, $2.08; Pine Grove, $4; New Augusta, $2.59; Petal, $31.29; Bassfield, $1.95; Richton, $13.13; Silver Creek, $2.92; Oakvale, $3.10; Santee, $1.45; Court Street, $40; Vosburg, 70 cents; Mount Olive, $10; Beaumont, $1; Prentiss, $6.25; Carson, $3; Ovett, $4.09; Bethel (Silver Creek), $1.40; Williamsburg, 50 cents.

Jackson District—Benton, $5.70; New Providence, $3; Forest Grove, $1.60; Bentonia, $1.41; Fannin, $2; Plain, $2; Raymond, $3.20; Pelahatchie, $2.85; Millville, $2.71; Edwards, $3.20; Flora, $4.05; Braxton, $2.89; Grace, $8.07; Ridgeland, $3; D'Lo, $5.38; Wesley Chapel, $2; Terry, $1.65; Yazoo City, $20.56; Galloway Memorial, $91.50; Madison, $3.25; Satartia, $6.33; Mount Olivet, $1.15; Spring Ridge (Terry), $1.05.

Meridian District—State Line (Bucatunna), $4.38; Collinsville, $1.35; Suqualena, $2.10; Langsdale, $3.75; First Street, Meridian, $26.57; Marion, 74 cents; Shubuta, $8.53; Chunky, $2.94; Meehan, $1.46; Crandall, $3.41; Theadville, $1.30; Hawkins Memorial, $9.84; Porterville, $1.22; Pleasant Hill (Vimville), 65 cents.

Newton District — Bay Springs, $5.30; Decatur, $3.50; Forest, $22.46; Harperville, $4.50; Contrell, $2.03; Kingston, Laurel, $15.27; Cook's Chapel, $1.22; Conehatta, 50 cents; Big Oak (Cleveland), $1.36; Hickory, $5.40; Morton, $10.32; Lena, $1.75; Homewood (Homewood), $1.62; Newton, $14.78; Raleigh, $7.06; Walnut Grove, $7.10.

Seashore District—Pleasant Hill, $1.40; Bond, $2.12; Columbia, $25; Bigpoint, $2.85; Ocean Springs, $2.80; Mount Pleasant, $4; Wiggins, $6; Main Street, Biloxi, $15.44; Carriere, $13.31; Escatawpa, $5.58; Alexander Memorial, 50 cents; Pascagoula, $11.12; Wesley Memorial, $5.

Vicksburg District—Gloster, $4; Liberty, $4; Cane Ridge, $1.78; Hermanville, $13.46; Carlisle, $2; Holly Bluff, $12.80; Louise, $6.02; Jefferson Street, Natchez, $21.68; Burtonton (Utica), $1; Crawford Street, Vicksburg, $23.20; Woodville, $3.25.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Easter attendance is generally the high water mark for the year in Sunday school records.

* * *

We are asking each of our District Sunday School Secretaries, Mayo, Carter, Talley, Rickey, Gill, Scates, Raulins, and Wren, to send us Easter record of attendance at Sunday school, and the number joining the church from the Sunday schools in their districts from ten of their largest schools.

* * *

Let each pastor and superintendent keep in mind "the increase goal" in Sunday school enrollment of 10 per cent from the pastor's report at Conference. Please get the Minutes and compare your present enrollment and see if you have already reached the goal. The first school to report having reached its goal was the Oak Ridge school. The pastor of this school is Rev. S. W. B. Colvin, who is District Superintendent of Adult Work in the Monroe District. It was the adult leaders at the Monroe Conference who said they would take as their special this increase goal. We hope others to reach the goal will report to us promptly. If any district has an excess, this will go to help the Conference to reach its goal. The General Board expects each Conference to report by the first of July an increase of 10 per cent. Why not let the Louisiana Conference be the first to reach this increase goal? During the Missionary Centenary campaign our Conference was among the first, not only to report its quota, but to pay its Sunday school pledge.

* * *

Several local Sunday school bulletins have reached our office. We appreciate them all. The "Church Calendar" for April from West Monroe shows a full program for that "Forward Looking Church" of North Louisiana. We attended this church last Sunday night and heard Dr. Lutz preach a great evangelistic sermon on "How Can a Sinner Be Saved."

* * *

On Sunday, April 10, we visited Oak Ridge in the morning, Rayville in the afternoon, and West Monroe at night. At Oak Ridge we found a fine Sunday school with many good features, the best being a group of devoted teachers. The congregation at 11 o'clock was large and attentive. Before leaving Oak Ridge for Rayville, we had a Workers' Council. Mrs. Carroll was appointed Superintendent of Training Work. This school voted to make the Sunday School Day offering for 1927, $15. We enjoyed the hospitality of the home of the acting superintendent, Mrs. Gladys Norris.

At Rayville we had a conference with the District Secretary, Brother Scates, and other leaders, on district matters. The pastor at Rayville, Rev. J. A. Alford, has more than a houseful of Sunday school folk, and needs more and better equipment for his Sunday school. His congregation last year made many needed improvements on the parsonage, and will no doubt get to the needed equipment of the church as soon as they can.

* * *

Bids on the new educational building at Alexandria will be opened on May 5, and the pastor, Rev. Cleanth Brooks, and the leaders there are enthusiastic over this accomplishment,

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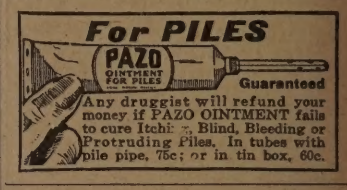
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and are eagerly anticipating the actual commencement of work on the building, which will be modern in every particular.

* * *

In many of the Sunday schools, last Sunday was designated as Decision Day. The Junior Department of the First Church at Alexandria reports thirty-nine boys and girls as having made a definite decision for Christ. These, together with many from the other departments of this school, will be received into the church on Easter Sunday. This is the splendid result of Child-Evangelism.

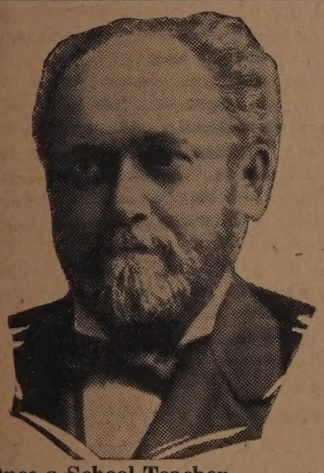
* * *

On Tuesday, April 12, we were in Baton Rouge in conference with leaders there. We found First Church in the midst of a splendid revival, under the leadership of Dr. Thurston Price. We hear that other outstanding churches are holding their revivals at this time: Shreveport, Ruston, West Monroe, and others. We prophesy that more Sunday school members will join the church this Easter than ever before in Southern Methodism. We hear that one of our presiding elders, Rev. C. C. Wier, is holding a series of revival services at Eunice this week.

* * *

Mr. W. A. McKennon, supt. of First Church, Shreveport, writes for a list of the Bible classes in his district, with name of teacher, president, etc. We wish we had this record up to date, but so many classes will not organize and report their class to us.

C. D. ATKINSON,
Conference Superintendent.



Once a School Teacher—Later a Famous Physician

A young man who was brought up on a form in Western Pennsylvania qualified for district school teacher. Futher pursuing his studies and teaching, he managed to save enough money to put him through medical college. He began the practice of medicine in the new oil section of Pennsylvania, and often rode horse-back through the woods to reach and relieve those who were seriously ill. He was a student of nature, knew and easily recognized most of the medicinal plants growing in the woods.

Finally, he moved to Buffalo, N. Y., where he launched his favorite remedies, and, in a short time, they were sold by every druggist in the land. Today, the name of this man, the late Dr. R. V. Pierce, is known throughout the world. His Golden Medical Discovery is the best known general tonic for building up strength, restoring impaired tissues and enriching the blood. More than fifty million bottles have been sold in the U. S. If your druggist does not sell it, in liquid or tablets, you can obtain a trial pkg. of the tablets by sending 10c to the Dr. Pierce Clinic, in Buffalo, N. Y.

Epworth League

APRIL MEETING, EVER-READY UNION.

The regular monthly meeting of the Ever-Ready Union of the Minden District Epworth League was held at the Methodist church, Springfield, La., April 10. The Springhill League had charge of the program, consisting of two special choruses by the League choir—"Awakening Chorus" and "He Arose;" talk by Miss Eris Monzingo, Intermediate superintendent; talk by one of the Senior Leaguers; musical number by the orchestra; finally, a splendid talk on the "Challenge of Easter," by Rev. H. E. Pfost.

After a short intermission, during which a picture was made of those present, the business session was held. It was announced that the next meeting would be held at Minden, Sunday, May 1, the opening day of the District Institute. President Cassells announced that the banner for organizing most Leagues would go to Sibley. The Leagues represented were: Haughton, Bethel, Mim's Chapel, Pleasant Valley, Springhill, and Minden.

After the business, refreshments of brick ice cream and cake were served to the over a hundred present. This was one of the most interesting and successful meetings held by this union.

The pageant, "Golden Youth," was presented by the Minden League on Anniversary Day, and was quite a success. About $30 was the amount of the offering.

BATON ROUGE LEAGUE INSTITUTE.

The institute for the Baton Rouge District was held at Amite, April 3-8. Twenty-five certificates were awarded, and the spiritual and inspirational value of the school is expected to go far toward making the district "All for Christ." The instructors were: Rev. J. B. Anderson, "Spiritual Life;" Miss Cora Varnado, "First Department Methods;" Mrs. R. Jackson, "Second Department Methods;" Mrs. E. E. Cayard, "Third Department Methods."

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

District Institute for Seashore District Held at Picayune.

The Seashore District Institute convened Saturday night, April 9, at Picayune. The following Leagues were represented: Lumberton, Logtown, Wiggins, Gulfport, Escatawpa, and Coalville. Although the number of delegates was small, the crowd made up in quality what it lacked in quantity.

The first meeting was held in the church on Saturday night. At this time Brother W. D. Hawkins gave the keynote address. The key words were Know, Grow, Glow and Show. Brother Hawkins told the Leaguers that as Leaguers they should know their Bible, their Handbook, themselves, and folks. The next after knowledge is growth—Leaguers must grow spiritually. After growth came glow. It is necessary to be happy in our Christian lives, and in this was the glow. And last of all came the showing. Brother Hawkins said that the whole world is "from Missouri" and must be shown. Leaguers must show the world by their lives that they are his

After the address, the delegates adjourned to the Scout Hall, where a party had been arranged. The hall was decorated with the rainbow colors, and the games played were carrying out the rainbow scheme. The most important feature of these games was a wishing game, in which the people wrote on slips of paper their wishes for other members. These were collected and read aloud.

On Sunday morning at 7, all delegates attended a morning watch service at the church. President J. H. Weems led the devotional, and made a talk on the "Power to Serve," after which Rev. H. A. Wood, pastor of the church, administered the Sacrament.

Rev. M. L. Burton preached the Institute sermon on the text, "A Good Name is Rather to Be Chosen Than Great Riches."

At 2 o'clock Sunday afternoon, the delegates again assembled, and went into the discussion groups. The discussion groups were presided over by: Administration, W. D. Hawkins; First Department, J. H. Weems; Second, D. C. Camp; Third, Misses Anna Gould Rhodes and Frances Ulmer; Fourth, Dana King. After the group discussion, the business session was held. Mr. J. H. Weems discussed the plans for the Assembly, and also explained the Golden Cross Enrollment. A plan of work was adopted, and greetings sent to Meridian and Hattiesburg District Institutes. Gulfport extended an invitation for the next Institute, and it was accepted. After this the business session adjourned and the delegates returned to their various homes.

A New League in Seashore District.

A new League has been organized at Coalville with thirty members. The officers of this League are: President, W. R. Murray; vice president, Ed McRaney; secretary, Irma Reed. This League has already begun work, their first work being to get the church painted. Coalville sent four delegates to the District Institute.

The Senior League of Crawford Street Methodist Church, Vicksburg, Celebrated April 1 With a Banquet.

On Friday night, April 1, the Seniors entertained at a baquet. The feast was spread in the Methodist church annex, and the Seniors seated at one table, and the Intermediates at another. Miss Chesley Hagan was toast mistress. Several talks were made by the Leaguers. One of the Intermediates gave a very clever impersonation, "How You Intermediates Look," and showed them a Kewpie; then, "How You Intermediates Will Look," and pointed to the Seniors. The finest food was set before the Seniors, while the Intermediates were set down to a square meal. However, all the known April Fool tricks were played, and one bright lad asked for all the cotton in the ice cream for a shirt. And the president was very much afraid of being poisoned. This banquet, very cleverly carried out, was pronounced the best of the season.

A LETTER FROM MISS PRESTON.

Dear Leaguers: Yesterday, for the first time in two years, I stood on the scales, feeling quite a heavyweight, and weighed all of seventy-seven pounds! Perhaps, if I were fat, I'd be like Bobbie, a fellow-"chaser" down the street, who fusses because he gains instead of loses. But I'm feeling fine, and quite happy over the glowing reports I have had of the good work you Leaguers are doing.

Now, here's a bit of news! You know Martha, my baby niece, from my mention of her in my other letters. On her second birthday, March 18, she received as a present a tiny twin sister and brother. So now, if Lucille, their mother, and I were the Conference twins, the Conference may consider itself a grand-Conference, for it now has grand-twins. They're fine babies, and, to use a slang phrase, "They're little, but they're loud." Martha said, as she watched them cry, "Daddy, they haven't any teeth!" They haven't, but they're pretty, and maybe I'll be able to send Mr. Hawkins a picture to show at the Assembly.

I found the thought I'm going to give you for Easter in a lovely poem. The Master stood in his garden, among the lilies which he had planted and trained with tender care. Observing that they drooped for lack of water, and looking for a vessel wherein to draw water for them, he saw, close to his feet, an earthen vessel, seemingly of no use, empty, and frail and small. He raised it from the dust, smiling as he whispered:

"This shall do my work to-day—
It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
That is all it needs to be."

How glad the earthen vessel was to be of use to him, as he used it to convey the living water to refresh the thirsty flowers! As he laid it aside, it whispered:

"Still will I lie in his pathway
Just where I did before.
Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

Young people, he needs us to help him. He is counting on us. None of us are too small or too weak to be used of him in his work; all we have to do is to keep close to him, to empty our hearts of all selfishness and all that might hinder him, earnestly desiring to be, as was the earthen vessel, meet for the Master's use. Let us pray, as did the small boy, "Dear Jesus, keep me close to God, so I'll be there and ready to help him if he needs me."

My earnest prayer is that each of you may grow in love, and in faith, and in good works.

LOUISE PRESTON,
Route 2, Box 147, 1128 East Elm Street, Tucson, Arizona.

LAND FREE if planted to bananas. Bananas bear a full crop the second year. $5.00 monthly will plant five acres, which should pay $1,500 profit annually. Reliable Companies will cultivate and market your bananas for 1-3. Bananas ripen every day and you get your check every 90 days. For particulars address Jantha Plantation Co., Empire Building, Block 768, Pittsburgh, Pa.

WOMAN'S MISSIONARY SCCIETY.

(Continued from Page 11.)

each officer's report sounded a note of encouragement.

Brookhaven and its women are to be congratulated for the splendid way in which they entertained so large a number, about three hundred. The noonday luncheons were, indeed, lovely, at one of which Mrs. L. W. Alford, president, was presented with a teapot, a reproduction of one used by John Wesley.

Whitworth College and President and Mrs. Hawkins were very generous in entertaining a number of the officers and delegates—all of which was appreciated and enjoyed by those who attended.

ELLA WAYNE ORMOND,
Superintendent of Publicity.

A JUBILEE IN 1928.

At the last session of the Woman's Missionary Council, which met in Shreveport, La., March 9-16, plans were set in motion for a Jubilee celebration. Organized Woman's Work for Missions was authorized at the 1878 session of the General Conference, which met in Atlanta, Ga. Prior to that date, auxiliaries were being organized here and there, particularly in Tennessee and Maryland, but at this time the enterprise of Woman's Work for woman was in reality inaugurated. Since that good day the women of the church have entered into eight Foreign Mission fields, and have inaugurated and carried forward an outstanding work in the home field. They have raised and expended $17,000,000 for the evangelization of the world.

The celebration of this Jubilee year will mark an era in the history of their work, and the year 1928 will be a time of rejoicing and thankfulness for the past and also a time when plans will be laid for the future. The task will be re-evaluated and new plans made to meet the needs of the new day. Looking Backward and Thinking Forward will characterize this year's celebration.

The Council has set before the women of the church the following five Jubilee Goals:

1. A Higher Spiritual Standard—A deepened spiritual life for the whole church is the first great aim of the Jubilee.

2. An Appreciation of a Great Missionary Inheritance—A setting forth of the achievements of the past will stimulate the women to greater achievements in the future.

3. An Extension of the Woman's Missionary Organization—This task is not complete until every woman in the church has received the missionary vision and passion.

4. Revaluation of the Missionary Task—New plans must be made to meet this new day. The Jubilee celebration will be a failure if it only looks backward. It must also look forward.

5. A Great Thank Offering commensurate with the obligation laid upon the women of the church because of their inheritance from the past, and because of the need that confronts them.

Shall we not all begin to prepare our minds and hearts for this occasion? It should mark a great move forward in the work of Missions and in the spiritual power of the womanhood of the church.

ZONE MEETING AT SULPHUR, LA.

The members of the zone were invited to Sulphur, La., for their first meeting in 1927, April 5.

Forty-nine ladies were present to enjoy the splendid program. Thirty-three delegates and visitors were registered.

Mrs. S. C. Carroll, zone leader, presided at the meeting.

The devotional was led by Mrs. A. Hillebrandt, using the second Epistle of John. Immediately after a delicious luncheon was served.

"What Responsibility do Church Women Have in Making the Community Christian?" by Mrs. William Buchanan, of Lake Arthur, gave us inspiration for much thought.

Mrs. Ward Anderson, of Lake Charles, followed this with a most helpful and practical talk on the topic of so much importance, "The Ten 'Do's' that make a Society grow."

A vocal solo, "The Holy Hour," was sweetly rendered by Mrs. W. Alden, of Lake Charles.

"The Child and the New Earth" was discussed by Mrs. C. E. Banks, of the Lake Charles Gleaner Society.

We were pleased to have our District Secretary, Mrs. Louella Dees, of De Ridder, with us and hear her on the subject, "What the Missionary Society Means to Me."

A hearty welcome was given Mrs. Jones, of De Ridder, whose intense interest in Missionary Society work for the past twenty-five years has proved such a blessing to so many women and girls in De Ridder.

The round table discussion was entered into heartily, and helpful suggestions were made.

The next meeting will be held in June, at Lake Arthur, to which we are looking forward with pleasure.

MRS. L. JOHNSON, Secretary.

ZONE MEETING AT SMITHVILLE, MISS.

On Tuesday morning, March 29, the zone No. 2, Aberdeen District, met for an all-day session in the beautiful little city of Smithville, whose welcome was apparent when on alighting from the cars a gracious committee was in waiting to conduct the visitors to the church, which had been made fragrant and attractive by the use of spring flowers.

Smithville's wonderful hospitality, the splendid co-operation and team work of the local auxiliary, together with encouraging reports of other societies, will long linger as an inspiring memory.

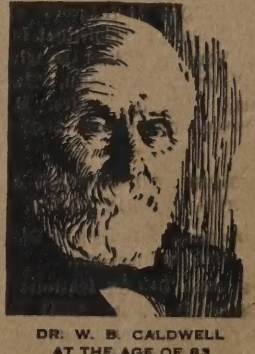
Rev. W. L. Pearson, pastor of the local church, led the devotional; Miss Martha Rye, whose life is wonderfully attuned to God's ways, offered prayer, after which a business session was entered into. To the roll call six of the eight auxiliaries composing this zone responded with brief and encouraging reports, namely: Amory, Antioch, Becker, Fulton, Tranquil, and Smithville. Reports were also heard from Tremont and Turon, who are not members of this zone, but are active in their various departments. Seventy-four were present, making a splendid showing, considering the inclemency of the weather.

Mrs. J. N. Mullin, zone chairman, gave an inspiring talk along the line of leadership. By a drawing, one of the members demonstrated the close relationship the auxiliaries bear to the Conference and Council, outlining the duties of the various officers and what they must measure up to in order to be an ideal Society, bringing out the secret of an ideal missionary in partnership with God on the part of a group of women to carry forward God's plans for the world in God's way. Mrs. Terrell Cox delighted the audience with a beautifully rendered solo. Just before adjournment for lunch a bevy of young girls from the high school, in a very creditable manner, rendered a song.

The afternoon session was given over to a report from Annual Conference at Starkville, a paper, "Why I Am a Missionary," and round table discussion on "The Strong and Weak Points of Our Auxiliaries." Many helpful suggestions were brought out, which incited us to greater work during the year. The meeting disbanded with an echo in our hearts that Smithville ladies are ideal hostesses. The next meeting will convene in Fulton some time in June.

REPORTER.

Betty Buzz stars in screen comedy
FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.
FLIT
DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"



Old Folks Need a Mild Laxative —Not a "Physic"

DR. W. B. CALDWELL AT THE AGE OF 83

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

FROM THE LONGTOWN CHARGE, NORTH MISSISSIPPI CONFERENCE.

Dear Brother Carley: The ladies of my charge have organized a Sunday Egg Club for Conference collections, and at quarterly conference to-day they had raised $40 for the month of March. Nnety per cent of the resident ladies belong to the club.

Our report for other purposes is as follows: Conference claims, $40; Christian education, $60; Superannuate Endowment, $10; mission special, $15; Grenada Colllege, $25; church building fund, $81.01; parsonage, $42.30; Advocate, $13.75. Total, $287.06.

A. C. JOHNSON, P. C.

A LITTLE NOTE FROM THE ATHENS CHARGE.

Dear Brother Carley: I think it just and right that I make a short report of the work done here since the Annual Conference. We are moving along in a good, steady way, not turning the world upside down, but making some progress. It is a pleasure to report a decided advance movement—every department of the church is moving on in a very satisfactory way.

We have just completed a new church, at a cost of $4,000, and will be able to dedicate it as soon as the pews are assembled. Painted another one with a double coat of white paint—my, it is pretty! Organized one Sunday school. We have three prayer meetings every week, two good Missionary Societies, and it looks as if we will be able to organize another one in a very short time.

We have just closed one of the greatest revivals Athens has ever had. The Bowden Evangelistic Party was in charge of the meeting. Rev. W. M. Bowden did the preaching. There were twenty-three accessions to the church, and thirty people renewed their vows to God, as members of the church. Never in my life have I seen a man who could stir people to action as Bowden can do it. He is a genius in his line. He knows humanity, and he works a plan entirely different from any I have ever known (but he catches the fish). Surely he is a man called of God. Jesus said, "Come, follow me, and I will make you fishers of men;" this man Bowden heard the call and let Jesus teach him the art of catching men.

He is a lovable character, content with his lot as a preacher, at home in the pulpit, convincing in his argument, sound in his presentation of gospel truth, a great organizer, and promoter of good works. Bowden does not carry the congregation off with him as some evangelists do, but ties them to the pastor and his family. Bowden is not a money grabber, as some one has accused the evangelist of being; while he gets his share, and that is right, he sees that the preacher in charge gets his share as well.

Athens is talking religion now as it never did before in its history. Men are stirred, everybody seems to be happy, and in love with the church and its work. May the rich blessing of God continue to be showered upon us, and may we be faithful to the Lord in all of our works.

Pray for us. I will try to get this circuit in shape by Conference so some of the brethren will be nudging the elder in the side, trying to get me out of the way, so they can enjoy life.

J. F. DRING, P. C.

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GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

WHY THE EPWORTH LEAGUE ASSESSMENT SHOULD BE PAID IN FULL.

By F. S. Parker, General Secretary, Epworth League Board.

Speaking from the standpoint of the Epworth League, I should say that the most obvious reason why the benevolent assessments should be paid in full is that important interests in the religious life of the young people of our whole church will be hampered, if not wholly defeated, if the Epworth League Board fails to realize such a sum as is modestly stated in the assessment. A dead thing needs only a few feet of ground and a coffin. A living organism needs room for expansion and opportunity for self-expression.

During the last four years the remarkable growth of the Epworth League and the opening of unprecedented opportunities called loudly for cultivation that we have never yet been able to give. The Epworth League is in immediate, urgent need of two additions to the present staff—one to engage wholly in evangelism, at present the most promising feature of the program; another to relieve an already overworked secretary in supervising the rapidly devepoling and multiplying Epworth League Unions. These needs could be met by the payment of the assessment in full. In the face of such needs, the withholding of money is equivalent to a denial of life—life in the spirit. A small increase in assessment was asked of the Budget Commission and recognized as being a reasonable request. This, as every one knows, was denied on the ground that it would be better to pay the present assessment in full than to pay a diminishing percentage on a larger assessment. Certainly this principle is true. Nevertheless, it must be borne in mind that with this stable assessment during the last quadrennium there has been a steady decline in the percentage of payments thereon.

The Epworth League is not facing ruin as a result of insufficient income, but is confronted with a very grave situation. The danger that comes from retrenchment (meaning the diminution of our activities) is imminent. It can be averted only by a large increase in the percentage of assessments paid.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Lottie and Port Barre, at Rosedale, April 24, 11 a.m.
Melville, at Palmetto, April 24, at night.
Kurthwood and Alco, at Alco, May 1.
Alexandria, May 4.
Provencal, at M., May 8, 3 p.m.
Natchitoches, May 8, at night.
Pineville, May 11, at night.
Rapides will meet with Pineville, May 11.
Elizabeth, May 15, 11 a.m.
Oakdale, May 18, at night.
Lecompte, May 22, at night.
Glenmora, May 15, at night.

The district conference will convene in Bunkie, May 23-25. The opening sermon will be preached Monday night, May 23. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

Franklinton, April 23, 24.
Washington, at Angie, April 24; Q. C., April 24, 3:30 p.m.
Baton Rouge, First Church, May 1.
Plaquemine and Donaldsonville, at Donaldsonville, May 1.
Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Crowley, April 24.
Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also.

W. L. DOSS, JR., P. E.

Minden Dist.—Second Round.

Columbia, at Grayson, April 24, 11 a.m.
Standard, at Selma, April 24, 7:30 p.m.
Plain Dealing, at Alden Bridge, May 1, 11 a.m.
Bossier ct., at Walker's Chapel, May 1, 7:30 p.m.
Hall Summitt, at Holly Springs, May 8, 11 a.m.
Coushatta, May 8, 7:30 p.m.
Castor, at Goldonna, May 15, 11 a.m.
Trout and Goodpine, at Goodpine, May 22, 11 a.m.
Jena and Jonesville, at Jonesville, May 22, 7:30 p.m.
Cotton Valley, at Hortman, May 29, 11 a.m.
Minden, May 29, 7:30 p.m.
District Conference, at Plain Dealing, April 20, 21.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

Rayne Memorial, Q. C., May 3, p.m.
First Church, Q. C., May 4, p.m.
McDonoghville, Q. C., May 5, p.m.
Bayou Blue, at Upper Bayou Blue, Q. C., May 6, p.m.
Terrebonne, at Pointe au Chien, preaching and Q. C., May 7, 3 p. m.
St. Martinville, at Lydia, preaching and Q. C., May 8, a.m.
Morgan City, preaching and Q. C., May 8, p.m.
Louisiana Avenue, Q. C., May 11, p.m.
District Conference, at Carrollton Avenue, May 20-21, Bishop Candler presiding.

R. H. HARPER, P. E.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

GIRLS OF SCHOOL AGE LEARN VALUABLE LESSON

Find Lydia E. Pinkham's Vegetable Compound a Dependable Medicine

LOUISE LOUTHAN
ROUTE 2, CHARLESTON, ILLINOIS

From the days of the polonaise to the days of the radio, mothers have given this dependable medicine to their daughters. School girls are often careless. They get wet feet. They overstudy or they tire themselves with too many dances and parties. They get run down.

Many an active girl of today, like the demure maiden of the 1870's, has found that Lydia E. Pinkham's Vegetable Compound is helping her to find better health and energy.

"I gave my fifteen-year-old girl Lydia E. Pinkham's Vegetable Compound, and it did her a wonderful lot of good. She had been out of school for four months. I read the advertisements of the Vegetable Compound, and since she has taken it she has improved and has gone back to school again. I recommend the Vegetable Compound to other mothers with girls who are not as strong as they should be."—Mrs. Alice Louthan, Route 2, Charleston, Illinois.

"My daughter was out of school two terms. I have known about Lydia E. Pinkham's Vegetable Compound all my life and finally decided that she should try it. Three bottles helped her in various ways for the next couple of years."—Mrs. W. E. Gillette, 986 E. 52nd Place, Los Angeles, Calif.

"I have always been sickly, and until I was fourteen my father was very strict about my perfect attendance at grammar school. I have gone to school through hard storms and often taken cold. When I was fourteen I took to my bed and did not get up for eighteen months. Everyone thought I could not live. Just four months ago I began taking your wonderful medicine, Lydia E. Pinkham's Vegetable Compound, and I could notice a great change almost at once. Now I feel like a new person. I wish all girls would try Lydia E. Pinkham's wonderful medicine."—Mrs. C. M. Smith, Union Village, Vermont.

WHY THE MISSIONARY ASSESSMENT SHOULD BE PAID IN FULL.

By W. G. Cram, General Secretary, Board of Missions.

First, the Board of Missions is one of the great evangelistic agencies of the church, which has been established by the General Conference, for the purpose of taking the message of the gospel of Christ to all nations. In carrying out this purpose, which has been designated for it by the General Conference, the Board of Missions has many lines of activity. First, it sends to the mission fields missionaries with the evangelistic passion, who endeavor to preach the gospel and establish a church among non-Christian peoples.

Second, it sends medical missionaries to Africa, China, Korea, and Mexico. It also sends educational workers who establish schools, from the primary grade to colleges, for the specific purpose of training our Christian constituency on the one hand, and to make it an evangelistic agency in behalf of Christianity.

Third, theological and Bible schools are also established in foreign lands, so that a native minister may be trained for the development of a self-supporting church and a self-evangelizing force of worship; also publishing plants where literature is printed and established and maintained. Many of our missionaries give themselves to the translation of the Bible and translation of religious and theological books; also the translation and publication of Sunday school literature, as well as the editing of religious papers and magazines. All of this work in the foreign field must be supported in part by the assessments on the local church.

In addition to this, a vast amount of work is done in the home field. The establishment of schools in the mountain regions where neglected communities are taught, not only Christianity but the principles, and are given the opportunity of improving their minds and bodies.

Second. also there is the work among the foreigners who reach our shores, the Mexicans in Texas, where we have the Western Mexican Mission and the Texas Mexican Mission; also the Cubans in Florida, and work among many other foreigners in the Southland.

Special work is being undertaken in the industrial sections of the country, especially in the cotton mill regions.

Third, through its Bureau of Evangelism, the Board of Missions directs and leads the evangelistic campaign of the church. To this great task the Board of Missions is committed; also the creation of a wholesome literature for the church in the homeland, is one of the tasks of the Board of Missions.

These and many other enterprises of the board in its effort to carry out the main business of its organization, viz., the evangelization of the world at home and abroad, can only be effected as they are supported by the assessments from the church, and even this is not sufficient. In addition to this, it is necessary for the board to ask for a free-will offering under the authority of the General Conference, in order to maintain its work and purpose.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Jonesboro, April 24.
Homer, April 27.
Bernice, at Alabama, April 29, May 1.
Farmerville, May 4.
Simsboro, at Salem, May 7, 8.
Marion, at Downsville, May 14, 15.
Gibbsland, at Oak Grove, May 21, 22.
Standard Trainin School, at Haynesville, May 29-June 3.
Eros, at Eros, June 5.
Choudrant, at Dodson, June 19.
Lapine, at Sardis, July 3, a.m.
Ruston, July 3, p.m.

Woman's Missionary District Conference at Arcadia, April 20. District conference at Athens, April 21-22.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.,—Second Round.

Vivian, Sunday, Apr. 10, 4 p.m.
Oil City, Sunday, Apr. 10, 7:30 p.m.
Cedar Grove, Monday, Apr. 11, 7:30 p.m.
Bossier City, Tuesday, Apr. 12, 7:30 p.m.
Logansport, Wednesday, Apr. 13, 7:30 p.m.
Mangum Memorial, Thursday, Apr. 21, 7:45 p.m.
Elm Grove and Harmon, Friday, Apr. 22, 10 a.m. (at American Bank).
Bethany, Friday, Apr. 22, 7:45 p.m.
Keithville, Sunday, May 1, 3:30 p.m.
Mansfield, Monday, May 2, 7:45 p.m.
Noel Memorial, Tuesday, May 3, 7:45 p.m.
Texas Avenue, Wednesday, May 4, 7:45 p.m.
Keatchie, Thursday, May 5, 7:45 p.m.
Gilliam, Friday, May 6, 4 p.m.
Ida, Friday, May 6, 7:45 p.m.
Mooringsport, Monday, May 9, 7:45 p.m.
First Church, Wednesday, May 11, 7:45 p.m.

The above schedule is for conferences only.

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, APRIL 28, 1927. CHAS. O. CHALMERS, Manager.

ATTENTION IS CALLED TO AN IMPORTANT MATTER.

By Bishop Warren A. Candler.

Our beloved church, notwithstanding its high character and great achievements, has been too slow to discharge its duty with reference to the establishment and maintenance of hospitals.

It is occasion for rejoicing that it is now awaking to its imperative obligation in this matter.

A few years ago we had no hospitals at all; but now they are rapidly rising at suitable points in the wide territory of the church.

The most tender service rendered by our hospitals is their care of poor people who are sick or wounded. To the care of these pathetic patients the income from the Golden Cross Enrollment is devoted.

The General Conference of 1926 ordered that Hospital Week, or the Golden Cross Enrollment period, be from May 8 to May 15. That period now draws nigh, and it is to be hoped that all the pastors of all the churches will seek to enroll their members at that time.

Junior members are enrolled for 25 cents a year; adult members for $1 a year; active members, $5 a year; service members, $50; and one may become a Comrade of the Golden Cross and a life member for $500.

This communication is written to draw the attention of the preachers and members of our church in Mississippi and Louisiana to this important matter; and I exhort all concerned to meet the occasion with cheerful and ardent zeal.

THE SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference met in annual session at Oil City, La., Tuesday, April 19, in an all-day session, Dr. W. W. Holmes, presiding elder, in the chair.

The devotional exercises were opened by singing "Come, Thou Fount of Every Blessing," and "O for a Thousand Tongues to Sing My Great Redeemer's Praise." After a few moments of silent prayer, the conference was audibly led in fervent prayers by W. A. McKennon and Rev. A. M. Shaw. The Bible message was then ably given by Brother P. B. McCullen, of Istrouma, Baton Rouge, La., the Scripture lesson being the second chapter of Second Timothy.

The conference was called to order, and Rev. Don E. Dulaney was elected secretary. The chair announced the following committees:

Committee on admission—A. M. Shaw, R. M. Brown, J. M. Alford.

Committee on Local Preachers—W. C. Childress, W. E. Akin, W. F. Roberts.

Committee on Resolutions and Memorials—R. H. Nelson, J. B. Grambling, A. W. Turner.

Committee on Quarterly Conference Records—R. S. Walton, J. P. Honaker, B. R. George.

Ad Interim Committee—R. T. Ware, W. C. Scott, R. E. Goodrich, S. L. Riggs.

Sunday School Committee—D. B. Raulins, W. A. McKennon, C. T. Law.

The local preachers whose licenses were renewed are as follows: J. C. Allen, Jr., H. W. Brown, E. C. Dufresne, R. J. Marshall, Alvin Smith, T. A. Spinks, David Tarver.

Two young local preachers, H. W. Brown and E. C. Dufresne, were recommended for admission on trial into the Annual Conference.

In the absence of Dr. J. E. Crawford, of Nashville, Dr. George S. Sexton delivered a message in the interest of Christian Education.

A very spiritual observance of the sacrament of the Lord's Supper was conducted by our beloved superannuates, Revs. B. T. Crews, S. J. Davies, W. F. Henderson, J. G. Sloan.

Splendid reports from all of the pastoral charges of the district were made by pastors. Outstanding points reported were: A full and loyal response to the free-will offering for Missions for the district, and a healthy gain in membership.

The various interests of the church were presented as follows: Louisiana Methodist Orphanage, Rev. R. W. Vaughan; Mansfield Female College, Rev. D. B. Raulins; Missions and the Memorial Home, Rev. J. G. Snelling, Conference Missionary Secretary; Prohibition, Rev. A. W. Turner; Religious Education, Dr. Briscoe Carter; District Woman's Missionary Society, Mrs. J. W. Peyton, District Secretary; Sunday Schools, Rev. C. D. Atkinson; Centenary College, Dr. Geo. Sexton, President; Layman's Movement, H. H. Bain, District Lay Leader; Epworth Leagues, Rev. J. B. Grambling.

Reports from the various committees were made.

The following delegates were elected to the Annual Conference: H. H. Bain, Mrs. C. A. Loyd, Dr. H. B. Wren, Mrs. S. L. Riggs, R. T. Douglas, J. M. Nabors, W. A. McKennon, R. H. Cushman, A. J. Scott, A. McGuirt.

Alternates: J. F. McDade, Mrs. S. F. Talbert, Tom Hickman, Dr. P. O. Brinkley, B. R. George, S. D. Johnson, J. P. Honaker, A. J. Johnson, Mrs. S. F. Fall, S. O. Williams.

Lay Leaders Elected: H. H. Bain, District Lay Leader; J. M. Nabors, associate; Dr. H. B. Wren, associate.

District Sunday School Council Officers: R. H. Nelson, Secretary; Elementary Superintendent, Mrs. N. L. Hudson; Adolescent Superintendent, Mrs. F. A. Bradshaw; Assistant Superintendent, Mary Matthews; Teacher Training Superintendent, W. G. Phelps; Parent Teacher Work, Mrs. R. E. Smith; Adult Work, Ruben Douglas; Week Day Religious Education, Rev. G. M. Hicks; Missionary Superintendent, Mrs. E. M. Venable.

At the night session, the Superannuate Endowment cause was very effectively presented in the form of a pageant, entitled, "The Fruits of His Labors," by Mattie Carruth Robertson.

Our superannuates of the district were given a liberal free-will offering following the presentation of the pageant.

On invitation of Rev. R. M. Brown, pastor, Mangum Memorial was selected as the place of out next district conference meeting.

Resolutions of thanks to the people of Oil City for the splendid entertainment of the conference, and to Dr. W. W. Holmes, presiding elder, for his wonderful management of the conference were adopted.

DON E. DULANEY, Secretary.

SAFETY SIGNALS.

By Rev. S. J. Davies.

An Arkansas hunter determined to know for himself whether the North Star held its unchangeable position in the sidereal heavens. He arranged his bed for the night, so that while lying thereon he could keep his sight intent upon Polaris through the fork of a nearby tree. He gazed for hours upon the far distant luminary, and ever afterward, no matter what astronomers might say concerning stellar movements, he was convinced that star was fixed.

I believe star gazers of these modern days tell us this particular heavenly body is a sun, and of such immense distance from earth that all apparent movement is lost to our poor earthly vision. But for all practical purposes, navigation, surveying, etc., Polaris, to use the words of a colored friend, is "sot in its socket."

Yes, there are some things fixed that are neither stars, hills or suns. Our present state of life, civilization, and social relation, our homes, the virtues and graces of good women, the integrity, courage and strength of our men, the welfare and happiness of our children, are dependent on certain well known principles of honesty, sincerity and truth. Yet there is continually and repeatedly a certain class of blatant sensationalists who would introduce into our social life the prurient, immoral standards of conduct and living that obtain among pagan or semi-pagan peoples. The sanctity of the marriage relation, the wholesome respect and reverence for law, the value and sacredness of human life, in short, virtue, respectability and honesty in business are hooted at as though these were effete customs of a simple civilization of the past, and should be relegated to the scrap heap.

The author of the Epistles to the Hebrews rejoices in the fact of "the things which cannot be shaken." One may shake a pliant willow or a lithe cane, but the everlasting hills are not moved by the tempests' wrath. Life, with all its glorious privileges, is not altogether empirical. New discoveries in the vast fields of nature, and ingenious inventions, which no doubt bring added comfort and convenience to our common welfare, do not affect the real essential principles of morals. Really, since you and I live in better homes than our forefathers, and have all the conveniences of modern life, we should be better men and women —more kindly, more considerate, more charitable, more Christlike, for we say all these material things sprang from a state of progress and civilization inaugurated by him, and are maintained by the things he taught the race.

A scornful Pilate, all at sea as to moral standards, asked of our Blessed Lord, "What is Truth?" but the observation and experience of the race, through the slow-moving centuries, evidences the fact, not only of its existence, but of the paramount importance for the highest welfare of all concerned. Sweeping away the standards in the end, means untold suffering. Men must have a sure guide in morals and religion. Jesus' answer to the Roman procurator stands for all time, "I am the Truth." In his life, person, and teaching we have the absolute, assured standard.

Shreveport, La.

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"I AM THAT I AM."

A Study in Righteousness, Law, and Redemption.

By Rev. T. H. Lipscomb, B.D.

An illustration is often the gateway to enlarged spiritual insight. Sometimes a problem with which we can do nothing by direct thought responds easily to treatment when approached through questions pertaining to a concrete case. So the orthodox view of the creation of man as recorded in the first chapters of Genesis, thought upon, may furnish much illumination and inspiration concerning some of the most perplexing problems in theology: The nature and origin of righteousness, whether in God or man; the origin of the moral law; and the ideal and method of Christian attainment—all may have much light thrown on them, we believe, by some thought on man as made in God's image.

As to the primitive state of man, all who accept the Scriptural record will readily agree that it was one of perfect holiness, justice, goodness, truth, love. Man was made in the image of God, in spiritual likeness to God, with every faculty perfect and every affection holy and good.

But the question may be asked: Was this holiness, goodness, perfectness, then, the righteousness of Adam? We answer without hesitation, No. It was the blessedness of Adam, the good fortune, the crown and glory of Adam, a precious gift of God that he was created thus; but in being thus there was at first no merit, no moral worth on Adam's part. Before such could become in Adam meritorious righteousness one thing was needful: That Adam should look within, should see all these qualities as holy and good, and should choose them as his, set his seal of valuation and approval upon them, and determine to hold fast thereto as supremely cherished. That choice of the good and self-commitment thereto would then have become the righteousness of Adam. Without it there was no more merit in his goodness than there is in the beauty of a lily or the innocence of a lamb. Character, personal righteousness, was an achievement possible for him but possible to him only as he made a fixed genetic right choice with subsequent minor choices and conduct consistent therewith. In order to this, evil in possibility must have been within his reach. So we have a theodicy for the existence of evil. As Dr. Olin A. Curtis finely puts it: "All evil in possibility is the awful price which had to be paid for any personal sainthood."

The record shows that no such steadfast personal commitment to the holy attributes of his own derived being did Adam make; so neither character nor righteousness did Adam possess, except as he struggled theretoward after the fall to regain the heavenly birthright—holiness, purity, the fellowship of God which he had in folly cast away; and which through steadfast loyalty from the beginning he would have maintained, transmitting even his holiness and innocence into righteousness and character of a far loftier kind, and escaping the thousand ills that with the entrance of sin flesh became heir to.

Now reverently we ask this same question concerning God: What constitutes the righteousness of God? The possession of all perfect attributes? Again we answer, No, and affirm that the essential righteousness of God is, that recognizing the supreme value and worth of his own perfect being, he has chosen and committed himself to it from all eternity to all eternity. Long before the dawn of creation, as God looked into the whole range of his own holy nature and saw its qualities he passed judgment upon it also that it was "very good," and committed himself to adhere to his own holy nature in its integrity forever. The personal righteousness of God is, then, this divine imprimatur upon himself, which has been and will be from everlasting to everlasting his abiding attitude.

We find a clue now to the significance of that obscure, mighty, perplexing, divine declaration: "I Am That I Am:" Thus shalt thou say unto the children of Israel, I am hath sent me unto you," as recorded in Exodus 3:13, 14. Some see in this only an assertion of God's incomprehensibility; but the best commentators, as Driver, quoting Delitzsch, recognize that the Hebrew here "denotes not the idea of inactive abstract existence, but the active manifestation of existence." May we not see in it, more clearly, a mighty volitional assertion of unchanging personality in perfect rectitude, including not merely the Being but also the Volitional Personality consistent with the Being of God?

If so, is it not, then, the utterly basal utterance of God himself concerning himself, so placed in the Scriptures and so recognized by mankind, though but dimly understood? The much heralded new translation by Moffatt, "I will be what I will be," is simply a weakening of the sublime old words, involving no change in sense and having not even the merit of being new; dating back indeed to an old Jewish commentator, Rashi of the eleventh century.

So the personal righteousness of God flashes forth in this ancient mighty declaration of Jehovah—I Am That I Am! Great personalities in human history, when very sure of themselves, have occasionally given utterance to words of like import; and the world has trembled and the course of human history has been changed thereby. A righteous will rightly fixed is the sublimest, mightiest thing in the heavens above or in the earth beneath.

And, now, with these thoughts before us, we ask: What is the moral law? Plainly and simply this: God's demand: What I Am, That You Must Be! God's righteousness—What I Am I will stand by forever: the moral law—What I am that you must be. Not something outside of God, in conformity to which God must himself order his own life; not something outside of God arbitrarily imposed by God upon us; but the very nature of God projected and established as a norm for the universe of moral persons.

The ideal, then, of human attainment is plainly and simply this—perfect and willing conformity to the divine nature. "Be ye therefore perfect even as your Father which is in heaven is perfect," "Be ye holy, for I am holy." Almost all religions recognize this; but vary in application all the way from becoming "partakers of the divine nature" and being "filled with all the fullness of God" through the Christian way of repentance, faith, and sanctification, in intensely conscious personality throughout, to a pantheistic reabsorption into an impersonal divine essence, cosmic force, vital energy, insensate all. What I Am That You Must Be is surely widely recognized as the norm for all created and existing intelligences.

But it is generally admitted, whatever attitude is assumed toward the orthodox Christian explanation and remedy, that there is a wide gulf between what man is ethically and what God is—between what man is and what man knows he ought to be. Our final question then is: How may this gulf be spanned? How may godlikeness be restored to man in personal character? This is the command of God: this is the desire of God: this is the fundamental need of man. In this human need and this divine desire the Plan of Redemption originates. With this word, Redemption, we know we part company with all consistent evolutionists, modernists, pantheists, and join a far more numerous and representative company, "the general assembly and church of the first born," "elect out of every age and nation," who accept the Holy Scriptures as a true and authoritative Revelation, and who through faith have been "renewed after the image of him who created us," in truly scientific as well as Christian fashion putting the doctrine to the pragmatic test and finding its truth confirmed by experience.

How may the gulf be spanned? By man? At his own initiative and through his own power of attainment? No. It is but to mock man to tell him so, to belie all history and all experience; and where are the "cloud of witnesses" who thereby have even claimed to have attained? No, the doctrinal statement of Articles VII and VIII is indeed true, "Man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually," with neither the inclination nor the power within himself, "without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." The fact of depravity, of "dirt," as Chesterton bluntly puts it, is the most obvious thing in the world, and that it should be questioned in an age claiming to base everything on fact is amazing. The doubter might question the reality of the "heavenly washing," but as to the "dirt"—a will perverted and a nature selfish and sordid—that is apparent in all and to all who have any ethical eyes to see. Ovid, Seneca, Paul, down to Mark Twain, all bear witness to the fact of depravity and the futility of the struggle against it, with hopeless pessimism for the individual and the race, except as Christian faith has led to victory.

Redemption, then, through the Incarnation, Expiatory Death, and Resurrection of God's own Son, "very and eternal God, of one substance with the Father," is the divine plan whereby godlikeness may be restored in man. The story of it is outwardly known to all, though its close continuity with the original plan in creation is not generally recognized, making quite essential the historical validity of the Genesis record. The first Adam, created pure and holy in divine fellowship, having fallen, "in the fullness of time" after long preparation a Second Adam, the incarnate Son of God, with like uncorrupted nature comes into the world. As Dr. Alexander Whyte affirms: "My brethren, it is no irreverent play upon words, but it is a most profound and fundamental truth to say—That as Adam in his creation was made in the Image of the Son of God, so the Son of God in his Incarnation was in return made in the Image of Adam." And was, as was the first Adam and as we are, "in all points tempted;" "yet (the vast difference) without sin." He adheres to God, cherishes and maintains against all adversaries his holy and divine nature, even unto death, "the death of the cross." He thus "fulfills all righteousness;" is "made perfect through suffering;" and stands the righteous representative of the human race, in contrast to Adam, the fallen representative. As human, as man, he did all this and thereby qualified for sacrificial service, having escaped the just sentence of death which had been pronounced upon mankind because of sin. The contrast and outcome St. Paul expounds in logical detail: "As by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned. But not as is the offense so also is the free gift—by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:6-21).

But it is apparent that this Second Adam, this

Son of Man, must also be the Son of God, very God of very God, in the highest Christian sense, as affirmed in all the creeds of the centuries that any great mediatorial work might be wrought through and by him. Here is one who does not deserve death, but he dies; against whom the curse of broken law cannot be pronounced, but he bears it. Why? How? The Christian answer is, For others, voluntarily—in sacrifice, expiation, propitiation, substitution, satisfaction of the claims of a holy and broken law and in demands of justice inherent in the very nature of God. "That 'God might be just and the justifier of him that believeth on Jesus;" that justice might reign with love (not be dethroned), and the universe be undergirded and upheld by moral law.

Surely an age characterized by insistence upon the demands of natural law should not lightly hold that moral law may be lightly regarded. The right of God to maintain inviolate the whole range of his holy life seems utterly forgotten in our times. Had we such a weakly, sentimental God as is proclaimed to-day, he would be unworthy of a throne; and would reduce a universe to chaos, physical and moral, as we are reducing a world to chaos, without respect for moral law, human or divine, by our folly.

But granting that law demands penalty, sin demands atonement, the objection would still hold that the remedy is utterly inadequate to the cure, if only a mortal man, however holy, however sublime in sacrifice, died centuries ago upon a cross. So that Christ is God, is essential to even the credibility of the Christian faith as a consistent whole, else his task and claim of re-creating man in his own image and after his own likeness is preposterous and impossible. A human Christ only must be to-day a dead Christ utterly inadequate to the redemptive task of either pardoning or cleansing. But a "Lamb of God," a "Ransom," a "Christ Crucified," who is also Christ, "seated on the right hand of God the Father, from whence he shall come to judge the quick and the dead," to whom "all power is given in heaven and in earth" is, it must be admitted, utterly adequate to any task.

That there may be indeed a "heavenly washing" for the dirt of earth, such a personal God and Saviour there must be, else there is no salvation. But the Revelation we have, and the Revelation is sure, and consistent throughout. A cloud of witnesses which no man can number out of every race and age and tongue and nation have validated by experience this sublimely ethical and quickening Revelation which God has given us of his nature, his purpose, his plan. To reject it is to generate a smoke screen which shuts out the moral sun from our intellectual and spiritual heavens, and leaves us a blind, hopeless, despairing, lost race. There is no danger of dethroning God, but there is imminent danger of destroying men. "The Titans did not scale heaven; but they laid waste the world." With such a smoke screen of repudiation of Christian doctrine pouring forth from our leading magazines—with university professors asking therein for "A Substitute for Righteousness," and affirming that practically all intelligent students to-day "chuck out the 'right and wrong' standard," as "moribund," "because based on authority;" with another admitting under the title "Our Crumbling Ethics" that "we of the older generation (the destroyers of orthodox faith) have played with ideas and let loose forces the power of which we little dreamed," it is high time to realize that the adamantine God and gospel of our fathers must be proclaimed again with uncompromising boldness and truth that the eternal purpose of God be realized and a pure river of water of life flow forth through the church of God for the healing of the nations.

Louisville, Miss.

Democracy is the name which we give to the people when we need them.—Robert de Flers.

Self-expression of chaotic impulses is wrong. You have to make a personality that is worthy of expression.—G. A. Studdert-Kennedy.

A DISAPPROVAL OF THE ACTION OF THE EDUCATIONAL ASSOCIATION.

By Hon. T. M. Evans.

I desire to express my disapproval as a layman of the Methodist Church, South, and a citizen of the State of Mississippi, of the conduct of the Methodist Educational Association in its unauthorized action in attempting to speak for the two and one-half million Southern Methodist people, by the resolutions passed at its eighth annual meeting held in Memphis recently at follows:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges.

"Whether or not we have been in position to form opinions on current scientific theories or whatever opinions we may have formed on these subjects, in any case, we are opposed to such legislation because we believe it will be futile and can serve no good purpose."

The foregoing resolution taken in the abstract is about as void of meaning as an imaginary line given without a point of beginning, of course, or ending.

Dr. D. M. Key, LL.D., in the New Orleans Advocate of March 31, and the Christian Advocate of April 1, said:

"Having been present when the resolution was formulated and having heard and participated in the discussion of the wording, I feel that I can state accurately what was in the mind of those who presented the resolution. It was intended to express the conviction of the Association that legislative control of the subject matter taught in colleges is wrong in principle and dangerous to that freedom of thought which our fathers came to this country to establish. The word 'evolution' was avoided in order that the resolution might not even seem to indorse a materialistic and atheistic teaching of that subject.

"I can hardly see how any one who did not already completely distrust these educators could think that it was intended in this resolution to endorse any purely materialistic theory of evolution as a proper teaching of science. But if there be any possible excuse for misunderstanding of the resolution it is due perhaps to the anxiety not to offend which prevented the framers of the resolution from going on record as opposed to any legislation that would interfere with even the improper teaching of science—in other words, legislation that would interfere at all with full faculty responsibility for the curriculum. Such a statement would at any rate represent my own view."

Now Dr. Key makes it plain that the word "evolution" was left out on purpose, but that the resolution as published was intended to oppose any legislation tending to prevent the teaching of evolution in the public schools as well as the other schools.

Now, does Dr. Key mean that this Educational Association of the Methodist Episcopal Church, South, assume that they are the founders of all the educational institutions of the State and of the church? and that as the founders and supporters of the institutions, they have the exclusive right to dictate to the State and church what shall be taught? In other words, that the State and the church are subordinate to them? If they are the owners of these institutions, maintaining them out of their own resources, they would unquestionably have such rights, but Mississippi is spending from six to eight million dollars annually on education out of money raised by taxation, very little if any of which is collected from the members of this Association.

The Methodist Episcopal Church, South, has been raising several millions dollars for educational purposes; a very small proportion of it has been contributed by these gentlemen.

Now are the people who contribute the money to the church and State to be subordinate to this Association who are making their living off of the contributions of the church members and the taxes of the people?

The law as enacted in Mississippi and Tennessee, and the legislation then pending in other States, does not in any way affect or attempt to regulate what shall be taught in any Christian, religious, Jewish, heathen or atheistic association or organization.

The power to assess, levy and collect taxes for public revenue is a political power, inherent in the legislative department of Government, and the Legislature does not only exercise the power to direct how all public funds raised by revenue shall be expended and for what purpose it shall be expended, but it is the imperative duty of the Legislature to provide for what purposes all public revenues are to be expended, and from the first act in the State of Mississippi authorizing the organization and maintenance of free public schools, the Legislature has directed what shall be taught in the public schools. While the selection of text books has been largely committed to Boards of Trustees and Text Book Commission, the Trustees and the Text Book Commission derive their authority to act from the Legislature, and therefore they have no authority to dictate to the Legislature, but are bound to carry out the wishes of the Legislature.

While I do not question the right of any member of the Association to express his individual opinion on any question, whenever the Methodist Episcopal Church, South, attempts to speak on political issues through General or Annual Conferences, committees or commissions, such action will be resented by all self-respecting American citizens who have enrolled themselves as members of this church, since the Methodist Episcopal Church, South, or any other church has no right to dictate to its members on any political issue or to speak for the membership of the church on any political issue. The Methodist Episcopal Church, South, is a Christian organization, organized as a branch of the Christian church established by Jesus Christ and commissioned by him.

Matthew 28, verses 19 and 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

If these distinguished gentlemen will only take enough of their valuable time from the study of science to read a few of the first chapters of Genesis and the Book of Deuteronomy, they will find that the Holy Bible is as much a book of civil government as it is a book of Christian religion.

They will find that civil government was authorized by the same God who created the world, and who sent his Son as the Redeemer of the world. They will observe that man was created for the purpose of exercising civil government over all of the things of this world. See Genesis, chapter 1, verses 26 to 31; also, Genesis, second chapter, verses 15 to 25. In this we are taught that God gave Adam dominion over the earth and all that in it is, except one tree. Dominion has been defined by every court to mean sovereign power. From this comes the doctrine of the divine right of kings or sovereign power, which from first Samuel, chapter 8, verses 7, 8 and 9, we are taught that this divine right of government was not vested in a king, or particular forms of government, but was vested in the people, to be exercised by whatever form of government the people chose for themselves.

The Christian church was not instituted until after the fall of Adam, and there was no more occasion for the organization of the Christian church prior to the fall of Adam than there could be for a hospital in a place where no one was ever sick or died, or a prison in Heaven.

The Bible is silent as to what form of civil government Adam should maintain or what instructions were given him by God himself, in regard to civil government; but we find in the Book of Deuteronomy where God gave Moses the Ten Commandments. As the constitution of a civil gov-

ernment, the Ten Commandments provide no penalties or procedure for enforcement, but Moses promulgated under God's directions the necessary laws and regulations for the enforcement thereof. And the Book of Deuteronomy is a commentary written by Moses on civil government, and should be the first text book in every law school.

Civil government is as directly connected with God and the Holy Bible as the Christian church is, and should be considered as sacred, civil government being instituted for one purpose, and the Christian church being instituted for another. They are each as divine as the other, and each owes the same allegiance to God, but are as entirely separate in jurisdiction as the executive and legislative departments of government, the civil government having been instituted for the preservation of that which is pure in its purity, and the punishment and destruction of that which is impure. All of the civil powers of the world cannot restore one impure thing to purity or restore life to any dead thing.

The Christian church is commissioned to go forth and preach the gospel of the Lord Jesus Christ, by which, through the Atonement of our Lord, that which is vile and impure may be made pure, and the dead may be restored to life.

I am not familiar with all the States of the Union, but so far as Mississippi is concerned our government is a Christian government.

The Preamble to the Constitution of the State of Mississippi from its first organization read as follows: "We, the people of Mississippi in convention assembled, grateful to Almighty God, and invoking his blessing on our work, do ordain and establish this constitution."

Every officer of the State of Mississippi, from the members of the first Constitutional Convention to the present day, took an oath of office upon the Holy Bible, and their oath concluded with the sentence, "So help me God."

Section 265 of the Constitution prohibits any person from holding office in the State who denies the existence of God.

Section 18 of the Constitution reads as follows: "No religious test as a qualification for office shall be required and no preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall be kept sacred. The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public schools of this State."

So that the Holy Bible is recognized by the Constitution of the State of Mississippi as the Word of God.

And to allow the teaching of any scientific theory in tax-supported schools in the State of Mississippi which theory contradicts the Holy Bible and imputes falsehood thereto, would be using the public revenue to destroy the Constitution of the State.

It would be as much a violation of the spirit and purpose of the Constitution of the State as to teach anarchy in the public schools.

In addition to the foregoing constitutional recognition of the Holy Bible and of God, our forefathers brought with them the Common Law against blasphemy and, in addition, our statute imposes a penalty on any person taking the name of God in vain in the presence of two or more persons.

Our State also adopted the common law against all common law officers which penalizes witchcraftry and many other offenses prohibited by the Bible.

Our statute also prohibits the desecration of the Sabbath and requires the children to take care of their parents.

Our statute prohibits murder, "thou shalt not kill;" also adultery; also theft, "thou shalt not steal; also perjury, "thou shalt not bear false witness against thy neighbor." Our statute also prohibits covetousness. The Bible prohibits drunkenness—"and putting the cup to thy neighbor's lips when it sparkles."

Our whole sysem of jurisprudence on fraud is based on the commandment forbidding covetousness. Would these gentlemen in their ecclesiastical robes and living out of the treasury of our church have all of these laws repealed, rather than have the church in politics?

Would they have the Eighteenth Amendment and the Volstead Law repealed, and yet all of the matters provided for in these laws shrink into insignificance compared to the teaching of unestablished theories which would contradict the Holy Bible and make it a book of falsehood, instead of the Word of God.

Dr. Key further says:

"I believe that the best way, really the only possible way, for the church or the state to 'control' our schools and what is taught in them is through the character of the persons that are put in charge of them and that do the teaching."

Now I fully concur in this suggestion and insist that we should select men to edit our papers and teach and control our schools who are willing to be subordinate to the State and the church, and that no one should hold such position who resents the control of the church or the State. And while it is not my purpose to compare the characters of the gentlemen who compose this Association with any one whomsoever, nevertheless it is a fact in this attempt to defeat any legislation that would prevent the teaching of evolution in the public schools of the State, they take the same position as the association that Clarence Darrow represents, which is organized and maintained for the same purpose.

Gulfport, Miss.

SPRING TIME IN KENTUCKY.

By Rev. J. A. Poe.

They that live beneath Africa's sunny fountains
Know nothing of Greenland's icy mountains;
To live beneath aurora's glittering glow,
Amid the scenes of universal ice and snow,
Makes the heart with rapturous joy sing
At the first harbinger of approaching spring.

Yes, they that spend their lives beneath the light and tender glow of the Southern Cross can hardly imagine the changes that are wrought by the winter season. The stinging bite of "jack frost," and the withering blight and death that follow in the wake of the winter king is something wholly unknown to them.

Our winters here are neither extremely severe nor long, but are much more so than in Mississippi. So, five months of perpetual frost, dark clouds, howling winds and swirling snow-storms, is quite enough to give an old Mississippian a deep yearning and longing for sunny skies, balmy breezes, blooming flowers and singing birds. But my! When the gentle maiden does come tripping over the hills and across the valley, how fair to behold! With what enchanting loveliness, and—

On uncertain, timid, faltering feet,
She stands where life and death meet,
And o'er all the silent, gloomy land
She waves her wonder magic wand.

Then dark and angry clouds, break and fly
From beneath a smiling, cerulean sky;
Then can be heard the mild-eyed dove
Cooing her low, gentle song of love.

And the robin greets the break of day
With his rare, rich, rollicking lay;
The dawn is resonant with song and twitter,
And twilight is emblazoned with stars aglitter.

The fields are clothed in living green,
And in all the land may be seen,
In field and forest, and in every bower,
The bursting bud and the blooming flower.

Sure thing—spring time in "Ole Kentuck" is great, with its ever changing scenery of hill and vale, cliffs and craggy heights trailing off into enchanting landscapes, verdant with wheat, rye, oats, barley, blue and other grasses, dotted with droves of hogs, flocks of sheep and herds of cattle. It would be hard to find a more beautiful country than Kentucky is when at her best—and she is at her best in the spring season. And this promises to be one of the earliest of the five I have spent in the State. I planted my garden in February (a kind of a dare), and was laughed at by some of the older natives; but it begins to look as if I will have the laugh on them, for everything I planted is up, looking good—cabbage spreading their leaves, peas ready to stick, potatoes up, with lettuce, radish and other small vegetables looking fine. If Aurora does not nip us with his cold blast, in just a short time it will look like gardening way down in "Ole Missip."

Nowhere I have been is there a greater variety of birds, flowers, fruits and vegetables, and no section more arboreous. Almost every tree and hardy shrub that grows between the extremes of North and South can be found here, and of the most luxuriant growth and richest foliage. So, along toward the close of April the whole land bears some resemblance to a vast, boundless, beautiful canvas in which the hand of the Divine Artist has blended every tint and shade that is contained in the solar spectrum. And until well into mid-summer this spring-like scenery lingers, and then gradually fades into the golden glow of autumn.

It is a land where "every prospect pleases" and every vista shows a surprising change. There is no monotony here. If there is any one thing that is characteristic of Kentucky, it is variety; and yet there is a homogeneity that seems to embrace all. For the variety of Kentucky is all its own, and unlike that to be found anywhere else. Its lofty mountains, deep valleys, precipitous, winding rivers, rushing, foaming, gurgling rivulets as they hasten down little precipices and along broken courses, the deep, dark, wildwood—all make a dreamland from which it would be hard to break loose. No wonder the Kentuckians love Kentucky, for I find myself falling under the enchantment, and growing more and more en rapport with climate, country and people. I like Kentucky, and have renewed my youth since coming here. I feel like a twenty-year-old, and with the return of the robin and the blooming of the "buttercups," love, faith, and hope burn anew on the altars of my heart—love for God who made all things so lovely, and for my fellow-man made in his image; faith that all will be well while here on earth, and a hope that the Infinite Fiat that calls all nature from its wintry grave and fills it with a new life and robes it with gorgeous glory will not leave me in the shadows of death nor my body in the dust of the earth.

Sebree, Ky.

TEN WEEKS OF TITHE EDUCATION.

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents. This includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,
730 Rush Street,
Chicago, Ill.

My highest claim for credit is for what I may have helped to prevent.—Senator William E. Borah.

THE PLAN THAT IS HATCHED-UP TO RAISE YOUR SUPERANNUATE ENDOWMENT QUOTA ACCOMPLISHES NOTHING UNTIL IT IS HITCHED-UP

By LUTHER E. TODD, Secretary of the Board of Finance

YOUR CHANCE IN MAY

Forgotten Men are they? How can they be forgotten with so many commodious church buildings and comfortable parsonages standing monumental to their fidelity? These structures are our *Keep Sakes* of the men under whose leadership they were erected, and through many years they have withstood the weather's angry moods, steadfastly refusing to forsake appointed tasks. They seem somehow to possess, within the wood and stone, the spirit of those who brought them into being. The very steeples and walls of them scream out a protest against the Church's *forgetting* their builders.

The 4,000 churches built by the superannuates provide places of worship for more than one million people. The 1,500 parsonages built by them provide comfortable homes for one-fourth of all the pastors in active service today in the Methodist Episcopal Church, South. The people, who assemble in these churches seeking communion with God, will not realize their aim in full measure until they have done their part to provide for the necessities of the aged and worn-out preachers under whose leadership the churches were erected. Nor can the pastors in active service, who live in the 1,500 comfortable parsonages erected by the superannuates, be at ease while they are haunted by the spectre of the *builders in distress*.

WILL FADE IN JUNE

NO PLAN CAN BE HITCHED-UP TO SOUTHERN METHODISTS UNTIL AN INTEREST IN WHAT IT STANDS FOR IS HATCHED-UP IN THEM

WHAT IS WRONG WITH THE SCHOOLS AND COLLEGES OF THE LAND?

By Rev. John W. Ramsey.

Part 1.

Sedalia, Jan. 2, 1927. Miss Sarah Osborn, a student in Cambridge College, was arrested last night while attempting to break into the store of Heflin & Co., of this city.

Mariona, Jan. 10, 1927. It was ascertained this morning that yesterday just before the closing hour of the Commercial Bank, of this city, Miss Mary Sweatman entered the bank, held up the cashier, and made her get-away with $1,000. She was later arrested at the residence of her parents. Miss Sweatman was a student in High Hill College.

Marietta, Jan. 15, 1927. There was great excitement at the Exalted University when James S. Steadman was found dead in his room. When discovered his body was found lying on the floor with a bullet through his brain, and a revolver, with one empty chamber, was held in his right hand. He left a note, addressed to his parents, in which he said: "Life is not worth living."

Jones City, Feb. 5, 1927. It is reported that on the night of Feb. 2, a banquet was given the male students of X University by the co-eds at which, until past midnight, hip flasks and cigarettes were in evidence. This is the university which has become famous throughout the nation because of the activities of two organizations among its students, viz., "The Thinkers' Association" and "The Atheistical Society of America." The purpose of the former, as announced by its organizers, is to stage debates between opponents and proponents of "companionate" marriage, birth control, and similar subjects. The leaders of the latter organization have stated that the purpose of their society is to destroy the superstitious idea of God.

Jamestown, June 10, 1927. Joe Smith returned yesterday from college where he graduated with the highest honors of his class. However, the hearts of his father and mother are broken, because Joe, while in college, had his faith in God wrecked.

Baltimore, March 25, 1927. The freshmen of Johnston University made a violent effort last night to break up a sophomore banquet which was being held in a public building. In the general mix-up four students were killed, others were seriously wounded, and several thousands of dollars damage was done to the building. The police were callled in to quell the riot.

The reader will understand, of course, that the above purported dispatches are, in a sense, fictitious; but are, nevertheless, patterned after dispatches which have been published in the newspapers of the nation within recent months as news items released by the Associated Press. A few days ago, a press report estimated that during the present school term no less than thirty youths, who were students in the various institutions of learning, had committed suicide, leaving behind them such dying messages as, "Life is not worth while;" "Death is a great adventure;" "I am tired of living," etc. Such tragedies as these, together with many news items published in the daily press similar to the purported press dispatches given above, have raised in the minds and hearts of the Christian parents of this country the question contained in the caption of this article: What is Wrong with the schools and colleges of the land?

The public has not forgotten the murder of the Franks boy by two youths who stated that they committed the deed for the thrill—to ascertain if in the agony of death the boy would wriggle as an impaled fly. Both these youthful murderers were university students, both highly educated, and one of them was said to be able to read fluently fifteen different languages. When such horrible, bloody deeds are done by the products of the nation's institutions of learning, it raises the question, What is wrong with the schools and colleges? and when the judges of our criminal courts are telling us that the vast majority of those who are being arraigned before them are youthful delinquents, the question persists, What is wrong with the schools and colleges? Recently, the newspapers, in giving an account of a revival meeting held in a certain town within the bounds of the Mississippi Conference, stated that no less than fifty high school students, both boys and girls, publicly confessed that they were "crap shooters" and gamblers. As long as the newspapers publish reports of such conditions as existing in the schools of the country, it will not be strange if Christian fathers and mothers continue to ask, What is wrong with the schools and colleges?

That something is radically wrong is certain, if we may judge by some of the products of these institutions. "By their fruits," said our Lord, "ye shall know them." In this article I shall attempt to mention only two things which I believe to be the fundamental causes of the delinquent and moral aberrations of students in the schools.

In the first place, there must be assigned the fact that the whole system of education, from the university down to the public school system, is based upon an erroneous conception—**the idea that mere book learning or intellectual training will make good citizens.** I have to say the experience of other nations has demonstrated that such a procedure will not produce good citizens and conversely intellectual training alone will only equip youth for greater criminality and more skillful rascality. The truth is, nothing but the development of the conscience, or moral nature, along with intellectual training, will produce good citizenship. Decry it as they may, let the educators make note of this fact. But this very essential factor in any worthwhile system of education is the very thing which is largely neglected in the schools of to-day, and if the educators cannot be brought to a realization of this fact and be persuaded in some way to introduce moral culture into the present system of education, our boasted civilization will be driven upon the rocks. As I see it, the only salvation of the present day system of education is the Christian character of the men and women who enter the school rooms as teachers; and the time has come in the history of this Republic when the boards of school trustees should demand that every teacher has an experimental knowledge of God, and is a member of some evangelical church.

Another thing that is radically wrong with the schools is the materialistic teaching sanctioned by too many educators. When the writer was pastor in a certain South Mississippi town, the teacher of ancient history informed the class that the Genesis story of creation is only allegory; that Adam and Eve were not the first man and woman, but there was a pre-historic race which evolved itself from the slime and ooze of the sea-bed. It has been alleged that materialistic instruction is especially prevalent in the higher institutions of learning. If this allegation be true, it accounts for the opposition of so many modern educators to all legislative enactments prohibiting the teaching of evolution in tax-supported schools. It is understood, of course, that evolution is thoroughly materialistic in all its tendencies, and only an unestablished hypothesis, being unsupported by a scintilla of evidence. It cannot properly be said to be given a materialistic interpretation; it is materialistic per se, teaching the brute origin of man as against the Bible account of man's creation by the direct act of God. The religion of Evolution and the Christian religion cannot exist side by side—one or the other must go, because they are essentially and mutually antagonistic. Evolution taught in the schools of Germany for a generation prepared that generation for the brutalities of the world war. This country is adopting in a large measure in institutions of learning the materialistic educational system of Germany, and the results, as the first fruits already indicate, will be shocking moral delinquencies of the youth of the nation. Many educators, apparently blinded by materialistic propaganda, are sowing the wind, and the rising generation shall reap the whirwind. In fact, instances of Christian fathers and mothers whose hearts have been broken, because their children whom they sent away from home to attend college have returned with their faith in God wrecked, is proof sufficient that the harvest, sowed by liberalistic professors, is already being reaped. "Whatsoever a man soweth, that shall he also reap," is a biblical expression of an immutable law, universal in the realm of nature and morals.

What is wrong with the schools and colleges of the land? Both the answer and explanation of all the present day tendencies toward atheism and its logical fruitage in crime and moral degeneracy among the youth of the nation are found in these two things: An erroneous educational system, based upon the false idea that intellectual training alone will produce a citizenship of moral character; and second, the teaching of the unsubstantiated and materialistic hypothesis of evolution. From such seed sowing the sower can expect the reaping of no other harvest than that of a multiplication of infidels and athetists, and woe be unto the nation when the harvest is ready for the reaping!

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 7.

By "Rev. Ichabod Crane."

A good church member will live the truth his pastor preaches.

"But he that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." Matt. 13:23.

The best way to produce an eloquent sermon is to fill it with the Word of God, which is the most eloquent of all writings or speech. We should be anxious to hear and live this word of truth, which is the "power of God unto salvation."

TO THE PASTORS OF THE ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFENRENCE.

Please send me the names of your delegates to the district conference, which meets at Fulton, Miss., May 24-26, 1927, beginning at 10:30 a.m., Tuesday, with sermon by Rev. F. H. McGhee.

If you have not elected your delegates, please do so at once. See paragraph 84, Discipline, 1926, and North Mississippi Conference Year Book, 1926, page 25, for those who are members.

Thanking you for this information, and praying that you may bring our town a great blessing, I am,

Yours truly,

E. C. DRISKELL, P. C.

THE PIKE COUNTY METHODIST MINISTERIAL ASSOCIATION.

Dear Brother Carley: The Pike County Ministerial Association is meeting regularly and much good is being realized by the members in our monthly gatherings.

On March 8, we met in the church at Bogue Chitto, of which Brother L. M. Sharp is pastor. Nearly all the members of the Association were present. The reports of the preachers revealed the fact that they were all busy and much progress was being made in this section of the Brookhaven District.

On March 29 we met in the church at Osyka. Brother Ainsworth is the popular pastor of these fine people. We had a full attendance and a great day together.

The good ladies of both these churches showed their loyalty and love for the ministry in preparing sumptuous lunches for the physical man.

The lower group of the Brookhaven District of which the Pike County Ministerial Conference is composed, is progressing steadily in the program of our great church. JAMES M. LEWIS.

Tylertown, Miss.

The Home Circle

LET HIM KNOW IT.

When a fellow pleases you,
Let him know it.
It's a simple thing to do—
Let him know it.
Can't you give the scheme a trial?
It is sure to bring a smile,
And that makes it worth the while—
Let him know it.

You are pleased when any one
Lets you know it.
When the man who thinks "Well done!"
Lets you know it.
For it gives you added zest
To bring out your very best—
Just because some mortal blest
Lets you know it.

When a fellow pleases you,
Let him know it.
Why, it isn't much to do—
Let him know it.
It will help him in the fray,
And he'll think his efforts pay;
If you like his work or way,
Let him know it.

—National Canadian Railways Magazine.

ASK ME ANOTHER ABOUT TRAVEL.

Church Touring Guild Tests Knowledge of Its Members.

What Do Ministers Know About Traveling?

A seasonable suggestion to test their knowledge comes in the form of a questionnaire from the Church Touring Guild, which annually arranges vacation trips to Europe and the Holy Land for hundreds of ministers and laymen. Dr. S. Parkes Cadman, President of the Federal Council of Churches of Christ, is president of the Guild, and its vice presidents are Bishops James Cannon, James E. Freeman and William Lawrence.

The Church Touring Guild is submitting, in the interest of smoother and more pleasant travel, a list of questions which it believes its members should be able to answer before walking up the gangplank. These apply not only to the clergy, but to any one contemplating a first trip abroad. Whether steps will be taken later to have the government refuse a passport unless the applicant rates at least seventy-five per cent on this quiz, has not yet been decided.

Questions.

1. What is a continental breakfast?
2. How many classes of railroad travel are there in Europe?
3. What becomes of the money raised at ships' concerts?
4. What are the two nearest seaports to Paris?
5. How far out to sea does a country's jurisdiction extend?
6. What is usually the most disillusioning experience connected with a journey to another country?
7. What is the correct amount to tip a bedroom steward on board ship?
8. To what amount can goods purchased abroad be legally brought back into the United States by a citizen without paying duty?
9. What is the most famous literary shrine in Europe?
10. Why does a wise traveler avoid sailing dates at the end of June and the beginning of July?
11. What is the best way to treat a customs official?
12. What is the most famous rock in Europe, and for what two reasons is it famous?
13. Through what government does one get passports?
14. What steamship lines give their ships names ending in -ia? in -ic?
15. In a foreign country whose language you do not understand, what is the best medium of communication?
16. How much baggage is a traveler allowed on European railroads without paying extra?
17. What is a pension?
18. What is a visa (or vise)?
19. What does an "inclusive fee" tour really include?
20. Who allots seats at the dining tables on board ship?
21. From what point in Europe can one see thirteen lakes?
22. How far in advance should steamship reservations be made?
23. If in trouble in a foreign country, to what official should one apply?
24. Around what body of water are grouped the remains of the most renowned ancient civilization?
25. Where is the best place to stop if you want nothing but American food?

Answers.

1. A light breakfast of coffee (or chocolate) and a roll.
2. Three, in most European countries.
3. It goes to a fund for the relief of seamen's widows and orphans and of disabled seamen.
4. Havre and Cherbourg.
5. Three miles.
6. The first sight of one's passport photograph.
7. It depends on the class of travel; generally $5 for first class, and $3 for third class.
8. One hundred dollars' worth.
9. Stratford-on-Avon, birthplace of William Shakespeare.
10. It is most difficult at that time to get good accommodations.
11. With absolute courtesy.
12. Gibraltar, famous for (1) its strategic position commanding the Mediterranean Sea, and (2) the advertising of a great insurance company.
13. Department of State.
14. Cunard and Anchor lines, -ia; White Star, -ic.
15. Money.
16. No more than sixty-six pounds; in some countries none at all.
17. A contnental boarding house.
18. Official endorsement of a passport by the consul of the country to be visited.
19. All traveling and maintenance expenses from the point of sailing to return, except tips on Atlantic steamers and purely personal expenses; it includes also admission fees, services of guides, and necessary tips.
20. The second steward.
21. The summit of the Rigi, in Switzerland.
22. As early as possible, in order to get the best choice of accommodations.
23. The nearest consul of one's own country.
24. The Mediterranean Sea.
25. At home.

A CITY FOR SALE.

By William Rittenhouse.

How would you like to wake up in the morning and find that your city had been sold? Suppose New York, or Chicago, or San Francisco should go to the highest bidder by act of the Government, and then have to pay its own ransom? Such a thing is beyond imagination, you say. Well, this has happened to one rich, beautiful city in Europe. It was sold not only once, but twice.

"Taormina, the Beautiful," was one of the three leading towns of Sicily when Sicily was one of the leading countries of the Mediterranean. It was settled by the Greeks before history began. It helped the Romans bravely in the war against Carthage. It became a Christian city, and battled heroically against the Saracens.

Over and over again the Saracens took Taormina, put her Christians to the sword, tortured and pillaged them, but in vain. The streets ran red with the blood of the martyrs; but the survivors rallied to the standard of the cross in generation after generation until, after one hundred and nine years of Saracen rule in Sicily, Count Roger, the Norman, forced them to surrender Taormina forever.

It was not the Saracens who sold Taormina. Five hundred years later a great German emperor owned Sicily as part of his wide-flung dominion. He was the grandson of Ferdinand and Isabella of Spain, the young Charles V. He visited his city of Taormina, and the people welcomed him with enthusiastic loyalty. The emperor saw how beautiful it was, lying below Mount Etna on the sea. It was a rich trading city, proud of its long, brave history. Any monarch might rejoice to be its possessor.

But Charles wanted money more than he wanted cities. He was ruler over nearly all Europe. He had cities to spare. So he quietly set out to sell Taormina. One fine day, the people of the proud Sicilian metropolis woke up to find that their beloved emperor had turned them over to the highest bidder. Eighty thousand florins had bought Taormina—houses, streets, trade, and inhabitants.

Instantly the citizens set to work to ransom their town. They sold their goods; they brought everything that they had; they scraped and saved; they raised the sum, great as it was for those days, including, of course, a handsome profit for the buyer; and they bought back their freedom, such as it was. The Emperor Charles, having spent the eighty thousand florins of purchase money, and seeing how brave and self-sacrificing the Taorminians were, had a brilliant idea.

Why not sell Taormina whenever he needed money?

He acted on this idea at once. By a royal decree, this time, the city was formally put up for sale. But it was no longer rich; any buyer could see that for himself. Its trade was crippled. Its people were discouraged. Many of them had left the town. Some of them had starved. So the only offer that Charles received was from Anthony Balsamo, of Messina, who offered eight thousand florins.

As it was all that he could get, the royal bargainer accepted it. Taormina summoned up all its resources. By incredible sacrifices, the eight thousand florins, plus Balsamo's profit, were scraped together, and paid to him. Taormina was ruined, but there was one comfort: the city could not be sold again, for no one would buy it.

Balsamo was not so treacherous as an emperor. When, after this, some raiding bands of Spanish soldiers attacked Taormina, Balsamo, under a commission from the careless viceroy, came with armed forces and defended the city. So Taormina survived, though never again in its former glory.

To-day the city is a famous resort for tourists. They bring so much wealth to Taormina that it would soon be prosperous again but for the beggars that crowd to it to feed on the lavish charity of the travelers. The three crowded hotels probably take in more money in one season than would have paid the city's ransom. But Taormina's true greatness—the greatness of her people's hearts—is gone, never to return.—Queens' Gardens.

"TIME OUT."

The secret of radio howling has been discovered. Not by a scientist, either, but by a plain father. Radio, he explains, is in its infancy.—Evansivlle (Ind.) Journal.

Have you ever met this preacher? "He's so sparing of gestures that he can give a vivid description of a spiral staircase and keep his hands in his pockets all the time."—Churchman.

Doctor No. 1: "Did you hold the mirror to her face to see if she was still breathing?"

Doctor No. 2: "Yes, and she opened one eye, gasped and reached for her powder puff."—Sydney Bulletin.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

FATHER'S GONE.

Rev. Lyman Carley, a superannuate member of the Mississippi Conference, passed to his reward from the home of his son, the editor of the Advocate, in New Orleans on Wednesday afternoon, April 20, at 1 o'clock. He was 78 years and 21 days old. After a brief service at the home on Thursday morning, conducted by Dr. J. B. Mitchell, pastor of the Rayne Memorial Methodist Church, the body was carried to Ellisville, Miss., for burial. The funeral services were held at the Methodist church in Ellisville, conducted by the pastor, Rev. Percy Vaughan, assisted by Revs. G. E. Allan, J. L. Greenway, and B. L. Sutherland. In spite of a downpour of rain, the church was filled with his former friends and neighbors; and their esteem for him was expressed by the closing of the business houses during the funeral, by a profusion of flowers, and by many beautiful courtesies extended to members of the family.

The life of this faithful minister of the gospel was dominated by three master passions—a passionate love for God, a passionate devotion to his family, and a passionate thirst for knowledge.

His love for God he manifested by a singularly pure and beautiful personal life and by a faithful ministry of the Word over a period, all told, of nearly sixty years. Some sore trials came into his life; but he never fled from a difficult place or turned away from the call of duty. He was one of that vast multitude of men upon whom God could count!

His devotion to his family showed itself in all the ways that a father's heart can devise for the welfare and happiness of those he loves. He made many sacrifices that they might have opportunities that he did not enjoy in youth—but his love transmuted those sacrifices into blessed privileges. From the time when he held his children as infants in his arms and sang to them the songs of the Kingdom, to the last time he could look consciously upon the faces of grown sons and daughters, there shone in his eyes a love-light that was as strong and tender as shone in the eyes of mother. How he loved them!

His thirst for knowledge he showed by a lifetime of study. He held a book in his hand as he rode horseback over the wide stretches of his early circuits; he read by the light of the pine-knot fire as he rested at the end of the day's journey; as the years went by he grew in knowledge, but he never ceased to learn. He did not go to college—but he acquired the full equivalent of a college education by his own efforts. He could read Hebrew and Latin and Greek—he read the New Testament in Greek through at least once a year for thirty years. He worked through some of the higher courses of mathematics; he studied history and philosophy as well as theology, and was keenly interested in the developments of modern scholarship. He never ceased to buy and read books. But he was more than a reader—he was a thinker. He was much in meditation and prayer.

Now he is gone. But we know where he has gone—to Heaven, where Mother already was. Now both of them are waiting and watching for us to come Home.

Yes, Father and Mother, we are coming.

THE FLOOD SITUATION.

Large sections of Mississippi and Louisiana are already suffering from the most disastrous flood in their history, and other sections are threatened with the same disaster. Hundreds of people, mostly colored, have lost their lives, and thousands have lost practically all their belongings. The situation is extremely serious.

In the midst of it all, we must not forget the blessings that have been ours through all the years, or lose faith in God. All possible relief agencies are at work, and everything possible is being done to save life and property and relieve suffering. It may be that out of this great catastrophe may come a plan of flood control that will make the recurrence of such a calamity impossible.

PERSONAL AND OTHER NOTES.

Dr. A. S. Lutz, pastor of the West Monroe Methodist Church, West Monroe, La., received twelve members into the church on Easter Sunday.

President H. G. Hawkins, of Whitworth College, is in Chicago this week attending the annual convention of the National Religious Education Association.

Rev. R. G. A. Carlisle began a revival meeting at Noxapater, Miss., last Sunday, in which he is being assisted by Rev. Henry T. Young, general evangelist, of De Ridder, La.

Jeff Cunningham, son of Rev. and Mrs. E. H. Cunningham, of the North Mississippi Conference, is a member of the debating team of Millsaps College that has made such a notable record this year.

Dr. David Aston, editor of the Oklahoma Methodist, died suddenly on April 17. He had been prominent in the work of the church for many years. He was at one time a student in Millsaps College.

A meeting at Richton, Miss., in which the pastor, Rev. M. M. Black, was assisted by Rev. J. O. Hanes, general evangelist, came to a close on Wednesday night of last week. Gracious results followed the meeting.

The First Methodist Church of Minden, La., Rev. Leon I. McCain, pastor, contributed the magnificent sum of $1,700 to the Louisiana Methodist Orphanage on Easter Sunday—the largest amount ever given by the church.

Rev. and Mrs. Gayle C. Beanland, missionaries in Africa of the Presbyterian Church, arrived in New York on April 23 for a visit home. Mrs. Beanland is a daughter of Rev. W. M. Williams, of the Mississippi Conference.

As a result of the revival meeting at the First Methodist Church, Shreveport, La., conducted by Dr. Burke Culpepper, 176 members were received on Easter Sunday—sixty-seven by baptism, fifty-four by vows, and fifty-four by certificate.

The Presbyterian Hospital, this city, will observe Sunday, May 1, as Hospital Day, at which time friends of the institution are requested to make contributions for its support. The hospital renders free service to the poor to the amount of about $40,000 annually.

Rev. C. A. Northington, District Sunday School Superintendent of the Columbus District, announces that that district is leading the North Mississippi Conference in the number of churches that have ordered Sunday School Day programs, fifty churches having ordered them up to April 22.

Lamar & Whitmore, Publishing Agents, announce that Bishop Warren A. Candler, Bishop Edwin D. Mouzon, Dr. Franklin N. Parker, Dr. Gilbert T. Rowe, and Dr. Paul B. Kern have been chosen by popular vote as members of the "Board of Review for the Ministers' Selective Book Service."

Easter Sunday was a great day with the First Methodist Church, Gulfport, Miss. The Sunday school attendance was 1,157; twelve infants were baptized, and a great congregation heard the pastor, Rev. W. J. Ferguson, preach at the morning hour. The choir rendered an Easter cantata at the evening service. This church has received eighty-seven members since Conference.

The following telegram was received from Rev. G. A. Morgan, Arcadia, La., just before the Advocate went to press: "Six hundred seventy-eight attended Arcadia Methodist Sunday school yesterday. Four hundred six in men's Bible class. The large attendance of men was the result of a spirited attendance contest between Arcadia and Winnfield men's classes."

The family of Rev. D. L. Griffin, formerly of the Louisiana Conference, is passing through deep waters. Mrs. Griffin has recently undergone the second major operation since October of last year, and the fourth since June, 1925. Other members of the family have been advised by physicians to undergo operations. During the past month, the mother and five children have been sick with the mumps. These misfortunes have exhausted Brother Griffin's resources, and if any kindly disposed persons should care to assist him financially, they can get in touch with him through P. O. Box 1595, Shreveport, La. Brother Girffin will be glad to assist in meetings.

Rev. J. B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, sends the Advocate the following sad news: "Mrs. Minnie Maddox Clark, wife of Rev. O. A. Clark, our pastor at Shuqulak, passed away at the parsonage home early Friday morning, April 22. The funeral service was held Saturday, April 23, at 10 o'clock a. m., at the Methodist church in Shuqulak, conducted by the presiding elder, assisted by Revs. W. N. Duncan, Seamon Rhea, and W. S. Selman. Her body was laid to rest in the cemetery at Shuqulak. She leaves her husband, and four children—Allene, 12; Arnold, 10; Marie, 5, and Maggie Love, 3 years of age. We sympathize with the bereaved family." The Advocate joins in sincere sympathy for the sorrowing ones.

MONROE DISTRICT CONFERENCE POSTPONED.

The following telegram from Dr. N. E. Joyner, presiding elder of the Monroe District, Louisiana Conference, is self-explanatory: "Announce indefinite postponement of Monroe District Conference. Conditions demand it."

GREENWOOD DISTRICT CONFERENCE POSTPONED.

Rev. J. E. Cunningham, presiding elder of the Greenwood District, North Mississippi Conference, authorizes the Advocate to announce that

the Greenwood District Conference has been indefinitely postponed, due to flood conditions.

THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference met in Pascagoula, Miss., March 30 and 31. There was a large attendance from the beginning until the end.

The opening sermon was preached by Rev. H. A. Wood, of Picayune. The other three sermons were preached by Bishop W. A. Candler. The conference was a spiritual one, and seemed to meet the requirement of giving prominence to religious exerices. Bishop Candler presided during a good part of the sessions, and his presence and preaching were a benediction to the delegates and to the people of Pascagoula.

The conference asked the Trustees of Seashore Camp Ground to call upon the patronizing Conferences either to develop the property along the lines stated in the transfer of title to them, or else return the title to the districts which had granted it. This would call, if possible, for a summer assembly and a thoroughly orthodox Bible school for ministers and laymen to be open all the year.

The following delegates and alternate delegates to the Annual Conference were elected: Delegates—Mrs. M. Davis, H. B. Rush, Mrs. W. J. Ferguson, Horace Hinds, H. H. Hinton, H. D. Cudebac, D. C. Camp, Mrs. A. W. Jenkins, E. E. O'Neill, C. V. Hathorn, D. R. Weston, and H. L. Daniels; alternates—Mrs. M. E. Gale, J. C. Ross, Mrs. C. A. Carrier, Miss Tillie Swan, Mrs. W. F. Hopkins, and C. H. Wood.

Randolph Saucier, Henry Lindsey Daniels, and William Oliver Gordon were recommended for admission on trial into the Annual Conference.

Pascagoula entertained royally. Jim Sells is a good pastor-host. His father, J. L. Sells, was a good presiding officer. He is careful and quietly looks after all the business of the district conference.

S. F. HARKEY, Secretary.

GOLDEN CROSS ENROLLMENT AT HAND.

By Dr. Charles C. Jarrell, General Secretary.

The General Conference has hallowed May 8-15 as the period for Golden Cross Enrollment.

The aim of this enrollment is to make possible the relief mission of Methodism to the sick and injured—particularly the sick poor.

Where there is a Conference hospital, one hundred per cent of the proceeds of the enrollment in that Conference (or Conferences) will be used in the hospital treatment of those unable to pay for medical and surgical care.

In Conferences where there is no Conference hospital, eighty per cent of Golden Cross funds will be used to build up a hospital fund for that Conference and twenty per cent will be used by the General Hospital Board in advancing its work.

One week in the year (May 8-15) is allotted this work. If it is not done at this time, it will likely get crowded out. What did Jesus do about the sick when he was in the world?

The Golden Cross has been called the "Red Cross of Methodism." I should rather say, "The Golden Cross is the Golden Love in the Golden Heart of Methodism, writing a Golden Creed in a Golden Deed, answering the cry of human need and obeying the command of the healing Jesus."

Obedience to the command of Jesus and to the law of the church and to the call of Humanity should be spelt with Golden Cross buttons, May 8-15.

Atlanta, Ga.

OPENING SERVICES IN THE NEW CHURCH AT WINNSBORO, LA.

On Thursday, April 14, at 8 p. m., a lovely church wedding took place when the pastor, Rev. H. W. Rickey, united in marriage Mr. Fay Walter and Miss Alice Bradley. This was the first service in the beautiful new brick church.

On Easter Sunday, the Sunday school attendance was nearly double what it has been, and was followed by a "Cradle Roll Program." At this service, Rev. D. C. Barr assisted the pastor in baptizing ten members of the Cradle Roll.

The Easter music, with the Winnsboro orchestra and choir, trained by Mrs. W. D. Harrison, and a duet by Messrs. Frank and Henry Rickey, was very enjoyable. The Orphanage collection was large.

Many visitors were shown through the new church in the afternoon.

At the night service, Rev. W. D. Kleinschmidt, a former presiding elder, preached to a crowded house. The Epworth League had charge of the music, and were assisted by a male quartet from Wisner.

This was a wonderful day for the Winnsboro Methodists, who have hoped and labored so long for this temple worthy of our God.

MRS. H. W. RICKEY.

A FALSE ALARM.

By H. Walter Featherstun, D.D.

A short editorial in a late issue of our Adult Student contains the following:

"Not so long ago the Senate hearing on prohibition was moving along merrily. Came the president of the Carnegie Institute of Technology to inform the investigators of the violations of moral law among his students. The picture he painted was almost terrorizing. Youth were making such headway as they went to the devil that it had become impossible to calculate their rate of speed. But Dr. Church was in for one of those surprises which young people are prone to give us adults ever so often. The student council met him, challenged his statements, found him without sufficient proof for them, and got from Dr. Church a retraction and apology. Thus we see our students calling the hand of those making loose statements concerning the evil effects of prohibition. In the face of such signs as these can we afford to hold before our minds the suggestions often made that our young people are 'rotten?' On the other hand, we might be giving serious consideration to the possibilities of a closer alliance with our youth to fight the forces of darkness."

These are strong and well-timed words, and this writer heartily endorses them. The fact that all this fright about our youthhood going "all to the bad," as indicated by the author of the above editorial, is but an effort on the part of anti-prohibitionists to sow far and wide a propaganda as false as it is cruel, to induce voters to believe that national prohibition of the liquor business is an unjust, unwise, and impossible national policy. None of us who know the spirit and purpose of this anti-prohibition movement, are surprised that they should resort to falsehood of any shade of meanness, and would cruelly slander the finest youthhood ever known; but we are surprised that such men as Dr. Church, the President of Carnegie Institute of Technology, should be so egregiously misled as to join with the bums, these conscienceless liquor men and others willingly ready to ruin thousands of their fellows for the money they may get by it. Surely this learned man, with so high a reputation for righteousness and wisdom, is not aware of the company who are claiming him and his quasi-endorsement of their nefarious business.

In the New Orleans Christian Advocate of March 17, there is an article by our beloved and honored Bishop Candler, evidently inspired by an address delivered recently by Dr. Henry Louis Smith, President of Washington and Lee University, whose theme was, "The Biggest Failure in American Education." The Bishop quotes, without dissent, from the address such phrases as these: "This disastrous moral breakdown of our American civilization"—"this outburst of educational activity, this spectacular triumph of our American system, should fill the whole land with trained and daring criminals, dedicating their trained powers to robbery and murder, and openly scorning and nullifying our elaborate system of police and courts and penitentiaries." All of this and more like it insists that our criminals are principally our young people.

Per contra, I clip from a morning paper the following:

"Crime Wave Myth Is Social Worker's Word.

"Des Moines, Iowa, April9.—(AP)—Crime wave? There isn't any, declares John A. Lapp, of Chicago.

"It is his business to know, for as president of the National Conferences on Social Work he has at his fingertips extensive data on crime and its treatment.

"The fact is, he says, that fewer people are in jails, prisons and reformatories in proportion to the nation's population than there were ten years ago.

"When the social workers meet in Des Moines May 11 to 18 they will spend no time, Lapp asserts, debating such myths as the crime wave. They will dicuss the very certain progress in handling criminals and will plan methods of holding their hard-won reforms.

"'A popular hysteria about crime gives rise to the idea that there is a crime wave which must be checked by drastic methods,' says Lapp. 'But crime in its totality has decreased in ratio to population.

"'It is like the creation of a suicide wave. One or two spectacular student suicides are played up to give an outward evidence of an epidemic which is false.'"

When Christ on Herman said: "On this rock (faith in Him) I build my church, and the gates of Hades shall not prevail against it," he meant just what he said; and I most heartily accept the truth of it. When he in the shadow of Calvary said: "He that believeth on me, the works that I do shall he do also," I dare not doubt it. When I read from Paul's Epistle to the Romans: "I am supremely proud of the Gospel, for it is the dynamite of God," (this is the literal translation of the Greek), these and similar statements in the Word of God so confirm my faith in the unquestionable success of Christianity in fighting the world, coupled with my more than sixty years of observation, make it impossible for me to accept these pessimistic pictures of the young life of our Methodism that are so current just now.

672 North Jefferson Street, Jackson, Miss.

RULES FOR AVOIDING BEING A BORE.

1. The first essential is to talk too little rather than too much.

2. Avoid detail. A sketch may be crude, inaccurate, and badly executed, but it is not boring.

3. If you must tell a story—and please don't do so if you can help it—never imitate the mannerism or intonations of the people you are describing.

4. Look interested; and, if possible, be interested in what other people say. Do not let your eyes or your attention wander. A good listener is never a bore.—Atlantic Monthly.

A man was trying to sell a horse. The animal was broken-winded, but sleek. The owner trotted it around for inspection, and remarked: "Hasn't he a lovely coat?"

The prospective buyer looked at the heaving flanks of the animal, and replied: "Yes, his coat's all right; but I don't like his pants."—Good Hardware.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, MRS. LOUISA MARTIN ROUSE, was born April 17, 1860, and departed this life Jan. 15, 1927. Sister Rouse was twice married, first to Mr. John Summerall. To this union were born four children, two of whom survive: Mrs. Carl Roberts, of Vancleave, Miss., and Ray R. Summerall, of Lake Charles, La. Her former husband having died in 1889, she was married to Mr. J. Quitman Rouse. To this union were born six children: Mrs. C. J. Ridder, Mrs. T. A. Cochran, Mrs. G. C. Cochran, Lubar Rouse, Mack and Sink Rouse; four step-children, R. H. Rouse, Mrs. W. M. Maddin, Mrs. B. Jacobs. Beside the above mentioned, she leaves an aged father, W. M. Martin, who is now postmaster at Vancleave; she also leaves five sisters and seven brothers and a host of friends to mourn her loss.

We miss thee from our home, dear mother,
We miss thee from thy place;
Shadow o'er our life is cast;
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee everywhere.

Then may we yield with gladness,
Our mother to Him to keep,
And rejoice in sweet assurance,
Our mother again we'll meet.

Her pastor,
W. W. NELSON.

A MEMORIAL.

We, the undersigned members of the Philathea class of the Methodist Episcopal Church, South, co-workers with SISTER EFFIE ERWIN MITCHELL, whom God in his inscrutable wisdom has removed from our class, church and community, having realized the great loss we have sustained; therefore, be it resolved, That we express our love and heartfelt sympathy to her family, and assure them of our prayers in this hour of sudden bereavement and heartbreaking grief when the angel of death came so suddenly in that hospital room and carried away the soul of our sister to meet the summons to come up higher and receive the reward of a life spent in unselfish love and devotion to the best ideals of home and church, she found a soul fitted to receive the reward of eternal glory that awaits hers here on earth.

Sister Effie Mitchell was beloved by all who knew her; her unaffected goodness of heart and unfailing brightness of spirit were such that when you left her presence you felt that you had been with one of God's loved ones, with whom his Spirit abided always, and you were better for having been associated with her.

Her sudden and almost tragic taking away left an aching void in the hearts of her beloved companion and children, to whom God alone, with time as the healing balm, can speak peace and resignation to their sorrowing hearts.

She was a consistent and joyous member of the Methodist Episcopal Church, South, having been identified with it since young maidenhood, true to all of its ideals, ever ready to act in any capacity for its good, yet her interest extended to all the concerns of life, and she maintained a vital interest in the community as well as church life.

She was equally devoted as a wife; she was a comrade to her husband, walking with him hand in hand through prosperity or adversity, a helpmeet indeed, aiding in every emergency with her fine sense of justice and right.

Know this, then, dear friends, our Heavenly Father makes no mistakes, and "what seems rebuke means love most true." She is waiting to say to her loved ones—come up higher and enter with me into the joy of our Lord.

Signed: Mrs. Sallie B. Powell, Mrs. E. S. Voelker, Mrs. James Beard, Committee.

RESOLUTIONS.

"A shining isle in a stormy sea,
We seek it ever with smiles and sighs;
To-day is sad. In the bland To-be,
Serene and lovely To-morrow lies."
—Mary Clemmer.

Our gracious Heavenly Father, in his wisdom, gives us rare gems, who are living examples of the teachings of his Son. Such was the life of MR. T. J. PARKER, who departed from this life at his home in Moselle, Miss., Thursday night, April 7.

Whereas, we feel that the light shed by his holy, consecrated life will shine on, leading and guiding others to the realms above;

Therefore, be it resolved:

1. That we, the members of the Methodist church, will gravely miss his presence as an active lay leader and one who loved the services of the church and took a deep interest in all its activities.

2. That the Sunday school will miss him both as secretary, as an active and punctual member of the Bible class and as one who was always willing to give his best efforts to any department of its work.

3. That the Epworth League will keenly feel the loss of his interested counsel and guidance in all of the phases of its work.

4. That the public school has lost one of its most faithful and constructive workers—one who was always zealous for the mental, moral and spiritual life of the children of his community.

5. That we extend our heartfelt sympathy to his bereaved loved ones, and pray that God will be very near in this the hour of their deep sorrow and will keep them under the shadow of his wing and their eyes turned toward heaven, where they may rightfully expect to meet their loved one bye and bye.

6. Lastly, That we send a copy of these resolutions to the Laurel Leader, one to the New Orleans Christian Advocate, and one to the bereaved family.

Signed: Winnie J. Hood, chairman of Resolutions Committee.

IN MEMORIAM.

(Mrs. J. A. Bennett.)

By J. F. Dorroh.

"Ashes to ashes! Dust to dust!"
Here, in this consecrated sod,
She sweetly sleeps, whose love, whose trust,
Whose life, whose faith was fixed on God.

As mother, neighbor, wife and friend,
To those she loved her all she gave.
And dare we say her being's end
Is locked within the silent grave?

No! Such a life can be but gain
To those who mourn when she has gone;
Else had the Savior died in vain,
And earth would have no Easter Morn!

From realms of unconjectured bliss
Her spirit ever hovers nigh;
Her heart was but Love's chrysalis,
Life such as hers can never die!

The sun majestically nears
The boundary-line of Day and Night,
And through the evening haze appears
A fuller orb, a larger light.

And when at length the hilltops hide
Its splendor, and its work is done,
The magic west is glorified
With radiance from the vanished sun:

So, as she neared the blessed Goal,
The Goal of all that's pure and good,
Serenely shone her steadfast soul,
The soul of Christian Motherhoood!

And down the west, across the night,
She passed; and One beside her trod—
Out of the darkness, into Light!
Out of the shadow, up to God!

To her no doubt, no fear occurs—
Home lieth at the journey's end!
No stranger's hand is clasping hers—
It is the warm Hand of a Friend!

And she is gone! And, yet, I know
Through some high sphere her spirit moves,
And sheds Love's tender afterglow
Into the hearts of those she loves.

Madison, Miss.

THE UNDESIRABLES.

A survey of the Department of Labor shows that there are 111,673 aliens in jails, insane asylums, hospitals, poor houses and charitable institutions, in the United States. In New York City alone there are 46,936 foreigners officially designated as "undesirables." The laws of the country specifically state that such persons shall be deported; yet the activities of certain racial lawyers and institutions have interfered so seriously that the number of undesirables is mounting rather than decreasing. A definite drive has at last been undertaken by the Government to rid the nation of all aliens, inmates of penal and public institutions. The movement has its pathetic features, but the blame rests squarely with those organizations which have so persistently flouted the immigration laws by helping into the country those who have no right to be here.—Dearborn Independent.

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Woman's Missionary Society

ZONE MEETING AT LAKE, MISS.

The zone meeting of the Newton District met at Lake. Our leader, Mrs. Musting, certainly is a fine leader. Scripture reading and prayer by Brother Young. Welcome address by Mrs. Floyd Loper—and such a welcome we had! Lake met us with open arms.

Special songs by Miss Jones and music were rendered between the different papers, which we all enjoyed. Mrs. James W. Abney gave a most inspiring talk on "Stewardship;" Mrs. Burton, paper on, "If Jesus Came to Appraise the Value of Our Missionary Church." Mrs. Allen read a paper on "Woman Facing a New Task," which all enjoyed.

The district secretary gave her conference report. Also read the report of the Newton District, which we were all proud of; but we give her all the praise, for she is a fine worker.

Round table discussion, led by Mrs. Hopkins, on, "What Is Essential to Success of a Missionary Society?" Mrs. Shepherd told of the many missionaries and their needs.

The next zone meeting is to be held at Hickory in June.

MRS. E. F. PRUITT, Secretary.

ZONE MEETING.

On Monday afternoon, April 18, the Missionary Societies of the Kilmichael and Vaiden Methodist churches met with the Winona Society for the first quarter's zone meeting. Mrs. F. W. Norwood, zone chairman, presided, with Miss L. Dunstan, acting recording secretary, and Mrs. A. B. Trotter conducting the devotional exercises.

Mrs. A. W. Stokes, secretary of the Grenada District, was guest of honor, and brought an inspiring message to the members. Mrs. Stokes reviewed the work of the district for the first quarter, which showed a splendid increase over former first quarters in new members, study class attendance, finances and reporting.

The following program was rendered:

"Why Have Zone Meeting," Mrs. Hogue, of Vaiden.

"Duties of Auxiliary Officers," Mrs. Gee, of Vaiden.

"Standard of Efficiency in Bible and Mission Study," Mrs. Forrest, of Kilmichael.

"Standard of Auxiliary Excellence," Mrs. Bridges, of Kilmichael.

"Report of Annual Conference at Starkville," Mrs. T. W. Holmes, of Winona.

Vocal solo, Mrs. C. H. Hester, of Winona.

Chorus, Winona Young People.

Mmes. Hogue, Brannon and Holmes were appointed to make a survey of the unorganized adjacent territory and report to the next zone meeting, which will be held in Kilmichael.

The members present unanimously pledged themselves to support only the candidates in the summer primaries who stood four-square for law enforcement, with emphasis on the Eighteenth Amendment.

Rev. Mr. McKibben, of Kilmichael, pronounced the benediction.

MRS. F. M. NORWOOD, Chairman.
LOUISE DUNSTAN, Secretary Pro Tem.

PREPARATIONS FOR THE JUBILEE IN 1927.

The news of our Jubilee to be celebrated in 1928 throughout the Woman's Missionary organization has probably reached the last woman, and the question of what we may do now to make this celebration a success is doubtless arising in many minds.

Every member may begin by enlarging and deepening her own life. This individual preparation should be our main task for this year. To this end plans are being made. The names enrolled in the Bennett Memorial Prayer League will form a nucleus for a Jubilee Prayer League. The conference has been asked to appoint a leader whose task it will be to cultivate very definitely the spiritual life of the church through the missionary auxiliaries. Suggestions will be furnished from headquarters through the Missionary Voice, the bulletin, and leaflets. It is being urged that prayer groups be formed for study and prayer, and that plans be made for groups of a like mind to spend some days together in seeking the higher spiritual life. Suggestions will also be made for these times of retreat.

A second task for the present year is that of gathering historical facts and stories of pioneers for use during Jubilee year. Nearly every Conference has appointed a Conference Historian, and the auxiliaries will be asked to gather a complete history of the work they have accomplished throughout their entire history. Every auxiliary should be able to close the Jubilee with a complete history up-to-date.

The real celebration will begin with the 1928 Council meeting. This will be followed by an appropriate celebration in the conferences, districts and auxiliaries. The work of planning for these occasions must be done in 1927. Each Conference must plan a celebration appropriate to its own unique history and achievements, together with its peculiar possibilities for the future.

The days of 1927 must be busy days if 1928 is to be a success.

SHUFORD CIRCUIT, NORTH MISSISSIPPI.

Dear Brother Carley: Brother T. M. Bradley was out Sunday and held our second quarterly conference. Good reports were made from all of the organizations of the church. The Sunday schools and Woman's Missionary Societies are doing some very constructive work.

This last quarter Eureka church was painted at a total cost of $110, and Mount Olivet church repaired to the amount of $49, getting it ready for painting, which will be done this summer.

There was held at each of the four churches last quarter a week-end meeting, which proved to be helpful in stimulating new interest.

We also had with us Easter Sunday Revs. A. T. Clanton and E. G. Mohler, Hon. J. W. Kyle, and Mrs. T. T. O'Bryant, who spoke in the interest of the Sunday school work. Brother Mohler will return at a later date and hold an Institute for us, which I am sure will be very helpful.

As a whole things are moving along nicely, and the pastor and his wife are happy, for we have a good, loyal people to serve.

W. C. GALCERAN, JR.

FROM ELLISVILLE, MISS.

Dear Dr. Carley: We had a fine Easter program Sunday, put on at the 11 o'clock hour. It represented the apostles' sad plight after the death of Jesus, and their trying to console each other, together with the Marys. Then their happiness and joy after the Resurrection, and their reports of finding and talking with Jesus. We had a splendid Sunday school attendance, and every one seemed to enjoy the program immensely. After a twenty-minute sermon on the "Resurrection," and a collection of about $25 for the Orphanage, everybody went home in fine spirits at about fifteen minutes to 12 o'clock.

Millsaps Girls Glee Club gave us a splendid program the night of the 8th at 8 o'clock. We cheerfully recommend them to any one wanting a splendid program of music and other entertaining features, and a happy, sweet spirited body of young people to present it, get the Millsaps Girls' Glee Club, and you will be delighted.

Our meeting begins here at Ellisville, Friday, at 7:30 p. m., Brother Claud P. Jones to conduct it. We feel that with his sweet spirit, and pep, interspersed with enthusiasm, overflowing with seriousness, and crowned with tremendous desire for souls, and backed by the great bulwark of prayer, filled with great faith, we will have a great meeting. Brother Flowers, who will lead the singing, will be a power in making this meeting a success.

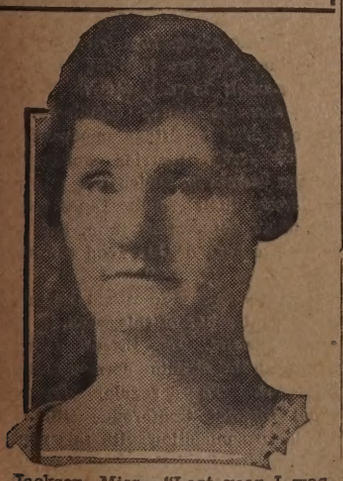
Mrs. Vaughan is in Memphis for treatment of her eyes, which have been troubling her very much for some time. We feel that she will return soon much improved.

We are having a fine year, and feel that we will have a good report at Conference time.

Sincerely yours,
PERCY VAUGHAN, P. C.

Confidence in experts, and willingness to employ them, and abide by their decisions are among the best signs of intelligence in an educated individual or an educated community; and in any democracy which is to thrive this respect and confidence must be felt strongly by the mass of the population.—The late President Eliot; from his biography by W. A. Neilson.

Mrs. Neal Tells Her Experience.



Jackson, Miss.—"Last year I was rundown in health and took between two and three bottles of Dr. Pierce's Favorite Prescription and it was a wonderful benefit to me. It relieved me of the distressing feelings which go with woman's ailment and now I can highly recommend it."—Mrs. Hattie Neal, 417 S. Congress St.

Ask your nearest druggist for Doctor Pierce's Prescription, in tablet or liquid form, or send 10c for trial pkg. of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y.

Thin Men Rejoice

Put on Pounds of Solid Healthy flesh in 30 days

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Why continue to be behind the times—Surely you have heard of McCoy's Cod Liver Oil Compound Tablets—the modern vitamine flesh food that has done so much for skinny, scrawny men and women.

They put on weight where weight is needed—not only that, but they improve your general health—bring strength—energy—more vitality.

Druggists everywhere sell McCoy's—60 sugar coated tablets 60 cents and if any thin person doesn't gain 5 pounds in 30 days money back—Ask for McCoy's

Mother!

Baby's Best Laxative is "California Fig Syrup"

When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I want to call attention to the camp for boys to be held at Junaluska, N. C., from July 28 to Aug. 12. This is for boys from 13 to 17. The cost of camp is $30, plus whatever you spend in side trips, laundry, etc. The railroad fare is around $35 there and return. The camp was most successful last year, and the work done in the camp was creditable and fine.

Any young person interested may receive blanks and information from this office; or write to Mr. W. C. Black, Raymond, Miss., until the latter part of June, and then at Richton. Black was in the camp last year, and if you hear him tell of his good times, you will have a great desire to go and be with them this summer.

The number is limited that can be taken, so it is to your interest to register early. The registration fee is $5. We ought to have four or five boys from Mississippi Conference in the camp this summer.

* * *

Our Honor Roll list of the preachers who have taken credit in Leadership Training work is growing. We now have forty-three names on this Honor Roll. This is a mighty good start. Last year at Conference we had fifty-two names. We are anxious to have an even hundred names this year. We desire that our preachers take units of credit as an encouragement to the people to seek these credits and honors. We are delighted with the response we are receiving in this work.

* * *

We have four names for the Sunday School Day Honor Roll to date: Rev. W. J. Dawson, Rev. S. F. Harkey, Rev. A. S. Byrd, Rev. J. L. Carter. This is a good start on the Sunday School Day Honor Roll.

We have received offerings from several churches that have lacked just a little. We wish not only to get as many names on the Honor Roll as possible, but we want each district to reach its quota for Sunday School Day offering.

* * *

Applications are rolling in for Cokesbury Schools. I trust we will have the workers and the money to give every applicant just what he desires in the line of leadership work. The Cokesbury Schools offer an opportunity for training to the small school that is a boon for those schools desiring Leadership Training work.

Let us hear from you if you have not written. The larger number of applications we have, the stronger we can plead for workers.

* * *

The leaders in the local schools are most considerate and co-operative. They are responding to each and every request in a satisfactory way. It is greatly encouraging to the employed staff to receive so much of encouragement. School after school is reporting advanced work; school after school is asking for aid to better work and advancement, all of which cheers and encourages the workers.

We need yours prayers.

Yours in Him,

JOHN C. CHAMBERS.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The third session of the Ruleville Standard Training School is being held this week under unfavorable conditions—rain, high water, and excitement over the stage of the water in the Mississippi River. Rev. H. P. Lewis has enrolled a larger number from his own church than last year or the year before—twenty-six from Ruleville, eight from Doddsville, thirteen from Drew, four from Minter City, three from Drew Mission. The indications are that we will issue fifty credits. All say this is the best of the three schools previously held at Ruleville. Our only regret is that other churches nearby did not take advantage of this school.

The Sherard church is making a most interesting and encouraging record in bringing in the kingdom of God. The pastor and his wife, the superintendent, and ten teachers attended the school held at Clarksdale—every teacher save one was in the school; this teacher was hindered on account of the condition of the road. The officers and teachers have a total of sixty-two credits; three departmental superintendents each lack one credit of having the required number for a complete diploma. The testimony of the teachers is: "This training work is helping us understand the best way to lead our people in worship, instruction, service, and recreation. There is no way of measuring what this work will do for the next generation, and we are praying that God will richly bless the leaders in this work."

Our next school will be held in Iuka, beginning Monday, May 2, at 2:30 p. m. The course: "The Church and Its Work," R. H. B. Gladney, instructor; "Pupil Study," Miss Virginia Thomas, instructor; "Missionary Message of the Bible," R. G. Lord, instructor; "The Small Sunday School," E. G. Mohler, instructor.

The Corinth District has led the Conference in the number of pastors and teachers in attendance upon the training schools. Rev. E. H. Cunningham, presiding elder; Rev. G. C. Swartz, and Rev. E. P. Craddock, of Iuka, are making an effort to have at least one hundred enroll in this school.

The questionnaires sent to the high school men of North Mississippi are coming in with some startling information. If we can have two thousand of these life problems for our study at Grenada, June 6-11, we may learn how to render some help to our young people.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On Saturday and Sunday—Easter—I was in Lake Charles District in the interest of the Standard Training School to be held May 1-6, at Lafayette. Saturday morning I had a conference with the pastor and superintendent of the Lafayette School. Saturday afternoon I was at Rayne, where I had a fine conference with Mr. Holt, but found Brother Bernard out of town. Later in the same afternoon I visited Crowley. Brother Jordan is in the midst of a revival, with Lovick Pearce Law as evangelist. That night, and part of Sunday were spent in the Indian Bayou community, where I enjoyed the hospitallity of the pastor, Brother Moreland. I reached home Sunday afternoon in time to make a short visit to see the new church in Pineville, where Brother Smith and his congregation held the first service that morning. Sunday night I had the pleasure of listening to the Easter music at Alexandria First Church.

* * *

Monday, April 18, found me en route to Natchitoches for a "set-up" meeting in the interest of the Standard Training School there. We found an interested board of managers present, including three professors from the State Normal College, who elected the pastor, Brother H. L. Johns, as Educational Director. They set as a tentative date for this school, Sept. 18-23. I enjoyed again the hospitality of the parsonage. This young preacher and his wife are gracious hosts.

* * *

Tuesday, the 19th instant, was spent at the Shreveport District Conference, held at Oil City. The attendance was large and representative. Dr. Holmes, the presiding elder, looked after every interest of the church, and wound up the business in time for a very interesting pageant, "The Forgotten Man." The ladies of the church served two splendid meals to the conference. I gather from the reports of the pastors that this district has had more than 225 new members on profession of faith since Conference. The Sunday School Committee nominated the following district officers: Secretary, Mr. Nelson, of Mangum Memorial Church; Elementary Superintendent, Mrs. N. L. Hudson; Young People's worker, Mrs. F. H. Bradshaw; Associate Young People's worker, Miss Mary Matthews; Teacher Training, Prof. Phelps; Adult Superintendent, Mr. R. T. Douglas; Parent-Teacher Superintendent, Mrs. R. E. Smith; Superintendent Week Day Religious Education, Rev. Guy Hicks; Missions, Mrs. E. M. Venable.

* * *

On Wednesday, the 20th, I visited the Minden District Conference, which was held at Plain Dealing. This conference, being held at the extreme end of the district, was not so well attended, but the interest was wonderful. Dr. Crawford, of Nashville, representing the General Board of Lay Activities, was present and rendered much fine service. The pastor at Plain Dealing, Rev. A. M. Wynne, is a member of our Conference Sunday School Board, and no doubt looks after the interest of Sunday school work in his beautiful little city. Plain Dealing has an attractive new brick church. While in the city, Dr. Holmes, Dr. Crawford, and I enjoyed the hospitality in the home of Mr. E. M. Carstarphen.

* * *

Easter was a great day in Louisiana Methodism, showing wonderful results of Sunday school evangelism. We have not yet received reports from many of the schools and churches, but understand that Alexandria received seventy-seven members on Easter, fifty-six coming from the Sunday school. First Church, Shreveport, reports 176 new members, making a total membership for this church of 3136 at the present time. The attenudance record so far reported from the schools over the State is as follows: Alexandria, 612; Ruston, 607; Minden, 425; Winnfield, 342; Springhill, 127; Rochelle, 116; Coushatta, 101; Plain Dealing, 94. We are anxious to hear from other schools.

* * *

At the Shreveport District Conference no pastor was more loudly applauded when making his report than the faithful, hard-working pastor of Texas Avenue, Rev. R. T. Ware.

* * *

The new pastor at Mangum Memorial, Rev. R. M. Brown, made a most encouraging report concerning the Sunday school work. They had nearly 600 present Easter, and have invited the district conference to meet with them. Brother Brown states that they expect to have 1,000 enrolled in their Sunday school by the time of the next ditsrict conference.

* * *

Rev. Leon I. McCain writes us from Minden that his Sunday school folk have voted to have their Standard Training School early in the summer. He tells us that they had a wonderful day Easter.

* * *

An interesting letter has been received in the office from Gilbert, telling us that they are working on a "B Type" school; have a Men's Wesley Bible class of thirty members; a woman's class of fifteen members; a class of young married women of eighteen members, which is a fine report from their Adult Department. This is an interesting item, and we are glad to hear of this good showing.

* * *

I leave to-morrow to attend the third district conference of this week, in the Ruston District. Dr. Briscoe Carter will preach the opening sermon at this conference. The regular Sunday School District Conference will not be held in connection with this meeting, but will be held separately, on July 8, at Simsboro. The first Standard Training School in the Ruston District will be held in Haynesville, May 29-June 3, with five courses, as follows: Bible, Dr. Wynn; Sunday School, Dr. Drake; Principles of Teaching, Prof. Means, of Little Rock; Pupil, Prof. Walker, of Millsaps; Cokesbury, Rev. A. K. McLellan.

C. D. ATKINSON,
Conference Superintendent.

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GOLDEN JUBILEE, MISSISSIPPI SUNDAY SCHOOL ASSOCIATION.

The Golden Jubilee convention of the Mississippi Sunday School Association will be held in the Calvary Baptist Church, Jackson, Miss., May 24, 25, and 26. Every school in Mississippi is invited to send delegates.

Among the visiting speakers are: Mr. Charles Davids, Chicago, International Council of Religious Education; Mr. J. R. Pepper, of Memphis; Judge Joseph Carthell, Birmingham, and Bishop Warren A. Candler, of Atlanta, Ga. The program will cover every phase of the Sunday school work.

Fifty years of service!

W. FRED LONG, Secretary.

COKESBURY TRAINING CLASS, ABBEVILLE, LA.

Rev. A. K. McLellan, Sunday School Extension Secretary for the Louisiana Conference, of Alexandria, has just closed a very interesting series of lessons on Sunday school work at Abbeville, La. He is teaching the Cokesbury Teacher-Training Course for Sunday school officers and teachers, using as a textbook, "The Small Sunday School, Its Plan and Work," by Sensabaugh.

The class at Abbeville consisted of eight regularly attending, six of whom did all of the required work. It is hoped that six full certificates of credit will be given. Two members could not get the papers prepared because of a rush of other work. Others visiting the class enjoyed the lectures very much.

We feel that we are better prepared for our work because of having studied this course.

While Mr. McLellan was here, our Sunday school was carefully regraded under his direction. We appreciate his work here very much and wish him success in his future work.

MRS. C. C. CLARK.

COKESBURY SCHOOL AT GUEYDAN, APRIL 9-12, 1927.

Our Cokesbury Class is now over;
It lasted just five days, but oh,
The good that we gained, the truths that we learned,
Will last through long years; time will show.

Oft Brother McLellan did score us
And make our deficiencies plain,
Then laughingly, lovingly pointed the way
To avoid their occurring again.

He showed us the way e'en this Sunday school could
Efficiency's apex soon reach.
We listened, we learned, we counseled, we caught
The vision of work seen for each.

Eleven began—but sickness claimed two—
So the credits received were but nine,
But the interest aroused throughout the whole church
Has put every worker in line.

We feel this year's work will show the results
Of the worship and study hours spent
In learning how best in his service to use
The talents our Lord to us lent.

With a class such as this, held in every small school
In every small church in this land,
What an army of captains and soldiers we'd see
Trained, able and willing to stand

For God and for right, against every foe,
To do any task, howe'er small
That will aid in the work of our children to save
Whom Christ placed "in the midst of them all."

MRS. C. M. PULLIAM.

Gueydan, La.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

MEETING OF MISSISSIPPI CONFERENCE ELEMENTARY COUNCIL.

On April 5, 1927, in Capitol Street Church at Jackson, Miss., there was the regular yearly meeting of the Elementary Council. Those present were: Miss Margaret Patterson, Elementary Superintendent of Alabama Conference; Mr. F. L. Sensabaugh, Superintendent of Administation, of Nashville; Miss Maggie May Jones, Conference Elementary Superintendent; Rev. J. C. Chambers, Conference Sunday School Superintendent, and the following members: Miss Laura White, District Superintendent of Seashore District; Miss Madge Stewart, District Superintendent of Meridian District; Miss Mamie Dietrich, District Superintendent of Jackson District; Mrs. C. W. Sullivan, District Superintendent of Brookhaven District, and Mrs. C. W. Sullivan, District Superintendent of Hattiesburg District. Mrs. J. E. Oakey, Newton District, came in late, and there was no representative from Vicksburg District. Two new members were greeted, Mrs. Wood and Mrs. Marley, of the Capitol Street Church, who are approved checkers.

Miss Jones opened the meeting with devotional exercises.

The minutes of last year's meeting were read and approved, and the meeting was turned over to Miss Margaret Patterson, who discussed the Program of Work for the district, and we found that we have attained the Progressive Standard and will work this year on the Advanced Standard, i. e.:

1. District Elementary Superintendent.

2. Thirty per cent of departments working toward an appropriate program of work.

3. Five per cent of Cradle Roll, of Beginner, of Primary, and of Junior groups attaining six, eight or ten points on appropriate Program of Work. Five Standard departments in each district.

4. Children's Week adequately observed in 10 per cent of schools.

5. District sub-divided, with at least three sub-district chairmen.

6. District Elementary institute held annually.

7. Quarterly report to Conference Elementary Superintendent.

8. Record of names and addresses of outstanding elementary workers, revised annually.

After a delightful lunch, served by the Capitol Street ladies, we reassembled to hear Miss Patterson check the Junior Department of Capitol Street Church. They attained 80 per cent, or "Advanced," on B type Program of Work; Mrs. Wood is superintendent.

We then heard Miss Patterson check the Primary Department of Capitol Street Church. They attained 70 per cent, or "Progressive," on a B type Program of Work; Mrs. Marley is superintendent.

Officers were elected for 1927-1928 as follows: Miss Madge Stewart, of Meridian, president, and Mrs. Sullivan, of Hattiesburg, secretary. The following were a committee elected to draw up resolutions of appreciation of Brother Chambers and Miss Jones in their splendid work: Miss Laura White, Miss Madge Stewart and Mrs. Sullivan.

The secretary was instructed to write a note of thanks to Mrs. Nugent, of Capitol Street, for the lovely courtesy shown us in entertainment.

MRS. C. W. SULLIVAN,
Secretary.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Meridian District Institute Held at DeKalb.

Meridian District held its institute on April 15 and 16 at DeKalb. The program suggested by the Central Office was used. The first evening, the keynote address, "The Cost of Leadership," was given by Dr. A. F. Watkins, of Central Church, Meridian. His address was followed by an hour of games and social activities.

On the morning of the 16th, the program was as follows: Devotional—Theme, "The Need of Leaders," Dr. Rolfe Hunt, Lauderdale; "The Chapter Leader (the President)," Mr. W. D. Hawkins, Meridian; "The Recreational Leader," Miss Dora Rodgers, Meridian; "The Missionary Leader," Rev. J. W. Dawson, Shubuta; address, "The Making of a Leader," by Rev. J. G. Bates, Scooba.

The meeting then adjourned for dinner on the grounds. The program for the afternoon was: Solo, Mrs. Helen Creekman, DeKalb; "The Social Service Leader," Mr. Joe Chambers, Meridian; "The Devotional Meeting," Miss Nancy Matheny; reports of committees.

Scooba was chosen for the next meeting.

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The retail prices on our monuments are also cheaper, making a saving to customer. Write for full particulars. Experience not necessary.
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Decatur, Georgia.

Miss Lilybec Phillips, the very efficient secretary of the Meridian District, was awarded a leather-bound Epworth League Handbook, with her name in gold on it, by Mr. Nollner, of the Central Office, for having her district up to standard as far as the required quota of Eras was concerned.

Laurel League Has Sunrise Prayer Meeting.

On Sunday morning, April 10, the Senior League of the First Methodist Church went to a delightful spot in the woods and held their sunrise service. After the service they cooked and served their breakfast. Mr. Scott, the young people's leader for the revival services, was with these Leaguers and had charge of the services.

These Leaguers have pledged $500 on the new church. Two Saturdays they sold cold drinks and sandwiches, which netted them $64.

A GRACIOUS REVIVAL AT EUPORA, MISS.

A very soul-stirring religious revival meeting by the Eupora Methodist Episcopal Church, South, closed Sunday night, after being in session for ten days. Services were had at the church each morning, prayer meetings in the stores in the afternoon, and services at the church at night. At all times the great throngs of people filled the church and stores to hear the wonderful messages, which were brought by Rev. J. W. York, the pastor, as well as the inspiring religious songs so beautifully and harmoniously rendered by three Wisdom Sisters, of Macon, Mo.

During the services many, many souls re-dedicated themselves to Christ, and have started out in this world to follow the teachings of the only perfect one, Jesus Christ.

Seven united with the local church and were received into full fellowship of the church at the closing service. Others have told that they expect to unite with other churches.

The Sunday school class for men of this church has been large and interesting for many years, and the meeting has about doubled the membership and attendance of this class, which is known extensively as the Morris Bible Class.

The results of this meeting will be seen for all time to come.

Yours very truly,

J. E. EUDY.

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Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin, etc.
FREE TRIAL Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address
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FROM THE FRENCH FIELD.

Dear Christian Friends: You may be wondering sometime what we French missionaries are doing, that we seldom write concerning our work. You may be tempted to believe that the work is slow and monotonous; but such is not the case, because the work is encouraging.

I shall endeavor to tell you the story of how the Lord sometimes opens work in his vineyard. About three miles from Houma lives the owner of a certain plantation, a man of great influence, who is a Catholic. He has an old pair of people living on his plantation who are very much in need, both financially and spiritually. Being all Catholics, the owner of that plantation called the priest the other day to come and visit these people. The priest came, but he was surprised to see that some of his people could be in such a condition. I do not know just what happened between the priest and the plantation owner, but the priest went home and never came back.

The owner of that plantation, knowing a certain woman who is a member of our church, came to see her. He told the woman the story concerning the old pair of needy people, and then said, "Do you think I could get a preacher or a preacher's wife to come and see those old people?" "Surely we can," said the woman. "If so, when they come, I want to be there," said the plantation owner.

The woman knowing that I could speak French, 'phoned to me to go to her house, that two sick persons wanted me to go and pray for them. We went to those old people's house, and the plantation owner came with us. I am sorry I can't describe the condition here with my pen, but Oh my! I had never seen people in such a condition before. I told the old people that we were missionaries, and had come to visit them. They seemed to be pleased with our presence. We sang two or three French songs, and the poor old lady was so moved by those songs, she ran and caught her old man by the neck and started crying—they never had heard that before. But they were not the only ones who had never heard those songs before—there were a great many others. The first thing I noticed, the house and its surrounding were full of eager people listening to those songs. To make the story short, they were all pleased, and invited us to come back, which we did.

Now, I am going to give you the climax of my story. The owner of that plantation turned toward me, and said, "Mr. La Grange, I want you to come home, for my wife must hear that." I told him that I would be too glad to have services in his house, if he wanted. He assured me that it was the desire of his heart. In conclusion, I am glad to tell you that I preached in his house last Sunday night to approximately sixty eager Catholics, who were glad to listen to the Good News of our Lord. Another woman from the same community invited me to go preach in her house next time.

Remember, although we are working under many difficulties in the French field, the Lord is blessing our efforts. Pray for his cause.

Yours for Christ,
G. A. LA GRANGE, P. C.

THERMOMETERS AND COMMON SENSE

It's a cold morning.

How did you know?

Did you look at the thermometer or did your tingling fingers shout the news? Perhaps the thermometer verified your own opinion but you knew it was cold before you looked. Your common sense told you.

Exactly!

When you take Lydia E. Pinkham's Vegetable Compound or any other medicine—how do you know it helps you? Do you ask the neighbors? Do you try to figure it out on a scientific basis?

Certainly not.

You feel better and your common sense tells you what caused it.

Science may confirm your own opinion, but you knew it all the time.

Try Lydia E. Pinkham's Vegetable Compound. Then judge for yourself.

The Third Generation

Mrs. W. O. Blewett, Route B, Box 197a, Lakeland, Florida, says: "I first took Lydia E. Pinkham's Vegetable Compound when I was a girl. My mother had taken it, also my grandmother used it in her family for her eight daughters and herself. I think this medicine does more for women than anything else I know of. I surely recommend it to my friends and several have taken it because of my recommendation."

In some families, the fourth generation is relying on this medicine.

THE SECRET OF A POPULAR MINISTER'S SUCCESS.

By Rev. Robert S. Satterfield, D.D.

"I think I at last know the secret of Dr. A's success. He is more eager to discover points of contact with the non-Christian population than he is to point out their defects and hold these up for condemnation." The speaker had been a member for several years of the church served by the eminently successful minister about whom he made this striking statement.

Further discussion brought out the fact that this popular minister does not belong to any lodge, luncheon club or golf club. But he has more invitations than he can accept to speak to social, fraternal, industrial, commercial, political, and other bodies outside those of a distinctively religious nature. He explains that he does not have time to belong to any of these, but he gladly responds to requests for addresses and to be a guest whenever he can, in order to discover points of contact.

No one ever accuses this minister of being worldly-minded; on the other hand, he is far from being a man whom the world would call goody goody. In no way does he even hint at a compromise with the world, but in every way his attitude is such as to win and hold the respect and confidence of all. He is not a "fighting parson." Other ministers may ridicule and condemn in severest terms; he loves folks, believes in folks, and wins hundreds every year for Christ, church membership, and clean, upright, Christian living.

This minister is pastor in a city that has gone far beyond most cities in the building of great churches and in paying ministers large salaries. Each of several church plants within a few blocks of the church he serves cost hundreds of thousands of dollars more than his church. But no other minister has such a hold upon the city as this man. And one who knows him well, says that the secret of his success rests in the fact that "he is more eager to discover points of contact with non-Christian people than he is to hold them up for ridicule and condemnation." And whenever the name of this minister is mentioned, people of all classes smile and say: "That man has religion."

Muskogee, Okla.

Pa Buzz scores hit in scarf dance

FLIT spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

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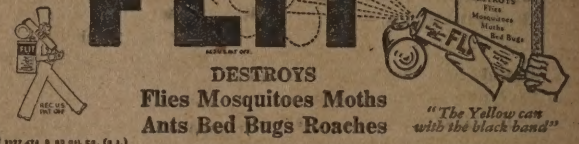

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The Yellow can with the black band"

Religion, not booze, is what a sick man needs. A Bible is a far better stimulant than a bottle. Faith heals where bourbon fails. Whatever may happen to us as a result of the Volstead Act, I am convinced that the next generation in the United States will be better off for that piece of legislation. Alcohol has no place in medicine.—Dr. William J. Mayo.

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THE BOARD OF CHURCH EXTENSION AND FULL PAYMENT OF ASSESSMENTS.

By T. D. Ellis, General Secretary, Board of Church Extension.

The Board of Church Extension is vitally interested in full collections because it needs ten dollars for every dollar placed as an assessment on the church by the General Conference at Memphis for building churches and parsonages.

The assessment for church extension is so much less than the need that the failure to receive every dollar of the amount assessed produces disappointment throughout the church. Take the year closing with the meeting of our Appropriations Committee, Jan. 11, 1927, for example: During the year we had applications amounting to $771,503.03, and to meet this very large need we had only $161,119.26. These figures set forth the facts so clearly that comment is unnecessary.

We have no fund laid aside to meet emergencies. Within a few months we have had severe and destructive storms in Florida, Cuba, and Arkansas. In addition to this, there have been several churches destroyed by fire. Because of lack of funds the Board of Church Extension has been unable to render adequate aid in the work of rebuilding in the areas where property was destroyed by these disasters.

The Board of Church Extension is entirely dependent upon the assessment placed upon the several Annual Conferences for its Donation Fund. The Loan Fund is created by personal contributions and sources other than the asssessment upon the church. The failure to pay the full amount of the assessment embarrasses both the Board of Church Extension and the churches needing aid.

RELIGIOUS CENSUS.

The first step is to take a religious census. Then tabulate as follows:

1. Number of non-members Methodist inclined.
2. Number of church members' letters elsewhere.
3. Number of adults not attending Sunday school.
4. Number of Young People not attending Sunday school (ages 18 to 24).
5. Number of Intermediates and Seniors not attending Sunday school (ages 13 to 17).
6. Number of Juniors not attending Sunday school (ages 9 to 12).
7. Number of Beginners and Primaries not attending Sunday school (ages 4 to 8).
8. Number that should be in Home Department (aged, shut-ins, etc.).
9. Number that should be on baby or cradle roll (infants to 3 years).

Next put these facts on a large cardboard and place in auditorium—and following Sunday point out and comment on these facts. If you do, you will bring something to pass. I know you will, for I have tried it.

Values of the Census.

1. It will give your workers a job ("Give me something to do.")
2. It will give you and your school definite knowledge.
3. It will show your school's obligations and responsibilities.
4. It will enable your workers to do evangelistic work by: a. Calling the attention of the ones visited to their religious obligation, to the Sunday school and to the church; b. Inviting the ones visited to attend Sunday school and church (personal invitation—personal work); c. In visiting the homes of the charge with a Christian, sympathetic attitude.
5. It will stimulate and awaken interest.
6. It will increase attendance upon Sunday school and church services.
7. It will give you facts needed for your revival.

Then work out a "follow-up program." Give the superintendents of the departments the names of those found that should be in their respective departments. Ask them to interest their teachers—visit these prospects and "bring them in" (more vital, personal work—evangelistic).

Brother, if you will do the above, you are bound to get results. We need not worry about an appreciable increase of Sunday school members if you will first find out "What to do," and with God's help and approval "do it."

Last, Brother Gladney's suggestion, "Pray, Work, Study, and Study, Work. and Pray."

If you want and need census cards, the writer will gladly send them to you upon request. Yours for a great increase in membership during April, May and June.

E. G. MOHLER,
Extension Secretary.

TERRIBLE PAIN

Alabama Lady Tells How She Obtained Relief by Taking Cardui. Feels Fine and Enjoys Life Now, She Says.

Talladega, Ala.—Mrs. Mary Hardy, 406 Henderson Avenue, this city, says that seven years ago she "got down sick" and was unable to attend to her housework.

"I have never been so weak before or since," she says. "I had a terrible pain in my side—so sore in my side and the lower part of my body.

"Across my back ached, and I was so nervous I couldn't stand up. I had just about given up when some one who came to see me began talking about Cardui. This caused me to get it. I took about two bottles before I saw much improvement.

"After this, though, I picked up right away. I slept better at night. I was hungry, enjoyed my food, which I hadn't done for some time. The pain and soreness gradually left my side. I regained my strength. I took about six bottles and left off for awhile, then took two or three more. . . I feel just fine, enjoy life and can work now, too."

Cardui is purely vegetable, and contains no harmful drugs. It has helped thousands of suffering women and should help you, too. *NC-168*

Take CARDUI A VEGETABLE TONIC

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

BEAUTIFUL CAMP LASSA OPENS SEVENTH SESSION JULY 4.

The Louisiana Council of Religious Education, which is the officially accredited agency for forty evangelical denominations for co-operative religious education in Louisiana, announces that beautiful Camp Lassa, its character building camps for boys and girls, will open its seventh session on July 4, and will continue through Aug. 27.

The first camp is the Camp of the Guiding Spirit for girls 9 to 14 years of age. It begins July 4 and continues for twelve days, closing on the morning of Saturday, July 16. This will be followed by the Camp of the Four Life Lights for girls 15 to 24 years of age, which opens Monday, July 18, and continues through July 30. There are two camps for boys—the Camp of the Shining Path for ages 9 to 14, which opens Monday, Aug. 1, and closes Aug. 13, and the Camp of the Upward Trail for ages 15 to 24, opening Aug. 15 and continuing through the 27th. To these camps boys and girls throughout Louisiana to the number of 250 in 1926 came eager to learn how to become physically fit, mentally alert, socially welcomed, and religiously active.

Camp Lassa is located at Forbing, La., eight miles south of Shreveport, on the Kansas City Southern Railroad, and comprises fifty acres of beautiful wooded land, rambling over hills and dales, and five acres of prairie land, and is considered the best equipped camp for both comfort and training in Louisiana, having two large dormitories, a dining room, a Tipi-Wa-Kan, a Delco plant, two large playgrounds, twenty shower baths, a council circle, courts for tennis, volley ball, baseball, etc., numerous lovely pathways and many of the most delightful spots for recreation, meditation and play. The camps will again be under the direction of Miss Fannie Norman, "Uncle Van," and Miss Susie M. Juden, members of the staff of the Louisiana Council of Religious Education.

The 1927 faculty will include such leaders as Dr. C. W. Rodgers, Mrs. Ireta Simons, Larry Armstrong, Miss Catherine Robertson, Guy M. Hicks, Miss Ruth Proctor, Mrs. R. T. Glassell, C. L. Dean, Mrs. Briscoe Carter, "Uncle Van," Miss Alleen Ramsey, Mrs. Guy Hicks and Miss Susie M. Juden. Additional instructors will be announced as rapidly as they are secured.

Itching Piles

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READ YOUR BIBLE THROUGH THIS YEAR.

For several years I made it a plan to read my Bible through each year. A plan most satisfactory to me is to read three chapters in the Old Testament each week day and five in the New Testament each Lord's Day. This puts you through the Bible in twelve months and gives you a balanced reading. Every human being should know the contents of the Bible, not alone because some believe it to be the inspired Word of God, but because it is the Book Supreme touching every phase of human life. Read your Bible through this year. It is the Word of God, and will furnish you needed daily food.—Selected.

THE WESTMINSTER TEACHERS' BUREAU

Secure suitable teachers, officers and helpers for educational institutions—private, public and denominational—and assists trained, capable teachers and other workers to large fields of service. The Bureau is in no sense a commercial organization. Service free to institutions and at three-fifths of usual charge to teachers.

HENRY H. SWEETS, Manager, 410 Urban Building, Louisville, Ky.

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Here Is a Wonderfully Quick Relief for Whooping Cough and Croup

Since 1802, or for 124 years, Roche's Embrocation has been endorsed by mothers because it gives the quickest relief ever known for whooping cough and croup. Just rub it on the child's chest. Penetrating deeply, it breaks congestion, loosens the choking phlegm, and relief comes at once. You should keep it always handy for emergencies.

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ROCHE'S EMBROCATION

Children Cry for

MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of Chas. H. Fletcher
Proven directions on each package. Physicians everywhere recommend it.

FROM EPWORTH, NEW ORLEANS.

Dear Dr. Carley: We were asked by our beloved Bishop Candler and the presiding elder, Dr. Harper, to come to Epworth, and naturally we hesitated. The evangelistic work is hard for us to give up. We had almost enough meetings engaged to keep us busy all the year when we made the change; but owing to a very serious throat disorder from which we suffered all winter, it seemed the wise thing to come here.

However, we can easily discern the hand of the Lord in our coming to New Orleans. Never have we seen the harvest field so white as here. The opportunity is great for every Protestant minister in the city, but we naturally feel that ours is the greatest. The facts about Epworth Church are too well known to need reiterating, but words cannot express our estimate of the future of this congregation. No one who has been to Epworth recently doubts her opportunity of becoming one of the leading centers of religious life in this great city.

Space will not allow us to tell the whole story; suffice it to say, in all our travels over half a dozen States as evangelist we have seen few places we had rather be than here. We have just closed our revival, with Rev. Wm. Dean White, of Sour Lake, Tex., doing the preaching, and it was his opinion that in all his years as a Methodist preacher he had not seen a more promising field.

Our reception here has been all that any one could ask. We have already been "pounded" twice. Our church is practically filled at every service, and we have received members on profession of faith at every service.

Our Sunday school is one of the most efficient we have ever had—last Sunday our attendance equalled our total enrollment. We attribute these facts largely to the wisdom and efficiency of our superintendent, who is not only a scholarly educator from an academic standpoint, but has availed himself of the special training the church offers. He also renders very helpful service to the pastor as director of the choir.

By the way, we must not forget to mention to our host of friends in Louisiana and Mississippi that our doors are open, and we expect them to come to see us while in the city. We have a lovely two-story parsonage and plenty of room. We have held over a hundred revivals in Louisiana, which means that when we say, "friends invited," it will have to be at least by parish delegations. Our hospitality could not be crowded, but the parsonage might be.

A new church is being thought of, and many other forward looking movements. We covet the prayers of our many friends in the different sections, and we really mean it when we say, "Come to see us."

Fraternally,

ROBERT A. BOZEMAN, Pastor.

666

Is a Prescription for

Malaria, Chills and Fever, Dengue or Bilious Fever.

It kills the germs.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Kurthwood and Alco, at Alco, May 1.
Alexandria, May 4.
Provencal, at M., May 8, 3 p.m.
Natchitoches, May 8, at night.
Pineville, May 11, at night.
Rapides will meet with Pineville, May 11.
Elizabeth, May 15, 11 a.m.
Oakdale, May 18, at night.
Lecompte, May 22, at night.
Glenmora, May 15, at night.
Bunkie, May 22, 11 a.m.

The district conference will convene in Bunkie, May 23-25. The opening sermon will be preached Monday night, May 23. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

Baton Rouge, First Church, May 1.
Plaquemine and Donaldsonville, at Donaldsonville, May 1.
Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Lafayette, May 1.
Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also. W. L. DOSS, JR., P. E.

Ruston Dist.—Second Round.

Bernice, at Alabama, April 29, May 1.
Farmerville, May 4.
Simsboro, at Salem, May 7, 8.
Marion, at Downsville, May 14, 15.
Gibbsland, at Oak Grove, May 21, 22.
Standard Trainin School, at Haynesville, May 29-June 3.
Eros, at Eros, June 5.
Choudrant, at Dodson, June 19.
Lapine, at Sardis, July 3, a.m.
Ruston, July 3, p.m.

Woman's Missionary District Conference at Arcadia, April 20. District conference at Athens, April 21-22.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.,—Second Round.

Keithville, Sunday, May 1, 3:30 p.m.
Mansfield, Monday, May 2, 7:45 p.m.
Noel Memorial, Tuesday, May 3, 7:45 p.m.
Texas Avenue, Wednesday, May 4, 7:45 p.m.
Keatchie, Thursday, May 5, 7:45 p.m.
Gilliam, Friday, May 6, 4 p.m.
Ida, Friday, May 6, 7:45 p.m.
Mooringsport, Monday, May 9, 7:45 p.m.
First Church, Wednesday, May 11, 7:45 p.m.

The above schedule is for conferences only.

W. W. HOLMES, P. E.

I Pay Cash For Old Postage Stamps and Old Envelopes

Old U. S. and Confederate Postage Stamps used before 1880 and all old envelopes with stamps and peculiar markings on them, used before 1880, are valuable to me and I pay cash for them. Patriotic envelopes used by soldiers during 1861 to 1865 with pictures of flags, emblems, etc., are especially wanted. Look through old correspondence in old trunks, etc. Find what you can, then write me at once for interesting information FREE. R. C. RICE, 2652 Asbury Ave., Evanston, Ill.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3647.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MAY 5, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHURCH CENSUS OF 1926.

The Christian Herald has recently published the results of Dr. H. K. Carroll's annual census of the churches in the United States. His figures show a net gain for the year of 489,000 members. The largest gain is attributed to the Roman Catholic Church, with 147,257. The largest gain among the Protestant churches is attributed to the Baptists (fourteen bodies), with 66,022. The present membership of the churches having more than half a million membership is given as follows:

Catholic (Roman, Polish, Old)	16,303,171
Methodists (fifteen bodies)	8,968,288
Baptists (fourteen bodies)	8,670,895
Presbyterians (nine bodies)	2,610,716
Lutherans (twenty bodies)	2,588,279
Disciples of Christ (two bodies)	1,754,512
Eastern Orthodox (nine bodies)	751,880
Latter-Day Saints (two bodies)	636,389
Reformed (three bodies)	547,024

The present membership of some of the leading separate denominations and their gains or losses for the year are given as folllows:

Denomination.	Communicants.	Gain.
Roman Catholic	16,193,171	146,257
Methodist Episcopal	4,545,866	29,060
Southern Baptist	3,707,523	65,918
Methodist Episcopal, South	2,538,311	4,199
Presbyterian U. S. A.	1,868,055	39,139
Disciples of Christ	1,436,575	*4,887
Protestant Episcopal	1,173,679	8,768
Presbyterian in U. S. (Southern)	462,177	5,084

*Loss

Concerning the comparatively small net gain, Dr. Carroll says: "The net gain in communicants is 489,556, which means that all losses from death, withdrawal and exclusion have first been filled with new members, and nearly half a million remain to increase the strength and service of the various religious bodies. It will be observed that the increase by denominational families, beginning with the Roman Catholic and related bodies, and also by separate churches, shows a downward tenedency. * * * In brief, the churches, almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Church is not included among those losing by the pruning process, because it has no lists of communicants and constituents, such as the Protestants keep, nor does it grant letters of dismissal to the migrator. Its lessened growth may be attributed to lessened immigration and to failure of not a few dioceses to report regularly their population, and to other reasons.

"The losses of the evangelical churches from this source are real and extensive. Scarcely any escape the cutting off process as conducted by pastors and sessions, official boards and the like. One strong impulse that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or service. * * * It is sufficient to say that all the churches are aroused over their losses and will doubtless take measures to reduce them."

The present total number of communicants of all churches in the United States is given as 47,550,902. This is considerably more than one-third the estimated population of the country. The outstanding fact in this showing is that there is a vast need of evangelistic effort on the part of all the churches to reach the great unchurched masses of the land.

A DEFENSE OF THE FEDERAL COUNCIL.

Some time ago, Congressman Free, of California, introduced a resolution in the House calling for an investigation of the activities of the Federal Council of the Churches of Christ. The resolution evidently was based upon charges contained in an irresponsible publication, of which only five issues had been published, the indictment running all the way from the charge that the Federal Council is attempting to undermine the doctrine of the separation of church and State to the charge that it is co-operating with and frequently working under the direction of radical groups, even intimating that it is affiliated with the Third International.

Honorable John E. Rankin, Congressman from Mississippi, took notice of this resolution, and, on March 3, paid his respects to it in no unmistakable terms in a speech in the House, from which we quote briefly:

"I am not a preacher, or a son of a preacher, but I believe in the great fundamental doctrines of Christianity which constitute the bedrock of our civilization, and I resent any attack or any reflection upon those self-sacrificing, God-fearing, humanity-loving ministers of the Protestant churches who constitute the leadership of this great organization. There has been but one civilization worthy of the name, and that is the Christian civilization that has grown up within the last 2,000 years; and when we destroy the confidence of our people in the leaders of the great religious movements, upon the success of which the perpetuity of our civilization depends, we will have rendered a greater injury than could be wrought by all the radicals which the gentleman from California presumes to fear. * * * The Federal Council of Churches needs no defense at my hands or at the hands of the Congress of the United States; but, on the other hand, Congress needs to follow the example of this great body of Christian men and women and to assist them in upholding the standard of morality, of common honesty, of common decency, of Christianity, and of all the other elevating and ennobling attributes which tend to upbuild and advance a great Christian civilization."

Bravely spoken, Mr. Rankin!

NOT RELIGIOUS PREJUDICE.

We do not believe the opposition in the South to the nomination of Governor Smith of New York for the presidency of the United States is based largely upon the fact that he is a Roman Catholic, though that may have some weight; it is based primarily and principally upon the fact that he is an avowed opponent of prohibition, that he favors the legal manufacture and sale of wines and beer.

Governor Smith's reply to an open letter adddressed to him by a writer in the Atlantic Monthly concerning his obligation to his church and his allegiance to the Constitution of the United States is, we think, a clear, forceful, straightforward declaration of a loyal American citizen, to be taken at its face value, though we do not believe his argument can be sustained by an appeal to the historical record of the Roman Catholic Church, especially in its European relationships.

But Governor Smith holds views concerning prohibition that are diametrically opposed, we believe, to the views of the South as a whole, in which a great moral issue is involved. It is his attitude toward this moral issue that, in our opinion, makes him unacceptable as a candidate for the presidency, and that will cause the South to withhold in a large measure its support if he should be nominated. We judge, from our reading of the newspapers, that the wet Democrats want him and that the wet Republicans would rather have him than a dry candidate. We believe he is a loyal American citizen—but he is on the wrong side of the greatest moral issue of this age.

New Orleans Christian Advocate

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THE LIFE OF BISHOP GALLOWAY.

By Rev. F. N. Parker, D.D.

It is well that Bishop Candler has found time in the midst of his manifold activiites to write the life of his dear friend and honored colleague, Bishop Charles Betts Galloway. The biographer and his subject are much alike as men of incessant toil and utter devotion to the work committed to them. The book is a tribute inspired by many years of intimate association and a just estimate of a truly great man. The characterization is true; a great friendship has not betrayed the writer into an overdrawn portrait of a man whose great gifts of mind, grace of character and extraordinary achievement might easily have led to such a result.

The biographer gives a suggestive setting for the life. He was born in the mid-period of the nineteenth century, in Kosciusko, Miss., Sept. 1, 1849, the child of devout parents of English, Scotch and Irish blood. He grew to manhood in a typical Southern community. He loved his State, and his State loved and honored him as easily its first citizen for many years.

His childhood and youth were passed in the midst of the difficulties and issues precipitated by the Civil War and the period of reconstruction. Those were times to try men's souls. They were times when the material losses, political and social problems might readily mould the characters of men into relentless prejudice or incurable sectionalism. Bishop Galloway fully understood the problems of the South, sympathized with his people in their struggle towards political readjustment, and contributed much to the better grasp of the situation. But he became a citizen of the nation, his influence was felt throughout the world. It was imposssible for him to be a merely sectional man.

Bishop Candler stresses the catholicity of Bishop Galloway. As fraternal messenger to sister churches his welcome was enthusiastic and his representation of the cause of Christ and his own church an honor and commendation of his church and section. He helped to make our position secure in its place among the churches of God at home and abroad. He was especially intimate in his association with brother Methodists in all branches of the sons of Wesley; this was especially noticeable in the Methodist Episcopal Church, the Canadian Methodist Church, and the Wesleyans in England and Ireland.

Bishop Galloway gave his heart to God in early life. It was a complete and life-long surrender to Jesus Christ as Savior and Lord. In school and university his work was conscientious and effective. He had an unusual power in making friends. He was a hero in the making. The youth was father to the man, a princely Christian gentleman, handsome and gracious, gifted and courageous, commanding and yet tender, a child of God without rebuke in his blameless character and tireless energy.

His services as pastor and preacher brought him to the consideration of his brethren at a very early age. He began at once a life of incessant toil, attended by a success that never failed. He had an eagle eye for opportunity, and used it as few men ever dream of its value. He cultivated mind and heart in pursuit of the best service he could offer to the Master of all good workmen. Always heroic, he faced difficult situations with assured strength. There is no better illustration of this than his noble service in Vicksburg during the appalling yellow fever epidemic of 1878, when he nearly lost his life in doing it.

As editor of the New Orleans Christian Advocate, Bishop Galloway found a larger circle of influence. It was plain that he was fitted for the largest place in the gift of the church. He was elected to the office of bishop at the early age of 36, in May, 1886, at Richmond, Va.

Bishop Candler is at his best in his description of Bishop Galloway's labors in the episcopal office. Only a man familiar with the responsibilities and difficulties of that office could properly appraise the great usefulness Bishop Galloway manifested in his episcopal administration. Wherever he went, in the home Conferences or in his repeated visits to our Oriental mission fields, he showed his painstaking administration and world-wide interest and insight into the work of the church.

The biography gives an excellent account of the remarkable literary output of this busy bishop. It is amazing to consider the number of volumes produced by him in the midst of his public activities, journeying far and near, and campaigns furthering the cause of education and other great enterprises of the church. Only a master in the use of time could produce so much. His writings indicate penetration of mind, grasp of situations and power of literary expression. His range of subjects was considerable, but his mind tended to matters of world-wide interest as related to the spread of the gospel. Mention may be made here of only a few of his books. His "Handbook of Prohibition" was a most effective campaign essay in a cause he did much to place on a secure foundation. His Quillian Lectures at Emory College and Cole Lectures at Vanderbilt are evidences of his larger interests in the religious life of his times. It must be remembered that he sustained his power as a great preacher in the midst of all these activities. He was a great preacher. He loved to proclaim the gospel, and did it to the great edification and satisfaction of all classes.

Bishop Candler has wisely given prominent place to Bishop Galloway's famous controversy with Jefferson Davis on the question of prohibition. The discussion was lengthy and distressing. The venerable statesman attempted to criticize a subject he did not understand, and gave the discussion a rather personal aspect which was not only irrelevant but feeble. Bishop Galloway carried the discussion with powerful vindication of his cause, yet treated Mr. Davis with the utmost consideration. The discussion brings out Bishop Galloway's clear-cut and undeviating devotion to any principle that engaged his conscience and his heart.

Aside from the defense of a great cause the controversy brings out the essential manhood of Bishop Galloway as a statesmanlike Christian. He was alive to the issues of the day, vital with human interest. There was no mould forming about the house of his mind. To look at this man or hear him speak was to gain the impression that here was a man who was facing the future, neither dreaming irrelevancies nor retreating into the securities of the dead past.

This book will be an inspiration for any one. It is especially a book for young ministers. They may read here the story of fully consecrated life and learn the important lesson that even genius builds a great life by hard work. I count it one of the great blessings of my life to have known him in my youth and during many years of constant observation of his splendid career. He was

"One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.
No, at noonday in the battle of man's work time,
Greet the unseen with a cheer!
Bid him forward, breast and back as either
should be,
Strive and thrive! cry, speed—fight on forever.
There as here."

Emory University, Georgia.

ANTI-EVOLUTION LEGISLATION: IS IT WISE OR OTHERWISE?

By Rev. W. T. Bazzel.

I am not in favor of passing State laws forbidding the teaching of the evolution theory of man's origin in our schools and colleges. I have never been in favor of such laws. Let me assign a few of my many reasons for believing such laws to be not only unwise and futile, but actually detrimental to the cause of Christianity which they are supposed to defend and protect.

First, the church should not demand laws which restrict investigation or interfere with the search after knowledge in any field of philosophy or science whatsoever. Why place legal shackles on the human mind in its search for truth? Let us leave the human reason free to explore every nook and cranny of this universe, and free to lawfully speculate and theorize upon all data which may be discovered.

Second, our educators, and not our legislatures, are the parties best qualified to decide upon a curriculum for our schools. I have great respect for our law-makers, but I am not willing to grant them arbitrary power to define my religion and tell me, by means of penal statute, just what I must, or must not believe concerning Genesis and the processes of creation. Even if a legislature could be assembled which had the wisdom needful to qualify it to instruct our educators on education and teach our teachers how to teach (which has never happened and probably never will), it would be swayed by popular opinion and would prescribe, or proscribe, such courses as the masses happened to approve or disapprove at the time of the election. That is the way with politics. While I have great faith in the whole people as a mass, I do not believe them to be as well qualified to select courses of study for our schools as our educators who are especially trained for that very business, and are devoting their lives to the cause of education.

Third, anti-evolution laws are advocated and passed solely for the purpose of controlling religious opinion by civil statute. This cannot be denied, for the avowed purpose and prime argument of proponents of such laws is that we must protect the faith of our children, and defend the truths of Christianity! We should protect the faith of our children and defend the truths of the Holy Bible, but let us not depend upon acts of the legislature to help us do it. Let Roman Catholics, with their infallible (?) pope, appeal to civil and military power to enforce their tenets if they will; but let us Protestants remain true to the principles of separation of church and State, and the doctrine of the freedom of conscience, which is the crown and glory of Protestantism.

Fourth, I fear that all this agitation over the questions at issue between "Fundamentalists" and "Modernists" may drive more young people away from the church than any erroneous theory of the origin of man, studied and taught as a theory, could ever do. And those who would inject the matter into politics and make it a subject for arbitrary legislation may succeed in driving thousands of our young people to renounce the faith of their fathers! Youth is an iconoclastic period. As the wide-awake boy pursues his studies he learns to think for himself. Above everything else he wants to do his own thinking, and form

his own conclusions. He takes peculiar delight in ridding himself of childish notions and discarding childish delusions. With the zeal of a crusader, he demolishes old traditions—Santa Claus, fairies, mermaids, sea-serpents and ghosts.

Then he turns a critical eye upon the doctrines of revealed religion, ready to reject whatsoever may seem superstitious or fanciful therein. This is inevitable. The only possible way to prevent it is to refuse to educate him, and keep him in profound ignorance. Now, if the young student has a Christian teacher to guide him, and is in an institution of learning which has a Christian atmosphere, we may safely leave teacher and student together, free from all legislative restrictions, to pursue their researches in philosophy and science. But if we have hedged Christian teaching about with legal restrictions, and tried to protect our tenets by civil law, seeking to chain his mind to our own interpretation of the first chapter of Genesis, why should we wonder if he rebels? And if we have proclaimed and declared —and have written it into the laws of the State—that he who rejects our pet theory of man's origin rejects the whole Christian religion, why should we be amazed if he discards the church and turns atheist?

The charge is often made that the study of evolution destroys faith and makes atheists of students. Yet most of our educators, including presidents of Methodist colleges; most of our science lecturers and instructors in biology are familiar with the Darwinian theory. They have studied it. Are they all atheists? Many educated men and women, preachers and teachers among them, have not only studied the teachings of Darwin and other evolutionists, but accept and endorse the evolution theory as the only workable hypothesis yet devised by science. Shall we denounce them all as atheists?

Personally, I do not believe in the Darwinian theory of man's origin; I do not believe there are monkeys, frogs, tadpoles and mere polliwogs included among my direct ancestors. But I can readily understand how a man could believe it and yet be a devout Christian. I admit that I did not come into existence as a full grown man. In fact I suppose I started as a tiny germ, a mere speck of protoplasm; that I gradually evolved into my present size and shape; and at one point in the process of evolving I was more like a frog than a man in size and shape; at another point in the process possibly I had a tail somewhat like a monkey. Now if I can be an orthodox Christian and yet believe that I personally began as a mere nucleated speck of living protoplasm, why could I not also be a devout Christian and at the same time believe that the first man began as a tiny germ of life—a mere living speck upon the waters of some ancient pool? If my extreme fundamentalistic friends can be Christians and at the same time believe that their own bodies evolved gradually from a mere polliwog-like organism through form resembling those of frog and monkey, why cannot others be good Christians even though they believe the first man's body was evolved through countless centuries of development through frog-like and monkey-like forms?

I did not start this article with any notion of discussing the merits or demerits of evolution, or presenting any argument, pro or con. I am only trying to explain why I believe it to be unwise and futile to attempt to protect the faith of our young people by forbidding the teaching of evolution in State schools and colleges.

Lastly, if I may give one more reason, it is this: I am afraid we have not yet discovered all truth, and that a more enlightened generation may have to discard a lot of our doctrines, just as we have discarded some of the doctrines and theories of our ancestors. Every generation throughout history has forsaken old ideas and adopted newer and (sometimes) truer ones. So let us hold to our six-day interpretation of Genesis if we wish, but let us not declare by legislative fiat that future generations must accept our interpretation of the Scriptures, or become atheists!

WHAT IS WRONG WITH THE SCHOOLS AND COLLEGES?

By John W. Ramsey.

Part II.

That something is radically wrong with the American system of education is manifest from the frequent suicides, the many riots in colleges and universities, the prevalent criminality, and the moral delinquencies among the student bodies of American institutions of learning. In Part I of this article I pointed out what I believe to be the root of the trouble, viz., that the American educational system is based upon the false assumption that intellectual training alone will produce good citizens of moral character; while all cultural processes to produce a worthwhile citizenship should include those essentials necessary for the development of the conscience or moral nature. Another thing which I indicated in my first article is the teaching of the atheistical theory of evolution, or the brute origin of man.

It is my purpose now to re-enforce my former argument by showing what others think, and how they are answering the question, What is wrong with the schools and colleges? By the mouth of two or three witnesses my proposition should be established. In order to show what the average man is thinking, I begin with a quotation from the editorial page of a small town newspaper:

"More than thirty college students have committed suicide within the past two or three months. It seems to be an epidemic. For the most part they say: 'After reading from authors of New Thought and various philosophies of life, we find no promise for the future.' Had the college training of these suicides been confined to old time principles of moral training, with liberal use of the Bible, thirty young lives would be enjoying life and singing promises of the future. Our colleges are filling young heads with theories and isms, all of which discredit the Bible, the divinity of Christ, and the origin of man. If what the colleges are teaching nowadays results in the suicide of young men and women, we are in favor of abolishing the colleges and going back to the old country school house."

Dr. J. M. Fletcher, of Vanderbilt University, speaking before the Mississippi State conference of social welfare, assembled at the University of Mississippi, said:

"Student suicide has been a problem in Germany for years, but never before has it been such in the United States. It is a danger sign that we should correct our system, or we shall have a gross and terrible miscarriage of education."

Then after giving some statistics as an evidence of declining mentality, and naming what he believes to be some of the causes of this declension, Dr. Fletcher says again:

"The inevitable result is the same problem that Germany has faced for years...It brands our present educational system as faulty and sends out a challenge to America's educators for correction. (Black type mine.)

Dr. Henry Louis Smith, the distinguished president of Washington and Lee University, after speaking in a recent address of the wonderful expansion of the elaborate system of American education during post-war years, has this to say:

"That this outburst of educational activity should fill the whole land with highly trained and daring criminals, dedicating their trained powers to robbery and murder and openly scorning and nullifying our elaborate system of police and courts and penitentiaries—this appalling combination of universal education and universal crime is the leading problem of America, the severest and most unanswerable indictment of our present American method of operating our vast system of training schools for our future citizenship." (Black type mine.)

In the closing part of his address, Dr. Smith assigns the causes of these existing conditions in the schools in these emphatic words:

"This is the biggest failure of our American civilization, the most inexplicable blunder of our Christian citizens, the most fatal defect of our elaborate educational machinery—their utter neglect of definite and effective moral training in our nation-wide systems of schools and colleges and universities.

"Let the teachers and preachers and leaders of the nation exert every effort to make the moral culture of our swarming millions catch up with their genius, their miracles of applied science, and their marvelous advance in organized industry and world-wide commerce. Then instead of Russian anarchy and Italian despotism and carnival of defiant crime, we shall see millions of enlightened freemen rising together into the privileges of co-operative citizenship, and dedicating their new-found powers and accumulating wealth to the cause of human happiness and human welfare in our thrice-blessed America!" (Black type mine.)

Last but not least, I quote from Bishop Warren A. Candler, the greatest and sanest leader to-day in the Methodist Episcopal Church, South, as follows:

"There is a certain class of professors in some educational institutions who seem obsessed with the notion that they must weaken rather than strengthen the faith of their students. They seem to believe and teach almost anything provided it is not the Bible. They approach scientific speculations with superstitious credulity and confidence while they treat revealed truths with suspicious skepticism and derisive doubt.

"And now some among them have come even to repudiate any standard of morality whatsoever. One can hardly characterize too strongly the pernicious effects of such instruction on the minds and morals of youths. Out of this welter of infidelity among instructors come students' unbelief and despair, moral disorders and suicides." Black type mine.)

Thus, in answer to the enquiry, What is wrong with the schools and colleges? I have established my contention that the whole educational system is based upon an erroneous assumption—the idea that intellectual training alone will produce good citizens; and in harmony with this false assumption, the educational system has adopted wrong educational methods and is forcing students through detrimental cultural processes that disturb and confuse their mental and emotional centers, thereby driving them to suicide and moral degeneracy. I claim further that underlying all the moral wreckage, the product of perverted modern educational systems, is the teaching of the pernicious and materialistic theory of evolution, or brute origin of man, as against the Genesis history of the creation of man by the direct act of God.

As quoted above, Dr. J. M. Fletcher, of Vanderbilt University, has said that student suicide has been a problem in Germay for years, and America is now facing the same problem with the added complication of wrecked morals resulting in crime; and God only knows what the future holds for the civilization of America, if the blinded eyes of educators cannot be opened so that they may realize the impending dangers in the present critical situation, and see that moral instruction, the fundamental teachings of the Bible, and God must have a place in the school room. Otherwise, educational systems and American civilization must go by the way of all the nations that forget God!

A young criminal lawyer was always full of quips.

A few years ago I attended the funeral of a millionaire financier—one of those "high financiers" whose low methods he loved to turn the light on.

I arrived at the funeral a little late and took a seat beside him, and whispered, "How far has the service gone?"

He nodded toward the clergyman in the pulpit, and whispered back tersely, "Just opened for the defense."—Everybody's Magazine.

RESOLUTIONS.

Resolutions passed by the Columbus District Conference, of the North Mississippi Conference, which convened in Ackerman, Miss., April 19-21, 1927:

Whereas, there is great spiritual unrest among people and many unproved theories are being advanced which are subversive of revealed truth, and many of our immature young people are not able to distinguish between these hurtful theories and the truths upon which our civilization has been built; and,

Whereas, the Educational Association of the Methodist Episcopal Church, South, in its meeting on Feb. 10, 1927, in Memphis, Tenn., adopted resolutions putting the Association "on record as opposed to all legislation that would interfere with the proper teachings of scientific subjects in American schools and colleges;" and in published interviews, the framers of the said resolutions explained that the resolutions had direct reference to legislation prohibiting the teaching of evolution; and also expressed the hope that the adoption of these resolutions by that body would influence the legislatures before which anti-evolution bills were then pending; and,

Whereas, a suggestion was made that the resolution should contain an explanation that the members of the Association were not agreeing with Clarence Darrow, who has been the champion of those opposed to anti-evolution legislation, but they neglected or refused to insert it; and,

Whereas, the laws which have been enacted by the States, and the bills which were pending before the legislatures, were specific in their description of the kind of teaching which was prohibited —"that men had ascended or descended from lower animals;" and,

Whereas, the laws which have been enacted by the States, and the bills pending before the legislatures had no relation to any institution except those supported by taxation, and the adoption of said resolutions has raised doubts in the minds of the people as to what is being taught in the church institutions over which these educators preside; now,

Therefore, be it resolved by the Columbus District Conference of the North Mississippi Annual Conference, Methodist Episcopal Church, South, assembled in annual session in Ackerman, Miss., April 20, 1927:

1. That we repudiate the action of the said Educational Association in any sense that it officially or unofficially is supposed to represent the sentiment or will of the church;

2. That we deplore the fact that any organization bearing the name of our church, especially an organization of Christian educators, whether constituted by order of the General Conference, or voluntarily formed by the association of its members or otherwise, should have antagonized legislation proposed or enacted for the protection of the faith and morals; without which unbelievers and infidels are left without rebuke or restraint to continue their faith-wrecking asseverations and denials of Biblical records;

3. That it is the sense of this conference that those who support institutions with their money and supply them with students, should have their wishes respected as to the teaching of theories to their immature sons and daughters, which theories have not been proven, and which, if adopted, would undermine their faith in the veracity of the Word of God and be destructive to their morals;

4. That this conference advise the said educators that it is our sincere belief that the failure to collect a large part of the subscriptions which were made to Christian Education has been due to the attitude of their own members as expressed in reported speeches and published interviews which have been carried in the secular press; and is not due, as is being charged by many of these educators, to the indifference of the people or indolence of the pastors;

5. That this conference express its belief that for the best interest of these institutions, unless they have succeeded in accumulating a sufficient endowment to make them independent of the people, that they should seek closer relations with both the pastors and people upon whom they must depend for their continued existence and success;

6. That a copy of these resolutions be sent to the New Orleans Christian Advocate and the Nashville Christian Advocate for publication.

Signed: V. C. Curtis, Thos. H. Lipscomb, N. D. Guerry, E. Nash Broyles, W. F. Lagrone, J. A. Toler, W. N. Duncan, Del Longgrear.

TO LOUISIANA PASTORS.

The church owes a duty to the superannuate preachers, and we must not fail. This is the fourth year of the Special Offering for this worthy cause, and we have—most of us—paid up only an amount equaling that due for one year.

During this month, I am hoping that all pastors will press these collections and redeem the pledges made in 1924.

JNO. F. FOSTER,
Chairman Conference Board of Finance.

MEETING OF THE GENERAL HOSPITAL BOARD.

The regular annual meeting of the General Hospital Board was held in the general offices, April 20, and the members of the Association remained over to this meeting, reporting their work and listening to the discussions.

There were present: Bishop W. A. Candler, Revs. S. H. C. Burgin, J. R. Jones, A. F. Smith, W. J. Young; Messrs. J. B. Ivey, M. M. McCall, L. J. Cox, R. J. Quinn, H. L. Ott; F. W. Brandon, Associate Secretary, and C. C. Jarrell, General Secretary.

The President, Bishop Warren A. Candler, was in the chair. The General Secretary, Dr. Chas. C. Jarrell, read his annual report, which showed large progress in the hospital work of our church. Something over two million dollars have been added to the hospital properties of our church in the last year.

The Board commended the work of the secretaries, the business management of the office, the economy of the administration, the large results accomplished, the careful exhibit of the year's work as shown by the report of the General Secretary, and expressed its faith in the great future of this movement. Our total hospital properties now amount to more than eight million dollars.

Only three members were absent from the meeting. The chairman, Bishop Candler, commented on the harmonious co-operation in the Board and the large progress being made in the work.

Dr. F. W. Brandon, Associate Secretary, was added to the Executive Committe, which is now: Bishop W. A Candler, Dr. W. J. Young, Messrs. R. J. Guinn and M. M. McCall.

The Board authorized an addition to the Good Samaritan Hospital, at Lexington, Ky.; a new nurses' home is going up at Montgomery; the Dallas Sanitarium will open May 1, and the Fort Worth Hospital will open in November or December.

The Hattiesburg Hospital moved into its new $250,000 building in March; the Memphis Hospital is now using and filling its new $140,000 addition. The General Conference Commission on the Tucson Hospital reported through its chairman, Mr. L. J. Cox, of Phoenix, Arizona, that it had acquired that hospital, worth $115,000, and would soon add a new building. The name was changed to Southern Methodist Hospital and Sanatorium.

The next meeting of he Board will be held at Barnes Hospital, St. Louis, Mo.

THE RUSTON DISTRICT CONFERENCE.

The Ruston District Conference convened at Athens on April 21, with 14 preachers and 25 laymen in attendance. The conference was one of splendid interest throughout. The hospitality of Brother Dring and the good people of Athens left nothing to be desired in the way of entertainment and comfort.

The program of the conference, as prepared by the presiding elder, Rev. W. D. Kleinschmidt, was thorough in its provision for all the requirements of the occasion. In fact, splendid craftsmanship was displayed both by the presiding elder in planning and conducting the conference and by those who were called upon to address the body from time to time. Strong and intelligent portrayals of the needs and interests of the church were made by the several speakers—many of whom were chosen from within the district.

The laymen's program was of special strength and interest. It combined the powers of Dr. W. W. Drake and Dr. J. E. Crawford in emphatic pronouncements on the obligations, needs and problems of "paid in full" benevolences.

The results of the laymen's elections are as follows: District Lay Leader, I. P. Nelson; Associate Lay Leaders, E. L. Walker and H. Nelson.

Delegates to Annual Conference: T. L. James, E. M. Decker, A. P. Railey, I. P. Nelson, W. A. McKenzie, T. N. Camp, J. R. Revill, E. L. Walker, and Mrs. V. H. Spinks.

Alternates: Mrs. W. S. Row, J. M. Kavanaugh, M. Brown, T. H. Mills, J. E. Reynolds, C. A. Tooke, H. Odom, James Pitman, and Mrs. W. W. Moreland.

The conference obligated itself to provide a scholarship of $250 for a divinity student at S. M. U. The amount was divided among the several charges for collection.

Rev. C. D. Atkinson was present and spoke briefly concerning Standard Training School work, but the usual Sunday school hour was not included on the program. This work will be brought before the people of the district through a special all-day meeting some time in July. This feature as instituted by Kleinschmidt is far more effective than the usual method of presenting the work in extra-brief speeches before the conference body. Last year 750 people were brought together for this special day, and plans are being made to care for 1000 this year. The program will be so arranged that the whole Sunday school program will be presented as fully as possible to the whole assembly.

Visitors attending the conference were: Dr. Geo. S. Sexton, Rev. D. B. Raulins, Dr. Briscoe Carter, Rev. C. D. Atkinson, Rev. L. I. McCain, Rev. Robt. W. Vaughn, Rev. J. G. Snelling, Rev. K. W. Dodson, and Dr. J. E. Crawford.

Bienville was chosen as the seat of the conference for next year.

CHAS. E. McLEAN, Secretary.

NOTICE.

To Whom It May Concern:

After twenty-two years of active, faithful services in the traveling connection, filled with hardships, privations, and sacrifices, accomplishing as much for Christ and the church as the average preacher, I cannot have the proper respect for myself and family and submit to location, against my will and wishes, on the grounds, "inefficiency and unacceptability." Therefore, after due consideration, I voluntarily withdraw from the membership of the Methodist Episcopal Church, South. Signed: H. J. MADDOX,
Laurel, Miss.

"Georgie, who taught you to use those dreadful words?"

"Santa Claus, mamma."

"Santa Claus?"

"Yes, mamma, when he fell over a chair in my room on Christmas Eve."—Good Hardware.

IF EVERY COUPLE MARRIED BY A PREACHER NOW SUPERANNUATED WOULD GIVE $10.00 TO SUPERANNUATE ENDOWMENT, THE TOTAL THUS CONTRIBUTED WOULD AMOUNT TO $2,630,000.

By LUTHER E. TODD, Secretary of the Board of Finance

DO YOUR PART

It would seem that a man and his wife ought always to have a very tender feeling toward the preacher who united them in marriage, and all the more so when the preacher grows old, worn-out and is superannuated. There are 263,000 couples scattered around, who had their marriage ceremonies performed by preachers who are now "laid on the shelf." In practically every case lovely children have since come to brighten the home; not infrequently fortune has smiled and wealth increased; and, with few exceptions, these couples have been gloriously happy all the way. But the preachers, who opened the gate for them to possess such joys, languish in the poverty of enforced retirement—lonely, often hungry, and forgotten. If each of these couples would make a liberal contribution to Superannuate Endowment, what a fitting expression it would be of their appreciation of these grand old men.

When a preacher ministers to a bereaved family with Christian solicitude and words of comfort, he does something that should forever bind him to their hearts by ties of loving appreciation. When a group of 1000 preachers gives similar service to 410,000 families wherein death stalks, the debt of gratitude cannot be measured. And, when these preachers are old and superannuated, the debt presses its claim at compound interest. Therefore, the appeal for contributions to Superannuate Endowment from these families is not a plea for charity—it is an opportunity offered to pay an honest debt.

BEFORE MAY ENDS

IF EVERY FAMILY THAT WAS COMFORTED BY A PREACHER NOW SUPERANNUATED, WHEN BEREAVED BY DEATH, WOULD GIVE $10.00 TO SUPERANNUATE ENDOWMENT, THE TOTAL THUS CONTRIBUTED WOULD AMOUNT TO $4,100,000.00

MRS. CLARA BELL WAILES DRAKE.

From the day of her birth, Feb. 5, 1850, Clara Bell Wailes Drake had the great gift of being able to draw many hearts to hers by the power of love's sweet law. As she grew to maturity, the sweetness and strength of her nature ripened so that to the day of her death, Jan. 12, 1927, even those who were only slightly acquainted with her were impressed by the fact that hers was a rare spirit, a sympathetic heart, and understanding mind. In her presence one felt a constant sense of all things sweet and fair.

She was a native of Woodville, Wilkinson County, Miss., the youngest of the twelve children who were born to Edmund Howard Wailes and his wife, Jane Newell Wailes. To this large and affectionate family, she was always known as "Pet," and, as one of her nephews expressed it—on the day of her death—"she had love showered upon her, all the days of her life." But the loving care which surrounded her seemed to enrich rather than spoil her wonderful nature.

Very early in her life, her parents recognized in her unusual taste for books and for all intellectual and artistic pursuits. Accordingly, they gave her every educational advantage which they could command; first, the instruction of private schools and tutors of Woodville and New Orleans, and later, the full literary and musical courses offered at that time by the Woodville Seminary—an institution which was later known as Edward McGehee College. That she was proficient in her studies is attested by the fact that very soon after her graduation she was made principal of her Alma Mater. Here she taught for two years. During the season 1872-'73 she taught at Wesleyan College, Macon, Ga.

On Sept. 24, 1873, she was married to James Perry Drake, a young Mississippian, who was, at that time, practicing law in Louisiana—in the courts of Concordia and Tensas Parishes. Three years after this, December, 1876, he joined the Mississippi Conference, and was a loyal, faithful member of that body until his death—twenty-five years later. So, for a quarter of a century, she knew all the material hardships as well as the spiritual blessings of itinerant life.

She was more than an ordinary helper and companion to her husband. He was an exceptionally good pastor, and whenever possible, she visited with him. She was his ideal and his inspiration, and it was his earnest desire that she should never suffer hardship. He joyed in her intellectual ability and was pleased when she wrote for the church press, or was sent as delegate to a W. C. T. U. convention, or a Woman's Missionary conference. Her heart was always in the work of missions, and for several years she was a Conference officer in the Woman's Missionary Society. She has often said that one of the great events of her life was the week she spent, in company with her husband, attending the great Ecumenical Missionary Conference which met in New Orleans, in 1901.

To James Perry Drake and Clara Bell Wailes Drake nine children were born. Two daughters, Susie and Alice, died in infancy. One son, Benjamin Howard, lived to be 9 years of age. He was a child of rare sweetness of nature and promise of intellect, and his death was a great blow to his parents. Another son, William Lambuth, lived to his twenty-fourth year. He gave his life for his country, dying at Camp Pike, Arkansas, Oct. 11, 1918. He was her youngest, and between them there existed such a strong bond of affection that her mother heart never ceased to bleed for him. But she was a remarkably devoted mother to all of her children, and very ambitious for their welfare and happiness. Character and education were the attainments she craved most for them, and from their earliest days she did her utmost to obtain these blessings for them. Among their happiest recollections are stories, poems, prayers, lessons, learned by her fireside or on the occasions of her Sunday afternoon readings and rambles with them in the woods.

After the death of her husband, in 1902, her eldest son, W. W. Drake, became the head of her home. Most of her time from 1902 to 1917, she lived with him in Vicksburg, but a few years were spent in Port Gibson. In 1917, she moved to the old family homestead, Mount Ararat Plantation, in Jefferson County, to be with her youngest son, Lambuth, who was at that time managing the place. Here, after Lambuth's death, she chose to remain for the rest of her life—one or more of her children always living with her. Her local attachments were very strong. She loved Mount Ararat Plantation. Here she felt that her itinerant life was ended. Here was home. Here she was near the graves of her loved husband and children and the sweet associations of her early married life. Here she was near to nature and nature's God. Here were the birds, the trees, the flowers she loved so well. Here were peaceful, quiet days and nights.

In this home she loved to meet her friends and her children's friends and offer them hospitality. So, in spite of the fact that Mount Ararat Plantation is a considerable distance from town, guests were often present to bask in the genial atmosphere her presence created. She was much loved in her country community, and almost adored by the servants on the place.

During her last years, failing health and distance in the country cut her off from leadership in church or civic work. But her interest in organized forces for righteousness never flagged, and she was ever ready to contribute of her means to every worthy cause.

The early part of 1926 she suffered from a severe attack of influenza. It left her with a weakened heart—and vitality otherwise impaired. Her mind, however, was as bright and active as ever, and her spiritual outlook as sweet and steadfast. Her general health seemed to be improving, but in January, a short and violent illness proved too much for her strength. She died of pneumonia at the Chamberlain-Rice Hospital, in Natchez, early in the morning of Jan. 12, 1927.

In spite of very inclement weather, a large number of friends and neighbors attended the beautiful service which was held for her at her home, at 11 o'clock, the morning of the fourteenth. The service was in charge of Rev. O. S. Lewis, of Natchez. He was assisted by Rev. C. C. Evans, of McComb; Rev. S F. Harkey, of Bay St. Louis, and Rev. L P. Anders, of Washington. At the request of members of the family Rev. O. S. Lewis sang, very beautifully, one of her favorite hymns,

"I'm a pilgrim, I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going
Where crystal fountains are ever flowing."

Her loved body was then laid to rest in the family cemetery where members of the Magruder and Drake families have been buried for nearly a century.

She is survived by two sisters: Mrs. N. E. Cropper, of Columbia, and Mrs. S. E. Harris, of Gulfport; and by five children: W. Magruder Drake, of New York City; Mrs. Janie Drake Cooper, of Church Hill; E. Steele and J. Perry Drake, of Bay St. Louis, and Miss Claribel Drake, of Church Hill.

To these children she has bequeathed the memory of a rare and beautiful personality. Although she lived almost to the completion of her seventy-seventh year, she was never very strong of body; but after all, "'tis the mind that makes the body rich." Her mind was filled with the knowledge of books, for she loved to lose herself in the thoughts of others. But in additfon to the gift of appreciation of wisdom in others, she had unusual originality of mind and much grace of expression in formulating her own thoughts. Moreover, she had an eye for beauty and an ear for music, and so she loved, and wrote poetry. Very few of these poems were written for publication, since they were usually of an occasional and personal nature and intended only for her friends, but all of them possessed the grace and beauty of a finely tuned and imaginative spirit.

She was a constantly industrious woman. Never able to do heavy work she was, nevertheless, always employed with needle, pen, book or work with her beloved flowers.

She had great will power and ambition, but these qualities were always subordinated to her gentleness, patience, keen appreciation of all the love and blessings which came to her, deep and abiding devotion to her loved ones, and fidelity to her religious beliefs and principles.

The greatest thing God creates is personality. When, through the interaction of his grace, personality has expressed itself in some rare, noble and exalted form, those who are privileged to be close to such a being will necessarily yearn to give others a picture such as would pass on the blessing of this association. Yet, how can one adequately express—with the limited medium of words—anything so exquisite, so complex and so uplifting as the essence and influence of such a soul as that of Clara Bell Wailes Drake! Mention has been made of this and that quality and this and that achievement, but the beauty and beneficence of her life has been merely suggested. This sketch has touched only a few aspects of her character; it has not revealed the whole, true self. Yet this must be said in further comment on her personality as a whole, that the secret of its gentleness, its sweetness, peace and power was God's love expressed in her. Her ardent, imaginative, beauty-loving nature was dominated by intense devotion to God. An expression often on her lips was, "May our very dreams be devout." No wonder that baser feelings died and peace and harmony lived in her presence!

Is it wonderful that the going away of such a mother has left a deep shadow upon her home? But "shadow owes its birth to light." And what a light shone in her presence her loved ones will never forget!

Her daughters,

JANIE DRAKE COOPER,
CLARIBEL DRAKE.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 8.

By "Rev. Ichabod Crane."

A good church member will support his church financially according to his ability.

"With reference to the collection for the saints * * * upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

The church proves that it is of God by doing what is done with the amount of money it gets. A man's pocketbook is the ground to his spiritual radio receiving set. Unless the ground is properly connected with the rest of the set, it is impossible to receive the message. A person cannot be a good Christian and be a stranger to sacrifice. God does not request stewardship—He demands it.

JACKSON DISTRICT CONFERENCE, MAY 10-12.

The Jackson District Conference will convene at Flora, Miss., Tuesday night, May 10, and continue through Thursday, May 12. Rev. C. C. Clark, of Benton, will preach the opening sermon Tuesday night at 7:45, and all are urged to be present for this opening service. The Lord's Supper will be administered following the sermon.

The following committees are announced:

License to Preach—J. L. Neill, R. E. Rutledge, H. G. Roberts.

Admissions—H. S. Spragins, S. B. Watkins, W. A. Terry.

Orders—H. W. Featherstun, C. H. Ellis, J. H. Foreman.

Local Preachers—L. L. Roberts, J. O Ware, E. M. Allen.

Quarterly Conference Records—T. O. Prewitt, I. O. Brown, R. L. Walton.

J. L. DECELL, P. E.

The Home Circle

WISHING.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get ere you give.

—Ella Wheeler Wilcox.

MR. PARKER'S PEAS.

"Father, I don't want to go to school," said Harry Williams one morning; "I wish you would always let me stay home. Charles Parker's father don't make him go to school."

Mr. Williams took the little boy by the hand, and said kindly to him, "Come, my son; I want to show you something."

Harry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the stems supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed.

"See how beautifully these peas are growing, my son. We shall have an abundant crop. Now let me show you the peas in Mr. Parker's garden. We can look at them through a great hole in the fence."

Mr. Williams then led Harry through the garden gates across the road to look at Mr. Parker's peas. After looking into the garden for a few moments, Mr. Williams said:

"Well, my son, what do you think of Mr. Parker's peas?"

"Oh, father, I never saw such poor looking peas in my life. There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves."

"Why are they so much smaller and thinner than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just planted them, and never took care of them afterwards. He has neither taken out the weeds nor helped the stalks to grow right."

"Yes, that's the truth, my son. A garden will soon be overrun with weeds and briars if it is not cultivated with the greatest care. And just so it is with the human garden. This precious garden must be trained and watered and kept free from weeds, or it will run to waste. Children's minds are like garden beds, and they must be tended even more carefully than the choicest plants. If you were never to go to school, nor have good seeds of knowledge planted in your mind, it would, when you become a man, resemble the weed-covered bed we have just been looking at instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"Oh, no, father; your garden is a good one, but Mr. Parker's garden is all overrun with weeds and briars."

"Or, my son, do you think it would be right if I neglected my son as Mr. Parker neglects his, allowing him to run wild, and his mind uncultivated to become overrun with weeds?"

Little Harry made no reply, but he understood very clearly what his father meant.—Presbyterian Banner.

THE JEWELERS.

They were playing jewelry store, Edith and Corinne, when Mrs. Barr called from the back door. Edith ran up at once.

"Hadn't you better invite Mrs. Mills' granddaughter over to play with you?" her mother asked.

Edith scowled. "We don't either of us know her," she said.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith.

The two little girls talked together in whispers for a minute; then Edith slowly crawled through the place in the fence where the pickets were off, and walked toward the little girl in the big, old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going to have a jewelry store; we're making the jewelry now."

"Oh, thank you! I'd love to!" cried the other. "I'll run in and ask grandma. You will have to teach me how to play it; I never did," she said.

"Oh, we're stringing snowberries for pearl necklaces and making pins out of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mills' face glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make," and she ran back into her grandmother's garden.

"I don't think that very polite—to go off first thing," said Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to you can have your things on your side!"

"All right!" came back to them from behind the flowerbeds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence.

"Oh, what a lot!" exclaimed Corinne.

"Why, it's just like a real jewelry store!" cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and on it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace; red, rosy lips made a pretty bracelet; yellow baby roses put together with wire answered for pins and belt buckles, while fuschias were pretty earrings.

"Nobody will want to buy ours after seeing yours," declared Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together? I'd rather."

"Would you, really?" asked Corinne, her face growing hot, as she remembered that she had been the one to propose separate "stores."

So more shallow boxes were obtained and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinner-time all the children were wearing pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—Montreal Star.

FOUR ESSENTIALS.

A man from his shoulders down is worth $2 a day, but from his shoulders up there is no limit to his earning capacity. I never saw a boy or a man who got anywhere if he did not work. As a boy grows older he will find the competition between men very keen, and he who is fairly well educated has a distinct advantage over the man who is not.

Every boy has some kind of a vague idea that he would like to be something or other when he grows up, but he does not know just what. He will find, however, that there are three or four simple things that tend to a man's success. The first is good health. It is impossible for a boy or man to work against the handicap of poor health. The next thing is honesty. No man in this or any other country who was not honest attained success. He may appear to do this for a time, but when his dishonesty is discovered—which will be sooner or later—his success is at an end and his failure begins. The third essential is education; without education it is impossible to climb to any important position. The fourth essential is work. Nothing was ever accomplished without work, and if any man tells you differently it is not the truth. During this year many capable men will be required to fill important positions, and he who has the essentials to which I have referred is the one who will get the preference.

The things we admire most in other men are the qualities we should develop in ourselves. The first is honesty, the second courage, and third modesty. Without courage one could not go very far in this world. If a man is content to stand aside for others, he is bound to lose. Without modesty no man can secure the respect of his fellow-beings. Every man's hand is against the man who shows he believes himself better than others. When I was a youngster my father, who was a very wise man, used to say, "Never think you are better than anybody else, but always think you are as good." Modesty is one of the finest qualities a boy or man could have.—E. W. Beatty, President Canadian Pacific Railway.

WHERE THE U. S. STANDS.

Just where the United States stands in relationship of the world is pointed out by the New York Curb News which suggests the "knockers" be presented with these facts—that America has:

6 per cent of the world's population;
7 per cent of the world's land;
20 per cent of all wheat grown;
40 per cent of the world's silver;
40 per cent of the world's railroads;
40 per cent of the world's steel and iron;
52 per cent of the world's coal;
60 per cent of all cotton grown;
66 per cent of the world's oil;
70 per cent of the world's copper;
75 per cent of all corn grown;
80 per cent of the world's automobiles.

Previous to 1914 we owed England so much money that the anual interest was $300,000,000. Now England is paying us $150,000,000 a year interest. Before the war we owed about $4,000,000,000 abroad. To-day the net indebtedness of Europe to America is $10,000,000,000. America is now the richest nation and the financial center of the world.—Exchange.

"TIME OUT."

Annette, visiting at the beach, saw for the first time a muzzled bulldog on the boardwalk.

"Oh, daddy," she exclaimed, "I didn't know that doggies played ball!"—Exchange.

Mother: "Grace, darling, run and call Fido, will you?"

Grace: "I don't see how I can, mummy, 'cos I aren't speakin' to Fido since he broke my doll!"—The Progressive Grocer.

"You've heard what the last witness said," persisted the counsel, "and yet your evidence is to the contrary. Am I to infer that you doubt her veracity?"

The polite young man waved a deprecating hand.

"Not at all," he replied. "I merely wish to make it clear what a liar I am if she's speaking the truth."—Everybody's Magazine.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE OVERFLOW.

The disastrous overflow continues its work of devastation throughout a wide territory. It is impossible at this time to estimate the loss. Along with all other interests, the church will suffer heavily. As soon as possible, steps must and will be taken to repair the damage. This is a time that calls for courage, faith, and an invincible determination to "carry on" throughout the stricken area.

Official reports of river engineers are to the effect that New Orleans will not be overflowed unless some wholly unforseen event takes place. The levees are in fine condition, every foot of them is watched day and night, and ample provision has been made for any emergency. We make this statement in reply to many inquiries that have reached us concerning the situation here. Personally, we feel assured that New Orleans will escape inundation.

PERSONAL AND OTHER NOTES.

Rev. W. T. Woodward, of Sicily Island, La., has been a reader of the Advocate for forty-five years.

The ninth annual Louisiana Epworth League Assembly will meet at Mansfield College on June 7 and continue to June 14.

Mr. J. W. Lipscomb, of Baton Rouge, La., is another of the "Old Guard"—he has been taking the Advocate for more than fifty-eight years.

Dr. R. H. Wynn, Lake Charles, La., attended the meeting of the General Board of Education, of which he is a member, in Nashville last week.

Services now are being conducted every Sunday at Mandeville, La., Rev. Fred H. Campbell, a local preacher of New Orleans, filling the pulpit.

Dr. J. W. Billington, Yazoo City, Miss., is entitled to an officer's commission in the "Old Guard"—he has taken the Advocate since 1868.

Mr. S. H. Meyer, Louisiana Conference member of the General Board of Church Extension, attended the meeting of the Board in Louisville last week.

Miss Martha Rye, Amory, Miss., has been a reader of the Advocate for about forty years, and in renewing her subscription she says she enjoys it more and more.

The meeting at Crowley, La., conducted by Rev. L. P. Law, resulted in the addition of more than sixty members to the church. Rev. W. H. Jordan is the pastor at Crowley.

Mrs. P. W. Shell, of Houston, Miss., in renewing her subscription to the Advocate, takes occasion to speak kindly of the paper. She has been reading it since childhood.

We learn with sorrow of the death of Mrs. C. C. Hutchinson, of Shreveport, La., on April 26. She leaves a husband and two children, to whom the Advocate extends sincere sympathy.

Dr. R. H. Harper, presiding elder of the New Orleans District, who recently assisted Rev. D. B. Boddie in a meeting at Opelousas, La., reports that gracious results followed the meeting.

Rev. W. N. Dodds, our pastor at Houston, Miss., is happy in his work with the fine people of his church. He says that Houston is one of the best appointments in the Conference.

Dr. Wallace M. Crutchfield, pastor of Centenary Church, Tulsa, Okla., is serving as editor of the Oklahoma Methodist pending the election of a successor to the late Dr. David H. Aston.

Rev. L. W. Cain, pastor of Parker Memorial Church, this city, is assisting Rev. S. A. Seegers in a meeting at Slidell, La. Brother Seegers filled the pulpit at Parker Memorial last Sunday.

A note from Rev. W. L. Broome, pastor of the First Methodist Church, Muskogee, Okla., states that the meeting in which Rev. E. R. Smoot is doing the preaching has assumed great proportions.

Rev. C. A. Northington, our pastor at Ackerman, Miss., preached the commencement sermon for the Choctaw Agricultural High School this year. There was a fine graduating class of thirty-five members.

Rev. V. G. Clifford, pastor of the Mendenhall and D'Lo charge, Mississippi Conference, has received twenty-five new members into the church since Conference—fifteen by vows and ten by certificate.

Mr. J. M. Lawshe, of Longstreet, Miss., in renewing his subscription to the Advocate, states that this makes the twenty-fourth year he has taken the paper, and that he read it in his father's home when he was a boy.

We thank Miss Maude Merritt Sweeney for an invitation to attend the graduating exercises of the Franklinton, La., High School, on Tuesday evening, May 10. Miss Sweeney, a daughter of Rev. F. N. Sweeney, is a member of the graduating class.

Mrs. R. S. Collier, writing from San Antonio, Tex., says that Brother Collier's health is extremely poor and that he is suffering from a complication of diseases. Her own health is also poor; but in all their trials they are sustained by the grace of God.

Brother J. T. M. Hancock, of Miami, Fla., in renewing his subscription to the Advocate, says: "I have been reading the Advocate so long that it is a part of my life." He states that the health of himself and wife has greatly improved since they went to Florida.

Rev. John L. Williams, State Superintendent of the Louisiana Child Finding and Home Society, announces that he will have a book from the press some time in July, "The Cross of Gold in Social Teaching." Brother Williams has given much study to social problems.

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., is assisting the pastor in a meeting at Vineville Methodist church, Macon, Ga. Dr. George S. Sexton, president of Centenary College, preached at First Church last Sunday in the pastor's absence.

Rev. Marlin H. McCormack, Jr., pastor of the Clinton charge, Mississippi Conference, suggests in the May number of the church bulletin that the time of meeting of the Annual Conference be changed from November to March. He supports his suggestion with some good reasoning.

The editor of the Advocate spent a few hours between trains in Poplarville, Miss., on Thursday of last week. He greatly enjoyed the hospitality of the home of Rev. and Mrs. T. J. O'Neil. Brother O'Neil is giving full proof of his ministry in the important charge, and the work is advancing in every way.

Rev. Lee R. Sparks, of Zwolle, La., writes that he has engaged the gospel tent of the Board of Missions from July 25 to Aug. 15, and that the Board would like to rent it to some other brother in the Lake Charles District from July 5 or 6 to July 25. Application should be made at once to Rev. J. G. Snelling, 815 Washington Avenue, New Orleans.

Rev. W. W. Perry, Sulphur, La., writes: "Rev. W. E. Thomas, general evangelist, and his singer, Rev. M. V. Lewis, are closing a gracious meeting here—a fine spirit prevails. We go to Vinton for the next two weeks. Please pray for us." Brother Thomas has two open dates—one in June and one in July—that are available for the brethren.

Rev. Osmond S. Lewis, pastor of the Jefferson Street Methodist Church, Natchez, Miss., had a great day on Easter Sunday. He received thirty-seven members into the church—thirty-one on profession of faith—and since then he has received six more, making a total of fifty-nine since Conference. The Sunday school annex is nearing completion and will soon be ready for use. The general condition of Mrs. Lewis' health is very much better.

Rev. W. C. Childress, our pastor at Mansfield, La., writes: "Owing to a change that has been made in my revival, Mr. A. R. Wells, of Dallas, Tex., chorister and pastor's helper, will have an open date from June 19 to July 3, and any pastor desiring a splendid helper for his meeting would do well to secure the services of Brother Wells. I have used him twice; he has also been with Dr. O. E. Goddard in several meetings, and is splendid help. He is religious, sweet-spirited, and has had large success in his work with young people. Any pastor who may be interested can write or wire him at his home address, 5210 Parry Avenue, Dallas."

Rev. J. A. George, our pastor at Ripley, Miss., writes: "Rev. Carroll Varner, pastor of the First Methodist Church at Water Valley, delivered the commencement sermon to the graduating class of the Ripley High School on Sunday morning, April 24, in the Methodist church at Ripley, to a large and appreciative congregation. His sermon was splendid, and contained much good advice to the class, and it was a great inspiration to all. He remained over for the night service, and gave his lecture on his tour last summer to the Holy Land. The people came back and again filled the church. This was indeed a great lecture, and every one thoroughly enjoyed it. We were made to feel that we were in the sacred places of the trip. I believe any church in the Conference would be fortunate to have him deliver his lecture on the Holy Land."

THE GREENVILLE DISTRICT CONFERENCE POSTPONED—AND THE FLOOD.

Dear Advocate: Please say the Greenville District Conference is postponed indefinitely. The flood is calamitous; it simply cannot be described by any words that man can use. The city of Greenville is under water from one to ten feet or more. The mad waters are rushing through her beautiful streets like a Niagara. Leland, Arcola, Hollandale, and all sections south of the break are under deep and turbulent waters.

There is no estimating the loss of life and damage to property. The roads and bridges are torn up and swept away to the amount of $500,000 in Washington County, so I heard conservative men say. I heard others say a thousand or fifteen hundred people, white and black, were drowned. Practically all live stock, mules, cows, hogs, including all barnyard fowls, perished.

The Red Cross and American Legion were on the ground as soon as possible, organizing and working heroically to save the people from starvation and disease, and make them as comfortable as possible.

All the steamcraft on the river hurried to the scene of the disaster to carry the people to places of safety. The Standard Oil Company rushed a big steamboat, the "Sprague," there to make several trips, conveying people to places of safety without charge, and fed them while on the trip, while other steamcraft and the railroads did the same.

This disaster touched the nation, and its purse-strings broke, and money poured in to buy bread, milk, pure water, and meat to save the pitiful, beleaguered and unfortunate people who had not a bite to eat or a drink of water or a place to sit or lie down to rest.

It is so awful—so terrible that no one who did not see it can ever realize it any more than a deaf man can hear Niagara, or a blind man perceive the height of the mountains.

It simply beggars description and defies imagination.

L. M. LIPSCOMB.

THE LAKE CHARLES DISTRICT CONFERENCE.

The Lake Charles District Conference met in Abbeville, La., April 26, at 2:30 p. m., Rev. W. L. Doss, Jr., presiding elder, in the chair. All the pastors were present save Revs. R. H. Wynn, F. B. Hill, and L. R. Sparks. Dr. Wynn was in attendance on the meeting of the Board of Education; Brother Hill was detained by the illness of Sister Hill.

Quite a large representation of the laity were in their places on the second day, with a fair number on the opening day. Brother A. M. Mayo, of Lake Charles, an honored and faithful layman, who for forty or more years has seldom if ever failed to be at his post of duty, was present and welcomed among the brethren.

As each pastoral charge was called, the secretary noted an optimistic note in nearly all the reports, with financial outlook hopeful along varied lines.

The fact that many claims of the church had not been met as they should have been was brought forth by varied speakers as the visiting brethren presented their causes; but the outlook for the year, as evidenced by that which had been accomplished to date, was that this year would be better than the reports of the past. A cheering note was the fact that there had been received into the church already, some one hundred and sixty souls, more than during all the past year.

The following visiting brethren were with us: Rev. C. D. Atkinson, representing the Sunday school interests; Rev. J. G. Snelling, the missionary interests of the church and the Memorial Home in New Orleans; Rev. R. W. Vaughan, the Orphanage Home in Ruston; Dr. Briscoe Carter, the educational work of the Conference and specially the interests of Centenary College, and Dr. R. H. Harper, the hospital interests of the church and the Golden Cross movement.

Brother R. J. O'Neil, of De Ridder, presented the cause of Lay Activity, and spoke at length, setting forth the forms of church work into which the laymen should enter, and stressing the need of full collections. Brothers John F. Foster and W. L. Doss followed, presenting the need of full collections on benevolences, both Conference and General.

Mrs. Luella Dees, District Secretary of the Woman's Missionary Society, presented the report of said Society.

Brother Foster spoke on the need of pressing the collecting of pledges made for the Superannuate Endowment Fund, and the duty we owe to these honored brethren.

The delegates elected to the Annual Conference are as folllows: A. M. Mayo, R. J. O'Neil, W. L. Doss, J. W. Wynn, J. Ed Eaves, Mrs. Luella Dees, J. J. Davidson, Mrs. E. Henry. Afternates: Mrs. R. H. Wynn, R. P. Howell, Mrs. B. M. Lambert.

Brother Doss spoke of the spiritual needs of Cameron Parish, saying that before he can place a man in the field he would need more money than was in hand at present. A subscription collection being taken, the sum of $145 was pledged.

Brother Ed Stine, of Chenier, who for years had been a local preacher, was re-licensed as a local preacher in our church.

Lake Arthur was chosen as the place of the meeting of the conference for the next year.

JOHN F. FOSTER, Secretary.

HOSPITAL WEEK AND GOLDEN CROSS ENROLLMENT.

I have been asked by the chairman of our Hospital Board to assist in having "Hospital Week" observed in the North Mississippi Conference. This week is May 8-15.

If it is said that it is hard to put on some of the programs of our church, here is one part of the program which can be put on with ease in every congregation. Every pastor and Golden Cross Director may get complete information about the Golden Cross from the Discipline in a very few minutes by reading paragraphs 529-542. Enrollment evelopes and buttons have been mailed to the pastors from the office of the General Board, 406 Wesley Memorial Building, Atlanta, Ga. Additional supplies may be had on request.

There is no assessment. Large sums are not asked of any one. There is no doubt as to the need. There is no doubt as to our duty. There is no doubt as to our being able to enroll the people if we tell them of the work, of the Master's command and of the plan. Let us not pass up Hospital Enrollment Week, but let us have a Golden Cross Society in every congregation. All proceeds from the North Mississippi Conference go to the Methodist Hospital in Memphis, one of the finest in the South.

A. Y. BROWN.

MEETING OF THE GENERAL CONFERENCE BOARD OF EDUCATION.

The first regular meeting of the Board of Education elected by the last General Conference was held April 26-27, at Nashville, Tennessee. Two full days were devoted to the consideration of the important activities of the church which have been committed to this Board. Only a sketch of the more important actions of the Boord can be given in this brief article.

Earnest consideration was given to the importance of an educated and trained ministry. The General Secretary discussed this question at length in his report to the Board. Doctors Cox and Parker, of Emory University, and Dr. Selecman, of Southern Methodist University, came before the Board and discussed the great need of theological training for the ministry. After full discussion of the whole subject of ministerial education, the Board expressed itself as being in hearty sympathy with our two theological schools in their proposal to inaugurate a concentrated effort to place upon the conscience and in the conviction of the whole church the need of a thoroughly educated ministry, and pledged the support and co-operation of the Board in a church-wide appeal for this work.

Since the last General Conference transferred the responsibility for the organization and conduct of Pastor's Schools to the Board of Education the work of these schools naturally received much attention at this meeting. It was the sense of the Board that the Pastors' Schools should increasingly emphasize graduate instruction and that the undergraduates should be strongly urged to take their work in the Correspondence School. $10,000 was appropriated for the work of the Pastors' School during the next year.

The work which is being done in the field of religious education in both church and State schools was commended and the strengthening and enlargement of the program in important and strategic centers was agreed upon. The Board also directed that all new work in this field be projected upon a broad and generous plan with a view to future enlargement and permanence. At least $27,000 was made available for this work during the year 1927-'28.

The very pressing financial problem of many of our schools and colleges was not overlooked by the Board. It was recognized that "there are unmistakable indications that the time has come for the church either to increase greatly the financial support of the colleges or to cut down the number." In view of the gravity of this situation the Board requested the Annual Conferences to appoint a commission to act in conjunction with the General Secretary in an effort to secure for the institutions in their respective territory the financial support necessary to accomplish the educational task of the church.

There was presented to the Board a communication from the Educational Commission of the two Annual Conferences in Arkansas with reference to the proposal to merge the three colleges of that State into one institution, under one board of trustees, but functioning in four different places, with the head of the consolidated institution at Little Rock. Without expressing any judgment on the wisdom of the plan, the Board voted to concur in the proposal of the Commission provided the plan shall be adopted by the two Annual Conferences in Arkansas and that at least three million dollars become available before the enterprise is begun.

The proposal of the two Annual Conferences in Oklahoma to co-operate with the Methodist Episcopal Church in conducting a joint educational institution of higher learning at Oklahoma City was brought before the Board. The Board expressed its sympathy with the plan and voted unanimously to give the Conferences in Oklahoma a full liberty to proceed with the development of the plan adopted by the adjourned sessions of the Oklahoma Conferences held in 1926. The General Secretary was instructed to render every assistance possible in carrying out the plan.

The very great value which the observance of Christian Education Day in the local churches can be made a means of approach to local congregations was emphasized by the Board and each Annual Conference was requested to order Christian Education Day in their local congregations and to urge their pastors to observe the day with suitable programs.

Upon the whole, it was a most satisfactory and profitable meeting. It is quite apparent that the members of the Board for this quadrennium are thoroughly in earnest in their task of directing the educational work of the church.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

On Feb. 27, 1927, there passed from this life into the Great Beyond MRS. JOE SAM ROLFE, nee Gertrude C. S. Cooper. She was born Nov. 18, 1868, and had lived all her life in Oak Ridge. She was devoted to her church and to her home, and left nothing undone or unsaid, within the range of her powers, that she felt necessary to the well-being of either. Her devotion to her children was especially beautiful, and her concern for their development in health and godliness was first in her heart. In addition to her husband and children, Mrs. Rolfe is survived by two sisters, as well as by numbers of other relatives and friends. "Faithful unto death," she has inherited "a crown of righteousness which the Righteous Judge has laid up for all who love his appearing."

Mrs. Rolfe was a member of the Methodist Episcopal Church, South, of Oak Ridge, La. She was a worthy and honored member of the Woman's Missionary Society.

Whereas, our sister has passed from this life; therefore, be it resolved, That we bow in humble submission to the supreme will of God; and in this trying sorrow that has come to the children and husband we extend our tenderest sympathies and pray that the God of love will bless and sanctify this sorrow to the good of each of her children and her husband.

Also, That a copy of these resolutions be sent the family, to the Bastrop Enterprise, and the New Orleans Christian Advocate.

Signed: Mrs. W. W. Whithorne, Mrs. C. L. Hope, Mrs. W. D. Carroll, Mrs. F. W. Files, Committee.

On April 14, 1927, MRS. OLIVE EUGINE CLARK, wife of Mr. M. E. Clark, peacefully departed this life. She was born July 7, 1858, of noble parents, William D. Abbott and Mrs. Mary Holden Abbott, in Jefferson County. Sister Clark joined the Brandywine M. E. Church, South, early in life. She married a Mr. Cobb, who died a few years after their marriage. Mrs. Cobb then married Mr. M. E. Clark, Jan. 25, 1882. God blessed this union with forty-five years of happy wedlock. Their home was the place of joy and fun to the young and a delight to the old. Mother Clark, as all soon learned to call her, drew every one to her with her tender spirit and charming disposition. A welcome was expressed to all as she gave her small, soft hand in a gentle clasp, with a happy smile, re-enforced with two radiant brown eyes, surrounded by a meek face crowned with a head of silver. She was a devoted wife, a good mother and a dear friend. Her spiritual life was a demonstration of God's Word, that she "grew in grace, and in the knowledge of our Lord," noticed in her complete belief in the reality of the heavenly home, and a triumphant faith in God, the Father, and Jesus Christ as her Saviour, and expressed in her increasing zeal for the church. Her dying declaration, "I love everybody," was indeed in keeping with "the two great commandments" of love and service. On her last ride with her noble doctor son, in whom she had utmost confidence, she said to him, "The last three years have been the happiest years of my life." A guess would not miss the reason, that she had seen her prayers come true in the ripening faith of her attentive son and daughter in Christ as a personal Saviour and in the church as Christ's holy institution through which they are rendering service. To her beloved husband in the years of grief and needed comfort and lavished love; to her loving son, Dr. B. R. Clark; to her idealizing daughter, Mrs. Lucian Farris; to her kind brother, Mr. Young Abbott; to her son, W. Percy Cobb, and to her grandchildren, Burnell and Rae Farris, her constant companion and care from babyhood, may the love of God and the peace of our Lord and Saviour Jesus Christ and the comfort of the Holy Ghost rest upon each of you and remain with you. Mother Clark has joined two children who went before her, and is singing the song of the redeemed and awaiting with an anxious spirit that the family chain shall not be broken.

Her pastor,

E. D. SIMPSON.

MRS. C. C. HAMMETT was born in Mississippi, March 8, 1846, and died in Natchitoches, La., Jan. 26, 1927. She was a daughter of Rev. J. Jones, a Presbyterian minister. On Nov. 9, 1869, she was married to E. E. Hammett, who died in 1904. She leaves five children: Eugene Hammett, and Misses Lucy and Mae Hammett, of Natchitoches; A. G. Hammett, of Shreveport, and Mrs. E. P. Brown, of San Antonio, Tex. Twenty-five grandchildren and twelve great-grandchildren survive her. She was laid to rest in the family cemetery at Davis Springs church. Services were conducted by Rev. J. Richardson, Presbyterian minister of Natchitoches, and Rev. P. O. Lowrey, Methodist minister, of Campti. She was confined to her room and bed for a week before the end came. She was always cheerful, and enjoyed so much to have her friends and kind people to visit her. She died in the faith. She was a member of the Methodist Episcopal Church, South, and was a faithful one. She read the Advocate for many years. Our homes are made sad when our mothers leave us; but a blessed thought—we can live to go to them in that sweet home where there will be no sad good-by.

A lifelong friend and brother-in-law,

H. C. MURPHY.

MRS. MARION B. BRITTEN was born Aug. 16, 1833, and died Feb. 9, 1927. She was married, March 3, 1858, to Wm. E. Britten. To this union were born ten children. Four of them, Mrs. A. H. Stalling, Mrs. D. A. Meeks, W. F. Britten, and D. J. Britten; thirty-three grandchildren and thirty-two great-grandchildren are left to mourn her going away. She joined the Presbyterian church in her girlhood days in Wayne County, Miss., where she was reared, but joined the Methodist church later. She was a faithful and devoted member of De Soto Methodist church. She loved her church, and it was a great pleasure to her to attend the services; but for several years she had not been able to go to church. The church and community have lost a good woman, and her children a devoted mother, but our loss is her gain. The writer, assisted by Rev. W. J. Dawson, conducted the funeral services, and her body was tenderly laid to rest in the family cemetery in the presence of a large congregation of sorrowing friends and loved ones. When we look on her vacant chair, we should humbly submit to God's holy will, for her death on earth is her birthday in heaven. While she is lost to our material vision, we shall ever feel her spiritual presence and look forward to a day of happy reunion.

S. C. MOODY, P. C.

De Soto, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Scotland, at Hawkins' Chapel, May 8.
Bogue Chitto and Norfield, at Bogue Chitto, May 15, 11 a.m., 2 p.m.
McComb, Pearl River Avenue, May 15, 7:30 p.m.
Wesson and Beauregard, at Thompson's Chapel, May 22, 23.
Georgetown, at ——, May 29.
Standard Training School at Brookhaven, March 13-18.
District conference, at Wesson, April 20-22. Opening sermon the evening of the 20th.

W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Philadelphia sta., Monday, May 2, 7:30 p.m.
Laurel, First Church, May 6, 8 p.m.
Laurel, Kingston, Sunday, May 8, 3 p.m.
West Laurel, Sunday, May 8, 8 p.m.
Raleigh, at Cohay, Friday, May 13, 3 p.m.
Trenton, at New Prospect, Saturday, May 14, 11 a.m.
Shiloh, at Shiloh, Sunday, May 15, 11 a.m., 2 p.m.

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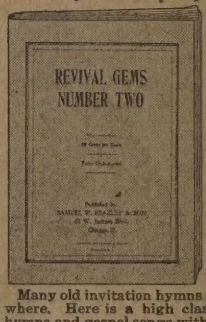

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Woman's Missionary Society

ZONE MEETING AT CAMPTI, LA.

The first zone meeting this year for zone No. 3, Minden Ditsrict, was held at Campti, March 25, Mrs. J. B. Fulton, zone president, presiding.

The devotional services were conducted by Rev. J. B Williams, pastor at Coushatta. Address of welcome by resident pastor, P. O. Lowrey.

The following Societies were represented: Colfax, Coushatta, Hall Summitt, Montrose, Davis Springs, and Campti. There were fifty ladies and five preachers present.

After a short business session and round table discussion, a very interesting and helpful program was rendered.

A plate lunch was served the visitors at Lake Hotel.

The meeting adjourned to meet at Colfax some time near the middle of June, day to be set later.

MRS. A. H. MITCHELL,
Secretary.

FEBRUARY MEETING OF THE SOCIETY AT BATON ROUGE.

A fine program was given by members of the Woman's Missionary Society of the First Methodist Church of Baton Rouge.

The Society is doing splendid work and gives a program of like nature each month of the year, at the church, open to all denominations, which are well attended and are always a marked success.

MRS. HOOKER WILLIAMS,
211 Church Street.
Baton Rouge, La.

MRS. NORIS HONORED AT MEETING OF SOCIETY, BERNICE, LA.

The Woman's Missionary Society of Bernice Methodist church, met at Mrs. Sam Bailey's, Monday, April 11, 1927. Eleven members and one visitor were present.

A splendid program was rendered, and refreshments served in honor of Mrs. Joe Noris, who, we regret to know, is leaving us. A lovely gift from the Society was presented to Mrs. Noris by Mrs. D. W. Caldwell, in appreciation of her faithful and efficient service to our Society, first as president, then as superintendent of our Bible and Mission study.

Mrs. Noris leaves many warm friends. Her going is a great loss to our Society. Mrs. Noris has rendered a service which can scarcely be equaled.

The meeting was a success, and greatly enjoyed by all.

MRS. J. L. LAY,
Superintendent of Publicity.

HOSPITAL VISITORS IN LOUISIANA.

At the Woman's Missionary Conference in Mansfield, March 7 and 8, 1927, a resolution presented by Mrs. Robert W. Irvine, of New Orleans, was passed, making it the duty of every Superintendent of Social Service or President of every Auxiliary in Louisiana to report promptly the case of any man, woman or child going to a hospital from any Methodist congregation to the Hospital Visitor in the city or town where that hospital is located, for the care and attention of herself and committee, being sure to name the hospital to which the patient is going:

Alexandria—Mrs. H. J. Powers, 1612 Elliot Street, phone 1804; Miss Emma Hickman, P. O. Box 175.

Arcadia—Mrs. Henry Galloway.

Athens—Mrs. W. E. Bridges.

Bogalusa—Mrs. B. F. Wootten, 802 Avenue B.

Crowley—Mrs. Frank Bacon.

De Ridder—Mrs. R. J. O'Neal.

Gibsland—Mrs. J. W. Langford.

Haynesville—Mrs. C. M. Teat, phone 197.

Homer—Mrs. W. B. McHenry, Mrs. E. D. Prince.

Jonesboro—Mrs. J. C. Shaws.

Lafayette—Mrs. W. E. Ainsworth.

Lake Charles—Mrs. L. L. Harris, Motor Route "A."

Lisbon—Mrs. Irene McDonald.

Mansfield—Mrs. Willie Ricks.

Minden—Mrs. Griffin Hartman.

New Orleans—Mrs. Robt. W. Irvine, 1218 Valmont Street, phone Uptown 0540.

Ruston—Mrs. S. L. White.

Shreveport—Mrs. J. M. Collins, 329 East College Street.

MRS. JOE WYNN,
Superintendent Social Service.

COLUMBUS, MISS., WOMAN'S MISSIONARY SOCIETY.

We of the Woman's Missionary Society of First Church, Columbus, Miss., have closed the first quarter of our year's work with a good report—all dues paid in full up to date and an average attendance of 75 per cent of membership.

Our new president, Mrs. R. A. Tucker, our pastor's wife, reorganized our auxiliary according to the new regulations, and we are doing splendid work in all departments. Our adult department is organized into six Circles, one being the Business Woman's Circle. We support a Bible woman in Brazil, give to a leper fund, and have the care of a young girl in the Methodist Orphanage in Jackson, Miss.

The Intermediate department, and also the Juniors, are doing good work, the latter being the most wide-awake department in our auxiliary.

We are well on our way for this second quarter, and every member is full of enthusiasm.

MRS. N. R. DRAKE,
Superintendent of Publicity.

NEWS FROM CENTENARY CHURCH, McCOMB, MISS.

At our monthly business meeting on the first Monday in April some very splendid and encouraging reports were given, showing that the work is going forward under the direction and very capable leadership of our new local president, Mrs. C. A. Butterworth.

Such a fine financial report was turned in by the treasurer, Mrs. W. W. Robertson, who stated that during her several terms of administration she had never had the pleasure of making, at the close of the first quarter's work, such an encouraging report before.

We have just sent a box to the orphan, little Robert Thompson, who is being supported by this auxiliary, which contained a most generous and complete outfit for the little fellow's needs.

There is at this particular time a city-wide campaign, of the most intensive nature, being launched for the purpose of enlisting new members, as Centenary has for her goal the enlistment of every Methodist woman in this very important work.

Our Missionary Voice representative, too, has on a campaign for new subscribers. She has appointed subworkers to represent the cause in each of the various Circles, and the plan is working most effectively.

Centenary feels proud of the splendid honor that has again been ours in having one from our ranks, Mrs. L. W. Alford, unanimously elected as conference president for the second term.

Mrs. Alford has given the Mississippi missionary cause a service that will mean much to Southern Methodism throughout the coming years.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday School Day offering should be sent to Rev. H. P. Lewis, Ruleville, Miss., not to Rev. J. E. Stephens, nor to myself. We are glad to forward any amount when it is sent to us, but it saves expense to send it to the trseaurer of the Board. Send any amount you have, also remit your Sunday School Missionary offering each month. It might get lost, besides the treasurer must pay bills monthly and not quarterly.

Our school at Ruleville closed out in fine shape after we heard the news that the levee had given away. No more loyal, braver people exist than our people in the Delta. My heart goes out to them and up to the kind Heavenly Father in their behalf. May they realize that all things work together for good to them that love God.

Miss Virginia Thomas held a very successful District Elementary Institute at Coldwater the 26th. Four preachers, one superintendent, and fifteen teachers were present, and a number of interested people from Coldwater. Miss Thomas discussed with skill and force the place the home occupies in the field of religious education, also gave help on problems that teachers have in dealing with children. Rev. T. M. Bradley, presiding elder of Sardis District, is always eager to have help from Conference force of Sunday school workers.

From the 2nd to the 7th of May our team will be together for the first time in a school at Iuka. Rev. E. H. Cunningham, presiding elder; Rev. G. C. Swartz, and Rev. E. P. Craddock have been busy advertising and soliciting for this school. If the people fail to attend it will be because they do not know what is in store for them.

May 9-14 we are to be at Aberdeen. The following is our schedule: "Pupil Study," Miss Virginia Thomas, instructor; "Bible" (New Teetament), Rev. R. G. Moore, instructor; "Principles of Teaching," Mrs. W. N. Duncan, instructor; "Intermediate-Senior Department Administration," Miss Helen E. Swisher, instructor. The school will begin class work Monday, at 2:30 p. m., and close Saturday at noon. Rev. R. G. Moore is Educational Director of this school.

The folder, announcing the Conference school to be held at Grenada, June 6-11, will be sent out in a few days. If pastors, superintendents, or other interested persons will send me a list of the people they want to attend this school I shall mail them the announcement that they may know what is in store for them. Do not be afraid to send the list of names; it may do some good.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, April 24, closed interesting attendance contests between Winnfield and Arcadia, and Barham and Hornbeck. The Men's Bible class at Winnfield had an attendance on last Sunday of 533, with a total attendance in the school of 844. Arcadia reports 406 in the Men's Bible class, with a total Sunday school attenadnce of 628. Congressman James A. Aswell taught the men's class at Winnfield, while Dean R. E. Smith taught the Arcadia class. The records at Hornbeck and Barham were as follows: Hornbeck 1,236, Barham 607.

* * *

The writer had the pleasure of teaching the Emma Owen Bible class at Alexandria on last Sunday. This is one of the outstanding classes in the State, and extremely active, with monthly business and social meetings. The president of the class at this time is Mrs. J. E. Potts, with Mrs. F. D. LeSeueur as teacher.

* * *

The office has received a letter from Mr. T. M. Sayman, the newly elected president of the Bible Class Federation, who writes from out in his territory that he is making plans to put on a building program in the Federation.

* * *

The flood situation over the State is proving serious, and many of our pastors and presiding elders write of conditions in their sections. Dr. N. E. Joyner writes that he has found it necessary to call off his district conference in the Monroe District because of the conditions there. Rev. B. C. Taylor, of Louisiana Avenue, New Orleans, writes of the seriousness of the New Orleans situation.

* * *

We were in Rochelle again on Sunday afternoon in the interest of the Standard Training School. One of the courses in this school will be open to any one in the State, as it is a Conference-wide course to be taught by Mr. Clem Baker, of Little Rock Conference. The Entertainment Committee at Rochelle will be glad to arrange for the entertainment of any who will take the course, and it is hoped that a number of our workers throughout the State will take advantage of this fine opportunity. Mrs. S. M. Ables, of Rochelle, is chairman of the committee on entertainment.

* * *

Rev. K. W. Dodson, of the Minden District, has announced two Sunday school rallies, one at Colfax and the other at Pine Grove, in the suburbs of Minden.

* * *

Mrs. W. W. Holmes, State Superintendent of the Elementary Work, has sent us a copy of her program for the Elementary Conference of the Shreveport District called for April 29. The program is complete in every department, with some of the finest of the leaders of that district taking part on the program.

* * *

I have before me the report of training work at the recent meeting of the General Board at Nashville. Louisiana Conference is reported with a total number of credits aggregating 1,425; Mississippi Conference, 948; North Mississippi Conference, 965; Little Rock Conference, 1,338; Texas Conference, 1,352.

* * *

On Tuesday, April 26, I left Alexandria in company with Dr. Briscoe Carter, our destination being Abbeville, with the district conference of the Lake Charles District as our objective. We reached Abbeville by way of Lafayette and New Iberia in time for the opening session. Dr. J. F. Foster was elected secretary. We listened with interest to the reports of the pastors. The Abbeville pastor, Brother Roy, has just closed a gracious revival meeting, with forty-four additions to the church, thirty-three of whom were received on profession of faith. Two pastors, Foster and Ledbetter, reported large attendance at prayer meeting. Brother Ledbetter has set aside June as "Church month." Jordan, of Crowley, reported good results from his recent revival. He told of the good work of his Parent-Teacher Association in his congregation. Wilson, of Lake Arthur, said he has the best Epworth League in his experience. Harrell, of Many, is the only one who reported "overpaid." Parker, of Leesville, reported a great interest on the part of his laymen. Dr. Wynn, of Lake Charles, was absent, attending a meeting of the General Board of Education. His report showed sixty-four additions, thirty-three through the Sunday school. His new church will cost, according to the estimate of the architect, $130,000, without furnishings. His report showed a subscription of $75,000 at present. Hoffpauir, of Lafayette, and Bernard, of Rayne, were the preachers for the meeting, and gave us some fine messages. Perry, of Sulphur, reported his Sunday school at "high-water" mark.

All the delegates were delighted at the fine hospitality enjoyed, and with their visit to this beautiful and historic little city near the gulf. The writer enjoyed the charming hospitality in the home of Mr. and Mrs. D. L. McPherson. Brother McPherson is a native of South Carolina, while the writer hails from Georgia, and we had a fine visit together.

* * *

We are in receipt of a splendid detailed report of the attendance records for the New Orleans District for Easter Sunday, showing a total attendance for First Church, 373; Carrollton Avenue, 307; Algiers, 205; Rayne Memorial, 154; Parker Memorial, 151; Second Church, 146; Morgan City, 135; St. Mark's, 130; Houma, 115; Epworth, 113, these being the first ten schools. Brother Carter tells us that Epworth was in the flooded area, and many of the other schools were affected by the flood conditions.

C. D. ATKINSON,
Conference Superintendent

USING THE FOURTH SUNDAY PROGRAMS.

Are the programs provided for the fourth Sunday in each month being used in your school? If so, is the interest in our European work increased thereby? Are your programs planned and provided for ahead of the time for presenting them, or hastily given without real preparation? The answers to these questions probably mark the difference between intelligent, growing interest in our three European Missions with generous offerings for their needs, and indifference, or even boredom, toward that work, and consequently scanty offerings. One of our Conference superintendents recently secured illuminating reports on several Sunday schools in his Conference as to the use of the program for the fourth Sunday. In one school in a small town, with separate Beginner, Primary, and Junior departments, the whole school met for the Missionary Program, which was carried out by having some one in the back of the assembly rise and read the story of "Little White Russia."

In another, where the school had departmental class work, all the departments reassembled for the program, which consisted of the story of "Little White Russia" told by one person, with a song and a special collection for missions following.

In a third, a large city school having departmental work, the superintendent of the Senior department casually mentioned that it was Missionary Sunday. There was no program and no emphsasis on the offering, although all of it was devoted to missions. Perhaps these schools, and others, saw some difficulties in the way of carrying out a special missionary program on every fourth Sunday, which a few suggestions as to their use and preparaton may remove:

1. If your school has not received the map showing our European mission fields, which is sent free to all schools devoting their fourth Sunday offerings to the European work, send for it; send also 20 cents for the set of twenty-eight pictures on our European Missions with a booklet of interesting information. For both the map and the pictures, address the Department of Missionary Education, 810 Broadway, Nashville, Tenn.

2. Plan the program at the beginning of the month. Appoint a particular person or committee to do that planning.

3. Read carefully the program appropriate to your school or department. Decide what changes may have to be made; for instance, as to songs or offering service.

4. Appoint the persons to take the

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Tell me your plan wherby I can make more money.

Name.....

Address.....

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company

Hickory, N. C.

"Revival Gems Number Two" is a sensation. Only ten cents per copy. Large plates and clear type. Fully orchestrated for 14 instruments, for Sunday School and general use. See ad on page 10 of this issue.

PILES CURED

Any druggist will refund your money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, 75c; or in tin boxes, 60c. Just ask for

PAZO OINTMENT

different parts of the service early in the month; get their agreement to be ready and provide each with an outline of the program and the material for his own part. If it is a map talk, see that he has the map mentioned above to study.

5. Place on your bulletin board each Sunday before the fourth some item of interest about the field to be considered in the program. You can get these from the bulletin, Europe, and from the booklet accompanying the pictures. Use appropriate pictures from the set on the bulletin board, different each Sunday. Get your Junior Department to keep a scrapbook of clippings and pictures gleaned from magazines, etc., on Belgium, Czechoslovakia, and Poland. If you have no bulletin board, get some one to make posters.

6. On the third Sunday make some mention of the fact that the offering next Sunday will be devoted to missions, and urge that it be truly a specail givinig.

7. Adapt the programs to your own group. They are intended to be suggestive, not absolute.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Golden Cross Enrollment.

We have had much to say in this column about the Golden Cross Enrollment, but as the time draws near for this drive we feel that we should remind our readers again. Christ's ministry consisted not only of teaching and preaching, but also of healing. So, with Christ, the Eminent Healer, as our example, we should go forward in this great work for the promotion of our Methodist hospitals. We cannot as Leaguers be "All for Christ" if we neglect this phase of Christian work. This drive is scheduled from May 8 to 15, and during this week the League presidents should endeavor to get every member of the chapter enrolled. A dollar will buy an adult membership, and we ought by all means to enroll.

The Epworth League Calendar.

In looking over the League Calendar, we note that the month that is just closing is the month for the election of officers. We have no doubt that the election of officers was held, but we wonder how many chapters have reported to "Headquarters" the names of the new officers. As yet we have not been apprised of any election except in our League. Now, Leaguers, the Central officers have no means of knowing whether you have a chapter organized unless you report it to the District Secretary. The District Secretary has no means of knowing who your officers are unless you inform him. So, let us admonish you to be careful about this "little thing."

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns." Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 10 of this issue.

League Quartet Visits Bay St. Louis Church.

Recently a male quartet has been formed in the Picayune Senior League. This quartet has rendered efficient service in the preaching service by giving a number at each service. Last Sunday morning the pastor preached on "The Winsomeness of the Lily," and the quartet sang. On Sunday evening they motored to the Methodist church at Bay St. Louis and gave this number at the evening service. The Picayune Senior League is indeed proud of these four boys: D. C. Camp, Harley Goodwin, John Grice and Billy Stevens.

REPORT OF CHAS. ASSAF FOR MARCH AND APRIL, 1927.

Seashore District.

March 5 to 21: With Rev. H. L. Daniels, Biloxi, Miss. We had a good meeting; during the meeting, 33 people joined the church, 23 of them by profession of faith; 4 infants baptized and several people at the altar for prayer and reconsecration; 102 visits made, with services and prayer in each home in Back Bay Epworth Church.

Newton District.

March 26 and 27: With Rev. R. M. Gibson, Trenton, Miss. I preached three times. During the services we had altar prayer for reconsecrated life for the Lord and his church work. Several people at the altar for prayer. Sunday school to be organized at Indepedence church community.

Jackson District.

March 31: While I was in the city of Jackson I went to visit the sick in the hospital. The Lord led me to a room where we found a woman. I talked with her and prayed. After the question and prayer, she surrendered and gave her life to the Lord, and requested to be baptized. I called Rev. T. M. Brownlee, and we received her into Capitol Street Church. On the next day I asked the Lord for help, and I went to the hospital to see the woman and give her the Bible which I promised to her. I found Mr. Brown, the husband of the woman, with her in the room. Then his wife and I prayed, and he requested to be baptized and to be received with his wife into the church, and we did as he requested. It would have done any one good to see the man and his wife clap their hands and kiss each other and thank the Lord for the new life and his blessing. After that I asked them to pray with me for their three little children, and they did, and Mr. Brown and his wife went back to their home, and Brother Brownlee sent their church membership to their home.

Seashore District.

April 2 to 18: With Rev. H. L. Daniels, Biloxi, Miss. We had a good meeting. During the meeting 31 people joined the church, 27 of them by profession of faith; 4 infants baptized; several people at the altar for prayer and reconsecration; 57 visits made, with services and prayer. Brother Daniels and I went to visit in a home where the husband had been a drunkard for many years, and been drunk for over two weeks, not being able to go to his work. When we had a talk with him, he accepted the Lord, and he and his wife came to the services and joined the church. It would have done any one good to hear the man's prayer and testimony in the church, what the Lord had done for him and his home. We had a good revival in Wesley Memorial Church.

Hattiesburg District.

April 21 to 23: With Rev. J. A. Smith, Hattiesburg, Miss., visiting all those needing the Lord, and the sick at their homes; also we visited the Syrians in their homes. While we were visiting, we heard of a Syrian man dead in Picayune, Miss. Brother Smith very kindly released me for the services on Sunday. Before leaving, I preached for Brother J. W. Thompson, at Broad Street Church, Saturday, at 7:45 p. m., and I left for Picayune after the service. During the service we had altar prayer, and several people came to the altar for prayer in Broad Street.

Seashore District.

April 24: With Rev. H. A. Wood, Picayune, Miss. At 2:30 p. m. we had funeral service for Mr. K. Joseph in the church. He and family and several Syrians are members of our church. The Syrians came to Picayune for the Joseph funeral from eight different towns in Mississippi and Louisiana. I preached the funeral service, and at 7 p. m. I spoke to the Epworth League, and preached at 7:30 p. m. We had a good service. I do appreciate the love the people of Picayune are showing to the Syrians.

Services, 45; joined the church, 64; infants baptized, 8; visiting and prayer, the Lord knows how many!

I ask the brethren and all the Christian people to remember me and my work in their prayers, in the church and home. I am happy in my work for the Lord. If I can be of help to you in your work, I will be glad to come to you. The Lord and I and you will beat the devil and destroy his work. My home address is:

CHAS. ASSAF,
428 Lynch Street,
Jackson, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Prentiss, at ———, May 8, 11 a.m., 2 p.m.
Sumrall, at ———, May 8, 7:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Glendale, May 8, 11 a.m.; July 15, 8 p.m.
Millsaps Memorial, May 8, 7:30 p.m.; June 10, 8 p.m.
Grace, May 15, 7:45 p.m.; June 24, 8 p.m.
Galloway Memorial, May 22, 11 a.m.; Aug. 1, 8 p.m.
Capitol Street, May 22, 7:45 p.m.; July 1, 8 p.m.
Terry, at Spring Ridge, June 5, 3 p.m.
Edwards, at Reeves Chapel, June 12, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 19, 11 a.m., 2 p.m.
Fannin, at Lone Pine, June 25, 26, 11 a.m.
Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden ,at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.

W. E. MOON, Singer, Organizer, Personal Worker and Young Peoples Worker. 22 meetings held in 1926. Very successful. Good references from all over. Address care Advocate.

Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.
Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Second Round.

Daleville, at Daleville, May 7, 8.
Waynesboro ct., at Hiwanee, May 14, 15, a.m.
Quitman, May 15, p.m.
Pachuta, at Orange, May 21, 22, a.m.
Enterprise, at Stonewall, May 22, p.m.
De Soto, at Cooper's Chapel, May 28, 29, a.m.
Preach, at Quitman, May 29, p.m.

ROBERT SELBY, P. E.

Seashore Dist.,—Second Round

Carriere, at Wesley Chapel, May 8, a. m.
Picayune, May 8, p.m.
Brooklyn and Bond, at Bond, May 15, a.m.
Saucier, May 15, p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.,—Second Round.

Fayette, May 8, p.m.
Oak Ridge, at Oak Ridge, May 14.
Utica, at Cayuga, May 15, a.m.
Vicksburg, Crawford St., May 15, p.m.
Rocky Springs, at Rocky Springs, May 22, a.m.
Port Gibson, May 22, p.m.
Mayersville, at Grace, May 29.
Woodville, June 5.
Rosetta and Mt. Vernon, at Union, June 11.
Roxie, at McNair, June 12.

J. T. LEGGETT, P. E.

FROM THE WATERFORD CIRCUIT.

Dear Brother Carley: We have just closed a very successful revival at Waterford. Six souls were added to the church, and the entire membership and community have taken on new zeal. Brother John Robertson, of Friars Point, delivered the messages. The attendance was very gratifying, and we have been told by many that this was among the best revivals ever held in Waterford.

We are also purchasing the Presbyterian church here, plans being almost completed.

Brother S. A. Brown, of Okolona, was with us Saturday and Sunday, 23 and 24, holding quarterly conference at Lebanon. At the Sunday morning service Brother Brown had a real "old-time" revival.

Our Epworth Leagues are doing splendid work and our Sunday schools are all running nicely, looking forward to a Sunday school institute a little later.

We are putting forth every effort at present to send material relief to the flood-stricken areas.

We are among a progressive people, and planning much success in the Master's cause.

LESTER M. JAMES, Pastor.

FROM POLLOCK, LA.

Dear Brother Carley: I am glad to report that our church here has a grand opportunity of renewed conditions. Rev. L. L. Lantrip, our most worthy pastor, is taking much interest in the welfare of our church. He was successful in securing the services of the Rev. W. M. Bowden evangelistic troop, consisting of wife, three daughters and one son. They began a revival campaign Sunday, April 24. The beginning was beyond expectation. The large audience reminded me of the old-time camp meetings. We are looking forward to a great revival. May the readers of the Advocate pray for us that we may rejoice in having new developments in our church here, so badly needed.

JAMES H. WALKER.

LEADERSHIP TRAINING SCHOOL AT MOUNT SEQUOYAH.

Louisiana Methodism is more or less acquainted with the nature and purpose of the Leadership Schools conducted annually by the General Sunday School Board at Mount Sequoyah, Arkansas. For several years the General Sunday School Board and the Conference Sunday School Boards have been co-operating in bringing together at Mount Sequoyah the leaders in the Sunday school program in the Annual Conferences and the presiding elders' districts.

When the Cokesbury Training Course was released for service in our church, another important group of leaders emerged—the approved Cokesbury instructor. Whether the Cokesbury Training Course makes a large or small contribution to the life and work of the Sunday school officers and teachers in the small Sunday schools of our church, will be determined more largely by the approved Cokesbury instructors than by any other single group of persons. When we remember that more than three-fourths of the Sunday schools in our church are in what we might call the Cokesbury area, the large influence of these instructors becomes apparent.

The General Sunday School Board feels that a contribution ought to be made in the Leadership Schools to these instructors. With that purpose in mind, plans are being made to offer two courses at Mount Sequoyah this summer especially for these workers.

The first course is: "The Place of the Sunday School in the Rural Community." The purpose of this course will be to aid the approved Cokesbury instructor in acquiring a keen appreciation of the importance of his task.

The second course is: "Teaching in the Cokesbury Training School." The purpose of this course will be to aid the Cokesbury instructor in acquiring knowledge of the best procedure to follow in rendering effective service as an instructor in a Cokesbury Training School. It will be observed that both of these courses are practical in nature and are meant to meet a very definite need.

We are very anxious that a large number from the Louisiana Conference be represented in these two courses. Louisiana has always been foremost in training for Leadership in the Sunday school work of the Conference. The need of the small Sunday school are nearest our heart. We feel sure there are many in our Conference who would enjoy preparing themselves for service in this wonderful field of Leadership Training for the small Sunday school.

The place is Mount Sequoyah, Arkansas. The date, July 19-Aug. 2. For further information write Rev. A. K. McLellan, box 477, Alexandria, or Rev. C. D. Atkinson, 1777 Jackson Street, Alexandria.

REPORT OF COMMITTEE ON CHRISTIAN LITERATURE,

Adopted at Brookhaven District Conference, April 22.

Mr. President, Brethren and Sisters: We, your Committee on Christian Literature, beg leave to submit the following report: We find the total number of Advocates received weekly in the homes of the Brookhaven District to be 638 New Orleans, and 40 Nashville, twenty charges reporting.

We call attention to, and recommend, the plan operated at Tylertown by which the New Orleans Advocate is placed in every home. Their method is to add $1.25 for this purpose to the assessment of each family of the congregation.

A larger circulation of our periodicals would greatly increase their value from every practical standpoint, material and spiritual. If the going of the New Orleans Advocate into 638 homes of the Brookhaven District blesses those homes and boosts our various causes, then the going of the Advocate into 1,300 or 2,000 homes would be a still greater blessing and a greater boost to every other cause of our church. Any good thing written in it, or any announcement, would have a greater audience, and thus larger value.

Let us give our people to know, that, though the Christian Herald and similar weeklies are good, they are not our own, cannot take the place of our own, and that our own comes first.

We recommend also that our pastors, Sunday school superintendents, lay leaders, and other workers increase their efforts toward the circulation and reading of good books, Science from the Christian viewpoint, Church History, books on Missionary Heroes, Mission Problems, Social and World questions, books of devotion. Copies of such books of biography as Pinson's Life of Bishop Lambuth and Candler's Life of Bishop Galloway should have large reading. It ought to be made easy for our people to buy these books. The more we buy and read, the cheaper the price can be made, and the nobler we and our people will become.

The Book of Discipline should be largely bought and used.

This is a great cause. It is usually through the preaching of the Word that people are converted; but sometimes conversion comes through the reading of the Word; and certainly the development of our members as a strong people working for the upbuilding of the kingdom would result from the large reading of Christian literature.

Respectfully submitted,

H. G. HAWKINS, Chairman.

MRS. L. H. BOWEN, Secretary.

It would be pretty droll if China sent a gunboat up the Mississippi to a point opposite Herrin, Ill., to protect some hand-laundry in the vicinity.—Detroit News.

It is not required of every man and boy to be or do something great; most of us must content ourselves with taking small parts in the chorus, as far as possible without discord.—Henry van Dyke.

God always has an elevator in the house of pain.—Exchange.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

SICK HEADACHE

No Pleasure, Says Ohio Lady, to Go Places, Till She Took Black-Draught Which Brought Relief.

Langsville, Ohio.—"For years and years I suffered with severe headache," says Mrs. Jane Campbell, of this place. "It wasn't any pleasure for me to go places, for I came home with sick headache. If I went to church or to any social gathering or to town to shop, when I got back I would have these headaches and have to go to bed for a day or more, till I would just get out of heart and would not try to go.

"About 15 years ago I discovered that Black-Draught was good for these headaches. I began using it. I would take it two or three nights in succession if I felt the least bad, and it sure did wonders for me. It is about 14 years since I had sick headaches, and I can go places and really enjoy life. It surely is splendid."

Headache often is a symptom of constipation. The best relief is secured by treating the cause of the trouble and in such a case many people have been greatly helped by the use of Thedford's Black-Draught.

Purely vegetable. Recommended for young and old. No harmful after-effects. Sold everywhere. NC-169

Thedford's BLACK-DRAUGHT Purely Vegetable

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

FRECKLES

Don't Try to Hide These Ugly Spots; Othine Will Remove Them Quickly and Safely

This preparation is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't try to hide your freckles or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for Othine—double strength; it is this that is sold on money-back guarantee.

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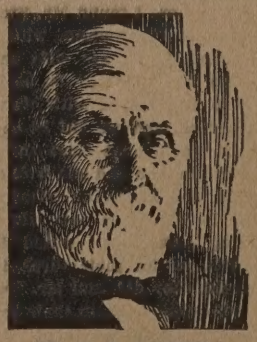
And Wall Decorations
MOORE PUSH-PINS
Glass Heads—Steel Points
Harmonize with any color scheme
Moore Push-less Hangers
Securely hold heavy articles
10c pkts. Everywhere
Send for Sample, New Enameled Cup Hook
Moore Push-Pin Co., Phila., Pa.



DR. W. B. CALDWELL AT THE AGE OF 83

Constipation! How to Keep Bowels Regular

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

THE WORK OF THE GENERAL SUNDAY SCHOOL BOARD AND ITS NEED FOR AID.

By J. W. Shackford, General Secretary, Sunday School Board.

The work of the General Sunday School Board which must be provided for out of the income from the assessment on the church of $191,000 involves the creation, supervision, and promotion of organization standards and programs of work for all types of Sunday schools and all departments and classes in these schools. It likewise involves the training of teachers, officers and leaders for our Sunday school work.

This work is carried on in a number of specialized directions. These include Elementary, Intermediate, Senior, Young People's and Adult work, with the supervision and training of workers in these specialized fields. It embraces a special department to assist the superintendent and other administrative officers of the school, special help to parents, a program of missionary education, a program of week-day and vacation work in connection with the Sunday program, a great department of leadership training, a program of Sunday school extension in the home field and also co-operation with the Board of Missions in Sunday school work in the foreign fields, a program of evangelism in the Sunday schools, and special attention to Sunday school architecture.

The plans for teacher training alone involve the direction of two church-wide leadership schools, supervision of three hundred standard schools, more than a hundred Cokesbury schools, hundreds of Junior or non-standard schools, thousands of local training classes, and correspondence work. It also involves co-operation in sixteen Pastors' Schools, co-operation with all our colleges in their work in religious education. Through these and many other ways the General Sunday School Board is seeking to awaken general interest throughout the church in Christian instruction and training of children, youth, and adults and to make the Sunday school more effective as an agency of evangelism and in the development of Christian life.

The demand for help from the General Sunday School Board in training schools of all types and in practically all its departments of work far outruns the ability of the Board to respond. Some of the most important aspects of its work cannot be pushed vigorously for lack of funds, and yet the work of this board is dealing with the very foundations of the church and of the kingdom. The opportunity for expanding the work of Christian instruction and training was never greater than to-day, and the board can not possibly respond to the expectations of the church for service unless the resources necessary to this end are made available.

SAD BUT REMEDIAL FACTS.

Brethren: Dr. Shackford writes: "An examination of the Annual Conference journals shows a distressing decline in the rate of membership increase in most of the Conferences. We will all admit that there is a vital relationship between the growth of the Sunday school membership and the growth of the church membership. In the years that are gone, a very large proportion of those coming into the church on profession of faith have come through the Sunday school. If, then, the Sunday school membership fails to grow as it should, it is obvious that there will follow a serious falling off in the growth of church membership. This is just what has happened. Last year we suffered a decrease in Sunday school enrollment. Naturally the church membership decreases. This pitiful fact is a reflection on our leadership as pastors and Sunday school superintendents. What is the remedy—what can be done? How can we increase the membership of our Methodist Sunday schools?

Remedy.

Let the pastors and superintendents read carefully both the pamphlet and poster recently sent out by the General Sunday School Board and follow as near as possible the fifteen steps suggested. Post in a conspicuous place the poster, "The Ten-to-Win-One Membership Campaign." Call a Workers' Council, explain the dire situation and commit it to the campaign. It is a challenge that no live, intelligent Workers' Council will ignore. Work intelligently during the months of April, May and June for an increased Sunday school enrollment.

THE ALL-SUFFICIENCY OF LOVE.

"Love is the fulfilling of the law." They say there are thirty thousand promises in the Book. I suppose there are nearly as many commands and precepts. Perhaps you are tempted to say: "Then I can never keep God's law and live in his will. If God would only have some simple rule of the Christian life that would fulfill everything!" Well, God has. "Love is the fulfilling of the law." If you love a man you will not steal from him; you will not murder him; you will not covet his goods; you will not bear false witness against him; if you love a man you are fulfilling—you are filling full the law. Some of you are husbands and fathers. If the legislature should pass a hundred statutes concerning the care of your wives and children, you men would not only do all the legislators enact, but you would do a thousand things they never would think of putting on the statute books. Why? Because you love your wife and children. You would not only keep the law, but you would fill full the law to overflowing. Now, that is God's simple rule of life for you and me. As we come to the twilight of this day, as we sit down in the evening hour to meditate over it, we do not have to think of all the commandments that are in The Book. We simply say to ourselves, "The words that I spoke this day, were they in love? The deeds that I did, were they in love? The letter I wrote, was it in love? All I have done this day, can I lay God's straight edge of love alongside of it?" How simple that makes the Christian life! For the man or woman who lives that simple law of love is fulfilling God's great purpose in this life.—James H. McConkey.

One of my minor pleasures just now is working on a committee which is compiling the music for a new hymn book, and a guiding rule for me in the case of any tune is—Will this make people sing? Not, "Can it be sung?" but "Must it be sung?"—Dr. T. R. Glover.

It's not color or texture or a monogram embossed
That gives identity to a sheet of paper:
It's what you wrote on it.
I don't remember that any of the great letters—
John Keats', Charles Lamb's Abe Lincoln's—
We written on Personal Stationery.
—Christopher Morley, in The Saturday Evening Review.

Two-fingered religion never cultivates Christian fellowship.—Exchange.

DO YOU KNOW AS MUCH AS YOUR CAT?

She's a knowing cat.

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her instinct leads her.

Your cat takes herbs for a tonic.

Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

You don't have to hunt for them as the cat does. The herbs you need are skilfully blended in Lydia E. Pinkham's Vegetable Compound, an old-fashioned tonic that will help to restore your energy.

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REVIVAL AT RICHTON, MISS.

Dear Mr. Editor: On April 20 we closed a very successful revival meeting at Richton, Miss., conducted by Rev. J. O. Hanes, of Birmingham, Ala., one of our general evangelists, whose earnest and persuasive preaching made a profound impression upon all who heard him. Brother Hanes is a man of winsome personality and deep piety, and greatly endeared himself to our people. Brother J. B. Stalnaker rendered efficient service as choir director. The meeting was held at the Gipsy Smith tabernacle, and large crowds were in attendance at most of the services. There were many conversion and scores of reconsecrations, and a large number of people pledged themselves to hold family prayer.

On last Sunday, the 24th inst., I received a class of twenty-four into the church as one of the results of the meeting—twenty-two by vows and baptism, and two by letter. Of these, twelve were adults, and twelve were children and young people. Six other persons applied for membership in the Baptist church. Seven young people were received into the church on profession of faith previous to the meeting, making a total received on profession of faith to date of twenty-nine.

Our church at Ovett has made the enviable record this year of paying the pastor and presiding elder a month in advance.

We are serving a loyal and appreciative people, to whom we are deeply grateful for many kindnesses.

M. M. BLACK, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Provencal, at M., May 8, 3 p.m.
Natchitoches, May 8, at night.
Pineville, May 11, at night.
Rapides will meet with Pineville, May 11.
Elizabeth, May 15, 11 a.m.
Oakdale, May 18, at night.
Lecompte, May 22, at night.
Glenmora, May 15, at night.
Bunkie, May 22, 11 a.m.

The district conference will convene in Bunkie, May 23-25. The opening sermon will be preached Monday night, May 23. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

Greensburg, at Center, May 7, 8.
Pine Grove, at Montpelier, May 8; Q. C., May 8, 3:30 p.m.
Natalbany, at Holden, May 15.
Ponchatoula (third round), May 15.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Indian Bayou, May 8.
Rayne, at Branch, May 15.
Abbeville, May 22, a.m.
New Iberia, May 22, p.m.
East Lake Charles District Training School at Lafayette, May 1-6.

District conference at Abbeville to convene at 3:30 p. m. on Tuesday, April 26. The conference will run through April 27, and until the business has been completed, perhaps on the 28th also. W. L. DOSS, JR., P. E.

Minden Dist.—Second Round.

Coushatta, May 8, 7:30 p.m.
Castor, at Goldonna, May 15, 11 a.m.
Trout and Goodpine, at Goodpine, May 22, 11 a.m.
Jena and Jonesville, at Jonesville, May 22, 7:30 p.m.
Cotton Valley, at Hortman, May 29, 11 a.m.
Minden, May 29, 7:30 p.m.
District Conference, at Plain Dealing, April 20, 21.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

McDonoghville, Q. C., May 5, p.m.
Bayou Blue, at Upper Bayou Blue, Q. C., May 6, p.m.
Terrebonne, at Pointe au Chien, preaching and Q. C., May 7, 3 p. m.
St. Martinville, at Lydia, preaching and Q. C., May 8, a.m.
Morgan City, preaching and Q. C., May 8, p.m.
Louisiana Avenue, Q. C., May 11, p.m.
District Conference, at Carrollton Avenue, May 20-21, Bishop Candler presiding.

R. H. HARPER, P. E.

Ruston Dist.—Second Round.

Simsboro, at Salem, May 7, 8.
Marion, at Downsville, May 14, 15.
Gibbsland, at Oak Grove, May 21, 22.
Standard Trainin School, at Haynesville, May 29-June 3.
Eros, at Eros, June 5.
Choudrant, at Dodson, June 19.
Lapine, at Sardis, July 3, a.m.
Ruston, July 3, p.m.

Woman's Missionary District Conference at Arcadia, April 20. District conference at Athens, April 21-22.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.,—Second Round.

Keatchie, Thursday, May 5, 7:45 p.m.
Gilliam, Friday, May 6, 4 p.m.
Ida, Friday, May 6, 7:45 p.m.
Mooringsport, Monday, May 9, 7:45 p.m.
First Church, Wednesday, May 11, 7:45 p.m.

The above schedule is for conferences only.

W. W. HOLMES, P. E.

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THE EVERLASTING ARMS.

"Underneath are the Everlasting Arms." I rejoice in that "underneath." It has finality in it. It has ultimateness in it. It touches bottom—deeper than the depths. Arthur Hallam said: "Pain is the deepest thing we have in our nature." And it is true. Pain is the deepest thing we have in our nature; but there is something deeper than our nature: "Underneath are the Everlasting Arms."—Hall.

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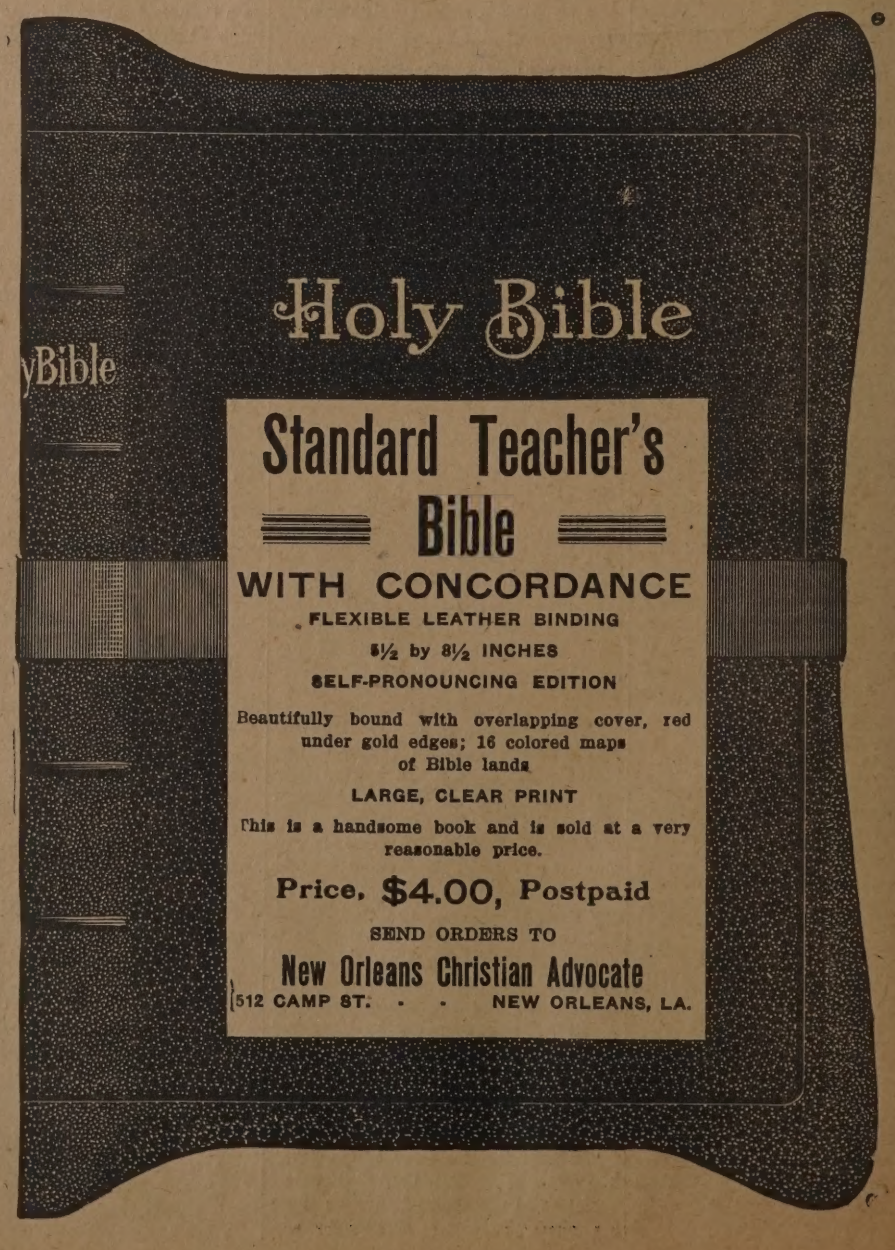
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MAY 12, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE OVERFLOW AND FAITH IN GOD.

The present disastrous overflow will doubtless be a severe test of the faith of many who have suffered as a result of it. This suffering, both physical and mental, is beyond estimate. Many people have lost their lives; thousands have endured the distressing hardships of cold, hunger, and long exposure; thousands more have toiled to the limit of their strength to protect themselves, their loved ones, their neighbors and friends, and their possessions from the ravages of the flood. And at last, after having done all they could and suffered to the limit of physical endurance, they have seen the accumulation of a lifetime swept away and complete financial ruin staring them in the face. They have suffered already beyond measure, and they will continue to suffer.

We know a man who, for many years, has been a faithful, devout, consistent Christian, loving his fellow-men, serving his church faithfully in important official capacities, walking humbly with God, who has seen all the work of his hands come to naught and whose plans for the future, made in faith and prayer, are, as far as he can see, completely wrecked. And there are thousands more like him. They will almost inevitably ask, "Why should it be so?"

There are others who have never taken God into their thoughts who have suffered the same losses. As they have never served God in the past, so now they will say: "How is it better with the Christian than with us? Why should we love and serve a God who brings or permits to be brought upon his people such suffering?" And their lips will speak scorn.

Not bold enough to undertake to interpret the ways of Providence, nevertheless, having ourselves suffered disastrously as a result of the overflow, we reverently venture to suggest two thoughts that come to us as we contemplate the ruin that has been wrought. The first thought is that the supreme tragedy of this dark hour would be for us to curse God. We may reverently say that his knowledge is too wonderful for us, and his ways past finding out, but we will not, for that reason, turn away from him or despise his name. Rather, we will acknowledge his power and majesty and bow humbly before him, acknowledging our misdoings and repenting of our sins, remembering that this "terrible" God is our God. The flood will have served one great purpose if it reminds us of the majesty and power of God and warns us of the error of our way.

The second thought is that the promises of God stand sure. He will not desert his people. He will reward the faith of those who put their trust in him. We cannot see ahead; but the times are in his hands and he will take care of us. He moves in a mysterious way to perform his wonders—but he performs them, and it is possible for him to bring to us out of this terrible misfortune—though we cannot see how he can do it—blessings greater than any we have ever had in the past.

In one word the lesson is, Be warned, be comforted.

A METHODIST SUNDAY SCHOOL.

The work of the church goes forward largely in proportion to the extent and efficiency of its Sunday school work. A study of the sources from which the large number of additions to the membership of the church came during the recent Easter revivals shows that a very large per cent of them came through the Sunday school. It is perfectly natural and normal that it should be so, and all who are concerned for the steady growth of the church will faithfully continue their efforts to advance the work of the Sunday school.

A Methodist Sunday school is, by the very nature of the case, an agent of the Methodist church. It is not simply a religious organization having as its end the promotion of religious education; it is a religious organization having as its end the promotion of religious education according to the Methodist interpretation of the great fundamentals of Christianity. It should, therefore, conform in its organization and in all its activities to the Methodist plan and program. It should use Methodist literature and adhere to Methodist usage. It is not good Methodist practice to use non-standard literature, for example, just because "it is cheaper." It may be good in a way, but it is necessarily lacking in some of the essentials of denominational standards; and the lower price is possible only because of the sacrifice of highly desirable qualities. With apologies to one of the great oil companies, we urge all our Sunday school officials to "stick to the standard" literature and program of the church.

SOME HOSPITAL FACTS.

The General Hospital Board of the church has recently called attention to the following facts in connection with our hospital work: There are now eight hospitals operated by the church, as follows: Wesley Memorial, Atlanta, Ga., built by Mr. Asa G. Candler, Sr., and his children; Barnes Hospital, St. Louis, Mo., built by the late Mr. Robert Barnes; Methodist Hospital, Memphis, Tenn.; Methodist Hospital, Hattiesburg, Miss.; Methodist Hospital, Houston, Tex.; Memorial Hospital, Montgomery, Ala.; Good Samaritan Hospital, Lexington, Ky.; Southern Methodist Hospital and Sanatorium, Tucson, Ariz.

Two other hospitals are approaching completion—Dallas Sanitarium, Dallas, Tex., and Fort Worth Methodist Hospital, Fort Worth, Tex.

The total value of these properties is nearly $7,000,000. These hospitals now have in use 1,000 beds, they treat 23,000 patients a year, and their gross income is $1,500,000. There are eight nurse training schools in connection with the hospitals, with 450 young women as students.

Our church is now prepared to receive tubercular patients at its hospital in Tucson, Ariz.

Those who enlist in the Golden Cross enrollment have a part in this great hospitalization work of the church.

THE RED CROSS FUNCTIONS.

The Red Cross is a great organization. Founded to administer relief in times of great need, it has made a notable record of efficiency on every occasion when its services were enlisted. It has maintained that record in the present disastrous situation arising from the overflow. Coming promptly to the rescue, it threw all its resources into the breach, sent its trained workers into the devastated area, made a national appeal for funds, and is now taking care of many thousands who otherwise would be helpless and hopeless. The Red Cross is intended to be a minister of mercy in time of need—and it is functioning beautifully.

EDUCATION AND TEMPERANCE.

The Department of Superintendence of the National Education Association, at its recent annual meeting in Dallas, Tex., unanimously adopted the following recommendation: "We recommend and urge that a worthwhile health program be carried on throughout the country, emphasizing in particular personal hygiene and the evil effects of narcotics and alcoholic beverages."

It is well known that for more than a generation the public schools of a large part of the United States have taught the facts as to the effects of alcoholic liquors; and it is doubtless true that this teaching had its part in the adoption of the Eighteenth Amendment. This recommendation indicates that the superintendents of schools recognize the value of such teaching and are concerned that it shall be continued. Along with this teaching there should be—and the superintendents make mention of this very thing—in all our schools the inculcation of respect for law and order as the outstanding characteristic of loyal citizenship.

If all our citizens were loyal to the law of the land, bootleggers would have to go out of business for lack of customers. Booze drinkers who patronize bootleggers are charter members of the disloyalty legion.

New Orleans Christian Advocate

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"SKETCH OF THE BOOK OF JOB."

By Rev. A. Y. Brown.

Some scholars have interpreted the name "Job" to mean "he who turns," and others that it means "object of enmity." But it seems to be very doubtful that the writer of the book attached any importance to the name given to the chief character. In the Hebrew it is said, again, to mean "the one afflicted." Possibly the name came to have this meaning after Job had lived, for certainly at the time of his birth, when his name was given to him, his father and mother did not know that he was to be so afflicted, and we have no evidence that such a prophecy was ever made.

It is a mooted question as to whether or not such a man as Job ever lived. I believe he is an actual character of history, for the book opens by saying, "There was a man," and the Prophet Ezekiel names Job along with Noah and Daniel, whom we know to be actual characters of history. I hardly see how a man could have had such a fertile imagination as to plan the whole story and the course of the debate. Certainly it portrays many feelings and thoughts of every man's life, and it seems likely that such a man lived who furnished an experience which proved to be a basis, at least, for the story.

In regard to the author of the book we again have to confess that we do not know who he was. Some claim that Moses wrote it in Midian and gave it to his suffering people in Egypt for their comfort. But a closer examination of the text by scholars indicates that the author of Job did not write the Pentateuch. Various scholars have placed the time of the writing down to the captivity. The indications are that it is a very old book, possibly the oldest literature of the Bible. It seems to have been written by a man well acquainted with Arab modes of life. Certainly the claim that the ethics of the book are high does not make a reasonable claim that the book was a late production. All the high standards of the world were not late in arriving. The value of the book is not in the least impaired by our not knowing who wrote it or when it was written.

The book has a prologue and an epilogue, both written in prose, while the main body of the book, except the short sentences introducing the speakers, is written in poetry. The body of the book constitutes a debate. Beginning with Job's curse of the day he was born, and the answer of his three friends, the debate goes through three cycles, except that Zophar fails to speak in the third cycle. Jehovah speaks once in a whirlwind and is answered by Job. Elihu speaks once, and is a character in the book that has called forth much discussion. The book is dramatic in tendency, though it cannot properly be said to be a drama.

The book certainly teaches Monotheism. It pictures one God supreme, and his ability is not questioned. The author indicates that the power and majesty of God are manifested in the works of nature and of history. The description of God is made more vivid in order to convince man, in order to convince Job particularly, of his insignificance before the God of the universe. God's greatness is shown in the reference to his crushing his foes, and references to Babylonian stories of the overthrow of the monster Leviathan by Yahweh. Then the greatness of God is shown in the creation and control of the universe. His control over the elements indicates further his greatness. The friends of Job ridicule him that he should ever for a moment think himself innocent in the face of such punishment which he is suffering and which, they say, always comes for sin, from God who is of such majesty as has been pointed out.

Scholars are almost unanimous in the opinion that the book has received some additions since it came from the hands of the original author. Some believe the entire speech of Elihu to be a later addition by a different author. It seems to me that the speeches of Elihu contain practically the same substance as those of the three friends. He enforces their arguments, and his being introduced differently only serves to break the monotony and yet enforce the argument against Job. Some hold that Elihu's place in the poem is to show Job the slumbering sin of spiritual pride that lay dormant in his heart.

One view of the speeches of Elihu that seems in some degree probable is that the author had written the book and was not satisfied with it. He probably thought the speeches of Bildad, Eliphaz and Zophar needed strengthening, and he was also dissatisfied with the speeches of Job, feeling that his language about God was very close to blasphemy. So he added Elihu's, partly to protest against Job's tone, and partly to show more fully the goodness of God and the discipline or testing of suffering.

The speeches of Yahweh have been accepted by almost all scholars as properly belonging to the book. While there may seem to be a lacking in the speeches of Yahweh, since Job's sufferings are not explained, yet an explanation in these speeches of Yahweh is not needed for the purpose of the book. The explanation does not come in words.

The problem of the book is presented in the story itself. Why should the innocent, the righteous, suffer? If they do suffer, what course should they pursue? Job is a very rich man and contented in the land of Uz, which we cannot locate exactly. He had many cattle and sheep and had ten children, seven sons and three daughters, which were a delight to him. With all of these possessions Job was a just and upright man, and loved righteousness. He made regular sacrifices unto God for any sin which he might have committed unknowingly, or that his children might have committed. He seems to have been a good man indeed, and we cannot find his equal to-day. The thought uppermost in Job's mind seems to have been to obey God.

Now it came to pass that Satan came before the Lord and charged Job with serving the Lord for gain. Then Jehovah gave Satan power to tempt Job. He was to afflict him, but was not to put his hand upon Job himself. So while the sons and daughters of Job were feasting and the oxen were plowing in the field, the Sabeans fell upon the oxen and carried them away, and slew the servants so that only one was left to tell Job about it. While he was yet speaking another came and told his master that the fire from heaven had fallen upon the sheep and consumed them and had destroyed the servants, so that he alone was escaped to tell about it. And then still another servant came and reported that the Chaldeans had made three bands and had fallen upon the camels and carried them away and had slain the servants, so that one alone had escaped to tell about it. At last the servant with the worst news came, and reported that a great wind from the wilderness had smitten the four corners of the house where the children of Job were making merry, and had killed them all.

But on receipt of all this disastrous news Job only mourned and said that he brought nothing into this world and it was certain he could carry nothing out of it; the Lord had given and the Lord had taken away, blessed be the name of the Lord. In all of his sorrow Job sinned not nor charged God foolishly.

Again Satan appeared before Jehovah and urged that Job had not sinned because he was grateful because he was spared himself. Then it was that God gave him permission to afflict Job himself, only he was to spare his life. So Satan smote Job with boils from the crown of his head to the soles of his feet. It is likely that the disease he had was Elephantiasis. But in all this Job did not sin as Satan had predicted, and it is in such a situation that we find him when the debate begins. The problem of the book is: Why should Job, a righteous man, suffer? The friends represent the theologians of the day, and they try to show Job that his suffering is the result of his own sin, and they urge him to repent. But this does not square with Job's experience.

The problem then is: Why should the righteous suffer? The idea in that day was that good health, plenty of material possessions and old age were the rewards of the righteous man, and one who was denied these things was denied them because he had sinned and had not merited them. The friends of Job quoted the law of the land, the creed of the cult, which we might say was their Bible, and tried to show Job that this book convicted him of having sinned because he had received the very punishments which the creed said would be meted out to those who committed certain sins. They urged that the only remedy was for Job to repent and turn again into the paths of righteousness. Job, also, had believed in the creed of the cult. He believed that the wicked received certain punishment here, and doubtless had he come to comfort another one who was suffering as he himself was, he would have quoted to that one the same creed of the cult which his friends quoted to him. But now Job finds that though he has tried to live right, and has made his sacrifices to God regularly, and has been to the best of his ability a good man, still he is suffering. There is the problem. It is the problem of life, and every man can find his own thoughts and experiences in the thoughts and experiences of Job.

In such an hour we would expect to find Job's wife his best frend and comforter. But instead of being sympathetic with him, and seeking to give him sound advice, she only urges him to "curse God and die." Surely one would feel forsaken and in despair when, troubled for a cause unknown, afflicted in body and mind, the wife of his bosom turns aganst him and urges him to do the thing which would change his grief and affliction into eternal despair and defeat.

The description of Job's grief is intensified by the manner in which his friends approach him. When they were yet afar off, they lifted up their voices and wept, and they rent their robes and sprinkled dust upon their heads. Then they sat down on the ground around Job, and so great was their grief that they dared not speak to him for seven days and seven nights. Surely this indicates to us that Job was indeed sorely afflicted, and was of all men most miserable. No wonder he proclaims in substance, "Woe, woe is me; O that I had not been born." But the more intensified is the suffering and affliction of Job, the greater the lesson of the book. For the problem is worked out in the life of Job. The steadfastness of the character of the man is shown, and the big lesson is that virtue is its own reward.

The characters of the three friends develop as the story progresses. Eliphaz represents the patriarchal chieftain and is probably the oldest of the three because he speaks first. He is grave and dignified. He relies utterly upon the doctrines held by the wise men of the age and set forth in the creed of the cult, and when Job's experience indicates that he has gone contrary to the teachings of the creed, he is practically satisfied that it is Job and not the creed that is at fault. He indicates to Job that since we are not free from sin, it need not call forth wonder on

our part that we are liable to calamities, and we must not charge God with being the author of them, but look to ourselves as bringing them upon ourselves. He tells Job that no one ever perished who did right, but that in his long life he has observed that "they that plow iniquity and sow trouble reap the same." Bildad confirms the accusations brought out by Eliphaz. He, too, cites the creed and makes the same arguments as Eliphaz. His tone is milder than that of Eliphaz, yet he maintains the same points of argument. Zophar is the "heretic" of the three. He seems to be a young man and more impulsive. His language is coarse and sometimes offensive. He represents the prejudiced and narrow-minded critics of the day. He tries to convict Job of sin, and in addition indicates to him the glories of repentance.

The debate grows more intense through three cycles. The three friends stick to the creed of the cult and become scathing in their arguments. But each time Job answers them by showing that he knows the things they are pleading, but maintains steadily and persistently that he has not sinned as they have charged, and he is utterly at a loss to know why God should have sent this punishment upon him. He is unwilling to confess sin of which he is not guilty. The speeches of Job throughout this debate contain a great deal of the philosophy of life. There are many portrayals of the everyday thoughts of men. These make the book interesting and valuable as a part of the Bible. When one's faith grows weak, one should read Job.

In the second cycle of the debate the three friends strive more elaborately to indicate to Job his error. They no longer approach him softly and indicate that maybe he has sinned, but they now tell him that the fact that his calamities are so much worse than any known before prove that there can be no doubt but that he has sinned indeed. They positively cannot admit his innocence. Eliphaz charges Job with the worst crimes that man can commit. He tells him his defense is blasphemous, and that because of this and the fact that he disregards the fundamental truths of the creed he indicates that Job deserves the worst calamities that can befall him. Bildad takes up the argument and tries to show Job that his condition is exactly that of the wicked, and that he is so wicked at heart that God has forsaken him, and he has come into the estate of a man who knows not God. Zophar then tells Job that though he enjoyed prosperity for a season, that as usual with the wicked it was for a short time only, and now his sufferings are in proportion to his former joys. He even indicates that further sorrows will come upon Job because of his sins.

In answer, Job recognizes that God afflicts him, but he says his witness is in Heaven, and avows that he has remained godly and has maintained a right purpose and has never ceased to pray. In this section Job utters his hopeful assertion that he knows his vindicator lives and some day he shall see God on his side. Here his faith is portrayed in its dynamic power. Job also indicates that sometimes the wicked enjoy prosperity, but in a moment they go down to Sheol. Through this he would indicate that possibly they should not be surprised that it is hard to understand from a temporal standpoint God's dealings with him.

In the third cycle Job's opponents maintain practically the same things and make no headway. Eliphaz charges Job with some specific sins. He has no ground on which to base the charges, but he knows that Job would have been tempted to commit certain sins in the position of life which he formerly held, and that the creed of the cult says that the sufferings which Job is now enduring would be the punishment for those sins. So Eliphaz puts two and two together and charges Job with having committed these specific sins. He charges him with having taken pledges from his brothers for naught, and of having stripped the naked of clothing. He charges him with refusing to give water to the weary to drink, and with refusing to give bread to the hungry. These direct charges, however, do not alter Job's position. He still steadily maintains that he is innocent.

Job is greatly perplexed. He cannot understand why he should be thus afflicted. He cannot understand God, and he tells his friends that the righteous even undergo severe trials sometimes, and though the righteous suffer, it is their duty still to adore God and know that all things work out all right. This is the main lesson we are to get from the book.

It is at the end of the discussion that Elihu comes in and speaks to both sides, but especially to Job. He tells the opponents that they have accused Job on ground which he did not merit. Elihu says that man is spoken to by God through these sufferings. He holds that Job's sufferings may be to prevent sin. He upholds the justice of God. He claims that Job has been seeking to justify himself, whereas he should have been trying to justify God. He thinks Job argues with a biased mind, and that if he would just look he would see God is entirely justified in the course he has taken. Elihu attempts to show that God is much greater and more powerful than any of the three friends who have been talking, or than Job. Elihu is a young man, but he speaks with much confidence.

Next the voice of Jehovah comes from the whirlwind. He does not enter into an argument, but begins by telling of his majesty and power. Job then realizes his own insignificance and confesses his inability to answer God. Job then expresses a feeling of deep humility. He says to God, "I know that thou canst do everything, and that no thought can be withholden from thee." And so he repents in sackcloth and ashes, not for sins which his opponents charged him with, but for his bitterness and his unchristian attitudes which had crept into some parts of his speeches. He repents for his presumption to charge God with injustice, and repents for his impatience.

Then follows the epilogue in which the three friends are instructed by the Lord to prepare sacrifice to atone for their unjust accusations, and to get Job to pray for them. This they do, and they are forgiven. Job regains his possessions and greater possessions than he had to begin with. He also has seven sons and three daughters, and "the Lord blessed the latter end of Job more than the beginning." It is a mooted question as to when the epilogue was written. Possibly it was a later addition. It seems to me that there may have been some such restoring to Job, and the writer wrote it to correspond with the prologue.

One of the greatest teachings of the book seems to me to be the teaching of immortality. It seems that in Job's reasonings we can see that there is in man a longing for a future life, and an innate assurance that there is a future life. He feels that he will live after he has left this body. The whole book teaches it. Then the whole book undoubtedly teaches that the trials of life should only strengthen and not undermine our faith. Job looked to God as his vindicator throughout it all, and turned nowhere else for his hope. The book of Job should very greatly strengthen our faith. I think it teaches that suffering by righteous people may be a test of faith, it may be for something which we cannot know, for some reason which is not obvious, but for whatever cause it is, we should only keep our faith and trust in God, and be assured that all things will work together for good if we love him.

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By A. Y. Brown.

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"REPUDIATING WESLEY."

By Rev. John W. Ramsey.

Under the above caption in the Advocate of April 21, Mr. J. R. Bingham, following in the footsteps of other evolutionists, makes a futile effort to place the weight and influence of John Wesley's name on the side of evolution by repeating a quotation from Mr. Wesley's abridgement of "The Contemplation of Nature" by Bonnet, a celebrated naturalist, which has for some time been going the rounds of the press. Who first started this misrepresentation of Mr. Wesley's words, I do not know; but I am sure that if Mr. Bingham, an intelligent Methodist layman as he is known to be, had taken the pains to go to the original source from which his quotation was first taken by some evolutionist and started upon its rounds of the press, he would never have rushed into print with a quotation that does not at all represent Mr. Wesley's thought or attitude on the question of evolution. I cannot believe that Mr. Bingham would have intentionally misrepresented the meaning of the immortal founder of his own great church.

The mistake of the evolutionist who first published the quotation under discussion, and which Mr. Bingham has no doubt inadvertently followed, lies in their wresting their quotation from Wesley's abridgement of Bonnet's treatise on nature out of its connection and putting their own interpretation on it. It is well known that by this same procedure the Bible is abused and made to teach anything which accords with the notions of men—instead of reading the Bible into their opinions they read their opinions into the Bible. According to my way of thinking it would be a good idea to give both the Bible and Mr. Wesley a square deal. Had Mr. Bingham gone to the original source from which his quotation is taken, with an unbiased mind, he would have discovered that the evolutionist who started the said quotation upon its rounds in the press either mistakenly or intentionally misrepresented Mr. Wesley.

Mr. Wesley had been dead for sixty years or more before Darwin published his "Descent of Man" and his "Origin of Species." In all his writing there is no evidence whatever that he even thought of such theories as Darwin taught. All that Mr. Wesley accepted was that God created all living things in a series of gradations, as recorded in the book of Genesis. If Mr. Bingham has access to Wesley's abridgement of Bonnet, the book from which the quotation referred to is taken, he may read on page 58 the following:

"Now, since the scale of being advanced by such regular steps as high as man, is it not possible that it still proceeds gradually upwards through beings of superior nature?"

Certainly no process of evolution of one form of life from another of a different sort is implied in the above quoted passage. If it were, the conclusion would inevitably follow that Mr. Wesley taught that superior beings, such as angels, had been evolved from man, and that he believed that apes were the ancestors of angels as well as man, which, of course, would be perfectly absurd; yet this would be just as legitimate an interpretation of Mr. Wesley as that given to the paragraph quoted by Mr. Bingham from other evolutionists.

The Darwinian theory of evolution has for its foundation the **transformation** of species, while on page 75 of the volume referred to Mr. Wesley unequivocally affirms "the immutability of species amidst the perpetual motion that reigns in the Universe." In all his writings, it is clear that Wesley accepted the historical account of man's creation as recorded in the book of Genesis. In

his treatise on "Original Sin" he says: "God made Adam by immediate creation," and "Adam came directly out of the hands of God without the intervention of any other creature" (Wesley's Works, Vol. 9, page 320). From these utterances of Mr. Wesley, it is evident to any right thinking man that the Darwinian theory, nor any other theory of evolution, was not in Wesley's thought, and no trace of such a theory can be found in all his writings. Wesley was sound in his doctrines and evangelical in his teachings. It is to be regretted, therefore, that Mr. Bingham, an otherwise intelligent Methodist layman, should mistakenly follow the malignant leadership of materialistic evolutionists and assist in the prepetuation of a hurtful misinterpretation of the saintly Wesley, the founder of Methodism.

Had Mr. Bingham read Bishop Candler's article, "John Wesley and Evolution," which was published in the Nashville Christian Advocate, it would not have become necessary for me to make this effort to rescue him from the predicament into which he has fallen; but it has happened unto him as our Lord said: "And if the blind lead the blind, both shall fall into the ditch." However, that he may in the future avoid a repetition of such a blunder as he has made in the article herein referrerd to, I recommend that he purchase and read Bishop Candler's great book, "Current Comments on Timely Topics," which contains the Bishop's article on "John Wesley and Evolution."

THE COLUMBUS DISTRICT CONFERENCE.

The Columbus District Conference held its fifty-seventh annual session at Ackerman, Miss., with a good attendance of preachers and laymen. All the pastors of the district were present except the Rev. O. A. Clark, of Shuqulak, who was prevented from coming by the serious illness of his wife.

The sessions were harmonious and the discussions were all constructive. The Rev. J. B. Randolph, presiding elder, fully sustained his excellent reputation as a presiding officer. Business matters were disposed of with dispatch, and the decisions of the chair were at all times fair, impartial and according to the best rules of order.

Reports made by the pastors showed the church to be in good condition throughout the district. All the interests of the departments of the church are receiving attention, and the indications point to a good report from this district at the Annual Conference.

Visitors to the conference included Dr. D. M. Key, president of Millsaps College; Dr. J. R. Countiss, president of Grenada College; S. A. Brown, commissioner of the Orphans' Home, and L. P. Wasson, presiding elder of the Aberdeen District.

Sermons were delivered during the conference by Dr. W. M. McIntosh, R. P. Neblett, and E. Nash Broyles. Judge J. M. Foreman, of Indianola, Conference Lay Leader, delivered an address on Wednesday evening.

William I. Henley, of Cedar Bluff, was recommended to the Annual Conference for admission on trial. J. H. McKinnon was re-elected District Lay Leader, with W. S. McAlilly and N. C. Oakes as associates.

Resolutions concerning the utterances of the Educational Association and the report of the Committee on Christian Literature were the only matters which evoked discussion, and both were adopted by a majority vote.

Delegates to the Annual Conference were elected as follows: F. S. Jackson, W. F. Lagrone, J. H. McKinnon, Dr. N. D. Guerry, Mrs. T. J. Lee, Mrs. J. B. Randolph, W. W. Magruder, Mrs. W. N. Duncan, L. H. Roberts, Mrs. W. A. Swan, Mrs. W. L. Atkins, E. C. Cochran, Mrs. W. M. McIntsoh, N. C. Oakes and W. S. McAlilly, with alternates as follows: Mrs. R. P. Neblett, B. G. Webb and Captain W. A. Wimberly.

West Point was selected as the meeting place of the conference next year.

A resolution was adopted commending the excellent administration of the presiding elder, the Rev. J. B. Randolph, and the conference heartily expressed its thanks for the hospitality of the good people of Ackerman.

The session was one of the best, most constructive and harmonious held in the history of the district.

DEL LONGGREAR, Secretary.

AN EYE-WITNESS TELLS OF THE OVERFLOW.

Dear Brother Carley: Just thought I would write you a line and let Advocate folks know how fortunate we are. Of course every one knows that we are in the flood area, but some may want to know just how we fare. The Arcola-Murphy charge has four churches in territory about twenty by twenty-five miles. We are under from one to twenty feet of water. Every one of our folks is a heavy loser. Many have been made homeless. Many have lost furniture, stock, fences, out-buildings, etc. There will not be a fruit tree, pasture, vegetable or fruit garden, or meadow left. Many have lost every accumulation of their lives of labor.

I have just taken a swing around our parish in a motorboat, and the experience is beyond description. Many houses washed away, others wrecked, all very much damaged. Water up to eaves in many cases. The sight of the seas of water where fine crops should be is enough to break one's heart and make one give up in despair.

And yet—and yet—these delta folks! They just won't go down. They are planning even now on rebuilding. I saw some buying flower and garden seeds who had ten feet of water all over their place. It will take hard work and years of time, but this will still be the great country. We do things in a big way here. When we prosper, we prosper big; when we have a flood, we have a big one. When we build back, it will be bigger and better than ever.

Water is up to the eaves in Day Love Chapel, but we saved the piano by shipping it out. Water is up to bottom of top window sash in Lock and Murphy churches. We have from six inches to two feet of water in our yard here in Arcola. We have the church full of refugees. The water did not get in our parsonage, so we are still here, all well and happy. I came through Hollandale and saw that Brother McKeown had moved to his sons'. His parsonage and church are housing refugees also. I haven't heard of the churches in Greenville, Glen Allan, Leland, Isola, Belzoni, etc., but from reports of water at these places they must all have water in ground floors at least.

The end is not yet. There will likely be sickness, and certainly unpleasant sights and smells as the water goes down. The crest has passed here. Water has fallen two inches in our yard. It will give us a dry yard in about ten days, but will take probably six to eight weeks for all water to leave.

Yes, I say we are forunate. None of our people have lost lives; none sick as yet; Red Cross is feeding our refugees. Many have moved to hills temporarily. Could have been much worse.

We are thankful for courage to keep on. Some are accepting the flood as accidental, others as "fate," but many as a reproach from God. Anything that recalls the words of Jesus as he tells us to "sin no more lest a worse thing come upon thee," is good for us. The best of all is, God is with us. We will come back with God. With God, we will come back.

H. D. SUYDAM.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Timeo Danaos et dona ferentes"—"I fear the Greeks even bearing gifts." So the wary old Trojan warned his people, and yet all in vain, for the trusting citizens of the besieged city dragged the huge wooden horse within the fated walls. The old lesson has come down to us. There are some folks in the world we could love more and trust better, if they did not have so much history. For the lengthening shadow of the past cast a trail, not altogether radiant, over the present. Wonderful are some of these folks, companionable, pleasant, so liberal in profession, so cultured in conversation, you just cannot help liking them; but when you sound them to the core, you find out to your disappointment how utterly foreign to your convictions are their ideas of church and State. Let me be plain: America does not want a divided citizenship. The seat of authority, of all kinds, church and State, lies in the body of our people. So far as I am concerned in the matter, I am willing for any man of any creed to enjoy the blessings of life, liberty and happiness, guaranteed under laws organic and statutory; but I protest against divided allegiance. Solomon the wisest, and Jesus the greatest, protested against a divided household. It cannot stand in the end and is apt to raise a whole lot of turmoil while it exists.

* * *

We are having some more of that gentle spring the poets rave about. The flowers, birds, bees and lambkins, and the children who sport on verdant meadows are surely having a hard time of it in order to celebrate this spring in some unfavored spots of this commonwealth—storms of all sorts and varieties, tornadoes, live tempests, hail, thunder that rolls, crashes, and scares, lightning that gleams like flashing daggers from the sky, and rain falling and flooding all the streams until they submerge city and countryside. The greatest flood in the history of the country, and our puny dykes and dams give way like chaff before the wind. From St. Louis to New Orleans vast stretches of the great river valley are an inland sea. Nature had provided many belated streams for the escape of these mighty floods, so that they soon ran their course to the gulf. But our engineers, staunch believers in the levee system, dammed these outlets and vainly tried to confine the waters to the channel of the Mississippi. The levee always breaks somewhere when a real "high water" comes. It is simply a matter of pouring enough water into a vessel until it overflows. Practical river men have again and again said, "Open outlets or construct spillways—this is the one sensible way." Drain the water off as it comes this way seems to me is the one and only solution of the flood question. It is a huge task, yet it can and will be done in the end.

Shreveport, La.

MY MOTHER.

By Frances Minor Crymes.

Time's frost has touched you, yet could not efface
Aught of your beauty or your gracious charm;
And still you move with gentle, stately grace,
As though time's warnings give you no alarm.
Mother, my mother,
My own precious mother.

Your dark hair, silvered in life's wintry chill,
Wears lovelier shimmer in its silky waves;
Low-toned your voice, but it is vibrant still,
As oft I hear you singing, "Jesus saves!"
Mother, sweet mother,
My old gray-haired mother.

The joy of youth beams in your eyes no more,
They glow with sweet serenity's soft light;
Peace shines in them to-day as e'er before,
For love's the fire behind them burning bright;
Mother, dear mother,
My loving old mother.

In Christ-like patience you a cross have borne,
By Christ's own promise you a crown shall take;
His will become your own, like him you've grown;
Soon, darling, in his likeness you'll awake.
Mother beloved,
My saintly old mother.

WHAT IS MORE INTRIGUING THAN A BEAUTIFUL BRIDE MARRIED IN JUNE? A SUPERANNUATE ENDOWMENT QUOTA RAISED IN MAY

By LUTHER E. TODD, Secretary of the Board of Finance

THESE MAY DAYS ARE TEST DAYS

When a preacher takes a tiny infant in his arms and by holy baptism consecrates its life to the service of Christ, he does something for the child and its parents which will continue to act and react for good. If such value attaches to the christening of one little babe, what shall be stated concerning the consecration of 322,000 such lives? This is the record of the living superannuated preachers of the Methodist Episcopal Church, South, during their years of active ministry. Having performed such invaluable service, these men are now in great need. The Church is able at present from all sources to pay them annually a mere pittance per capita. What will you do about it, you parents whose hearts were made happy, you grown-up sons and daughters of the Church who received this service in babyhood? Don't you think you should make substantial contributions to Superannuate Endowment, and thus help the men who did so much for you?

The mere statement that our living superannuates, during their years of active service, added approximately 1,000,000 members to the Church, does not do justice to this most extraordinary success in soul winning. The total membership of our Church today is reported as about 2,500,000. Thus it appears that these old heroes are to be credited with adding to the Church practically half as many members as the present total membership. It is doubtless true that a great part of the paying strength of the Church today is present with us because of the faithful service of the superannuates when they were pastors. Is it right to draw upon this financial power for every cause that appears, and then leave the superannuates out of a just consideration? Should not these heroes have at least the reward of an old age sustentation out of the millions of dollars being contributed for benevolent purposes by the people who first learned the grace of Christian giving from them?

THOSE 322,000 BABIES, NOW MEN AND WOMEN, COULD RAISE THE BALANCE OF THE $10,000,000 FOR SUPERANNUATE ENDOWMENT BY CONTRIBUTING AN AVERAGE OF $22 EACH

NOTES FROM THE ALEXANDRIA DISTRICT.

The district has moved along steadily and quietly under the faithful leadership of a crowd of well-loved pastors.

Pelican is led by Brother J. L. Cady, who is now serving his first year on that splendid circuit. He has had sickness in his family, but every one is out and well again. The papers have had much to say about oil in that section, but quarterly conference reports do not indicate any increase in the pastor's salary. There will be, no doubt, if the members are benefited.

Pleasant Hill is also in the area of the oil field, and will feel some benefits from the wells, we hope.

This section was in the midst of a fierce wind storm that was tragic in its ruinous force. The houses of all the sufferers were rebuilt except for one man, and it was not necessary, as his wife and six children were killed. The pastor, Brother D. F. Anders, did some heroic service in giving first aid. The congregation is still expecting to erect a nice building. The charge expects to have everything up in full. The only circuit Brotherhood that I know about is on the Pleasant Hill charge.

Brother Anding, who srves the Provencal work, had a narrow escape in the big storm, but it changed its route just before reaching his home. He rendered fine service in the rescue relief work. This work has been reduced in size and has been improved by the changes that were made.

Natchitoches moves along in a steady manner. One of the handicaps is the lack of room to house the Sunday school. They put in some fine seats last fall that have filled a long-felt want. The pastor will be away again taking special medical treatment in New Orleans, May 2-10. This will, it is confidently hoped, give Brother H. L. Johns permanent relief. The church now has an assessment of $3,000 for pastor's salary, and will pay everything in full.

Brother P. H. Fontaine is serving his first year at Kurthwood and Alco and is in high favor with his people. This was the first work to call for the Special Missionary collection. Everything is moving along nicely. Last year there were three preaching places, and now it is a half-station.

Brother Thomason is serving his second year at Boyce, and has had a great meeting, led by the Bowden evangelistic party. He has been sick and out of his pulpit for several Sundays, but is back again, being able to preach twice on Easter Sunday. His little grandson, son of Mr. Fred Thomason, of St. Landry, was desperately sick at the parsonage, but is now out of danger, and his parents expect to take him back home Sunday.

Brother C. K. Smith occupied the new brick church in Pineville for the first time on Easter Sunday, and had crowds to attend both services. This is a great feat and represents sacrificial endeavor on the part of this people, led by the untiring pastor. This church has moved forward greatly during the pastorate of the present pastor, who is now serving his fifth year. This congregation has one of the best prayer meetings on the Alexandria District.

First Church, led by Dr. Cleanth Brooks, is just about ready to begin work on the new educational building that will cost about $125,000 when furnished and completed. The architect will deliver the plans about the first of May. Dr. Brooks is serving his third year, having transferred here from the Memphis Conference. He has impressed himself upon our folks as a great expository preacher. This pulpit now has an assessment for the pastor of $5,000.

The Lecompte congregation lost their building on Jan. 8, and since has worshiped in an empty store building. They are led by Brother W. S. Henry, who is shaping affairs looking towards the building of a brick building. The parsonage folks are rejoicing over the graduation of the eldest daughter, Miss Nell, at Lander College, Greenwood, S. C.

At Bunkie, the pastor is serving his first year, but there are marked advances along all lines. One of the marked features is the splendid prayer meeting that has constantly grown until at the service of Wednesday, April 27, there was an attendance of ninety-seven.

Brother White has seen marked advances in various lines on the Evergreen work. One evidence is the crowds that have attended his ministry and by the big response given the Special Missionary effort. This, in spite of the sickness of the pastor, who has been in the Baptist Hospital part of the time.

Brother Harold T. Young is making his bow to the pastorate, serving his first year at Evangeline, and is in high favor with his folks. He preaches and plays and prays and works. One of the unusual instruments is a hand-saw that is made to give forth praises to God by his touch.

Brother Knight is serving his first year at Melville, having recently married Miss Sunshine Young. He and his bride are happily housed in a splendid parsonage. The Bowden evangelistic party recently held an enthusiastic meeting that resulted in much good.

Brother P. S. Carpenter has a large territory over in Point Coupee, living in a nice parsonage at Lottie. He is serving well, but his folks are disturbed over the water situation. He stands high with his folks. Brother Carpenter is a very youthful looking grandfather, but is a real one just the same.

Brother I. T. Reames has gotten back to the southern part of the State, where he wrought so successfully in the past. There have been material improvements at Eunice. The church has been painted and the parsonage has had installed a fine bath room, with sanitary fixtures, and cabinet of the nicest kind in the kitchen. It is quite a show place, for every one is interested in seeing the new works in the parsonage and calls and says nice things.

Brother Duplantis has everything moving nicely at Oberlin. Rev. W. E. Thomas closed a great meeting there just as the Conference year ended. They are still expecting to erect a building this year. The work is much stronger than it was and is gaining.

Brother Bowman is doing an appreciated work at Oakdale, and has good congregations, though the town has suffered severely on account of the removal of saw mill interests. Brother S. S. Holladay, Sister Holladay, and Tom are with them for a visit. Brother Holladay is Sister Bowman's father and one of our honored veterans.

Brother H. B. Hines is at Elizabeth, where there are many good folks who are working with him and who are members of other churches. He surely has the "holy catholic church," for it is right in his crowd. The Culpepper meeting was of great benefit to the folks.

Brother A. S. J. Neill has quietly forged ahead at Glenmora. The church has to readjust itself to the changing conditions. It has been a saw mill center, but the mills are fast cutting out, and they are trying to change into trucking and other farming.

Brother F. C. Cady is at the Melder circuit, which has been greatly reduced in territory, and is now reached in an easier manner than before. Just now they have closed a big interdenominational tent meeting that was pitched at Hineston for about two weks. The pastor is planning to hold some big meeting this summer.

The Rapides circuit is manned by Brother J. B. McCann, who serves from Pineville. He is energetic and faithful, but can only render a limited service, as he is in the commercial world.

Opelousas has been blessed with a great meeting, led by Dr. R. H. Harper, presiding elder of the New Orleans District, and Grand Chaplain of the Masonic Grand Lodge of Louisiana. Brother Boddie had planned for the meeting and had the co-operation of the local church and also the sympathy and help of the whole community. The work is hindered because of lack of room for the Sunday school. They are talking brick church, and forging ahead.

C. C. WIER, P. E.

ABERDEEN DISTRICT CONFERENCE, MAY 24-26.

The Aberdeen District Conference will meet in the Methodist church at Fulton, May 24, at 10 o'clock a.m., with the sacrament of the Lord's Supper, followed by organization. Preaching at 11 o'clock by Rev. J. J. Baird.

From 2 to 4 o'clock of the afternoon will be given to the program of the Aberdeen District Methodist Ministers' Association; 4 to 5 o'clock, reports of pastors; 7:30 p.m., preaching by Rev. J. W. York.

The second day of the conference will be special Laymen's day, with an address by Hon. J. M. Forman, Conference Lay Leader, at 11 o'clock a.m. Every minute of the day will be crowded with good things for those who attend. Preaching at 7:30 p.m. by Rev. F. H. McGee.

There will be much business of interest and importance for the third day of the conference. Preaching at 11 o'clock by Rev. W. C. Newman.

The good people of Fulton are preparing abundant entertainment for the conference, and every pastor and delegate is expected to be there for the opening service and remain to the last amen is said. Brethren, let us make no engagements that will keep any away from the district conference. Let us have a great conference and a Pentecostal time together.

In answer to the appeal of the laymen and the bishops of the church, I trust every pastor will be able to report a very substantial payment on the benevolent collections at this conference. Let every pastor see that his Quarterly Conference Record is brought to the conference.

Dr. Carley, we trust you will be with us.

L. P. WASSON, P. E.

GROUP CONFERENCE AT AMORY, MAY 19.

The quarterly conferences of Aberdeen, Amory, Houston, Okolona, Pontotoc, and Tupelo will meet together in the beautiful new church building at Amory on the evening of May 19. Luncheon will be served to the visitors on their arrival at about 6:30 or 7 p.m., in the spacious dining room of the new church. The congregation at Amory have wrought well in the erection of this splendid building, that is one of the most beautiful that I have seen. They are taking great delight in welcoming the members of these other five quarterly conferences to their new church home. Doctor, this is going to be one of the great events of the year in the Aberdeen District, and we would be glad to have you with us. If you want to see Methodism at high tide, come.

L. P. WASSON.

CORINTH DISTRICT CONFERENCE.

Will all the preachers of the Corinth District please send me the names of all of their delegates who expect to attend the district conference at Potts Camp, June 1-3, and oblige

W. F. ROGERS, P. C.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 9.

By "Rev. Ichabod Crane."

A good church member will co-operate with his church and church.

"Stand fast in one spirit, with one mind striving together for the faith of the Gospel."

When we make the promise to support the church and its institutions, we are promising to support the denomination as well as the local church. We are promising to do all of the things that have been set forth week after week in "Rules for Making a Good Church Member." We are promising to subscribe to the church papers. We are promising to be in every respect a true and loyal member of our church.

The Home Circle

EASY ROADS CROWDED.

The easy roads are crowded,
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.
Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steps that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-wavering few.

—Messick.

WHAT HAPPENED TO LAZY ANT.

Lazy Ant, so all her neighbors called her, because she'd take all day to do what any other ant could do in a few hours.

The meadow-folks said that Lazy Ant, rather than go out and hunt food for herself, would call on her neighbors just about meal-time, and in that way she wouldn't have to work for her food.

This soon became a nuisance, and finally some of her neighbors told her she must get out and get her own food.

"I'd just like to know where Mr. Bee gets that lovely honey," Lazy Ant thought, so the next time she saw Mr. Bee fly by she followed him and hid behind a bush while he sipped from the white cluster blossoms.

When Mr. Bee had filled all his tiny pockets with pollen and honey and sailed away, Lazy Ant crawled up the stem road that led to the white blossoms.

"I can't see why some of us have to work for what we get and others don't," she grumbled to herself. "And I'll just bet I'll not be silly and load my pockets down with pollen bundles, either. It's getting to be a bore. Every cafe-keeper that gives you a bit of honey seems to think you've got to carry her old pollen bundles to pay for the sip.

"Goodness, how careless of me! I must have stepped in something sticky," and Lazy Ant lifted her little legs one at a time and ran them through her mouth to clean them off. But the more she would clean, the stickier they became. First she'd lick one leg, then the other, and by the time she got the first three legs clean, the other three were sticky. And the first thing she knew, she was so sticky from the tip of her silly little head to the soles of her lazy little feet that she couldn't move, and she began to cry as hard as she could.

Mr. Bee saw her plight, and stopped to help her, but he found his own feet growing sticky and had to give it up.

"You see, Mrs. Starry Campion, the keeper of this blossom cafe, doesn't cater to crawling insects, so that's why her stem roads are so sticky," he buzzed. "We bees don't have to touch that road. We just light right down in the blossom cafe. I guess Mrs. Starry Campion heard you say you didn't care to help distribute her pollen bundles, so she didn't warn you. I'm sorry; I wish I could help."

Just then something bumped into the plant. Mr. Bee lost his balance, but caught himself and sailed away as quick as he could. Lazy Ant closed her eyes, for she thought the keeper of the plant cafe was after her. But when she landed on the ground she opened her eyes, and there sat a big yellow cat eyeing a fluttering butterfly.

Lazy Ant crawled through the grass as fast as she could, and when she reached her home she jumped into a tub of water and had to soak a long time to get the horrid, sticky stuff from her head and feet. But you can believe it or not—Lazy Ant is lazy no more. She set to work the very next day and has the loveliest ant hill in the whole meadows and is raising a great big family.

"It takes work to keep one out of mischief," she always says when any one reminds her of the days when she was called Lazy Ant.—Christian Sun.

RIDING A GRIZZLY.

It would be hard to imagine a more daring prank than the following, in which two Montana cowboys once participated. Jim McNaney, my buffalo hunter, writes Dr. William T. Hornaday, told it to me soon after it occurred, and I carefully wrote down the details.

In the days before 1900, when silver-tip grizzlies wandered up and down through the breaks and bad-lands bordering the Missouri and the Yellowstone rivers, they often strolled out upon the open cattle-range country. In 1888 Jim and his bunkie, Hank Kusker, were working for the N-bar-N Cattle Company, at the mouth of Prairie Elk Creek. In the late autumn Jim and Hank were sent out to the Missouri-Yellowstone divide, "moonshining" horses—which means rounding them up and gradually driving them down to the home ranch. Their pack horse was a wise old cow horse named Judge.

The two cowboys came unexpectedly upon an old female grizzly bear, two big cubs nearly two years old and one small cub. The men had available on their horses neither a rifle nor a revolver nor a hunting knife, only a small ivory-handled penknife.

"Let's rope 'em!" cried Hank.

"Go to it!" cried Jim.

As the four bears started to run the cowboys galloped hard after them. The small cub fell behind and began to cry for help. Its mother wheeled and charged. Hank fled, and the bear tore after him. When his hat fell off the old lady ripped it to shreds; then she quickly rounded up her small cub and fled with it down Shade Creek. They saw her no more.

Hank and Jim quickly roped the two big cubs. Hank snubbed his cub so hard that he almost broke its neck. He got off his horse and left the disabled bear dragging at the end of the rope as his scared horse steadily backed away from it. Jim first roped his bear round one of its hind legs, but the animal sat down and with its front paws skilfully threw off the noose. Jim promptly tossed again, and that time caught the bear around the neck. Thereupon the grizzly became furious and rolled over backward with all four feet in the air, "clawing and bawling, and almost a-bustin' with rage."

Then up came Hank on foot recklessly and said: "I've rode most every kind of animal but a grizzly bear, and I'm a-goin' to ride this one or bust!"

"Well, then pile on to him!" said Jim.

While Jim's horse dragged on the bear Hank slipped up behind him, jumped astraddle and drove his spurs into him. The bear roared and, reaching up first one hind foot and then the other, "tore off Hank's pants and drawers and nearly tore his legs open into the bargain." How Hank did pile off that bear! As he fled the bear tried to chase him, and only Jim's rope prevented a capture.

"Hank got on his horse," said Jim, "and roped the bear around the hind legs, and we stretched him out between two horses and choked him to death. By that time the other bear was dead."

With great difficulty they skinned the two bears with Jim's penknife; then, blindfolding old Judge, they put the skins upon him and turned him loose with their bunch of seventy horses. The horses took fright at the smell of the fresh bear skins and fled in a panic over the fifteen miles down to the ranch. The men at the ranch saw the chase coming; they opened the gate of the corral, and in rushed the seventy horses. A moment later old Judge with his pack and the disheveled bear hides wearily loped in, whereupon the whole herd wildly leaped or fell over the fences and fled.—Youth's Companion.

THE JUMPING FISH OF SIAM.

Did you ever see a fish jump aboard a boat and knock a man down? That is what happened in Siam, when Rev. Mr. Jones and two assistants were making a journey.

One day a large fish jumped across the bow of the boat, barely missing a steersman's head. The missionaries laughed, and said they wished the steersman had come inside the boat for protection. But in a minute another fish made the jump, the steersman ducked his head, and the fish was hurled into the boat, knocking one of the men, who was sitting serenely inside the boat, to the floor.

Was the fish caught? No, indeed! It bounded from him out through the window into the river.

How would you like to catch a fish as you would a baseball? That is what happened to the next one that tried the flying leap.—"Over Sea and Land."

OUR ALARM CLOCKS.

Did you ever have an alarm-clock to wake you up in the morning? When it goes off with a loud ring, it warns you not to sleep any longer.

Did you ever stop to think that your body has many alarm-clocks? If you stay up late one night, the next morning you are tired, cross and sleepy. That is your alarm-clock telling you to get more sleep.

When you eat a piece of pie or cake just before going to bed, and all during the night you roll and toss and have bad dreams, that is your alarm-clock warning you not to do it again.

When you sit near an open window on a cool day, the wind blows against you, but you do not notice it. Before you realize it, you begin to sneeze. That sneeze is an alarm-clock telling you either to close the window or move out of the draft.

Do you ever have a tooth ache so much that it seems you cannot stand it much longer? That ache is an alarm-clock warning you to go to the dentist to have your teeth fixed and to take better care of your teeth after that.

Every pain that you have is an alarm-clock warning you against something. If you want to be strong and healthy, you must listen to the warning of those alarm-clocks of your body.—Dew Drop.

LIKE DANIEL.

I will live honestly and walk uprightly before God and man; I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred, my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of His children; I will try always to be better than my word and more liberal than my promise; every day I will make most of myself and the best of myself, and so be ready for the opportunities that God sends to those who are ready for them.—Robert J. Burdette.

"TIME OUT."

Maxine—Why is there so much electricity in my hair?

Claribel—Because it is attached to a dry cell.—Exchange.

He: "Are you willing to make pies like mother used to make?"

She: "Are you willing to have dyspepsia like your father used to have?"—Boston Transcript.

Guest (angry at having been kept waiting at the station): "So you had difficulty in finding me, eh? Didn't your master describe me?

Chauffeur: "Yes, sir; but there are so many bald-headed gentlemen with red noses."—Presbyterian Advance.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. and Mrs. G. H. Corry, Joyce, La., announce the birth of a son on April 30. Blessings upon the young man!

The Sunday school attendance of the First Methodist Church, Shreveport, La., on the first Sunday in May, was 1,839.

Dr. Alonzo Early, our pastor at Bastrop, La., recently underwent an operation at a Monroe hospital, from which he is recuperating nicely.

Rev. J. D. Nesom, our pastor at Mer Rouge, La., and Mrs. G. E. Hunter, of Oak Grove, La., were married on April 26. The Advocate extends all good wishes.

Rev. T. M. Bradley, presiding elder of the Sardis District, has prepared and sent out an interesting program for his district conference, in session this week at Hernando, Miss.

Brother W. E. Wiygul, of Nettleton, Miss., writing concerning the renewal of his subscription to the Advocate, takes occasion to speak kindly of it. He has been taking the paper thirty-four years.

The work at Haynesville, La., Rev. H. M. Johnson, pastor, is moving along well. A Standard Training School will be held at Haynesville, May 29-June 3, for which extensive preparation is being made.

Rev. W. F. Rogers requests the Advocate to ask the preachers of the Corinth District to be sure to send to him the names of all the delgates who expect to attend the Corinth district conference at Potts Camp, June 1-3.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, passed through New Orleans on Monday of this week, en route to Baton Rouge, where he is teaching a class in the Standard Training School.

Every pastor in the district and many of the lay delgates attended the recent session of the Grenada district conference at Oxford, Miss. The pastors' reports showed 135 additions to the church on profession of faith thus far this year.

We acknowledge the honor of an invitation from Miss Bernice Grice to attend the graduating exercises of the Collins, Miss., High School, on May 24. Miss Grice is a daughter of Rev. and Mrs. P. H. Grice, and is a member of the graduating class.

Rev. E. S. Lewis, presiding elder of the Grenada District, North Mississippi Conference, recently preached the commencement sermon for the County Agricultural High School at Eupora, Miss., and he will render a similar service for the school at Vaiden, Miss., on the fourth Sunday in May.

Rev. S. D. Howard, of Haughton, La., reports marked progress on his charge. The attendance on the preaching services is good, and members are being received into the church. The new church at Doyline, begun during the pastorate of Rev. P. H. Fontaine, has just been completed.

A beautiful new church was dedicated at Williamsville, on the Kosciusko circuit, on May 1. The presiding elder of the Columbus District, Rev. J. B. Randolph, and the presiding elder of the Grenada District, Rev. E. S. Lewis, were with the pastor, Rev. W. W. Milligan. It was a happy occasion.

The commencement sermon for Southern Methodist University will be preached on June 5 by Dr. Philip Cone Fletcher, pastor of the Laurel Heights Methodist Church, San Antonio, Tex., and the commencement address will be delivered on June 8 by Congressman Fritz C. Lanham, of Texas.

The reassignment of Bishop Warren A. Candler to the episcopal district in which the Louisiana, the Mississippi, and the North Mississippi Conferences are included, will give general satisfaction. Bishop Candler is not only one of the ablest, but also one of the most beloved leaders of Methodism.

Rev. P. H. Grice, our pastor at Collins, Miss., was operated on at the Methodist Hospital, Memphis, on May 2 for a bone infection, a trouble he has been suffering from for several years. He will probably be in the hospital several weeks. Earnest prayer will be made, we are sure, by his many friends for his complete recovery.

Mr. Harmon L. Smith, evangelistic singer and young people's worker, has been assisting Rev. W. F. Baggett in a successful meeting at Saucier, Miss. Mr. Smith has some open dates in July and August that he would be glad to have taken. A letter addressed to him at Saucier, Miss., in care of Rev. W. F. Baggett, will reach him.

A note from Brother James H. Walker, of Pollock, La., tells of the great revival in which the pastor, Rev. W. W. Lantrip, was assisted by the Bowden evangelistic party, making special mention of the interest of the children in the meeting. There were twenty additions to the membership of the church, with financial results that were adequate for all purposes.

Mr. and Mrs. J. H. Smith, of West Point, Miss., announce the engagement and approaching marriage of their daughter, Marion, to John E. Ramsey, of Jackson, Miss. The marriage will take place at high noon, June 29, at the First Methodist Church, West Point, the father of the groom, Rev. John W. Ramsey, officiating. Mr. Ramsey is a former student of Millsaps College. The Advocate extends all good wishes in advance of the happy event.

The baccalaureate address at Whitworth College will be delivered at 10 o'clock a. m., May 31, by Hon. Forest B. Jackson, of McComb, Miss. The following are candidates for the A.B. degree this year: Miss Gladys Breland, Wesson; Miss Christine Ferguson, Gallman; Miss Fannie Foster, Sontag; Miss Irene Griffin, Gulfport; Miss Ruth McKay, Farmhaven; Miss Dorothy Middleton, Satartia; Miss Mamie Penn, Brookhaven; Miss Florence Russ, Logtown; Miss Alfreda Corley, Raleigh; Miss Velma Thompson; Collins; Miss Wei Lien Wu, Soochow, China.

The book by Dr. R. E. Smith, dean emeritus and professor of Biblical Literature, Centenary College, Shreveport, La., based upon his recent tour of the Holy Land and Europe, will soon be from the press. A private edition of 1,000 copies, autographed by the author, will be issued first and sold for $2.50, after which the price will be advanced. Subscriptions for this edition should be sent to Dr. Smith himself. The published table of contents suggests a most tempting bill of fare.

Rev. Claude P. Jones, Mississippi Conference evangelist, is with Rev. J. C. Jackson in a meeting at Beaumont, Miss. The meeting at Ellisville resulted in a great revival, with many conversions and reclamations, and a large number of additions to the membership of the church. The Sunday school at Ellisville unanimously passed resolutions of appreciation of the services of Brother Jones and his co-workers. Brother Jones has an open date, May 22 to June 5, that he would be glad to give to some preacher in Louisiana or Mississippi.

FLOOD CONDITIONS IN THE VICKSBURG DISTRICT.

Some of my friends have written me, asking about flood conditions in the Vicksburg District. I take this method of expressing, through the columns of the Advocate, my hearty appreciation of this manifest interest in our distressful situation. A little less than one-third of the Vicksburg District is under water, and conditions beggar description. The suffering through which many of the people are passing is awful.

Our people are scattered, and their property is either floating on the bosom of the moving waters, or else submerged. What the end will be we cannot tell at this writing. The people have the genius to come back, and they are eagerly waiting for the water to recede, that they may begin the work of rehabilitation. The five pastors serving charges within the inundated section of the district, with their families, have gone to places of safety, but the little they possessed has been left in the flooded area. The whole country has responded generously to the relief of the flood-stricken people, but our preachers have not asked for help. Forgetful of their own needs, they are giving themselves heroically to the relief of others. These men have no means of support, and must suffer unless they get help. They are just waiting to get back to their charges and get into the difficult work of rehabilitation.

It would be a fine thing, and timely, if the generous people of our church in the Mississippi Conference would come to their relief.

I would be glad to hear from those who are willing to make a contribution to their relief in this time of need and distress.

J. T. LEGGETT, P. E.,
Vicksburg District.

NEW ORLEANS METHODISTS PLAN TO HELP PREACHERS IN OVERFLOWED SECTIONS OF THE STATE.

At the regular meeting of the Methodist pastors of New Orleans last Monday morning, the situation of our preachers in overflowed sections of the State was considered, and steps were taken to render them assistance. A committee, consisting of the presiding elder, Dr. R. H. Harper; Rev. E. C. Gunn, pastor of the Carrollton Avenue Church; Dr. J. B. Mitchell, pastor of Rayne Memorial; Mr. H. H. Ahrens, and Dr. M. F. Wilson, was appointed to have the matter in charge. This committee will address a letter to members of the Methodist churches in New Orleans, calling attention to the need of these brethren whose

parsonages and churches are under water, and soliciting contributions. If others than those who receive the letter, either in the city or elsewhere, should wish to contribute to this worthy cause, their gifts may be sent to Dr. R. H. Harper, 1431 Octavia St., New Orleans.

It is likely that a general appeal will be made for aid later, when the full extent of the damage is known.

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference met at Wesson, Miss., April 21 and 22. The attendance was excellent. The reports of the pastors were very encouraging, especially showing that the Missionary Special was popular with our people this year. The presiding elder, Brother W. H. Lewis, had such a well arranged program that there was not a dull minute, each cause having full time and being presented by some one appointed specially; all the connectional interests had representatives.

Dr. Key, of Millsaps, spoke for Millsaps; H. G. Hawkins, for Whitworth; W. D. Hawkins, for Missions; Rev. J. M. Morse, for the superannuates; Prof. J. M. Sullivan, for Lay Activities; J. L. Sutton, Children's Home Finding Society; W. T. Griffin, Orphans' Home; Mrs. L. N. Alford, president Woman's Missionary Society, and Mrs. Frank Decell, District Secretary, Brookhaven District, Woman's Work.

Delegates to the Annual Conference are: H. H. Goza, C. C. Youngblood, W. W. Godbold, Mrs. A. S. Oliver, W. A. Price, S. R. Granberry, J. S. Decell, Mrs. C. C. Herlong, Dr. H. R. Fairfax, Mrs. J. A. Wooten, W. T. Denman, J. W. Leggett, Mrs. L. W. Alford, S. E. Denman.

V. D. Youngblood was elected District Lay Leader, and W. S. Marx, and W. H. Peritt his associates.

The preaching was enjoyed by the large audiences. Brothers Cooley, Crisler and J. M. Lewis gave us messages full of gospel truth and full of the Spirit.

Many visitors from many miles came and went each day, showing a wide general interest in the church and its blessed work.

Wesson gave us cordial entertainment, and of course Brother Oliver was happy.

W. T. GRIFFIN, Secretary.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference will meet in the Carrollton Avenue Methodist Church, New Orleans, on Friday morning, May 20, at 9 o'clock, and continue through May 21. Bishop Warren A. Candler will preside. All the pastors of the district are requested to send the names of their delegates who will attend the conference to the presiding elder, Dr. R. H. Harper, 1431 Octavia St., or to Rev. E. C. Gunn, 1125 Fern Street.

MEETING OF SEASHORE CAMP GROUND TRUSTEES.

The trustees of Seashore Camp Ground met in regular session in the tabernacle on the grounds at 1:30 p. m., May 3, 1927. The following members were persent: Dr. B. Z. Welch, president; Sam Meyer, treasurer; C. Girard, Dr. G. S. Brown, J. L. Sells, C. C. Miller, and W. M. Sullivan.

Immediately after formally opening the meeting and stating the purpose of it, Dr. Welch resigned as president and as a member of the Board of Trustees. T. J. O'Neil, pastor of Poplarville church, was elected to fill the vacancy caused by Dr. Welch's resignation.

The Board fo Trustees was then formally organized, with Dr. G. S. Brown as temporary chairman and T. J. O'Neil as secretary pro tem.

The minutes of the November meeting of the Board were read for information, and then the treasurer made his report, which was received and ordered filed for record.

Keller Lodge was, by unanimous vote, rented to Mrs. Kate Foster for the season, and R. S. Saucier was employed to clean up and take care of the grounds, and to look after the renting of the buildings.

A resolution adopted last May, prohibiting the renting of any buildings on the grounds for revenue, was rescinded, which action liberates the trustees, and all others who own buildings on the grounds, to rent the same to desirable occupants.

A committee, composed of C. Girard, W. M. Sullivan, and H. L. Daniels, was appointed to have some needed repairs made on the tabernacle, and the treasurer was authorized to have lights installed on the grounds, and to have all buildings owned by the Board of Trustees insured.

The following officers were elected to serve during the incoming year: Hon. C. Girard, President; J. L. Sells and H. H. McNeil, Vice Presidents; Sam Meyer, Treasurer; T. J. O'Neil, Secretary.

Resolutions of appreciation of the efficient presidency of Dr. Welch and Dr. Brown were adopted, the minutes of the meeting were read, corrected, and adopted as corrected, and the Board adjourned to meet again at 2 p. m., June 16, 1927, at which time it is hoped all members of the Board will be present, as some very important matters are to be considered.

T. J. O'NEIL, Secretary.

FROM A SAD PARSONAGE HOME.

When we returned home from the Annual Conference meeting in Grenada, in November, 1925, we found my dear companion sick with what we thought was the flu. Her condition did not improve, and in January we took her to our great Methodist Hospital in Memphis, where for two months she had advantage of the best medical skill. We then brought her home and began trying to get her in the Mississippi State Tubercular Sanatorium, where she remained for almost ten months. After all hope was gone for recovery, we brought her home, where we could give her our personal care and attention. Her sister, a trained nurse, came, and we did all in our power to make her comfortable.

In the early morning of April 22, 1927, our Heavenly Father said, "You have suffered enough," and the angels came and took her home. She loved her Lord. Her faith in life was beautiful, but in death more beautiful. We were permitted to walk and work together for nearly thirteen years. In the early days of our ministry, in days of hardships and sacrifice, she was a great source of strength to me, meeting every problem with a smile.

Just a few hours before she left us, she opened her eyes, and seeing her loved ones about her bed, smiled and said, "I love all of you, and I love Jesus."

Our home is lonely and sad, but she has given to us four precious children to live for, and we know that her long suffering is over.

All during her sickness our people have been kind and sympathetic. Heaven is more real to us now.

When we stand in the midst of sorrow and tell others how the love of Christ can strengthen us, we can speak from experience.

Our brethren have been so kind, and so many comforting letters have come. May God bless each of you.

In His name,

O. E. CLARK.

Shuqualak, Miss.

I sometimes wish that we of the churches knew how to dress our windows and display our goods to rather more advantage than we often do. It is a matter of regret to me that religion is often made so utterly unattractive. For myself I have the feeling that we "have the goods," and I do not think that the demand has really fallen off. And yet we find a continual difficulty in, shall I say, the sales department?—Percy Pegler, in Wheat and Some Chaff.

EASY PLACES.

An easy life is not usually productive; it is very apt to be barren and unfruitful. One should be comfortable and happy in the love of his work and should acquire such a skill in it that he is never ill at ease but always seems to do it without strenuous effort. There are two kinds of easy (?) places: one is that to which one climbs by persistent, arduous effort and seldom reaches; the other is that which exists in the imagination of a self-indulgent mind and is nowhere to be found.

A young man asked Henry Ward Beecher to find him an easy berth. He replied: "If you wish an easy berth, do not be an editor. Do not try law. Do not think of the ministry. Avoid schoolteaching. Let alone all ships, stores, shops, merchandise. Abhor politics. Do not practice medicine. Be not a farmer nor a mechanic; neither be a soldier or a sailor. Don't work. Don't study. Don't think. None of these are easy. O, my friend, you have come into a hard world! I know of but one easy place in it, and that is the grave."—Baptist and Reflector.

DAWN.

By Anna Hamilton Wood.

Who puts the stars to bed, I wonder?
Covers them up with a blue counterpane?
Sometimes I think their nurses must blunder
For two or three wee ones fall out again
Just as old Mother Sun comes sweeping
Her rose and gold mantle across her arm,
And pauses a moment to kiss the babies
Who hide in her skirts with assumed alarm.

Who opens the strings of the wind-bags, I wonder,
And lets little breezes come tumbling down?
Who loosens the chains of old dog Thunder
And sends him scampering past the town?
Who upsets the paint-pots making the sky-line
Look like an old-fashioned garden in June?
Who sprinkles flowers with diamonds of dew-shine—
Are these a few pranks of old Father Moon?

—Exchange.

A BOGEY.

Fifty thousand men who work in the shoe shining and repair shops in New York are trying to secure a law closing such shops on Sunday. When the barbers sought such a law, the cry of "blue laws" was raised against them, but they won. The same cry may be expected to greet the "shine" men in their effort to secure a day of rest. The bogey of "blue laws" is kept in store for use in all such cases, but it is becoming a badly shop-worn bogey.—The Baptist.

THE END OF WAR.

War is a symptom of modern man's profound discontent with himself and his environment; and there will be no end to war until he himself has found peace. And there will be no chance of his finding peace until he has admitted honestly that he hasn't found it. When men ackuowledge that the whole thrust of their endeavor has been in the wrong direction, that they have not been able to create a civilization in which their souls can live, and that war is a way of escape from their consequent miseries and an outlet for their thwarted virtues, then the League of Nations may function to some purpose.—I. A. R. Wylie, in Harper's.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BROTHER JACK (better known as "Little Jack") was the son of Mr. and Mrs. J. W. Maxey, of near Myrtle, Miss. Jack, who came in my experience while living a neighbor to him, was true and honest in every particular. He was a real neighbor indeed, and remembered me in a great way. I shall never forget him, with his many deeds of kindness. He assisted me in getting to my appointments. In my illness he came to my rescue. He very often would divide his means with me and would say, "It's right that we see to it that you have a living." He took pleasure in talking on religion and he believed that he was a steward of all that God placed in his possession. Jack was a member of the Friendship Methodist Church. He was a splendid singer and was choir leader in his church. Not only will his father, mother, brothers, sisters, wife and baby miss him, but all who have ever known him. Just twenty-five years old, he was such a splendid specimen of young manhood; but God in his wisdom saw best to call him to a better, purer, sweeter life, where all of God's children can praise Him forever. The bereaved sisters and brothers are: Mrs. G. A. Baker, Byhalia; Mrs. Seamon Rhea, Brooksville; Mrs. W. F. Maxey, Mrs. Daisie Smith, Mr. C. D. Maxey, Myrtle; Rev. J. S. Maxey, Corinth; Mrs. W. F. and J. A. Ferguson, New Albany; his wife, Mrs. Lois Cornell Maxey, Myrtle.

J. L. JENNINGS.

RESOLUTIONS.

Whereas our Heavenly Father, in his infinite wisdom, has removed from our midst Mrs. Bertie Bethea Ash, whose inspiration and faithful service we shall sadly miss; therefore, be it resolved by the Woman's Missionary Society:

1. That we express the keen sense of our loss and the appreciation of this noble woman, who was ever loyal to the great cause which lies so near our hearts.

2. That we extend to her husband and daughter our most heartfelt sympathy in this their saddest bereavement.

3. That a copy of these resolutions be placed in our minutes, one sent to the family, and one to the New Orleans Christian Advocate.

Signed by: Mrs. Janie Williams, Mrs. C. C. Evans, Mrs. R. E. McInturff.

MRS. ADDIE NEWSOM, wife of the late Monroe Easley, departed this life in March, 1927, aged 59 years and 6 months. She was initiated into the Order of the Eastern Star, Eleanor Chapter No. 105, of Grangeville, La., March, 1919. In the death of Sister Addie Easley the Methodist Church and the Order of the Eastern Star have lost a zealous, conscientious, good member. She leaves to mourn her loss six sons and two daughters. We pray that the Great Architect of the Universe may give them, with this Chapter, the great consolation that she is now resting under the light of the Star of Bethlehem, who giveth light to all them that put their trust in Him.

Resolved, That a copy of this memorium be spread upon our minutes, a copy be sent to the St. Helena Echo for publication, and to the bereaved family.

Signed by: D. R. Warren, Kate Warren, Lillie Morgan.

RESOLUTIONS.

In the death of MRS. R. B. PRESTRIDGE, the Athens Missionary Society has lost one of its much loved members. As a wife and mother, she had not a peer; as a friend, she was loyal beyond measure; as a co-worker, she was capable and willing; in her views, she was generous.

Fond memories of her will ever find an abiding place in the hearts of every member of this Society.

Whereas, God has seen fit to remove from our midst one of our most useful and faithful members, we humbly bow with submission to his Divine will. Be it resolved:

1. That an irreparable loss has come to us.

2. That we as a body extend to the bereaved family our sincere sympathy and prayer in their sad hour.

3. That a copy of these resolutions be given the family, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. F. L. Brownfield, Mrs. H. L. Neel, Mrs. F. R. Dillon, Committee.

RESOLUTIONS.

We cannot see beyond the garden wall, and yet the rose that blossomed here and filled our hearts with love and cheer is growing on the other side in the beauty of a fuller life. The call of death should not cause us to grieve, but let us hope, let us believe that joy eternal waits beyond the wall.

Whereas, God in his wisdom has seen fit to remove our friend and co-worker, MRS. C. C. RAWLS, from her earthly abode and transferred her to his heavenly home; and knowing the loss the Woman's Missionary Society of the Centenary Methodist Episcopal Church, South, McComb, Miss., has sustained, we, the committee, offer the following resolutions:

Be it resolved, That we truly feel our loss by the removal of Mrs. Rawls from our ranks, and Circle 6 will indeed miss her faithful service and congenial fellowship.

Be it further resolved, That the Woman's Missionary Society extend to the family their sympathy, feeling the sorrow that has come to them by the going away of a wife and mother.

A precious one from the home is gone,
A voice that was loved is still,
A place made vacant, that never can be filled.

Signed: Mrs. T. R. Ratliff, Mrs. W. W. Robertson, Mrs. G. W. Winborn, Committee.

MARRIED.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., on Feb. 1, 1927, MR. J. Q. CAIN, of Liberty, Miss., to MISS FRANCES BOYCE, of McComb City, Miss.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., on Feb 5, 1927, MR. A. H. BOWLING, of Covington, La., to MISS ELLA LUCINDY HALL, of Roseland, La.

By Rev. T. B. Cottrell, at the Methodis parsonage, Magnolia, Miss., MR. GARRETT MASSEY, of Jackson, Miss., to MISS BERTHA MAY, of Magnolia, Miss., Feb. 7, 1927.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., on March 19, 1927, MR. GUY M. HEIDENRICH to MISS MAMIE DENMAN, both of McComb City, Miss.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., on April 5, 1927, Mr. ALBERT R. LANCING to Miss EDNA POWELL, both of Magnolia, Miss.

By Rev. T. B. Cottrell, at the Court House, Magnolia, Miss., on April 8, 1927, MR. RALPH McNARIN, of Arkansas, to MISS FRANCES RODGERS, of New Orleans.

By Rev. T. B. Cottrell, at the Methodist parsonage, Magnolia, Miss., on April 16, 1927, Mr. WALTER OWENS, of Shreveport, La., to Miss HAZEL DELL HOWER, of Vicksburg, Miss.

A GREAT CHRISTIAN LUMBERMAN PROMOTES RELIGION.

Dear Dr. Carley: For the seventh year consecutively I am conducting meetings for the Tatum Lumber Company, by invitation of Brother W. S. F. Tatum, who always pays the expenses of these campaigns. I preached the commencement sermon at Neely, Miss., last Sunday morning, and preached to large congregations in the tabernacle at Brother Tatum's timber camp in the afternoon and at night.

I preach in the tabernacle at night, and people from adjacent communities are invited to these services, and I preach to the men in the woods at noon. The company runs a train to carry the people who wish to attend the service in the woods, which is held in a beautiful spot, and large numbers avail themselves of this opportunity.

So far as I know, these meetings, promoted and supported by this big lumber company, are unique in the industrial world. To say nothing of direct spiritual results, the superintendent of the woods informs me that these annual revivals have promoted model conditions in the camp and community and greatly added to the efficiency of the men. Brother Tatum is constantly concerned for the spiritual welfare of his employees and their families.

Yours sincerely,

J. O. HANES.

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Not all husbands and wives believe in Insurance, but widowed mothers and orphans, sick and aged always do, and **"cry for it"** when the pinch of poverty, pains of hunger, and homelessness and friendlessness overtake and overcome them. **"Prepare to prevent their troubles."**

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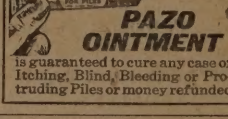

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Woman's Missionary Society

ZONE MEETING AT FOXWORTH, MISS.

The second of a series of zone meetings, including the auxiliaries of the Woman's Missionary Society of Osyka Magnolia, Muddy Springs, Tylertown, Kokomo, Foxworth, and Sandy Hook, was held in the Methodist church in Foxworth, April 13, 1927. Vases and baskets of poppies decorated the church, which added just the proper setting that was needed.

The meeting was called to order at 1 p. m. by singing, "Let the Lower Lights Be Burning." Devotionals were conducted by Brother Baggett, from Foxworth, assisted by Brother Cottrell from Magnolia and Brother Ainsworth from Osyka, also prayers by Mrs. J. W. Sandell, of Magnolia, known as "Aunt Tena," and Mrs. Aletha Conerly, of Foxworth, Aunt Tena's prayer being a special one for the people of China, which touched our hearts.

Mrs. W. F. Foxworth extended to the visitors a hearty welcome, and our efficient leader, Mrs. Reid, responded.

Minutes of the last meeting held in Kokomo, Jan. 31, were read by Mrs. T. W. Andrews, of Kokomo.

Instead of having roll call every one registered as she came in, and when each auxiliary was called the members rose and were counted. We had several representatives from each church with the exception of Tylertown. Brother Bennett was having his last afternoon service of their protracted meeting, and they felt it their duty to stay there.

We were very glad to have several ladies from the Columbia auxiliary with us.

Mrs. Reid gave us a very interesting talk on her trip to the Community House at Back Bay, Biloxi. She told us how the house was built, the number of rooms, etc., and how all those babies are cared for by the nurses while their mothers are shucking oysters. They need more money to finish screening the house and do other work around the place that needs to be done.

Mrs. W. E. Conlee, of Kokomo, read a very impressive paper on, "What the Zone Meetings Mean to Me." She spoke of it as being a time of refreshing our social and spiritual relationship to each other in the great missionary movement.

Mrs. R. I. Lee, of Kokomo, favored us by singing, "When They Ring Those Golden Bells for You and Me," which was enjoyed very much by all.

Mrs. J. E. Forbes, of Sandy Hook, told us how the ladies in her community had organized a Missionary Society and had made up money to help build their church.

We could not have had a more interesting and helpful talk on "Young People's Work," than Mrs. Van Saunders, of Norfield, gave us. She stressed the Bible verse, "Remember thy Creator in the days of thy youth," and how we should talk with the children, bringing them into fellowship with Jesus by schooling them in Christian living and preparing them to take our places in the missionary work.

Mrs. Edgar Goodwill, our Social Service leader, was the only representative we had at the Council meeting at Shreveport, La., and we felt that we missed a great deal when we read it in the Missionary Voice and then heard her tell in such an interesting way about some of the great issues that were discussed at this meeting.

Our corresponding secretary, Mrs. T. B. Cottrell, read such a gratifying report from the Woman's Missionary Society of the Mississippi Conference at Brookhaven. The pledge to Council was paid and we were one of eighteen Conferences to reach the Belle Bennett Memorial goal. We are grateful to all who helped to place the name of our Conference on the Honor Roll.

Mrs. Reid responded to each one that helped in this meeting and appreciated every effort that was made to make it a success.

The next meeting will be held at Muddy Springs in June, the exact date to be decided later.

MRS. T. W. ANDREWS,
President of Kokomo Missionary Society.

ZONE MEETING AT SARDIS, MISS.

The first of the four zone meetings to be held by the Societies around Sardis was held in the Methodist church here last Saturday afternoon, and was a pronounced success, thanks to the efforts of the zone leader, Mrs. Maud Segrest, and her co-workers from the different Societies in the zone.

The auxiliary of the Sardis Society acted as hostess, as well as furnishing the program of entertainment.

Mmes. McCafferty and Owens, heads of the Junior Society, composed of children from 5 to 12 years, led the program with choruses and Bible quotations. There were also lovely solos by little Dorothy Belle Russell, who sang "America," and May Wright, who sang "In the Garden," with great expression and feeling. A little guest, Bettie Jean Cobb, a born vocalist, charmed the audience with "Little Twigs," sung to an accompaniment by her mother.

The meeting was organized by the election of Mrs. Robert E. Woodfin, of the Davis Chapel Society, secretary. Reports from the different Societies showed a satisfactory condition in all.

Miss Bessie Miller, Superintendent of Rural Work in Sardis District made an enlightening talk on the work of social service committees.

Before adjournment, a resolution of sympathy for the flood victims of the Mississippi Delta, with a desire to do all possible for them, was introduced by Miss Mollie Duval, and adopted.

A delightful repast of ice cream and cake was served after adjournment, the largest of the Juniors serving as pages.

The next zone meeting will be held at Cold Springs. XXX.

A REVIVAL AT HARMON, LA.

Rev. H. T. Young, a general evangelist for the Methodist Episcopal Church, South, conducted a two-weeks' revival at Harmon, closing Easter Sunday.

In spite of the unfavorable weather, large crowds attended the night services and enjoyed them very much, not many attending the day services, but that doesn't mean that the sermons were not good.

The plan of salvation as explained by Brother Young was so plain that the meeting was indeed very helpful to the community. Many took their stand for Christ who had never done so before, and many rededicated their lives for service. The Christians, too, were so much strengthened. We can't express our appreciation enough for what Brother Young did for us. I know he does good everywhere he goes.

The beginning of a Woman's Bible study class is one of the good results of the meeting. The men also are planning a Men's Bible study class, both of which will be very helpful to the community.

We thank God for Brother Young and the standard of religion he holds up.

REPORTER.

IN JAPAN.

It was a rainy day, so the colporteur of the American Bible Society's Japanese agency went to a silk-thread factory. It happened to be a holiday season, and the manager felt it was useless to try to sell books there now. Yet as there were many girls in the dormitory the colporteur pleaded for an opportunity to speak to them.

Finally it was arranged that he might speak before breakfast the next morning. The colporteur was at the dormitory before 7 o'clock. About one hundred and fifty girls gathered to hear his messages. Many of them wept as he told the simple Gospel story. His whole supply of five hundred Gospels was sold at once, and an additional twenty copies sent over later.

PALE & PEAKED

Texas Lady Was Advised by Her Mother To Take Cardui, Which She Did With Good Results.

Hamilton, Texas.—Mrs. Gladys Poitevint, of this city, says: "At times I suffered awfully with pains across my back and through my sides. I would have to go to bed and stay two or three days at a time. It was very worrisome. I managed to keep going, but . . . did not enjoy myself at all.

"One day my mother remarked on how bad I looked. She said: 'You look so pale and peaked, why don't you take a bottle of Cardui?' She had taken it herself a number of times, and it had always improved her health, so she thought I had better try it.

"I got the Cardui and began taking it, and from the first dose or two I could see a change for the better. The first thing I noticed was that my appetite was improved. I began to be hungry and I enjoyed my meals. I slept better at night. My rest was so much quieter that I got the benefit from it. I kept on with the Cardui and took it for several months. The pains in my back and sides grew less until they finally quit bothering me."

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Take CARDUI A VEGETABLE TONIC

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Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

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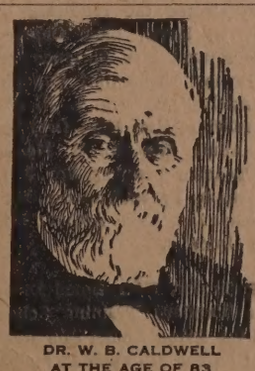

DR. W. B. CALDWELL AT THE AGE OF 83

A Child's Laxative which Mothers Can Rely On

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Do you know that the offerings from Sunday School Day and Missionary Day have been sent to the treasurer, Rev. H. P. Lewis, Ruleville, Miss.? We need both of these amounts to carry on the work.

Those who are planning to have Cokesbury courses taught should write Rev. E. G. Mohler, Grenada, Miss., as soon as possible. We hope to have from twenty to fifty Cokesbury schools taught during the summer. We are anxious to have the places and dates so teachers can go from one school to another that we may save time and expense.

The school at Iuka, in session at this time, is a great success. The hospitable people of the town have graciously entertained above twenty-five young people from a distance. It would not be possible to help these country churches if the homes of the people were closed against these teachers. Forty are attending who are taking their first course. It is not possible to estimate the good that will be accomplished because of the kindness of the Iuka people.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

A number of schools have observed Sunday School Day and the offerings are coming in. Schools observing the day are urged to send in the offering as soon as possible. If you have not received the program for Sunday School Day, write us and we will send it at once. To date there are seven names on the Honor Roll, and a number of other names are expected to be added soon. Those pastors who have already had an observance and sent in the offering from every school on a circuit, stations or half stations, or have observed the Day and sent in an offering equivalent to ten cents per member as listed in the Journal, have been placed on the Honor Roll. Those names to date are: W. J. Dawson, Shubuta; S. F. Harkey, Bay St. Louis; A. S. Byrd, Oak Ridge circuit; J. L. Carter, Mount Olive; B. M. Hunt, Gloster; J. L. Neill, Yazoo City; O. S. Lewis, Natchez.

JOHN C. CHAMBERS,
Conference Superintendent.

LOUISIANA CONFERENCE NOTES.

The Lafayette Standard Training School opened on Sunday, May 1, at 3 p.m. We reached Lafayette Sunday morning in time for the Sunday school hour. Rev. W. L. Doss, Jr., presiding elder, preached at 11 a.m., and Rev. F. D. Dawson, Conference Superintendent of Texas, preached at the evening hour. Brother Dawson is teaching in the school. Crowley was well represented at the Training School, and a number of other schools are cooperating. The spirit of the school is fine. The writer enjoyed a stay in the hospitable home of Mr. and Mrs. Rae Thomas. The faculty is composed of Rev. W. L. Doss, Jr., Mrs. R. E. Smith, Rev. F. D. Dawson, and Rev. A. K. McLellan.

* * *

On Tuesday, May 3, I attended District Council meeting at First Church in Shrevepirt. This trip enabled me to get a very clear conception of the high water situation up the Red River— in places the water reached the second step of the coach of my train.

The newly-elected Secretary of the Shreveport District, Mr. R. H. Nelson, presided at the Council meeting. Several of the district officers were present with good reports. The matter of the Standard Training School to be held at Mangum Memorial, May 8-13, was discussed. Sunday School Day service was likewise discussed. The Elementary Superintendent of our Conference, Mrs. W. W. Holmes, was present and told of her recent Elementary District-wide conference held at Shreveport on April 29.

* * *

In looking over the report of the General Secretary for the past year, we find that Centenary College received 408 Standard Credits in 1926. Duke University made the highest average of the colleges, with 856.

* * *

In a recent letter from Mr. L. F. Sensabaugh, of the General Board, he explains a recent re-interpretation of C and B type programs that will be of great interest to our workers. The scoring system is much broader and gives credit for individual points that previously were lost unless certain other things were accomplished by a school. When this new system is explained at your Workers' Council, we feel sure you will find it advantageous.

* * *

The recent Lake Charles District Conference elected the following officers: A. M. Mayo, Lake Charles, District Secretary; Mrs. Clarence McCookle, Crowley, Elementary Superintendent; Adolescent, Mrs. J. N. McDonald, Leesville, Miss Mary Cropper, Crowley; Adult, Rev. L. R. Nease, Gueydan; Teacher Training, Rev. J. D. Fomby, Barham; Parent Teacher, Mrs. W. M. Buchannan, Lake Arthur; Missions, Mr. Cromnis.

* * *

Dr. B. P. Taylor, Educational Director of the Standard Training School scheduled for Baton Rouge this week, states that he has 125 enlisted for the various courses. This promises to be the largest and best school ever held at Baton Rouge.

* * *

We are sorry to report that Rev. Clarence White, pastor at Marksville, has been on the sick list at the Baptist Hospital, Alexandria. Another out-of-town Methodist at the Baptist Hospital is Mrs. Breeden, from Winnfield. We trust that both of these good people will soon be out again.

* * *

We have received a check from Vivian covering the Sunday School Day offering, which has been forwarded to Brother Mayo at Lake Charles. We understand that Alexandria's Superintendent asked for $150 on that day, and we trust this goal was reached.

* * *

We acknowledge receipt of the Monthly Bulletin of the Campti Methodist Church, of which Brother P. O. Lowrey is pastor-editor. The Bulletin is always full of good things, and we notice they are planning a fine young people's rally to be held at Davis Springs on Saturday, May 21, when Mr. Van Carter will be in charge.

* * *

A letter from Brother W. D. Kleinschmidt, presiding elder of the Ruston District, sends a tentative program for his District Sunday School Conference to be held at Simsboro in July, on which the Conference staff will take part, and this promises to be a fine day.

* * *

Rev. W. H. Lantrip, of Pollock charge, writes: "We closed a very successful meeting at Pollock last night. Had 20 additions. There were 80 scholars at Sunday school last Sunday."

* * *

Easter record in attendance in the Lake Charles District: Lake Charles, 503; De Ridder, 208; Leesville, 144; Sulphur, 116; Lake Arthur, 107; Rayne, 103; New Iberia, 95; Zwolle, 52.

C. D. ATKINSON,
Conference Supt.

ELEMENTARY NOTES.

Several departments received recognition for attainment of rank during the month of April. The Cradle Roll Department of the Brandywine Church, Barlow circuit, attained eight points on its Program of Work, and was recognized as Advanced. The Cradle Roll at Flora also received the Advanced seal, and the Junior group there was awarded the red seal certificate for Progressive rank, or the attainment of at least six points on the Progressive Work.

At the meeting of the Elementary Council of the Conference in Jackson this month, Miss Margaret Patterson checked the Elementary Groups of Capitol Street Church. The Cradle Roll group received the first Standard Seal to be awarded to a B Type Cradle Roll Department in our Conference. The Beginners Department, working on the A standard, received recognition for Progressive work. Both Primary and Junior Departments were advanced on the B program.

A number of other groups are going to work on the programs. With several new approved checkers for Elementary Departments more of this work will be done in the various districts.

MAGGIE MAY JONES,
Conference Elementary Superintendent.

SUNDAY SCHOOL CONVENTION ON THE BARLOW CHARGE.

Some months ago an article appeared in the Advocate coocerning a Sunday School Workers' Convention on the Barlow charge, Brookhaven District.

The second convention was held at Lebanon church, and it was a success. The morning was used in talks by prominent Sunday school workers, and these talks were followed by a sermon preached by Rev. O. C. Hull.

There was a good number of people present, among whom were thirty-one Baptists; and several other denominations were represented.

Plans were put forth for a Cokesbury Training School on the charge in August.

Our pastor, W. C. Baker, is well pleased with our work, and asks the prayers of all.

D. D. McFATTER.

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DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"

FROM ELLISVILLE, MISS.

We have just closed a most successful meeting at Ellisville, with Brother Claude P. Jones, our Conference evangelist, assisting me; his wife as pianist, and S. C. Flowers, of Laurel, leading in the singing.

This little company of Christian workers soon won the hearts of all the people who heard them, and each in his place was a great force in making our meeting a success.

Brother Jones is a forceful speaker; knows the Scriptures, understands its teachings, broadcasts in good old Methodist style, and presents the truth fearlessly. Sam Jones once said, after presenting a matter concerning some sin he hated so much, and in a most commonplace way resting his chin in his left hand and looking quizically at his audience, "You don't have any trouble understanding me, do you?" You do not have any trouble understanding Brother Claude Jones.

Our meeting lasted twelve days, and our audiences were splendid in numbers and interest all the way through. In the day services quite a good audience each day would sit and listen with the greatest interest and inspiration. The house was filled at evening services with interested audiences.

Brother Jones is humorous, and has a personality all his own, and people of all stations in life become interested from the first service. In his appeals to the audiences he is kind, sympathetic, loving and tender, and filled with the Spirit; thus he gets a response to every proposition. In two of our services, I heard a number say, it was the sweetest service they were ever in.

Brother Flowers' singing was appreciated by all, and every one speaks most heartily in praise of his services rendered, thus adding immensely to the success of the meeting.

Mrs. Jones, always pleasant and happy and courteous, is great in her work with the children, and helping in the music; no one could wish for any better help than she.

Many came reconsecrating themselves to the work of the church, expressing a desire to be of greater service to mankind.

Twenty-six came, offering themselves for life service, saying they wanted to be obedient to the will of our Lord and Savior. Thirty-seven were added to the church, two by letter, and thirty-three on profession of faith. Three of these joined the Baptist church, and one joined the Presbyterian church.

Truly the Lord's Spirit was with us in our meeting, using each one in his work to revive his work here in our splendid town, and to make his church here a great blessing to humanity, and thus to the world. Any one wishing a revival which will last, and which will be a blessing to pastor and people, and leave his church in a healthful, spiritual condition, will not make a mistake in getting Brother Claude P. Jones and his little band to help them. Be sure to write him, if you wish to engage him.

PERCY VAUGHAN, P. C.

If You Need A Tonic, Get the Best!

Cullman, Ala.—"When I get rundown I know just what to take to build me up again. I think Dr. Pierce's Favorite Prescription is the best medicine in the world for it has done me so much good. It keeps me stout and gaining all the time. It is worth its weight in gold. I wish every woman in the world knew of its value as I do. I also wish that every woman had a copy of Dr. Pierce's Common Sense Medical Adviser in order to learn how to care for herself."—Mrs. Martha A. Spiegel, Route 4.

Favorite Prescription is sold by all druggists. Fluid or tablet form.

For a limited time we will send a copy of the Common Sense Medical Adviser for 50c to introduce book to readers of this paper. Address World's Dispensary, Buffalo, N. Y.

SOME COMMENTS.

My Dear Brother Carley: I have just finished reading this week's issue of the New Orleans Christian Advocate. It is an interesting issue for several reasons.

First, I find on the front page your editorial giving statistics of the various denominations for 1926 and lo and behold, our Southern Methodist Church made a gain of only 4,199 with a membership of two and a half million. In other words, it took over 600 members to bring in one other member, or, as we call it in business, "land a prospect." How long do you think a business would last at that rate?

Then I turn to the next page and I find one of our ministers, strange to say, confessing to believe in the first chapter of Genesis as to the origin of man, yet defending the action of the Educational Association's action in condemning legislation against the teaching of evolution in our schools. Personally, I cannot see any more reason why a State cannot pass laws, and justly so, against the teaching of a falsehood that destroys both physical and spiritual lives than any other remedial legislation. The phrase, "separation of church and State," in my humble opinion, has been used too often as a bugaboo to frighten.

Personally, I was not surprised to see the resolution of our Educational Association, for I had heard some of our teachers in our Methodist colleges call Genesis an "inspired myth" (however that could be possible), and from one of our students in such a college I have heard how one of our leading teachers calls the narrative of Adam's fall "an allegory to show that sin was in the world only," etc. But I was dumbfounded when I thought of the boldness of such a resolution in the face of hundreds, yea, I hope thousands, in our church who believe God's Word literally, and are hurt to the "marrow of their bones" to see our great church aiding the Clarence Darrow side of this question against that great Protestant Christian patriot, who virtually gave his life for the cause. I refer to W. J. Bryan. I wonder if teaching of this kind had anything to do with the paucity of gained membership for 1926.

From the above, you realize that I was much pleased to see the next article by Brother J. W. Ramsey, and agree with him thoroughly in his conclusions that if these things are not corrected, "American civilization must go the way of all the nations that forget God."

Thank God for the resolutions of the Columbus District of the North Mississippi Conference, and others, condemning the resolutions of our educational body. I believe they "hit the nail on the head" when they said, "without such laws, unbelievers and infidels are left without rebuke or restraint to continue their faith-wrecking asseverations and denials of Biblical records."

God grant that the rank and file of our church may rise as a whole in denunciation of any teaching, and especially in our Christian colleges, that assails the truth of God's Holy Word.

Yours in His cause,

M. F. WILSON, M. D.

New Orleans, La.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.,—Second Round.

Elizabeth, May 15, 11 a.m.
Oakdale, May 18, at night.
Lecompte, May 22, at night.
Glenmora, May 15, at night.
Bunkie, May 22, 11 a.m.

The district conference will convene in Bunkie, May 23-25. The opening sermon will be preached Monday night, May 23. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Glendale, May 8, 11 a.m.; July 15, 8 p.m.
Millsaps Memorial, May 8, 7:30 p.m.; June 10, 8 p.m.
Grace, May 15, 7:45 p.m.; June 24, 8 p.m.
Galloway Memorial, May 22, 11 a.m.; Aug. 1, 8 p.m.
Capitol Street, May 22, 7:45 p.m.; July 1, 8 p.m.
Terry, at Spring Ridge, June 5, 3 p.m.
Edwards, at Reeves Chapel, June 12, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 19, 11 a.m., 2 p.m.
Fannin, at Lone Pine, June 25, 26, 11 a.m.
Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden, at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.
Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.

W. E. MOON, Singer, Organizer, Personal Worker and Young Peoples Worker. 22 meetings held in 1926. Very successful. Good references from all over. Address care Advocate.

Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. Decell, P. E.

Hattiesburg Dist.—Third Round.

Eucutta, at Baylis Chapel, May 15, 11 a.m.
Ellisville, at Mount Zion, May 22, 11 a.m.
Main Street, May 29, 11 a.m.
Broad Street, May 29, 30, 7:30 p.m.
Court Street, June 5, 11 a.m., 7:30 p.m.
Magee, at Ryals Creek, June 8, 11 a.m.
Williamsburg, June 9, 11 a.m.
Taylorsville, at Old Bay Springs, June 10, 11 a.m.
Bonhomie, at Bonhomie, June 12, 11 a.m.
Petal, at Lux, June 12, 3:30 p.m., 7:30 p.m.
Mount Olive, at Gilmer, June 15, 11 a.m., 2:30 p.m.
Collins, at Seminary, June 19, 11 a.m., 2:30 p.m.
Richton, at Richton, June 26, 11 a.m., 2:30 p.m.
New Augusta, at Beaumont, June 26, 7:30 p.m.
Leaf, at Royce, June 27, 8:30 a.m.
Avera, at Bothwell, June 29, 7:30 p.m.
Leaksville, at Pine Grove, June 30, 11 a.m., 2 p.m.
Heidelberg, at Philadelphia, July 3, 2:30 p.m.
Lucedale, July 6, 7:30 p.m.
Silver Creek, at Oak Vale, July 8, 11 a.m., 2 p.m.
Prentiss, July 10, 11 a.m., 2:30 p.m.
Sumrall, July 10, 7:30 p.m.; July 11, 8:30 a.m.
Purvis, at Union Grove, July 17, 11 a.m., 2:30 p.m.

J. R. JONES, P. E.

The valley of humility has few inhabitants.—Exchange.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Child's Best Laxative is "California Fig Syrup"

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Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Drew, Miss.
Editor, Mississippi Conference.. ...Miss Frances Ulmer, Picayune, Miss.
Editor Louisiana Conference,
Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

To all Pastors and Epworth Leaguers: We are indeed sorry to have to inform you that on account of our inability to secure the cots we have been using for our Epworth League Assembly, we are forced to limit our delegation to the number Whitworth College will take care of with the regular equipment.

This means that after taking care of the Assembly workers, we will have only space enough for one delegate from each Senior Chapter, or twenty from each district.

Each Chapter must elect the delegate to represent the Chapter and register the name with the District Secretary before May 25. The District Secretary will furnish the delegate selected a letter to present to Miss McMullin at the Assembly, showing that he or she is entitled to a bed as a representative from his or her Chapter. **Make sure you have this letter from the District Secretary.** Five of the number allotted each district must be boys—only five.

Brother Hardin Provides for Pastors.

Rev. P. D. Hardin has agreed to make provision for pastors who wish to attend the Assembly, **provided they advise him of their intention to attend in time for him to make such provision.** Pastors who will be accompanied by their wives should advise Brother Hardin of this. Meals, of course, will be taken in the college dining hall.

Any Legauers who can arrage for his or her own cot or bed, can, of course, come and bring such with them and a place can be found to place them; however, it must be understood that Leaguers furnishing their own cots will have to pay as much to the college as the others, as all beds are free, only meals being charged for.

Please give this as much publicity as possible, and **see that no Leaguer leaves home without provision for a place to stay.**

Bring sheets, pillows, soap, towels, etc.

For any other information desired, write your District Secretary or this office.

Leaguelly,

J. H. WEEMS.

MISSISSIPPI CONFERENCE LEAGUE NEWS.

Tri-County Union Meets at Picayune.

The second meeting of the Tri-County Union for this year, Seashore District, was held at the Picayune Methodist church on April 28, with one hundred and three young people in attendance.

The devotional service was held on the lawn, and was in the form of a candle service. A number of Leaguers formed the cross, and all others formed a circle about the cross. Each was given a candle. The leader, Mr. D. C. Camp, led the song, "Let the Lower Lights Be Burning," after which he spoke briefly of the significance of the cross and the burning candles. Miss Cora Weston read an appropriate poem, and Miss Coleta Arren read the Scripture, Matt. 20:19-20. Rev. C. A. Schultz, of Lumberton, prayed, and the quartet sang, "Memories of Galilee." At the conclusion of the devotional service all adjourned to the church for the business session.

The first act of the business meeting was the awarding of the banner to Poplarville League, which had a total of thirty members from a League of forty members. At this session a motion was made and carried that the Union take a share, $10 in the Back Bay Mission, Biloxi. The nominating committee reported the following nominations, who were duly elected for the ensuing year: President, D. C. Camp; vice president, Ellen Olsen; secretary, Myra O'Donnell; treasurer, I. H. Jenkins; corresponding secretary, Fannie Rowlands. The new officers were then introduced to the Union. The retiring president, Miss Weston, was given a rising vote of thanks for her faithful services. After deciding to meet at Poplarville during the month of July, the business session was adjourned, and all Leaguers went gaily back to the lawn for a 45-minute social.

The social hour was in form of a Gypsy social. The Leaguers were divided into groups: Red, Blue, Yellow, Indigo, Purple, Orange and Green, and all were given their colors. A number of games and contests were played: stunt relay, checkers, chalk race. The pastors present were the judges, and at the end of the games the "Indigos" were given first place and awarded a string of beads. The "Reds" won second place, and were given some earrings. The "Oranges" came third, and their reward was a bandana handkerchief. After the prizes were awarded an attractive plate lunch, consisting of chicken salad, potato chips, pickles, crackers and iced tea, was served to the guests.

This was the first meeting of the Tri-County Union held in Picayune since the afternoon we met to organize, and all present voted it a great success.

New Leagues in Jackson District.

Jackson District is the proud possessor of five new Leagues. They are located at Lottville, Madison, Yazoo circuit, Millsaps Memorial (Jackson), and Ridgeland. The secretary of the Jackson District writes that she has found a splendid League at Clinton also. All the new Leagues are doing excellent work and their secretary is indeed proud of them.

Canton League Holds Sunrise Easter Service.

The Canton Epworth League had a "Sunrise Prayer Service" on Easter morning, after which the girls served breakfast. The inspiration for this prayer meeting came from Miss Berta Nall, who told the Leaguers at Institute of the Sunrise Service planned by the Hattiesburg Leaguers. We know of two other Leagues who held Sunrise Services on Easter morn. They are Laurel (First Methodist Church), and Picayune. Those Leagues who have not yet held a sunrise prayer service should certainly plan to do so, in order that they, too, may have this wonderful experience.

Grove's Tasteless Chill Tonic
Stops Malaria, Restores Strength and Energy. 60c

AN APPRECIATION.

In view of the love and respect we bear for our friend, Mrs. L. S. Brewster and family, Okolona, Miss., we ask to be permitted to submit a few words in commendation of her son, A. L. Brewster, a very worthy young man, who has made application to and been licensed to preach in the Methodist Episcopal Church, South. Mr. Brewster was born in 1905. He graduated in 1925 from Okolona, Miss., High School. He spent one year each at Bowling Green, Ky., and Hendrix College, Conway, Ark. He will return to Hendrix for the term 1927-28, to complete his studies, after which, if not providentially hindered, he will take up his life work.

We predict for Brother Brewster a useful career and one significant of good; trusting him to remain, as now, faithful to the orthodox teachings of Christianity as presented by the M. E. Church, South, which we believe he will.

We also take this occasion to speak of Mr. F. De La Bar, formerly of Meridian, Miss, but who is now making his home in Okolona. Mr. De La Bar, having been converted from a reckless railroad life to that of a Christian's, whose interest and influence for good has meant much to Okolona.

We speak of these now, rather than scatter flowers after death.

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HOW THE PILGRIM MOTHER

Kept Her Family in Good Health

A statue to the Pilgrim Mother was recently unveiled at Plymouth Rock, Mass. Through her we honor every pioneer woman who endured privation and hardships that a nation might live. Shoulder to shoulder with her husband she built a home in the wilderness and reared her sturdy sons and daughters. She cooked and sewed. She spun and wove for her growing family and when they were ill, she brewed potent remedies from roots and herbs—such roots and herbs as are now used in Lydia E. Pinkham's Vegetable Compound.

A Massachusetts woman writes:

"I was all run-down, with no ambition. I was tired all the time. Sometimes I would be in bed two or three days at a time, and the doctor would have to give me something to quiet me. A friend told me about Lydia E. Pinkham's Vegetable Compound and I have had wonderful results from it. I felt better after taking the second bottle, and I am never without it in the house now. I have told lots of people about it, and they say it helps them, too. I am willing to answer letters from women asking about the Vegetable Compound."—Mrs. J. W. Critchett, 2 Hammond Street, Cambridge, Mass.

Children Cry for

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless—No Opiates. Physicians everywhere recommend it.

OUR ABILITY TO PAY IN FULL.

In 1923 the Southern Methodist benevolence dollar was worth 71 cents; in 1924 it was worth 69 cents; in 1925, 68 cents; and in 1926, 67 cents. We have had an increase in membership in these four years of more than 300,000, and a corresponding increase in wealth, yet there has been no material increase in the assessments. In voting not to increase the asssessments, the General Conference did not plan a retreat or merely to hold our own, but to go forward by bringing up the value of the benevolence dollar to one hundred cents.

Are we able to pay one hundred cents on the dollar, to raise the full amount assessed? Let us see.

We have 2,610,620 members (Yearbook, 1926). The assessment for general work is $2,130,000 per year, or only 82 cents per member. The assessment for Conference work is about $2,500,000 per year, or 96 cents per member. The total amount per member necessary to pay both these items in full is $1.78. Add to this the amount needed for district work, which is less than 15 cents per member, and the total is not quite two dollars per member. It will take more than four times the amount asked for in the special million-dollar missionary campaign to pay the benevolences in full, yet a minimum of $2 from each member will do this with a small surplus. Five cents per week per member will pay them in full with a handsome excess. Think of it! Only five cents per week per member! Who will say that Southern Methodism is not equal to such a task?

Again, let us consider this question from the standpoint of the financial resources of our people. What is the annual income of our church as a whole? We can estimate it from the statistics of the per capita income of the nation. The latest figures available on this subject are those compiled by the National Bureau of Economic Research of New York City for the year 1924, which place the per capita income at $554. This includes every man, woman, and child in this country—the immigrant, the Negro, and the driftwood of society. The income of church people is no doubt above this figure. But at $554 per capita the income of our church is $1,446,283,480 per year. The tithe of this amount is $144,628,348. We paid for all purposes last year $42,105,232, leaving an unpaid balance on our tithe of $102,523,116.

As a church we are giving only 2.9 per cent of our income, which is considerably less than one-third of our tithe. We could pay an amount equal to last year's deficit on the benevolences out of our unpaid tithe (1926) and still have more than a hundred million dollars left. Of the money that we do give, only one dollar out of every four goes for work outside the local church. We are spending nine times as much on congregational expenses as we are paying on benevolences. "As much for others as for ourselves" is one of the stewardship goals adopted by our last General Conference. Either a small increase in the percentage of our giving, or a more Christlike proportioning of the money that we do give will make it easily possible to pay the benevolent assessments in full and report a surplus.—Methodist Layman.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

FROM THE DENHAM SPRINGS CHARGE.

Dear Brother Carley: I believe that perhaps you and some of the readers of the Christian Advocate may be interested in the progress that has been made on the Denham Springs charge during this Conference year.

As you know, this is my first year on this charge. Since coming here a new parsonage has been built, which is very comfortable and which has been furnished by the Missionary Societies on the charge. We recently completed also our new church at Denham Springs, and I believe that we have one of the prettiest, if not the prettiest, church in the State for a community the same size as Denham Springs. Since Conference we have organized three Epworth Leagues and one new Sunday school on the charge, and they are all functioning nicely. Last Thursday we held our second quarterly conference, and the reports from all the departments on the charge indicated that good progress was being made. So far we have had the best year financially in the history of the charge.

We have had a number of additions to the church, on one Sunday taking into the church an entire family of five persons, the youngest of whom was 15 years old. During the week preceding Easter Sunday a series of sermons was preached, and they were well attended.

We are now engaged in a revival meeting, and are meeting with good results. Rev. Thomas M. Lemly, of Jackson, Miss., is doing the preaching.

We are planning and doing lots of things in this field of Christian harvest, and the people of the community are behind the work wholeheartedly.

R. L. CLAYTON, P. C.

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WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Toccopola, at Tula, May 7, 8, a.m.
Salem and Friendship, at Salem, May 8, 9, p.m.
Buena Vista, at Ebenezer, May 14, 15, a.m.
Houlka, at Vanvleet, May 15, 16, p.m.
Shannon, at Pleasant Grove, May 18.
Aberdeen, Amory, Houston, Okolona, Pontotoc, and Tupelo, at Amory, May 19, p.m.
District Conference, at Fulton, May 24-26.
Derma, at Crossroads, May 27.
Randolph, at Shady Grove, a.m., May 28, 29.
Pittsboro, at Pittsboro, p. m., May 29, 30.
Algoma, at Camp Ground, June 18, 19, a.m.
Calhoun City, June 19, p.m.
Amory ct., at Grady's Chapel, June 21.
Greenwood Springs, at Pleasant Grove, June 22.
Eupora, at Lagrange, June 24.
Mathiston and Maben, at Double Springs, June 25, 26.
Bellefontaine, at Lebanon, June 26, 27, p.m.
Smithville, at Antioch, June 29.
Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Third Round.

Kosciusko Ct., Williamsville Church Dedication, May 1; Salem, June 24.
Brooksville, at Brooksville, May 8, p.m.
Artesia, at Artesia, preaching May 15, night; Q. C., June 3, 2 p.m.
District Elementary S. S. Conference, at Brooksville, May 17.
First Church, Columbus, preaching, May 29, 11 a.m.; Q. C., June 2, p.m.
Central, Columbus, preaching, May 29, night; Q. C., May 30, night.
Starkville, preaching July 31, 11 a.m.; Q. C., June 3, night.
Caledonia, at Andrews' Chapel, June 4.
Crawford and Mayhew, at Curtis Chapel, June 5.
Conference Standard Training School, at Grenada, June 6-11.
Shuqualak, at Cooksville, June 12, 11 a.m.
Macon ct., at Center Point, June 12, 3 p.m.
Macon sta., June 12, night.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 2.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Mashulaville, at Middleton, July 16, 17.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.

Remember Golden Cross Enrollment Campaign, May 8-15.

Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Batesville, May 15, 11 a.m.; Q. C., June 1, 7:45 p.m.
Sardis sta., May 15, 7:45 p.m.; Q. C., June 30, 7:45 p.m.
Como, May 17, 4 p.m.
Olive Branch, at Miller, May 22, 11 a.m.
Coldwater, at Love, May 29, 11 a.m.; Q. C., June 23, 11 a.m.
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.
Hernando, June 5, 7:45 p.m.
Arkabutla, at Hunter's Chapel, June 12, 11 a.m.
Crenshaw and Sledge, at Crenshaw, June 12, 4 p.m., 7:45 p.m.
Senatobia, June 19, 11 a.m.; Q. C., May 18, 7:45 p.m.
Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

T. M. BRADLEY, P. E.

Talk and walk should be close companions.—Exchange.

Stiff necks never work well in the yoke of Christ.—Exchange.

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THE SOUTHERN ASSEMBLY
LAKE JUNALUSKA, NORTH CAROLINA

ANNOUNCES THE FOLLOWING SCHOOLS, CONFERENCES AND CAMPS FOR THE SUMMER OF 1927:

June 10-July 19	Duke University Summer School
June 14-June 19	Wetern North Carolina Epworth League Assembly
June 23-June 26	Laymen's Conference, Third Episcopal District
June 28-July 26	Camp Cheonda for Girls
July 3-July 8	Social Service Conference
July 5-July 8	Annual Meeting Board of Temperance and Social Service
July 7-July 19	Young People's Conference
July 20-August 3	First Term Sunday School Leadership School
July 20-August 3	School of Missions
July 28-August 12	Camp Cheonda for Boys
August 2-August 4	Annual Meeting General Board of Lay Activities
August 4-August 14	Southern Epworth League Assembly
August 4-August 18	Second Term Sunday School Leadership School
August 21-August 26	Conference on Evangelism

SPECIAL FEATURES:

Sermons and Addresses by our own choice leaders and others.
Chautauqua Features—Pageants—Moving Pictures—Tennis—Golf—Fishing—Boating—Bathing—Horse-back Riding—Horseshoe Pitching—Auto Trips—Hiking—Etc.

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Lake Junaluska, North Carolina.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3649.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MAY 19, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MUST HAVE HELP.

It is impossible at the present time to give an accurate estimate of the loss that has been suffered in the overflooded sections, but it is evident that the loss is tremendous. It is manifest that this loss will react upon the church, especially in the matter of pastoral support. In addition to our three Conferences—Louisiana, Mississippi, and North Mississippi—others have large areas in the inundated territory, so the situation is much more than local.

Some help has already been extended to some of the pastors in the overflowed section, but it has been temporary and inadequate. It is urgently needed that a church-wide appeal be made for help in this extremely serious situation, and that the appeal have all the weight that official authority can give it. We therefore suggest that the College of Bishops, the Board of Missions and the Board of Church Extension gather reliable information at once and appoint a time throughout the church for contributions to be made for the maintenance of our work in the devastated sections.

The time for these contributions should be set for an early date. We believe our people are ready to make liberal contributions and are only waiting for the word to be given. Our brethren in the overflowed sections must be made to know that they have the sympathy and support of the whole church.

HIGH SCHOOL AND COLLEGE.

At this season of the year thousands of our young people are being graduated from our high schools and colleges. Many of them have worked faithfully and have acquired the maximum amount of knowledge and culture that the schools could give them, and all of them have done the work sufficiently well to entitle them to the graduating diploma. They ought to be better prepared for life with this training than they could be without it.

The chief product of our schools, though, should be good character, rather than scholarship and culture. We do not underestimate the value of scholarship and culture; but we do not underestimate the value of character. "A good name is rather to be chosen than great riches"—and a wealth of superficial culture is a poor substitute for right thinking, right living, and right acting. Our schools are expected to strengthen their students in all these things.

We are glad to believe that this great company of young people now going out from our schools will be a real addition to the moral forces of the world. Some of them are far from what they ought to be; but most of them have, under skillful and consecrated teachers, been brought to face the real issues of life and have learned that the moral values are the supreme values. The world ought to be better—and we believe it will be better—because of their entrance upon the stage of action.

The graduate that does not show by his whole attitude toward life that his school days have made him serious, earnest, and consecrated as he faces its problems, opportunities, and privileges, confesses to the world that he has missed the great thing he ought to have acquired. The test of what they got from school is in what they give to the world.

"EXACTLY AT THE TIME."

Among the directions given to preachers when they are admitted into full connection is the following: "Do everything exactly at the time."

This is a wise injunction, especially since it has come to pass that a great many things are on the program of the modern Methodist preacher. Unless things are done at the time appointed, it is hard to get them done at all.

We have in mind at this time especially the Special Effort for Superannuate Endowment. We are in the midst of the period officially and specifically set apart for the collection of the pledges that have been made to this sacred cause. If all pastors would take this matter up with their people at this, the appointed time, they would be fulfilling their obligations as careful servants of the church, they would be clearing the decks for other important duties that come later, and, above all, they would be ministering beautifully and helpfully to the needs of those who have labored heroically in other days and into whose labors they have entered.

BISHOP WARREN A. CANDLER.
In charge of Episcopal District No. 1, who will deliver the Literary Address at Millsaps College next Tuesday, May 24. He is presiding over the New Orleans District Conference this week.

THE NEW ORDER IN THE COLLEGE OF BISHOPS.

We do not know why the College of Bishops, at its recent meeting in Nashville, agreed that the presidency of that body should rotate according to seniority and that a secretary should be elected for a term of four years instead of for an indefinite period. We do not know of any special reason why a change should be made, nor do we see any special objection to the change as made. It seems to us to be merely a detail of organization that the bishops can settle to suit themselves. The church has not conferred any special authority upon the senior bishop and the bishop who holds the office of secretary, so nothing is to be lost by those who have held those positions and nothing is to be gained by those who are elected to them—except, perhaps, an additional burden of routine work. If there is any satisfaction in the distinction of "primus inter pares," we suppose all the bishops should enjoy it in due season.

RECALLING A MISSIONARY.

At the recent session of the Board of Missions, meeting in Nashville, on recommendation of Bishop W. N. Ainsworth, bishop in charge of that field, it was decided to withdraw Walter A. Hearn from the China mission field on account of his "alleged heretical belief." The Christian Advocate (Nashville) of May 13, in an account of the meeting of the Board, says: "He (Mr. Hearn) is reported to have expressed belief in the spiritual resurrection of Jesus Christ, but not in his bodily resurrection, and for such expression he was refused full connection at the last session of the China Conference. The provision is made, however, that Mr. Hearn may present in person additional facts within thirty days after receiving notice of the Board's action if he desires. Mr. Hearn is professor of religious education at Soochow University."

If Mr. Hearn avails himself of the privilege of appearing before the Board to explain his belief and it appears from his statement to the Board that he is out of harmony with the Methodist belief, the Board's action can only be approved and commended. The outcome, of course, will have no bearing on Mr. Hearn's character—a man may be unorthodox from the Methodist standpoint, though a good Christian. The point at issue, as we understand it, is whether or not Mr. Hearn is an orthodox Methodist. We hope he is.

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IS THERE PRESENT DANGER OF TOO MUCH FAITH?

By Bishop Warren A. Candler

Jesus seems to have feared that men might have too little faith, and suffer by lack of it.

Often he rebuked his disciples with the words, "O ye of little faith."

These words he used to chide them for their want of filial trust in God's providential care: "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith" (Matthew vi:30).

Again, when the Apostles were affrighted to the point of despair by the storm on the sea of Galilee, he said, "Why are ye fearful, O ye of little faith" (Matthew viii:26).

He closed the parable of the unjust judge and the importunate widow with the solemn question, "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii:8).

With these words of warm approval he commended the faith of the Roman Centurion, "Verily I say unto you, I have not found so great faith, no, not in Israel" (Matthew viii:10).

To the persistent prayer of the Canaanitish woman on behalf of her daughter he responded: "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that hour" (Matthew xv:28).

To the nameless "woman in the city," who anointed him with the precious contents of her alabaster box in the house of Simon, the Pharisee, he said: "Thy faith hath saved thee; go in peace" (Luke vii:50).

In all the gospels there is not recorded an instance of his correcting any one for having too much faith, nor one case of strong faith which he did not approve.

It may be said, however, that the faith which he so uniformly approved was not any particular article of belief but only personal trust of him. This is quite true, but all personal trust in him must have rested then, as it does now, upon sound convictions concerning his person and character. Any other sort of trust would have been as now, a blind superstition or an incoherent sentiment, or a baseless impulse. We may be sure no such senseless trust met then, or meets now, his approval. No faith worthy of the name can fall short of believing that God "is and that he is the rewarder of them that diligently seek him" (Hebrew xi:6).

In keeping with the teaching of their Lord the Apostles and the primitive church put the utmost emphasis on faith, on believing.

In the New Testament there are above two hundred and fifty passages in which faith in one form or another is mentioned and commended, and it is no unintelligent or unintelligible emotion that is thus approved by them. It is always and everywhere a potential force of evangelical belief. By faith hearts are purified (Acts xv:9). The "just live by faith" (Romans i:17). Men are "justified by faith" (Romans v:2). "Righteousness is attained by faith" (Romas iv:5 and ix:30). Souls are "saved through faith" (Ephesians ii:8). Mighty achievements—kingdoms subdued, righteousness wrought, promises obtained, mouths of lions stopped, violence of fire quenched, weakness made strong, and victorious valor in conflict—are all attributed to the power of faith.

Steadfastness of faith is urged, and the loss of it is reckoned as the worst of disasters, even as a "shipwreck" (I Timothy i:19; vi:4;v:8 and 12; vi:10).

In one of the apostolic writings the following words are used, which specifically refer to the deposit of truth committed to the care and protection of the church: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints" (Jude 3). The writer of this brief epistle then proceeds to show how the most repulsive immoralities and hideous pollutions had issued from rejections of the truth by men, who had "denied the only Lord God and our Lord Jesus Christ;" and that the faithful might escape such dreadful evils he exhorts them "to remember the words which were spoken before the Apostles of our Lord Jesus Christ" and to build themselves up "on their most holy faith" (verses 17 and 20).

In view of all these unquestionable teachings of Jesus and the Apostles, it is amazing that in these latter days men have arisen who seem to feel called to diminish faith, repudiate historic Christianity, and propagate doubt in place of establishing belief in the Christian revelation.

They seem to fear that the present generation may have too much faith and indulge excessive belief.

From pupils and professors' chairs and the periodical press they unceasingly proclaim what they do not believe, and rarely declare what they do believe.

They proclaim the senseless dogma that it makes no difference what a man believes if he only lives right, assuming thereby that error is as efficacious as truth for right living and that the beliefs of the intellect have no effect on the acts of the will.

They never tire of saying that "the Christian religion is a way of life," and not a matter of belief at all.

Christianity most truly is "a way of life," and it is such a way as no man can enter upon or pursue without faith in Christ. It is a narrow way, the gate to which is strait, and only by a strong faith can men walk within it.

St. Paul teaches that with "the heart man believeth unto rightousness" (Romans x:10); and of his own life he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians ii:20).

The entire Epistle to the Galatians is a protest against reducing Christianity to "the way of life" which the Judaizers taught as indispensable to the Christian religion; and Paul with equal emphasis would have protested against reducing it to a bare system of earth-bound ethics. Against such impotent legalism he would have leveled his burning words, "Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed" (Galatians i:8).

Paul's remedy for the sin of the world was not contained in a pill-box of ethical "principles," but was powerful faith in an atoning Saviour who was crucified, dead and buried, and whom God the Father raised from the dead and "set him at his own right hand in the havenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church" (Ephesians i:20-22).

Throughout the preaching and writings of Paul and the other Apostles, whose utterances have come down to us, persists the majestic echo of the thrilling words of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John i:29).

In comparison with such a heavenly proclamation how puny are the pitiful proposals of mere systems of ethical "principles" as a substitute for the "great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard!" (Hebrews ii:3).

"Lord increase our faith" that we may embrace it with all our hearts, and save us from the minimizing teachings of men who having "erred from the faith" would have us believe as little as possible!

HONESTY.

By Rev. J. Tillery Lewis.

One of the paragraphs of the General Rules of the Methodist church deals with the matter of honesty. The paragraph admonishes against "borrowing without a probability of paying and taking up goods without a probability of paying for them."

Of course there are some men, possibly many, who are shorter of good judgment, in matters financial, than they are short in honesty of purpose to pay outstanding obligations. It is my humble judgment that there are many folks who borrow money and take up goods, not only with the purpose to meet their obligations when they fall due, but when they borrow or take up goods it is probable, from the outlook,that they will be able to meet their obligations when they fall due. Owing to individual misfortune or a slump in the market like the one we had in cotton last fall, or because of a disaster like the present Mississippi River flood, many good and honest men are rendered unable to meet their outstanding financial obligations. Said honest men endure such a degree of embarrassment, chagrin and humiliation over the fact that they cannot meet their obligations that they are hardly able to face the world. These men are worried over their failure to meet their obligations as much as the normal man worries over other grave situations.

However, honest men do not dodge their creditors. When an honest man either makes a fool of himself by taking too great a risk, or is plunged into financial ruin through some misfortune, said honest man, sometimes with great embarrassment, goes to his creditors, makes a clean breast of his exact unfortunate condition, and gives his word of honor that just as soon as possible he will meet his obligations. Though years are necessary to pay off his debts, the honest man addresses himself thereto with grim determination. Sir Walter Scott, the famous novelist of England, was such a man. Through poor business judgment, Mr. Scott's partner in business failed the firm with a great indebtedness. Though Sir Walter was at that time an old man, he addressed himself anew to the task of writing novels that he might clear his name of debt and hand to his posterity a name untarnished with debt or anything else. Thus it is with honest men.

All Christians are honest men. No man can live daily with the Christ without being an honest man. Jesus does not make companions of us mortals until we allow God to cleanse us from all sin and put within us a heart of purity, truthfulness and honesty. Thousands of dishonest men have been converted, but just as soon as converted these men begin paying their past neglected honest obligations, and they continue therein until all their obligations have been paid in full.

Preachers, officials of church and Sunday school, choir members and the members in the pews (and those who should be in the pews) occupy a peculiar position before humanity and God. God stands for honesty; the church stands for honesty. When either a preacher or a church member fails to ring true to God and the church

on the question of honesty, the world thereby has occasion to criticise. Said members (the more prominent the member the greater the offense) who fail in honesty are a stumbling block to the work of the church of God.

In these days all of us must watch ourselves lest we find ourselves driven to financial straits through carelessness. These are hard times in which to live four-square to God and to man in all relationships of life. In the past it might have been (though I doubt it) that humanity did not have to watch, pray and work hard to walk circumspectly as God's children before the world; but that church member, whether preacher or layman, who would to-day stand perfectly before the world as God's representative must concentrate his mind and soul on the one aim of pleasing God and then drive ahead with grim determination to let nothing cause him to fail in his obligations to God and to mankind. Possibly the greatest church tragedy that ever came to any community is a preacher's moral or financial failure. Close up beside that tragedy stands that of an official of the church or any of its organizations who fails either morally or financially. But in the sight of God the tragedy of the unknown member's failure, morally or financially, is as great as is that of a prominent preacher's fall.

For God's sake, because we love him; for the church's sake, because we love the church; for humanity's sake, because Christ died to save mankind, is it not the oustanding duty of all us church members to studiously and painstakingly try to live honestly before God and man? God knows the answer of the soul of each of us to that question. The world will know our reaction thereto by our lives.

Tupelo, Miss.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference closed its session at Oxford, May 5. The presiding elder, Rev. E. S. Lewis, presided.

A very optimistic note was sounded throughout the conference. The pastors seemed to be pleased with their appointments and the reports indicated that they have been doing good work.

One very interesting feature of the program was the fact that 135 additions to the church on profession of faith were reported. A large number of these were reported by pastors who have not yet held their regular revivals. This report is the more gratifying when we realize that one-half of the Conference year is yet before us.

Another pleasing feature of our conference was the large attendance of laymen. The presiding elder said it was about the largest attendance of laymen that he had ever seen at a district conference, and he has been seeing them for a long time—maybe the editor can remember how long. We also had every pastor in the district present.

Our district is making progress in more than one way. We now have 28 Epworth Leagues, an increase of nine over last year. The reports of the pastors indicated an increase in interest in the work of the Woman's Missionary Society. The building program of the church is also being looked after in this district. Some new churches are being built and others are planning to build.

All our time at the conference was not spent in attending to the business of the church. We had some time for worship. We had two great messages brought to us by two of our own preachers, Brother J. H. Holder and Brother Mellville Johnson. A very fine spirit of fellowship was manifested at this conference. Every one seemed to enjoy it.

Our next district conference will be held at Grenada. W. L. ROBINSON, Sec'y.

RESOLUTIONS ADOPTED BY THE GRENADA DISTRICT CONFERENCE.

Concerning the Memphis Resolutions of Protest to Legislatures of Tennessee and Mississippi.

Whereas it seems prudent and advisable to take some action as a matter of record of position and policy; and whereas the meeting of our church school men in Memphis, Tenn., on Feb. 10, 1927, did pass certain resolution of protest to the Tennessee and Mississippi Legislatures relative to certain statutes prohibiting the teaching in tax-supported schools of the States any theory that man descended from a lower order of animal; and whereas the action taken does not represent the position of this conference, nor do we believe it is the position of the Methodist Episcopal Church, South; and whereas the action can but divide our forces in the program of religious education and in leadership training in our schools; and whereas the issue is entirely secular and wholly outside of Christian development, not being a law or statute that limits the teaching or Christian liberty in any church school whatsoever; therefore, be it resolved, that—

1. We do not commend or endorse the Memphis resolutions of protest to the Tennessee and Mississippi Legislatures concerning the statutes prohibiting unproven theories of the origin of man being taught the children of the public school grades.

2. We commend the Tennessee and Mississippi Legislatures in protecting our children of the public school grades from the unproven theories of biological science.

3. We urge our educators to face the problems of religious education in an attitude that will strengthen faith in God, and His revelation to us in the book of Genesis.

4. Our educators, whether laymen or preachers, are expected to accept our standards of doctrine in belief and teaching.

5. While we believe in unlimited field in university study in science, we see no good reason for the undue emphasis now being given biological science in college and undergraduate work.

6. Our greatest problem is not science, but sin. The mission of the church school is not to emphasize the origin of man, but his destiny; not so much his creation in Genesis as his re-creation in Christ Jesus.

Signed by: C. M. Chapman, H. N. McKibben, S. A. Brown, J. R. Murff, R. E. Wilburn, Carroll Varner, F. A. Howell.

Concerning the Seashore Camp Ground Property.

Resolved, That this district conference notes with approval the action taken recently by the Seashore District Conference in efforts to keep and maintain the Seashore Camp Ground property for school and Christian assembly purposes.

Resolved (2), That we request the New Orleans and the Alabama Advocates to publish this our commendation of said action.

Signed by C. M. Chapman and J. H. Holder.

THE VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference met in the Methodist church at Gloster, Miss., at 8:30 o'clock, May 3, 1927, Rev. J. T. Leggett, presiding elder, in the chair. The devotional exercises were conducted by the presiding elder.

The conference was called to order, and the secretary of the last conference called the roll. On account of the flooded condition of the delta section of the district, about one-third of both preachers and lay delegates were absent.

After the roll call, Rev. J. B. Holyfield was nominated and elected secretary of the conference. The presiding elder announced the usual committees.

The pastors' reports were called for; they indicated a healthy spiritual condition prevailing throughout the district. Most of the charges made a fine response to the mission special; however, a number of them, because of local conditions, failed to put on the every-member canvass. Up to the time of the flood, prospects were good for the best year in the history of the Vicksburg District. The morale of the people of the stricken delta section of our district remains unbroken, and the pastors report that they will come back with their usual degree of courage, zeal, faith, hope and confidence in the future.

Rev. J. E. Williams, of Rolling Fork, preached a very helpful sermon at the 11 o'clock hour Tuesday from the seventeenth verse of the sixth chapter of Galatians.

During the afternoon of the first day's session, Rev. J. C. Chambers, Conference Superintendent of Sunday Schools, on invitation of the presiding elder, addressed the conference on matters of interest pertaining to the Sunday school work in the district. At the conclusion of his address, he introduced Miss Maggie May Jones, Elementary Superintendent of Conference Sunday Schools, who spoke on the observance of Children's Week. At the conclusion of her address, Brother Chambers presented the matter of the goals to be attained this year.

The Committee on Local Preachers made their report, and on recommendation of the committee the following brethren were passed in examination of character and their licenses were renewed: J. M. Griffin, Wesley Ezell, J. O. Gilbert, R. E. Selby, L. L. Stokes, R. K. Scott, J. O. Williams, and J. M. Cowan.

The Committee on Admissions presented the name of Rev. James Oscar Williams to the conference for recommendation to the Annual Conference for admission on trial. The conference unanimously recommended him.

On nomination of the presiding elder, the conference elected as a Licensing Committee the following brethren: G. H. Thompson, J. E. Gray, Otto Porter and J. E. Williams.

On recommendation of the Board of Lay Activities, the lay delegates elected S. W. Sharbrough, of Holly Bluff, District Lay Leader, and J. A. Anders and H. A. Booser, Associate Lay Leaders.

The following persons were elected delegates to the Annual Conference: James Hand, Jr., G. C. Rogers, J. E. Brown, J. R. Bankston, H. H. Crisler, Jr., Vick Robbins, Lyt Lewis, W. E. Potts, and H. A. Booser.

The following persons addressed the conference at its different sessions: Dr. J. M. Sullivan, Conference Lay Leader, on the subject of the benevolences; Miss Boykin, of Whitworth, on the nature and grade of work being done at Whitworth College; Rev. J. M. Morse, of Jackson, on the Superannuate Endowment Fund; Rev. W. T. Griffin, financial agent of the Orphans' Home, on the claims of the Orphans' Home on the generosity of our people; and Dr. D. M. Key, of Millsaps College, spoke briefly on the merits of that institution, and its relation to Christian education.

The question, "Where shall the next ssesion of the conference be held," was asked by the presiding elder. Mr. H. H. Crisler, of Port Gibson, nominated that place, and it was unanimously chosen.

A resolution of thanks and appreciation was presented and unanimously passed, thanking the conference host, Rev. B. M. Hunt, for his untiring efforts in behalf of the success of the conference; and the people of Gloster for their hospitality, and especially the people of other denominations who opened their homes for our entertainment.

J. B. HOLYFIELD, Secretary.

BISHOP GALLOWAY—BISHOP CANDLER'S GREAT BOOK.

I think every Methodist preacher should read the life of Bishop Charles Betts Galloway, which has been so well written by Bishop Candler. Surely all the Methodists in Mississippi will want to read it.

It was quite an inspiration to me to read a history of the life of this heroic soul. The life of a man like Bishop Galloway is a perpetual challenge to the very best that there is in any of us.

I am very grateful to Bishop Candler for this splendid book that he has written.

WM. L. ROBINSON.

It is the friendless child who almost inevitably becomes the delinquent.—Clarke Hall, London Magistrate.

MINDEN DISTRICT CONFERENCE.

The 1927 session of the Minden District Conference was held at Plain Dealing, on Wednesday, April 20, with our most efficient elder, Rev. K. W. Dodson, presiding. By holding morning, afternoon, and evening sessions, all the business of the conference was cared for in due form and order. Some faithful members were kept away on account of the fact that the "Father of Waters" was getting out of bed. The attendance was very good, considering the fact that we practice the Scriptural mode of baptism!

Rev. J. G. Snelling preached on Tuesday evening, and Rev. H. W. Cudd preached on Wednesday evening. Dr. J. E. Crawford stirred the hearts of those present at the 11 o'clock hour Wednesday with a great message on Brotherhood.

All the connectional interests were well represented by duly authorized individuals.

The following were elected delegates to the Annual Conference: Mrs. E. L. Cargill, B. B. Dean, J. E. Hoby, C. E. Ives, R. C. Percell, G. A. Rathburn, H. A. Sheppard, R. S. Walsh. Alternates: A. Hoffpauir, J. B. Turnley, Mrs. J. B. Williams, Dr. F. C. Wren.

Judge R. W. Oglesby was re-elected Lay Leader; C. M. Roberts and A. H. Horton, Associate Lay Leaders.

Following is the Licensing Committee: P. M. Caraway, J. B. Williams, H. W. Cudd, T. J. Holladay.

We do not know what is meant by "Plain Dealing," but if it means a progressive little city, where you find a most beautiful church building, just lots of nice homes, and a people whose warm hospitality is second to none, with a "Wynn"ing preacher who is on the job, then the place where we met is well named.

Jena was chosen for the 1928 meeting place.

P. M. CARAWAY, Secretary.

THE NEWTON DISTRICT CONFERENCE.

True to the promise he made a year ago while persuading the brethren to hold the next district conference at Walnut Grove, Brother Van Landrum and his people had a beautiful new church ready for us. The first session began at 9 a. m., April 27, with an address by our presiding elder, Rev. L. E. Alford, inspirational and heartening. Rev. J. F. McClellan was elected secretary.

A neat program of the conference had been prepared by Brother Alford and distributed.

It is notable that every pastor in the district was present with a lay delegation from his charge. The pastors made their reports rapidly and yet comprehensively, showing in almost every charge some gain both of a material and spiritual sort. Almost every charge had paid the Mission Special in full, and some that had fallen short of their quota promised to undertake to raise the remainder. A letter from Bishop Candler was read to the conference urging the raising of the entire amount asked for this cause.

Sixteen lay delegates were elected to the Annual Conference, as follows: E. M. Luke, R. C. Pugh, G. W. Mars, E. F. Lane, R. L. Abney, J. R. Bridges, Mrs. Floy Loper, W. C. Maybry, Sam Mayo, M. J. Phillips, O. S. Hopkins, G. F. Rice, T. B. Deweese, W. M. Jordan, Mrs. J. F. Ross, P. L. Blackwell.

P. L. Blackwell was elected District Lay Leader, and G. W. Mars, Associate Lay Leader.

Edward Marshall Lane was licensed to preach.

Among the visitors and representatives of our church institutions were Dr. D. M. Key, President of Millsaps College; Dr. J. M. Sullivan and Prof. J. E. Stephens, of the Millsaps faculty; Miss Mamie Boykin, of Whitworth College; Rev. W. T. Griffin, Commissioner of our Orphans' Home.

Miss Boykin explained the new relation of Whitworth as a Junior College, and discussed feelingly the grave needs of that institution. Following a talk by Brother Strait, the brethren pledged loyal co-operation in the matter of sending in names of prospective students and in every way possible.

The evening hour of the first day was devoted to the educational program. Dr. Key and Professor Stephens spoke instructively, and the Millsaps quartet sang several numbers, to the delight of the large congregation. This program was considered one of the finest features of the conference.

Brother Griffin talked of the needs and of the work accomplished by the Home in Jackson.

Mrs. L. E. Alford, District Secretary of the Woman's Missionary Society, read an interesting report of the work of that organization.

The preaching of the conference was done by Rev. B. L. Sutherland and Rev. M. L. McCormick, each of whom brought fine gospel messages.

The fellowship of this conference was delightful. The hospitality of the good people of Walnut Grove made us want to go back next year, but, on second thought, Laurel was elected for the next meeting place. Brother Alford seemed to think that this was the best of the four conferences he has held in the district, and some things that happened contributed to that impression, for example, the gift of a nice suitcase that the preachers had "chipped in" and bought, and the eulogistic remarks heard on every side, especially the speech of Brother G. W. Mars. Our old "War Hoss," M. L. White, acted as presiding elder while the brethren "inflicted" the suitcase on Brother Alford, and was so well satisfied with the job that he declared that when he gets to Heaven he expects to be made one permanently.

The district has made a marked growth during the past four years, having built nine churches and had a net gain of 2,769 members. Much credit for this progress is due the self-sacrificing labors of Brother Alford.

REPORTER.

A PASTORAL CHARGE UNDER FLOOD CONDITIONS.

Many have taken in hand to describe disasters that have befallen churches and pastoral charges—fires, cyclones and what not; but I have yet to see a description of a pastoral charge in a flood, except the one in which Noah played a conspicuous part. I am, therefore, undertaking to describe conditions which exist in the Ferriday charge at this moment.

Some weeks ago warning reached us that we were in danger of being inundated by flood waters coming down the Mississippi River; profiting by past experiences, we began to make preparation for the threatened deluge. These preparations consisted of building boats, making scaffolds upon which to bestow our household goods, etc. It is a time when there is no place for the idler—every one must work. I had always been thought of as a very lazy man; but the amount of energy I was able to generate in the face of this calamity was indeed amazing, both to myself and those about me. First, I secured some lumber and made a boat. And in this Noah has nothing on me; his boat was on a more extensive scale, but he had more time and his necessity was greater. Next, I built scaffolds upon which to place the parsonage furniture. These were made five feet high, and when we remember that the parsonage is four feet from the ground, thus making nine feet, and as the water is still rising. I am not sure that they are high enough. The same was done at the church, where the seats, piano and other furnishings were raised five feet above the floor.

To-day there is about fourteen inches of water in the parsonage. The pastor has sleeping quarters in one of the Sunday school rooms at the church, but as there is only about three inches of floor out at the church and the water rising, it is only a matter of a few hours when we will have to abandon these quarters; and it doth not yet appear where we will go from here.

Of course all kinds of industry are completely paralyzed. The only activities are directed to the effort to save what we have. All financial support is cut off, and the people must spend what they have in an effort to save their homes and belongings.

Past experience has shown that it requires from four to six weeks for these floods to recede; then will come the period of rehabilitation, when the people must take stock of what is left. They must return to homes badly damaged by the water—floors with a deposit of silt some inches deep; the walls discolored; doors warped so that they cannot be closed; farms bare, too late to plant a crop and without means if they could; live stock driven to higher ground, where they have been kept and fed only enough to keep them alive, consequently they are very weak, and many will not survive. So the people are demoralized and facing economic ruin.

As for the church and its work, we fear to look at the future, as it is very unpromising. We are determined to carry on, but how and with what success, we cannot tell. I have, however, an abiding faith in God, else I could not remain here in the face of the present outlook.

My family are in Shreveport, only George Andrews (my oldest son) is with me. Brethren, pray for us that we may be able to carry on in spite of this great disaster.

GEO. FOX.

Ferriday, La.

A SPECIAL APPEAL TO THE PREACHERS, LAYMEN, AND METHODIST WOMEN OF THE FIVE HILL DISTRICTS OF THE NORTH MISSISSIPPI CONFERENCE.

We are calling your attention to the following facts: As you well know, the two delta districts, Greenwood and Greenville, of the North Mississippi Conference are suffering great loss occacioned by the recent flood. The Commissioner for the Orphans' Home cannot hope to make collections in the bounds of these two districts possibly during this year. We must not let the Orphans' Home suffer. The need is urgent now for increased maintenance fund and donations with which to pay off the bonded indebtedness. Every member of the church in these districts will, we are sure, see the importance of rallying to the Orphans' Home now. Please put forth your best efforts for the Orphanage and send your donations to Rev. S. A. Brown, Commissioner, Winona, Miss.

Faithfully yours,

E. S. LEWIS,
Presiding Elder Grenada District.
J. B. RANDOLPH,
Presiding Elder Columbus District.
L. P. WASSON,
Presiding Elder Aberdeen District.
T. M. BRADLEY,
Presiding Elder Sardis District.
E. H. CUNNINGHAM,
Presiding Elder Corinth District.

THE TIME FOR A REVIVAL.

Dear Brother Carley: Undoubtedly this is the greatest opportunity of the age to do revival work. With the thousands of our people in camps, and, too, in different localities, this is the time to preach the Word, and to teach the people the right way, and get them converted, and to make a start to a better life.

They should be taught that calamities like this great flood are not necessarly from God; it is plain enough to see that this has been brought on by man's merely trifling with a mighty natural force.

I think every available preacher and Christian worker should be used in these refugee camps, and every possble means to comfort the distressed ones and to lead them into the light.

H. C. L.

If I continue broadcasting one orchestra for two years only, I shall have played and talked to more people than I did in my entire forty-two years as opera and orchestra conductor. . . . I will guarantee to revolutionize the musical tastes of the American people.—Walter Damrosch.

AN OPEN LETTER TO CHARGES OF SOUTHERN METHODISM THAT HAVE NOT YET RAISED THEIR QUOTAS FOR SUPERANNUATE ENDOWMENT

Dear Brethren:

For thirteen weeks I have been pleading for the cause of Superannuate Endowment on this page. With this issue of the Advocate I shall leave the matter with you until the next meeting of your Annual Conference. If you are not now persuaded to raise your Special Effort quotas and pay them before the end of the Conference year, you probably would not be moved even if you were entreated all summer.

Please remember that over 2500 of the Church's aged and used-up servants are looking to you for sustenance. They seek not your charity but what you have agreed to pay them for faithful service rendered. Your debt to them is just as binding as any other promise you have made to pay. Indeed, their helpless and dependent state should establish their call upon you as a preferred claim.

Throughout our Church's history we have temporized with this obligation, until it has become a habit with us to deal lightly with any movement projected in its behalf. We began twenty-five years ago to raise this Endowment Fund, and the $4,000,000 we have actually paid since we started has probably required forty million urgings to pay. What cause of such merit has had to humble itself at the Church's feet begging the crumbs from her table?

We should face this obligation in good conscience and pay the debt we owe in full measure, or else honestly tell our claimants that we have no serious intention to pay. If we desire to draw our success in other things from unkept promises to our superannuates, we can. But, may the Lord have pity on the Church that waves her flag of conquest unmindful of the prostrate forms of her veteran soldiers that lie upon the field of struggle begging "a cup of cold water."

Faithfully yours,
LUTHER E. TODD,
Secretary Board of Finance.

IF I HAD 1000 LIVES TO LIVE, I WOULD GLADLY GIVE ALL OF THEM IN PERSUADING MY CHURCH TO PAY HER LONG STANDING DEBT TO HER SUPERANNUATED PREACHERS.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In spite of old Homer's caution,

"And what so tedious as a twice-told tale,"

Dean Smith, of Centenary College, has had the daring to write a book of travels, entitled "Old Lands—Ever New." He has done me the favor to give me a glimpse at some of the pages before the book appears in print. I began to read them with old Homer's line in mind, and chuckling to myself, I said, "Since Smith has paid me this compliment, of course, I'll read the ms." I had not read far until I said to myself again: "Here, Homer, whether a 'twice-told tale' is tedious or not depends on the telling!" It is certain there is nothing "tedious" in these pages. They vibrate with feeling. It is not an ordinary book of travels, made up of excerpts from guidebooks. Dr. Smith saw with his own eyes, and tells in his own vivid way, of lands, and seas, and cities that can never lose their interest to mankind. If Jiggs were to stroll through the Louvre and amid the statues and famous works of art were to get a whiff of the odor of corned beef and cabbage, he would wink at Dinty, his bewhiskered interpreter, and they would slip out and hike away to the nearest joint! Smith has a sense as keen for the beautiful, the spiritual, the divine, and would leave a banquet on Olympus to gaze on the Parthenon or ramble by the sea of Galilee. His pages bloom like the hills around Nazareth; his thoughts are as rich as the honey from Hymettus; his enthusiasm is as bracing as the breeze that fanned his brow as he looked across the bay at Salamis! He saw things the average traveler never sees, and brings to the description of what he saw a fine scholarship and a chaste literary style; while the glow of a charming personality suffuses his whole book like the blush on the cheek of an old-fashioned maiden that makes you fall in love in spite of yourself. I shall look eagerly for the book.

The Den.

THE GREAT CENTENARY RECORD OF CARROLLTON AVENUE, NEW ORLEANS.

New Orleans, La., April 13, 1927.

To the Presiding Elder and Members of the Second Quarterly Conference of Carrollton Avenue M. E. Church, South.

Brethren: As Centenary Treasurer, I wish to make the following report:

At the time of the Centenary Drive, in 1919, the quota of Carrollton Avenue, M. E. Church, South, was placed at $7500, but we oversubscribed generously, and our total pledge was $10,375.

In February, 1925, the Conference Centenary Treasurer, Dr. Briscoe Carter, met with the pastor, Rev. W. L. Doss, Jr., and the Church Centenary Treasurer (myself) and revised Carrollton's pledge by eliminating the unpaid balances of those who had died, those who had been lost sight of, whose addresses were unknown, or who for various reasons could not finish paying their pledges.

The revised pledge of this church was $9095.25, which was gradually paid up until, at our last quarterly conference, I was able to report the small unpaid balance of $25.27.

Recently, Mrs. R. S. Crichlow requested the privilege of making the final payment of $25.27 in memory of her father, Rev. Robert A. Davis, which she has done, and the revised Centenary pledge of this church has been paid in full.

It is now my pleasure to turn over to you the record book of the Centenary Treasurer as a part of the permanent records of this church, or for such other disposition as you may order, calling your attention to the final notation of the Conference Treasurer, as follows:

"The above account checked and found to tally with the Conference Treasurer's book in every respect, this 21st day of March, 1927." Signed by "Briscoe Carter, for Centenary Committee, M. E. Church, South."

As there seems to be no further need for such an official, I respectfully suggest, and request, that the office of Centenary Treasurer of Carrollton Avenue M. E. Church, South, be abolished, thus automatically discharging the Treasurer.

This, my final report, is respectfully submitted.

H. J. THOMPSON,
Centenary Treasurer,
Carrollton Avenue Church, New Orleans.

FRESHMEN MATERIAL AT MISLLSAPS COLLEGE.

By J. Franklin Walker, D. D., Professor of Education, Millsaps College.

That Millsaps College is meeting with success in her efforts to secure quality in her student body is strikingly recognized in the newly-published volume entitled, "A State Educational System at Work," by Dr. M. V. O'Shea, of Wisconsin University.

The volume is the result of a survey of the State school system, inaugurated by the late Governor Whitfield about two years ago, and financed by Mr. B. B. Jones, a Southern educational philanthropist.

In the course of the survey, tests measuring mental ability and others measuring achievement in high school subjects were administered to all college freshmen in the State as well as to children in the graded and high schools.

Summarizing the results of the tests of mental ability, given in February, but which had also been administered to the freshmen in fifty-four colleges outside Mississippi and to Millsaps College freshmen, in September, Dr. O'Shea writes: "Comparing the average or mean score made by the students in each college in the different elements of the examination with the standards for students outside of Mississippi, it can be seen that, with the exception of Millsaps, the freshman students in Mississippi fall somewhat below the standard for freshmen students outside the State." The colleges outside the State were well scattered throughout the United States and Canada and are representative of conditions in American colleges.

A study was made by the survey committee to determine whether or not the relatively higher score of Millsaps College freshmen might be entirely, or largely, due to the fact that the same test had been given to the freshmen in that institution six months before, at the time that the fifty-five American colleges were co-operating in administering it, but the conclusion reached was: "It is still practically certain that the freshmen students in Millsaps stand out distinctly ahead of the students in the other colleges and in the University. It appears that Millsaps has secured a reputation in the State for high scholarship and thorough training and the effect of this is to attract students of a superior ability to do college work of a literary, linguistic and mathematical type. Students of limited ability to do college work would not be likely to seek admission to Millsaps."

It will interest those who feel that Millsaps College should pursue a policy of careful selection of student material to know that about six months ago the faculty of the college voted to advance the standards by raising the number of quality points required for graduation from twenty-seven to thirty-two, and the number required for graduation "with honor" from sixty-four to eighty, while to retain membership as a student, the individual is now required to secure a pass in two subjects and, at least, a condition in a third, at the end of each term.

According to the O'Shea report, there are enrolled in the higher schools of the State of Mississippi this year eight students who have greater natural ability than that of ninety-five per cent of the students enrolled in the fifty-five colleges of America in which the ability test was administered in September, and four of these eight students are enrolled in Millsaps College. No other college or university in the State has more than one of the eight. There are enrolled in Mississippi twenty-two students whose native ability is higher than ninety per cent of the students enrolled in the American colleges tested, outside the State. Ten out of these twenty-two are enrolled in Millsaps College, her nearest rival being Blue Mountain, in which four out of this group are enrolled.

On the other hand, there were one hundred ninety-six students enrolled in Mississippi colleges who were as low in ability as the lowest ten per cent of students in the American colleges, but only two such students were registered in Millsaps College at the time of the February test.

These figures show that the remarks quoted from Dr. O'Shea are based upon actual fact, and this unbiased report is gratifying to those who are advocates of careful selection of student material and high scholastic standards for their attainment after selection has been accomplished, as a policy to be followed by Millsaps College.

ANNUAL MEETING, BOARD OF CHURCH EXTENSION.

The forty-fifth annual meeting of the Board of Church Extension was held in the chapel of the Church Extension Building, Louisville, Ky., on April 28. The bishops are members of the Board, and all were in attendance except three, who were not present on account of illness or absence from the country. The meeting was largely attended, only a few members being absent, and every one present seemed greatly interested in all matters brought before this important body of our church. The most perfect harmony prevailed throughout the entire meeting. It is interesting to note that in former years the annual meetings lasted from two to three days, while the present session finished its business in one day, after giving careful and earnest consideration to all matters presented.

The report of the Secretary, Dr. T. D. Ellis, shows that the loan fund capital was increased during the year by a total of $104,739.63. The total loan fund capital of the Board now amounts to $2,741,854.35. During the fiscal year closing with the annual meeting, the Board granted loans, including grants made by the Appropriations and Executive Committees, amounting to a total of $609,050, and donations aggregating $126,415.58, making a grand total of $735,465.58.

The church will be interested to learn that, due to the increase in the loan funds and despite the fact that the amount for donation purposes is limited because payments on benevolences have fallen far short of the amount assessed, the Board is aiding a larger number of churches and parsonages from year to year. This ought to emphasize the fact that for a church which is at all able to handle a loan, the loan continues to be the best type of aid. The Architectural Department of the Board is rendering an important service to the church in many ways, and more particularly in reviewing plans sent in for constructive criticism and in preparing plans for church buildings.

On the day previous to the annual meeting of the Board, the ninth biennial session of representatives of Conference Boards of Church Extension was held. This meeting was attended by representatives from practically all of the Annual Conferences of the M. E. Church, South, in the United States. Questions concerning the relationship between the General Board and the Conference Boards, together with various church extension problems, were considered and discussed at length by those present. The representatives entered into these discussions in a fine spirit, and the results were helpful in every way. All present seemed anxious to get a better understanding of the duties and functions of the Boards and to develop the greatest possible co-operation between the General and Conference Boards. The conviction grows that these biennial meetings are fulfilling a genuine need in coordinating the work of church extension.

GILBERT P. ROBERTSON.

The Home Circle

QUIT PUTTIN' OFF.

By Georgina W. Pelton.

Quit a-puttin' on To-morrow
Half the duties of To-day!
Don't you do it any longer,
Quit your puttin' off, I say!

Mr. Morrow'll have his duties,
Quite enough for him to do.
If you pile up trouble on him,
See if he don't punish you!

'Stead of helpin' you right friendly,
Doin' just his level best,
"You let Yesterday off easy,
I'll do half an' leave the rest.

"He had just as many minutes
As have I—you know that's so—
If he wanted rest or pleasure,
So do I, I'd have you know."

So he'll say an' with some reason,
Then he'll pass the word along
To the host of little Morrows
Comin' on, an eager throng.

Like as not you'll call 'em lazy,
Seein' 'em shirkin' many a task,
Just because you've put upon 'em
More than it was right to ask.

Quit a-puttin' on To-morrow
Half the duties of To-day!
Don't you do it any longer!
Quit your puttin' off, I say!

—North Carolina Christian Advocate.

THE STREETS OF "BY-AND-BY" LEAD TO THE HOUSE OF "NEVER."

Some person has written this true little sentence: "By the streets of By-and-by, one arrives at the house of Never."

"George, do you see that man, with his hands and arms almost up to his elbows in his pockets, walking down the street? His hat is on one side, pulled over his forehead; his coat has lost its buttons; his clothes are dirty and torn; he has no collar on and his shoes are tied with some old twine that he may have found along the street."

"Yes, papa, I see him. Why does he walk so slowly?"

"He is going along the street of 'By-andBby.'"

"Why, papa, our street is called 'Washington,' and he is passing our house. Why do you say that he is on the street of 'By-and-by'?"

"I will tell you, my son: When he was a little boy he always had great plans; but when he was told to do anything he would say: 'All right, I will do it some other time, not now.' Other times he would say: 'After a while I will do it,' and sometimes he would say, 'By-and-by I will do it.'

"As time passed on, this way of doing, or habit, grew on him, and he had so much work put off for by-and-by that he forgot one thing after another and some of it he has never done.

"Now he is a man. All his plans are for by-and-by. He thinks and says that he is going to do this and that—but, some other time.

"You can see, by the way his clothes look, that the business on the street of 'By-and-by' does not pay. If it did, he would have nicer and cleaner clothes on.

"All of the people that travel on that street go one way, and that is down, down, down."

"Papa, down where?"

"'Where?' did you say, my son? Why, down to the house of 'Never,' where that man is going."

"Where is that house? I have never seen it, have I?"

"No, my dear boy, you have never see it, and I hope that you never will. The house of 'Never' is not a house; it is where a person gets by putting off, for another time, what he should do right away. When people put work off from one time to another they get so in the habit of saying 'By-and-by' that they never get the work done that is given them to do.

"Do you understand what I mean, my son?"

"Yes, papa. You mean that if a little boy makes excuses when he is told to do anything, and says that he will do it some other time, he will get so in the habit of putting off that he will always think that he has plenty of time to do it, and then forget it and never get it done."

"That is right, George. Always do what you are told, right away, without making excuses or thinking that you will do it some other time, and you will never get on the street of 'By-and-by' that leads to the house of 'Never.'"—Gospel Banner.

THE LEGEND OF THE BELLS.

By Ellen Friel Baker.

In a famous old church in Europe which was erected many centuries before America was discovered there is a wonderful statue of a man with a string of bells about his waist. The garb of the statue reveals the fact that the man was a nobleman and the legend connected with the statue runs like this:

An orphaned brother and sister were the only surviving members of a very wealthy family. They owned vast acres of land and controlled the lives of many peasants who lived on their estates. The sister was beautiful, charming and beloved by all who knew her, but the brother was hot-headed, stern-hearted and dogmatic so that he was not only hated but greatly feared as well.

If anything stood in the way to block any of his plans, he flew into a violent rage, and if a servant dared disobey him, he was immediately struck down. This grieved his sister very much, for despite his faults she loved her brother very dearly. She felt that she would make any sacrifice to cure him of his faults, and she believed that if she could get him interested in some great work this would be accomplished.

"No wonder," she thought, "that my brother is selfish and unkind, when he has so much wealth and lands that he does not know what to do with them."

So she said to him:

"Brother, let us build a great church together, so grand and magnificent that all who see it will respect and think well of us."

The brother agreed and the plan was that each was to build one-half of the church entirely independent of the other.

When the building was well begun it was found that the sister's half progressed much more rapidly than did the brother's. This was because he always quarreled with his workmen.

If one made a mistake, or one was idle, her brother would fly into a rage and act like a madman. Sometimes he struck them and often discharged them and took on others—so that the discouraged workmen could not possibly put forth their best efforts.

The sister, who had foreseen just such a condition when she proposed building the church together, begged him to let her tie a string of bells around his waist, telling him that she believed that this would hasten the work because the builders would always be notified of his approach by the ringing of the bells, and by setting busily to work would save a lot of time.

She believed that this would help sweeten his disposition, because if he found his workmen always at their labors he was sure to be pleased.

The brother was very angry when she first suggested the idea, but her gentleness finally prevailed, and she selected the sweetest toned bells she could find, and, making them into a girdle, put them around his waist.

The plan worked like a miracle. The sweet tones inspired the workmen to their best efforts and also soothed the nobleman's violet temper. He was no longer angered by the sight of loafing or indifferent laborers, and he began to grow very popular with his builders. He praised and encouraged them, where before he had struck and sworn at them, and they—delighted with the change—took real delight in pushing the work forward.

Then his workmen began to vie with those of his sister in an effort to get their part of the church finished first. They ran a merry race as they worked day after day, and finally told the man that his half was finished several days in advance of his sister's. This greatly pleased him, and his sister was secretly pleased also, and overjoyed at the change in her brother. She at last told him of the innocent deception which she had planned to cure him of his ugly disposition.

The nobleman was deeply impressed by the lesson, and he determined to place a statue of himself with the bells around his waist in the church where every one might see it. He meant to remind others of the possibilities of encouragement and also keep himself in mind of his former bad habit.

This story dates back to the sixth century, but it may well be applied to modern times. It teaches a wonderful lesson, and we learn from it that bluster and fury have no force, while gentle persuasiveness may accomplish much. One of the sweetest things that comes to us is appreciation of our efforts—no matter what our method of expression may be.—Kind Words.

THE OAK TREE.

By Margaret D. Plympton.

Once upon a time some squirrels had a cupboard in an old shed. They had stored acorns there from day to day. They did not know they were being watched, but a blue jay knew as much about that cupboard as they did.

One morning the last acorn was put away and the squirrels went to gather black walnuts which they had planned to store in a tumble-down barn.

It pleased the blue jay to have the squirrels stop coming to the shed every day, for now he could go in and out whenever he pleased.

For a few days he enjoyed eating acorns. Then he decided that he would bury them here and there in the ground. As he was moving the last acorn it dropped and rolled out of sight.

Day after day leaves fell until the acorn was deeply covered with them. For three days and two nights it rained, making the leaf blanket soaking wet.

When the sun shone brightly again the leaf-covering began to be warm and steamy. This was just what was needed to help a little sprout break through at the point of the acorn shell. For there is tucked away in the acorn shell the beginning of an oak tree, and this little root sprout is the part that begins to grow first.

As it leaves the acorn point it reaches toward the earth and creeps into it. All the warm moisture of the leaf blanket makes the earth just right for the rootlet to take a strong hold, which it keeps till the winter snow melts.

Then water drops creep down through the leaf blanket to signal a little bud at the acorn point to open and send a tiny shoot up into the air.

All this time the rootlet is growing stronger and longer. As the little shoot, which is to become the trunk of the tree, grows upward, a bud at its tip opens and two leaves appear.

While this growing has been going on, the baby tree has been getting food from the softened meat of the acorn, the shell of which falls off after a time.

All summer, sun, rain, and earth help the little tree.

When autumn comes there will be a tiny oak tree with a stout root, a hard stem for a trunk, and some leaves which will fall off when the time comes for the tree to go to rest for the winter.

After many years there will be a great oak tree under whose branches children will play and watch happy squirrels and birds busy in the way God meant such creatures to be.—The Sunbeam.

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HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The new $12,000 brick church at Centerville, Miss., will soon be ready for occupancy. Rev. H. Mellard is the pastor.

"I do not remember when I did not read the Advocate," writes Mrs. H. S. Crow, of Hanna, La., in renewing her subscription to the Advocate.

Ground was broken at Ruston, La., on May 12, for the new district parsonage, the new building to take the place of the one destroyed by fire last fall.

The "old' Zion's Herald, foremost among American religious newspapers, has adopted a new and, we think, improved form. Zion's Herald was founded in 1823.

Dr. John A. Rice, pastor of Boston Avenue Methodist Church, Tulsa, Okla., has been elected temporary editor of the Oklahoma Methodist, to succeed the late Dr. D. H. Aston.

Rev. J. L. Carter, of Mount Olive, Miss., is assisting the pastor, Rev. J. B. Cain, in a meeting at Lucedale, Miss., this week. The singing is being led by Mr. A. B. Goff, of Lucedale.

Mrs. K. M. Cook, of Ontario, Calif., formerly of Bovina, Miss., is another friend of the Advocate who has read it from childhood. She is a sister-in-law of the late Bishop Charles B. Galloway.

Miss Alicia May Tobin, of Philadelphia, Pa., niece of Mr. and Mrs. H. H. Ahrens, of New Orleans, has recently been awarded a scholarship in music which will give her the opportunity of study abroad.

Rev. Percy Vaughn, our pastor at Ellisville, Miss., preached the commencement sermon for the Ellisville High School on Sunday, May 8, at 11 o'clock a. m., the service being held in the Baptist church.

Bishop Hoyt M. Dobbs was appointed fraternal delegate to the General Conference of the Methodist Episcopal Church, which meets in Kansas City, Mo., in May, 1928, by the College of Bishops at its recent meeting.

Rev. T. B. Cottrell, our pastor at Magnolia, Miss., informs us that Dr. S. A. Steel will preach the commencement sermon for the Magnolia High School on Sunday morning, May 22, and will preach for him at the evening hour.

Dr. W. L. Duren, for six years pastor of Rayne Memorial, this city, but now pastor of St. Mark, Atlanta, Ga., was in New Orleans a day or two last week on personal business. His many friends were glad to see him again.

Rev. C. C. Miller, our pastor at Franklinton, La., paid the Advocate office an appreciated call one day last week. He was in the city to consult his physicians. The brethren will be glad to know that his health is steadily improving.

The work goes well on the Ackerman charge, North Mississippi Conference, Rev. C. A. Northington, pastor. Eight infants have been baptized, and thirty-one members have been received into the church, sixteen of them on profession of faith.

Mrs. R. R. Bridges, of Crystal Springs, Miss., is another long-time reader of the Advocate. She first became acquainted with it in the home of her grandfather, Rev. D. S. Goodloe, a local preacher, and it has been in her home for all these years. Blessings upon her!

Miss Grace Carley, sister of the editor of the Advocate, and Mr. J. A. Bradford were quietly married at Laurel, Miss., on Friday, May 13, Rev. B. L. Sutherland, pastor of the First Methodist Church, officiating. After a short automobile tour, they will make their home at Laurel.

The committee appointed by the New Orleans Methodist Preachers' Meeting to secure contributions for the relief of Louisiana pastors in the flooded sections has been active, especially the secretary, Mr. H. H. Ahrens, and the response from those approached has been quite generous.

One of the most successful revivals in the history of the Methodist church at Amory, Miss., came to a close on Sunday night, May 8. There were thirty-six additions to the membership of the church, twenty-two of them on profession of faith. The preaching was done by the pastor, Rev. W. R. Lott.

Rev. J. B. Randolph, presiding elder of the Columbia District, North Mississippi Conference, has been kept busy preaching commencement sermons. He rendered this service for the Lynn Creek High School on April 24, for the Becker High School on May 8, and for the Caledonia High School on May 15.

We learn with sorrow of the death of Mrs. C. W. Paris, mother of Mrs. C. W. Lahey, wife of our pastor at Colfax, La., at Oakland, Calif., on May 6. The burial took place at Maxville, Ind., Brother and Sister Lahey attending the funeral. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. J. Tillery Lewis preached the commencement sermon for the Tupelo High School in the First Baptist Church, Tupelo, Miss., on Sunday morning, May 8. The Tupelo Weekly News says: "The speaker based his excellent remarks on the theme, 'Service,' and his address was most interesting and inspirational."

Rev. Dan E. Kelly, general evangelist, who is spending the month of May resting at his home in Hattiesburg, Miss., states that his singer, Rev. Otis Spinks, whose address is Box 506, Shreveport, La., is available during the month of May for meetings, assisting pastors or evangelists in their revivals. Brother Kelly commends Brother Spinks to any brother who may need help.

Rev. J. B. Cain, our pastor at Lucedale, Miss., writes: "Rev. J. H. Jolly, pastor of our church at Poplar Springs, Meridian, preached the commencement sermon for the Lucedale High School on Sunday morning, May 8, to a large and appreciative audience. The sermon was thoughtful, spiritual, and appropriate, and was well received by the graduates and their friends and relatives."

Rev. Leon I. McCain, our pastor at Minden, La., has had printed an India paper edition of his sermon on "Tithing and Christian Stewardship," which he is offering to the brethren at 60 cents a dozen, or $3.50 a hundred. As a result of the preaching of this sermon by Brother McCain, thousands of people throughout Louisiana have pledged to tithe. We hope it will have a wide circulation.

Rev. W. W. Murray, of the Coalville charge, Mississippi Conference, writes: "Things are moving along fine on the Coalville charge. The mission special will all be paid in full. We had a very fine meeting at the Coalville church—eight additions on profession of faith. Rev. H. M. Ellis, Conference evangelist, did the preaching. He is fine help. The meeting here was said to be the best in years."

The George Tucker evangelistic party has been conducting a county-wide tent meeting at Calhoun City, Miss. Several special trains were run by the Mobile and Ohio Railroad Company from neighboring towns. With the exception of an open date in August, caused by cancellation of a date in the overflowed district in Arkansas, the Tucker party has a full slate. Brother Tucker's address is 2914 Nelson Avenue, Memphis, Tenn.

Received too late for mention in last week's Advocate, we have the sad news of the death of Mrs. W. W. Simmons, widow of the late Rev. W. W. Simmons, of the Mississippi Conference, at the home of her daughter, Mrs. O. O. Conerly, Gloster, Miss., on May 8. She was advanced in years, a saint ready for the rest prepared for her. The funeral service was conducted by her pastor, Rev. B. M. Hunt. She was the grandmother of Mrs. E. C. Gunn, wife of our pastor of Carrollton Avenue Methodist Church, this city. The Advocate extends sincere sympathy to the family and friends of the deceased.

A. L. Stevenson, of Duke University, Durham, N. C., and Bruce O. Power, of Southern Methodist University, Dallas, Tex., were awarded second and third prizes in the recent South-wide theme contest among college students, conducted by the Commission on Inter-racial Co-operation, with headquarters in Atlanta. Miss Elsie B. Stewart, of Berea College, Kentucky, received the first prize. Fifty-five papers were submitted in the contest, representing thirty-three colleges in fifteen States. The winning papers were on the subject of "Justice in Race Relations," and dealt with education, health, housing, protection of life and property, and other phases of Negro welfare.

Sunday, May 29, will be observed as "Decoration and Home-coming Day" by the Adams church and community, Auburn, Miss. This is a historic community and church in Mississippi, and a fitting program has been prepared for this notable day. The memorial sermon will be preached in the forenoon by Rev. C. M. Crossley, of Columbia. In the afternoon, adddresses will be delivered by Mrs. L. W. Alford, of McComb; Hon. R. E. Bennett, Prosecuting Attorney for the Sixth Judicial District, Meadville; Hon. George H. Butler, former Assistant Attorney General, Jackson, and Hon. E. Douglas Kenna, Jackson. The speakers are all products of the Adams community. Dinner will be served on the ground. The invitation committee is composed of Rev. F. J. Jones, Mrs. W. E. King, Mrs. J. R. Coker, Mrs. S. L. Bufkin, and S. E. Carruth.

PLAN OF EPISCOPAL VISITATION.

District No. 1—Bishop W. A. Candler.

North Mississippi—Clarksdale, Miss., Nov. 2.
Mississippi—Jackson, Miss., Nov. 9.
Louisiana—Baton Rouge, La., Nov. 30.
Cuba—Cienfuegos, Cuba, March 22.

District No. 2—Bishop Collins Denny.

Baltimore—Roanoke, Va., Sept. 28.
Virginia—Danville, Va., Nov. 10.

District No. 3—Bishop Edwin D. Mouzon.

Western North Carolina—Asheville, N. C., Nov. 2.
North Carolina—Raleigh, N. C., Nov. 16.
Upper South Carolina—Greenville, S. C., Nov. 23.
South Carolina—Bishopville, S. C., Dec. 7.

District No. 4—Bishop John M. Moore.

New Mexico—El Paso, Tex., Oct. 5.
West Texas—Corpus Christi, Tex., Oct. 26.
Northwest Texas—Big Springs, Tex., Nov. 9.
Central Texas—Fort Worth, Tex., Nov. 16.

District No. 5—Bishop W. F. McMurry.

Denver—Beulah, Colo., Aug. 25.
Missouri—St. Joseph, Mo., Sept. 7.
Southwest Missouri—Sedalia, Mo., Sept. 21.
St. Louis—St. Louis, Mo., Oct. 5.

District No. 6—Bishop U. V. W. Darlington.

Belgian Mission—Brussels, Belgium, June 28.
Czechoslovakia—Pilsen, Czechoslovakia, July 6.
Polish-Danzig Mission—Katowice, Poland, July 20.

District No. 7—Bishop H. M. DuBose.

Holston—Knoxville, Tenn., Sept. 28.
Tennessee—Franklin, Tenn., Oct. 13.
Memphis—Memphis, Tenn., Nov. 2.

District No. 8—Bishop W. N. Ainsworth.

Korean Mission Meeting—Wonson, Korea, Aug. 25.
Siberia-Korean Mission—Rong Jung, Manchuria, Sept. 2.
Korea—Seoul, Korea, Sept. 8.
Russian Mission.
China—Changchow, China, Oct. 12.
Japan Mission—Kobe, Japan.

District No. 9—Bishop James Cannon, Jr.

Brazil.
Central Brazil.
South Brazil.
Congo.

District No. 10—Bishop W. B. Beauchamp.

Western Mexican Mission—Los Angeles, Calif., Sept. 14.
Texas Mexican Mission—San Antonio, Tex., Sept. 21.
Mexico—Torreon, Mexico, Sept. 28.
North Georgia—Atlanta, Ga., Nov. 2.
South Georgia—Valdosta, Ga., Nov. 16.

District No. 11—Bishop J. E. Dickey.

Illinois—Patoka, Ill., Aug. 25.
Kentucky—London, Ky., Sept. 7.
Western Virginia—Huntington, W. Va., Sept. 21.
Louisville—Louisville, Ky., Sept. 28.

District No. 12—Bishop S. R. Hay.

California Oriental Mission—Oakland, Calif., July 28.
Northwest—Milton, Ore., Aug. 25.
Pacific—San Jose, Calif., Oct. 5.
Arizona—Tucson, Ariz., Oct. 13.
North Texas—Dallas, Tex., Nov. 2.
Texas—Port Arthur, Tex., Nov. 16.

District No. 13—Bishop H. M. Dobbs.

Florida—Lake City, Fla., June 15.
Alabama—Andalusia, Ala., Oct. 26.
North Alabama—Tuscumbia, Ala., Nov. 9.

District No. 14—Bishop H. A. Boaz.

Indian Mission—Thlopthlocco, Okla., Sept. 22.
West Oklahoma—Norman, Okla., Oct. 26.
East Oklahoma—Okmulgee, Okla., Nov. 2.
Little Rock—Camden, Ark., Nov. 16.
North Arkansas—Searcy, Ark., Nov. 23.

The mid-year meeting of the College of Bishops will convene in Dallas, Tex., Dec. 16, at 9:30 a. m.

ALEXANDRIA DISTRICT CONFERENCE POSTPONED.

After consulting with Brother L. N. Hoffpauir, pastor of the Bunkie church, I have decided to postpone the meeting of the Alexandria District Conference. Due notice will be given of the new date.

C. C. WIER, P. E.

MILLSAPS COLLEGE COMMENCEMENT EXERCISES.

Friday, May 20: 8 o'clock p. m., Commencement debate, college auditorium.

Saturday, May 21: 10:30 o'clock a. m., Contest for Buie medal in declamation, college auditorium; 7 o'clock p. m., Pageant by Millsaps Players. Music by Millsaps band; 8 o'clock p. m., Concert by the Glee Clubs, college auditorium.

Sunday, May 22: 11 o'clock a. m., Commencement sermon, Charles L. Goodell, D.D., New York City, municipal auditorium; 8 o'clock p. m., Sermon before the Christian Associations, Rev. T. M. Brownlee, Jackson, Capitol Street Methodist Church.

Monday, May 23: 9 o'clock a.m., Annual meeting of the Board of Trustees, in Carnegie-Millsaps Library; 10:30 o'clock a. m., Senior Oratorical Contest for Carter medal, college auditorium; 5 to 6:30 o'clock p. m., President's reception for the Senior class, President's home; 8 o'clock p. m., Alumni meeting and banquet, Galloway Hall dining room.

Tuesday, May 24: 11 o'clock a. m., Literary address, Bishop Warren A. Candler, LL.D., Atlanta, Ga.; announcement of honors and prizes, conferring degrees, and awarding diplomas, college auditorium.

"REPUDIATING WESLEY."

What matters it whether the quotation was from one book or from another book, so long as Wesley's words were quoted? To have taken the quotation from the original abridgement of Bennet's treatise, or from the evolutionist who first published the quotation, could not have added to nor taken from the exact question any of its significance. As a matter of fact the quotation was not taken, inadvertently or otherwise, from either of these sources, but from the Quillian Lectures, delivered before the Candler School of Theology, Emory University, Atlanta, Ga., Methodist Episcopal Church, South! In any case the quotation establishes beyond controversy that one may accept the theory of evolution and be a Christian.

What matters it that Wesley gave his explicit endorsement to the idea of the evolution of man long before Darwin?—and in more minute terms than Darwin ever did. As to the evolution of man, Darwin, coming long after Wesley, was a mere piker.

I take no stock in higher critics who repudiate the Bible, and quote Scripture to contradict Scripture—no more in higher critics who repudiate Wesley, and quote him to make that good, wise, learned, devout, devoted, orthodox, evangelical Christian blow hot and cold in the same proposition.

J. R. BINGHAM.

METHODISM'S FIRST KNIGHT OF THE GOLDEN CROSS.

By Dr. Charles C. Jarrell, General Secretary, Hospital Board.

There is now a Knight of the Golden Cross.

This highest distinction of the Golden Cross Society has been conferred on Mrs. Elizabeth W. Bates, of Atlanta, Ga., by the General Hospital Board under authority of the General Conference.

This honor has been conferred on Mrs. Bates in view of her deep and abiding devotion to the hospital cause, recently manifested in the gift of $5,000 to Wesley Memorial Hospital. Mrs. Bates is a niece of the late George W. Winship, long time patron of Emory University, for whom the Winship Dormitory is named.

This knighthood is not for ornament and show. It is a recognition of some definite and distinguished service rendered for the relief of human suffering. There will be other Knights of the Golden Cross. This order of Methodist chivalry will become honorable among us. There ought to be a group of them by the next General Conference, and that body should invest them with some symbol of this order and adorn them with the insignia of the Aristocracy of Service.

A REMINDER—SEASHORE DIVINITY SCHOOL.

Lest you forget, **Seashore Divinity School's** spiritual banquet is set for June 14-28. The feast is for all—

For the Wide-Awake Preacher, who aspires to see more clearly and work more efficiently;

For the Lethargic One, who needs awakening and stirring to a sense of responsibility and vision of opportunity;

For the Worn and Weary One, exhausted by faithful labors and needing rest and fellowship;

For the Young One, trying to master his Conference Course and plan best his life's work;

For the Elderly One, needing to break out of his ruts of mind and methods;

For the Empty One, needing to be filled, directed and inspired;

For the Full One, able and ready to share liberally with his brethren.

And, if you are none of these, come anyhow, and go fishing and take a bath—a sea bath.

Undergraduates can find no better place or way of finishing their year's course. Here are competent instructors, class fellowship, and (if the books have been previously read) examinations.

The Expense is Small. A session fee of $2.50.

Board and lodging at Keller Lodge for $1.50 (two in the room) a day; at the White House, $2.50. Other good places as reasonable.

Bring the family and rent an apartment or cottage on the grounds. How the folks will enjoy it! Leave the dog at home.

Bishop W. A. Candler will lecture at 11 a. m. and 8 p. m. through the first week.

Dr. Harold Paul Sloan will have the same hours through the second week.

This is guarantee of a feast for those whose mental digestion has not been wrecked.

We are looking for those who know a "Good thing."

Why sure, that's you—or ought to be!

Now, don't forget—June 14-28.

H. M. ELLIS, Publicity Agent.

Biloxi, Miss.

P. S.—Brother Layman: This is the very place for your pastor. Why not get busy and send him?

H. M. E.

There is a missionary who can go where I cannot; who can do what I cannot. He is not a churchman; he is not a dissenter. He is not a Calvinist; he is not an Arminian. He is not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He seems to hate sects, and many of the most prominent sects he never even mentions. That great missionary is the Bible.—David Abeel, quoted by Willard Price, in the Voice and the Book.

I believe that the political party which takes the liquor side in 1928 will be hopelessly divided and will go down to defeat.—Senator Arthur Capper.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY COPE BRECKINRIDGE was born in Uniontown, Ala., Sept. 22, 1855, and died July 30, 1926. She was the daughter of H. A. and Sarah Cope. Her parents came from Raleigh, N. C., about the year 1850. She was educated in the high schools of Uniontown, Ala. In after years her parents moved to Washington County, Ala., near Old St. Stevens. On Feb. 19, 1885, she was married to A. A. Breckinridge, then of Isney, Ala. To this union were born two children, Arthur C. Breckinridge, of Laurel, Miss., and Mrs. Irene Schoff, of Chicago, Ill. After their marriage, Mr. and Mrs. Breckinridge engaged in the mercantile business at Isney, Ala., Raleigh, Miss., and later at Montrose, Miss., where they lived for a long period of years, moving to Laurel, Miss., about twenty years ago. Mrs. Breckinridge was a faithful worker in all the organizations of the Methodist church, of which she was a member, and side by side with her husband she toiled for the Master till He said, "It is enough, come up higher." She has left a noble heritage to her family, and while the home is made sadder and more lonely, yet Heaven is richer, and no doubt she is standing at the Pearly Gates looking and watching for the coming of her loved ones and friends. The writer has lost one of his best friends, and sorrows with those of the family in the going of this good woman. To the grief-stricken family, we would commend you to the Savior she loved so well.

P. L. BLACKWELL.

IN MEMORIAM.

(Needham E. Pall.)

By Rev. James M. Lewis.

One year has passed since the voice of my beloved friend has been silenced in death. How long and yet how short has seemed the year. Time is a great healer, and it is a great eraser, but time can never erase from the memory of those who knew him, the goodness and the greatness of Needham E. Pall.

He had one of the most lovable dispositions of any man I ever knew. His was a happy, congenial spirit. He made friends wherever he went—they were numbered by the thousands.

He was the greatest man I ever knew for settling disputes between parties out of court. He was endowed with the "gift" of a peacemaker. Many people rise up to-day and call him blessed, because of the personal interest he took in bringing about a satisfactory peace between them and their neighbors. It is no small job to settle difficulites between parites; but he counted it a joy and pleasure to enter into tangled and difficult situations and straighten things out. Our community has found no one to take his place. A pall of sorrow still hangs over us as we weep for one we loved and so sorely miss.

I am a better man to-day because he crossed my path. There burns in my heart a glow that was lit from the flames of love in his soul.

There is still the sweet aroma of the beautiful flowers he so freely scattered in my pathway while he was still alive. He loved and praised his pastor, and gave us such enrouragement that I can never forget. With his devoted loved ones my heart weeps, and through my tears I see him on that other shore waiting and watching for us.

Tylertown, Miss.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

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MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Glendale, May 8, 11 a.m.; July 15, 8 p.m.
Millsaps Memorial, May 8, 7:30 p.m.; June 10, 8 p.m.
Grace, May 15, 7:45 p.m.; June 24, 8 p.m.
Galloway Memorial, May 22, 11 a.m.; Aug. 1, 8 p.m.
Capitol Street, May 22, 7:45 p.m.; July 1, 8 p.m.
Terry, at Spring Ridge, June 5, 3 p.m.
Edwards, at Reeves Chapel, June 12, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 19, 11 a.m., 2 p.m.
Fannin, at Lone Pine, June 25, 26, 11 a.m.
Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden, at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.
Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.
Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. Decell, P. E.

Hattiesburg Dist.—Third Round.

Eucutta, at Baylis Chapel, May 15, 11 a.m.
Ellisville, at Mount Zion, May 22, 11 a.m.
Main Street, May 29, 11 a.m.
Broad Street, May 29, 30, 7:30 p.m.
Court Street, June 5, 11 a.m., 7:30 p.m.
Magee, at Ryals Creek, June 8, 11 a.m.
Williamsburg, June 9, 11 a.m.
Taylorsville, at Old Bay Springs, June 10, 11 a.m.
Bonhomie, at Bonhomie, June 12, 11 a.m.
Petal, at Lux, June 12, 3:30 p.m., 7:30 p.m.
Mount Olive, at Gilmer, June 15, 11 a.m., 2:30 p.m.
Collins, at Seminary, June 19, 11 a.m., 2:30 p.m.
Richton, at Richton, June 26, 11 a.m., 2:30 p.m.
New Augusta, at Beaumont, June 26, 7:30 p.m.
Leaf, at Royce, June 27, 8:30 a.m.
Avera, at Bothwell, June 29, 7:30 p.m.
Leaksville, at Pine Grove, June 30, 11 a.m., 2 p.m.
Heidelberg, at Philadelphia, July 3, 2:30 p.m.
Lucedale, July 6, 7:30 p.m.
Silver Creek, at Oak Vale, July 8, 11 a.m., 2 p.m.
Prentiss, July 10, 11 a.m., 2:30 p.m.
Sumrall, July 10, 7:30 p.m.; July 11, 8:30 a.m.
Purvis, at Union Grove, July 17, 11 a.m., 2:30 p.m.

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Corinth, First Church, preaching, May 15; Q. C., May 18.
Corinth, South Side, May 19.
Iuka sta., May 29, 30.
Silver Springs, at El Bethel, May 27.
Corinth ct., at Gaine's Chapel, May 28, 29.
District Conference, at Pott's Camp, May 31 to June 3.
New Albany Sta., June 5, morning.
Conference Standard Training School at Grenada, June 6 to 11, with Epworth League Assembly week following.
District Elementary Institute at Myrtle, June 21.
Missionary District Conference, Saltillo, May 19.
Rienzi, at Pizgah, June 18, 19.
New Albany ct., at Ingomar, June 20.
Myrtle, at Bethlehem, June 22.
Pott's Camp, at Macedonia, June 23. (Preaching at Pott's Camp, evening of June 22.)
Baldwyn, at Liberty, June 25, 26.
Hickory Flat, at Pizgah, June 27.
Belmont, at Old Bethel, June 28.
Booneville ct., at Blackland, June 29.
Booneville sta., preaching, morning, July 3; Q. C., June 29, evening.
Kossuth, at Pleasant Hill, June 30.
Iuka ct., at Snow Down, July 1.
Wheeler, at Shady Grove, July 5.
Dumas, at Weir's Chapel, July 6.
Ripley sta., July 6, evening.
Sherman, at Bethel, July 7.
Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Allen's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

All pastors will please ferward names of delegates to district conference to Rev. W. F. Rogers, and myself. Conference will open the evening of May 31, at 7:30, and close on completion of its work, June 3. Let all delegates and pastors prepare to attend first session and remain throughout conference.

E. H. CUNNINGHAM, P. E.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
[*Separate Entrance on Bourbon Street*]

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Will pass through Continental Gins this year. Planters in Egypt, India, Russia, Mexico, Australia, Central and South America, and our own Southland will take their cotton to the nearest—

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Woman's Missionary Society

LEADERSHIP TRAINING SCHOOLS FOR WOMAN'S WORK—SUMMER 1927.

Do you want better preparation for your service in the Woman's Missionary Society?

If so, come to one of these schools this summer.

To assist the great number of volunteer leaders of our Woman's Missionary organization in making preparation for their work, the Woman's Missionary Council has provided that Special Leadership Training Courses be given during the summer of 1927 for Officers of Conference Missionary Societies, District Secretaries, Officers of Auxiliary Missionary Societies, Mission Study Leaders, Members of Missionary Societies.

These courses will be given in conjunction with the following schools:

Oklahoma City Pastors' School, May 30-June 13.

Mount Sequoyah, Fayetteville, Arkansas School of Missions, July 5-20.

Lake Junaluska, North Carolina, School of Missions, July 20-Aug. 3.

Emory, Virginia, Pastors' School, Aug. 15-27.

Lakeland, Florida, Pastors' School, Aug. 29-Sept. 13.

Courses of study will be offered as follows:

I. General Missionary subjects selected from the curricula of all Schools of Missions and Pastors' Schools, such as:

Present Rural Conditions and Problems.

Social Teachings of the Prophets.

Missionary Message of the Bible.

International Aspects of Christianity.

Story Telling in Religious Education.

II. Mission Study:

The Current Mission Study Texts for Adults.

The Current Mission Study Texts for Young People. (Except at Oklahoma City.)

The Current Mission Study Texts for Children. (Except at Oklohoma City and Lakeland, Fla.)

III. Organization and Methods:

Organization and Methods of work for Adults.

Organization and Methods of work for Young People. (Except at Oklahoma City.)

Organization and Methods of work for Children. (Except at Oklahoma City and Lakeland, Fla.)

IV. Social Service:

Social Organization. (Except at Oklahoma City and Lakeland, Fla.)

Racial Studies. (Except at Oklahoma City and Lakeland, Fla.)

When twelve subjects have been successfully completed, a diploma will be given.

These courses will be taught by missionary leaders of experience.

There will be opportunity for discussion of your needs and problems.

Platform hours will be in charge of missionaries and distinguished church leaders of America.

Comfortable accommodations will be available at all schools at reasonable rates. There will be no registration or tuition fees.

Begin now to make your plans to take advantage of this opportunity for training for missionary service in one of these schools.

For fuller information write,

MRS. B. W. LIPSCOMB,
Lambuth Building,
Nashville, Tenn.

ZONE MEETING AT GREENWOOD, MISS.

The zone meeting of the Methodist Missinoary Society met in the First Methodist Church yesterday, with Mrs. P. R. Arrington, of Schlater, president, presiding.

This zone is composed of the following auxiliaries: Itta Bena, Greenwood, Schlater, Moorhead, and Minter City.

The following program was very inspirational and beneficial to all present:

Devotional, by Rev. T. E. Gregory, of Itta Bena.

A few well chosen words of welcome were given by Mrs. S. I. Osborn. Response by Mrs. P. R. Arrington.

"Why Have Zone Meetings?" by Mrs. John W. Holloman, of Itta Bena.

The duties of the officers of the Auxiliary were given by Mmes. J. C. Clark, E. F. Glaser, T. E. Gregory and Flora Roe.

"Law Enforcement," by Mrs. J. F. Cortner, of Schlater.

Mrs. W. V. Bailey, district secretary, stressed the "Standard of Excellence."

Then the audience was favored with a lovely solo by Mr. Johnson, who is leading the singing at the revival at the First Methodist Church, with Mrs. John Petty at the piano.

After the reports, and all showed splendid work being done, Mrs. C. E. Wright very sweetly sang "Come Ye Blessed."

Rev. S. A. Brown, who is connected with the Methodist Orphanage, told briefly of their work and needs.

The meeting closed with a vocal duet by Mmes. R. C. Reese and J. L. Haley, with Mrs. Pate accompanying.

The next zone meeting will be some time in June, and will be held in Minter City.

* * *

ELZA-STEPHENS-REMMEL HALL, MOUNT SEQUOYAH, ARK.

The Board of Control of the Woman's Building held two important meetings in the Washington Hotel, Shreveport, La., during the week Council was in session, March 9-16.

The first meeting was called by Mrs. Fred Lamb, vice president, for the purpose of electing officers. The result was: Mrs. E. R. Steele, of Little Rock Conference, President; Mrs. J. W. Mills, of Texas Conference, Vice President; Mrs. E. F. Ellis, of North Arkansas Conference, Treasurer; Mrs. M. E. Mackey, of Oklahoma Conference, Secretary.

The gift of $5,000 from Mr. H. L. Remmel as a memorial to his wife is much appreciated. The building shall be known as the Elza-Stephens-Remmel Hall. This name is added in loving remembrance of Mrs. Remmel.

Dr. Miller was present at one meeting, making a strong appeal for the need of such a building. The May edition of his paper, the Arkansas Methodist, will be a feature number of Mount Sequoyah as a training center.

Of the twelve contributing Conferences in this Western Division the following have responded: West Oklahoma, East Oklahoma, Texas, Northwest Texas, North Arkansas, Southwest Missouri, St. Louis, and Little Rock. The latter has $10,000 in hand for use April 1.

Ten names have been placed on the Memorial Roll.

A dollar per member is needed for this splendid project. The foundation, with a sub-floor, is finished. It is necessary that the walls be erected and under roof by Christmas of this year. The entire building may then be completed in the spring of 1928, ready for the Jubilee celebration. The dollar drive is on now. Will you do your part?

MRS. F. H. NAYLOR,
Publicity Chairman.

FINE MEETING OF PEARL RIVER AVENUE AUXILIARY.

At the monthly buiness meeting, May 9, the Pearl River Avenue Missionary Society, of McComb, Miss., held a very interesting meeting. This meeting was held on May 9, at 7:30 p. m., instead of May 2, at 2:30 p. m., in order that the ladies could invite their husbands and the officials of the church. A goodly number attended this meeting. Some very interesting reports were made. Among them were the reports of each lady's talent and how she made it. Each lady took an amount of money to use in making more for the Society. On April 4, the talent money amounted to $22; at this meeting it amounted to $28.50. Total amount collected at this meeting was $45.45.

Another interesting report was from our advertising sale, which we had April 15-16, which amounted to $257.

Another interesting feature of this meeting was a splendid talk by our pastor's wife, Mrs. J. F. Campbell (whom we all love very much), on "Talents."

Several new members were enrolled. Quite a number of sick visits, trays, and flowers were reported.

We feel that our Society is progressing real well, considering we are only a few in number. We are anxious to have every lady that is a church member a member of the Woman's Missionary Society. We have our weekly meetings, carrying out each program of the work.

At the close of the meeting, Brother Campbell made a talk to the men about organizing a Wesley Brotherhood.

Refreshments were served, and each one went home feeling "That it was good to be there."

MRS. C. B. FERGUSON,
Secretary.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

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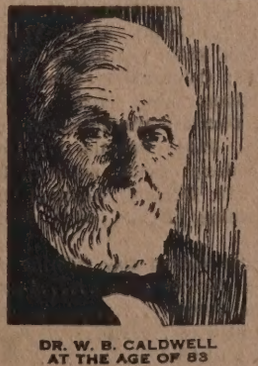
DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel muscles, shortly establishing natural "regularity." It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

I long to see my friends and coworkers in the overflowed section of our Conference. I know a little of what they are going through with in this trying time. They will come back with renewed vigor, with smiling faces, and a determination to go forward in recuperating their lost fortunes. "All things work together for good to them that love God." We are with you, brave, noble people, and will stand by you to the limit of our ability. May God bless you more abundantly and keep you strong and hopeful.

The Aberdeen District Standard Training School is a distinct success in attendance and in the character of work done. Rev. R. G. Moore has labored unceasingly for its success. Eight preachers have been in attendance, two superintendents, sixteen schools represented. Again we have been surrounded by high water, cut off on account of bad bridges, etc. We have gone ahead and have done the work in spite of many hindrances. We expect to issue fifty credits to-morrow.

Any one interested in the success of the Conference Training School to be held at Grenada, June 6-11, can have a poster made and put in a conspicuous place in the building, announcing the date of the school. This poster will cause some one to make inquiries as to the courses, way of getting to the school, expense, etc. Begin to work to have your best young people to attend, as well as your teachers. Rev. W. R Liming has every school on his circuit represented in the Aberdeen school. He worked at the job constantly until he succeeded. One of the most effective ways of working against your church is to let things drift. The truth is, I had rather a man would come out in the open and fight with all his might than simply toss the plans of his church aside. About the least one could do is to send me a list of names that I may mail to them an announcement of the school.

We have the promise of a good attendance at Sardis, May 23-28. Whenever T. M. Bradley gets behind a proposition, something is bound to happen. Sardis, Batesville, Como, and the other charges adjacent to Sardis are supporting this enterprise. "United we stand; divided we fall." Factions, divisions are not born of the Spirit, nor are they led of the Spirit. There is one way, and only one way, to know that a man is born of the Spirit. What did the Master say? What did John say? What did Paul say? What do you say?

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company

Hickory, N. C.

Report of all Offerings Sent in From Fourth Sunday in March.

Aberdeen District: Greenbrier (Amory circuit), $6.68; Eupora, $6.50; Fulton, $5.54; Houlka, $3.70; Mathiston, $2.16; Maben, $2; Nettleton, $7.90; Shilock, 93c; Okolona, $5; Prairie, P. and Strong, $2.71; Shannon, $1.60; Brewer, $2.53; Tupelo, $17.14; Tremont (Mount Pleasant), $4.78; Verona, $4.75; Houston, nothing; Amory, nothing; Aberdeen, nothing; Lagrange, nothing; Randolph, nothing; Smithville, nothing. Total, $74.02.

Columbus District: Weir, nothing; Ackerman, $10.31; Artesia, $4.10; Brooksville, $4.28; Shady Grove (Ethel circuit), nothing; Ethel, nothing; Kosciusko, nothing; Macon, $10.27; X Prairie (Macon circuit), 65c; Starkville, $18.28; West Point, $17.77. Total, $64.66.

Corinth District: Booneville, $20; Jacinto, $1.16; Blue Mountain, nothing; Mount Pleasant (Chalebiate), nothing; Guntown, $4.73; Iuka, nothing; Mooreville, $3.10; Rienzi, $4.20; Ripley, $9.25. Total, $48.95.

Greenville District: Arcola, nothing; Boyle, $2.86; Bobo, $1.71; Birdie, 71c; Coahoma, $5; Jonestown, $15; Clarksdale, $25; Duncan, nothing; Alligator, $10; Friars Point, nothing; Greenville, $7.05; Hollandale, $7.93; Lula, nothing; Merigold, $3.47; Dundee, $2.35; Murphy, $2.55; Robinsonville, $2; Shelby, $21.94; Shaw, $3.20; Sherard, $19.20; Tunica, $5.71; Winterville, $2.29. Total, $137.97.

Greenwood District: Black Hawk, $3.06; Carrollton, nothing; North Carrollton, $7.67; Drew, nothing; Itta Bena, nothing; Minter City, $5.47; Moorehead, $4.69; Price Memorial, $3.26; Ruleville, $18.61; Sidon, $1.40; Cruger, $2.95; Sunflower, $6.88; Tchula, nothing; Webb, nothing. Total, $61.99.

Grenada District: Abbeville, nothing; Ashland, $2.50; Coffeeville, $3.11; Durant, $3.34; Duck Hill, $3.25; Ebenezer, $1.15; Grenada, $33.21; Holcomb, $7.32; Holly Springs, $3.90; Oxford, nothing; Lexington, nothing; Pickens, $5.04; Goodman, $5.65; Sallis, nothing; Tie Plant, $1.30; Vaiden, $2.20; West, $2.30; North Main, Water Valley, $3; Columbiana (Winona circuit), nothing. Total, $77.25.

Sardis District: Arkabutla, nothing; Batesville, $7.34; Byhalia, $7; Coldwater, nothing; Como, nothing; Red Banks, $2.95; Tilatobia, nothing; Oakland, nothing; Sardis, $6.94. Total, $24.23.

Sunday School Day Offering.

Aberdeen District	$ 22.90
Columbus District	70.60
Corinth District	8.81
Greenville District	26.75
Greenwood District	25.53
Grenada District	4.47
Sardis District	28.41
Total	$187.29

H. P. LEWIS, Treasurer.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following amounts have been contributed by the Sunday schools of the Mississippi Conference to the Dual-Extension work during the month of May:

Brookhaven District — Rehoboth, $5.15; Lebanon, $5.15; Pleasant Valley, $2.70; Foxworth, $1.60; Tabernacle, $2; Bude, $9; Muddy Springs, $1.59; Hawkins Chapel, $2; Wesson, $5.33; Brandywine, $5.15; Pleasant Ridge, $1.50; Kokomo, $18.49; Gallman, $2; Centenary, McComb, $113.91; Monticello, $2.50; Osyka, $3.75; Summit, $2.15.

Hattiesburg District — Seminary, $3.77; Vosburg, 50c; Lucedale, $7.12; Mount Olive, $10; New Augusta, $2.52; Batson, 90c; Carson, $2.50; Richton, $9.76; New Hebron, $7.66; Bethel (Silver Creek), $2.55; Williamsburg, 45c; Heidelberg, $1.11; Leakesville, $9; Shepman, $3.20; Bethel (Mount Olive), $1; Beaumont, $1; Prentiss, $7.16; Purvis, $5.72; Ovett, $3.39; Oakvale, $2; Mize, $4.67; Santee, 59c.

Jackson District—Benton, $5.30; Brandon, $4.25; Men's Bible class, Pelahatchie, $50; Forest Grove, $1.10; Raymond, $5.24; Pelahatchee, $3.29; Camden, $5; Canton, $64.35; Eden, $4.45; Edwards, $7.56; Fannin, $2; Flora, $3.30; Florence, $2.50; Grace, Jackson, $8.50; Mendenhall, $10; Mount Olivet, $1.14; Bentonia, $9.10; Learned, $5.58; Mount Carmel, $2.95; Plain, $1; Harrisville, $1; Madison, $2.60; D'Lo, $5.58; Terry, $2.65.

Meridian District—State Line, $4.29 Meehan, $3.16; Andrews' Chapel, $1; Langsdale, $5.43; Central, Meridian, $100; Shubuta, $5.85; Waynesboro, $14.05; Collinsville, $1.75; Suqualena, $1.50; Lauderdale, $8.90; Salem, $5.10; Scooba, $5; Pleasant Hill, 70c.

Newton District—Carthage, $21.50; Big Oak, $2.15; Forest, $8.83; Hillsboro, $3.59; Homewood, $2.14; Eureka, $2.50; Kingston, Laurel, $7; Raleigh, $3.16; Walnut Grove, $3.35; Goshen, 80c; Decatur, $2.35; Harperville. $2.80; Lena, $1.60; Lake, $4.94; First Church, Laurel, $8; Montrose, $7.85; Union, $11.

Seashore District—Pleasant Hill, $1; Carriere, $3.70; Cedar Lake, $2; Junior Department, Gulfport, $11; Main Street, Biloxi, $15.13; Coalville, $3.78; Escatawpa, $3.50; Logtown, $41.39; Pine Grove, $1.30; Ocean Springs, $2.26; Mount Pleasant, $1.51; Wiggins, $4; Alexander Memorial, $1.15; Saucier, $4; Vancleave, $25.05.

Vicksburg District—Liberty, $2; Hermanville, $2.01; Carlisle, 15c; Jefferson Street, $11.08; Utica, $5.09; Woodville, $3.06; Lorman, $2.04; Serepta, 60c; Louise, $2.48; Mount Olive (Rosetta), $1; Crawford Street, $20.61; Pattison, $13.40.

LOUISIANA CONFERENCE NOTES.

An interesting letter has been received from Mrs. J. B. Fulton, superintendent of the Campti Sunday school, in which she states they have gone over the top in the Ten-to-Win-One campaign. She is asking for literature for organizing six Wesley classes, and says she is using the "C" type wall chart. Mrs. Fulton is enthusiastic over the work of her school, and we are glad to have such fine report from her.

* * *

Mr. W. S. Holmes, of Baton Rouge, First Church Sunday School, has set as an increase quota in the Ten-to-Win-One campaign, 400 new members.

* * *

We spent Sunday and Monday, May 8 and 9, in Baton Rouge. At 10 a.m. we visited the Adult Department of First Church. This is no doubt the best equipped adult department in the State at this time. Mr. A. A. Wren is superintendent of the department, and is a good one. At 11 a.m., we worshiped with the Keener Memorial congregation, and heard a beautiful Mothers' Day message from the pastor, Brother Tucker. The writer was a guest in the Tucker home for luncheon following this service, and was delightfully entertained by the fine parsonage family, which includes three boys and a young lady of high school years. At 3 p.m. we went to First Church again for the classification and enrollment

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meeting of the Standard Training School, which promises to be one of the very best, with nearly 150 enrolled at the start.

Following the enrollment meeting the writer participated in a beautiful baptismal service, when the young son of Mr. and Mrs. George Treyevant Owen, Jr., was baptized. The mother of this baby, who was Miss Kitty Lou Barron, daughter of Mr. and Mrs. Paul Barron, of Baton Rouge, was baptized by the writer in her infancy. A very impressive part of the service was when the father of the boy was also baptized, thus completing the consecration of this little family.

* * *

Thursday, May 21, we made a trip to Shreveport to attend the West Shreveport Standard Training School at Mangum Memorial. Dr. W. W. Holmes, Educational Director, and Mr. A. McGuirt, Chairman of the Board, were highly pleased with the spirit of the workers. The largest class enrolled was in the course on worship, taught by President Raulins, of Mansfield College. The other instructors are Dean and Mrs. Smith and Mrs. Harwell, all of Shreveport. Mangum Memorial has recently built a tabernacle for the Men's Bible Class. The goal of this Sudnay school is 1000 members.

* * *

En route to Shreveport we had a conference with Rev. L. I. McCain concerning the Minden Standard Training School booked for June 5-10. The following courses have been decided on: Bible, Old Testament, Dean Smith; Story Telling, Mrs. W. W. Templeton, of Atoka, Tenn.; Primary Pupil, Mrs. Byron Harwell, of Shreveport, and the Course on the Pupil, with the instructor to be secured.

* * *

Francis Ruth Atkinson, our daughter, has attained her thirteenth birthday, which arrived on Friday, the thirteenth day of May. We are glad to relate that she entered her teens on this supposedly unlucky date without any fear whatever in regard to the old superstition.

* * *

The writer acknowledges a telephone invitation from the Sunday school superintendent at Barham, to attend on next Sunday a rally that comes as an aftermath of the attend ance contest between Barham and Hornbeck. We are sure this will be a great occasion.

* * *

Mrs. J. H. Carter, District Secretary of the New Orleans District, writes that the Sunday school hour at the district conference will be at 3 p.m. Saturday. He says: "We will have Sunday School Day at Carrollton, and I think at many other schools in New Orleans on the 15th." The Board of Managers for the Standard School will meet May 22, afternoon.

C. D. ATKINSON,
Conference Superintendent.

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Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Meridian Epworth League Union Meets.

On the fourth Sunday in April the City Epworth League Union met and elected officers. Miss Lilybec Phillips was re-elected president of the Union. Other officers elected were: Jean Selby, vice president; Helen Curtis, secretary, and Lester Wolf, treasurer.

The main feature of the program was a debate, "Resolved, That it will mean more to the young people of the Epworth League to plan their own devotional program than to follow those in the Era." The affirmative was represented by Mr. Jean Selby and Miss Minnie Lea Davis; the negative was taken by Miss Johnnie Vandevender and Mr. Waldo Haynes. The negative side won. The judges decided it was better to "stay by" the Epworth Era programs.

Mr. Hawkins gave a brief sketch of the Epworth League Pilgrimage for July 14-29, urging any Leaguers that could to make the trip.

Installation Services at Ridgeland and Millsaps Memorial Churches.

On Sunday, April 10, the Jackson District Secretary attended installation services at Ridgeland and Millsaps Memorial Churches, of which Rev. T. O. Prewitt is pastor. She writes that Brother Prewitt preached two excellent sermons, and two very promising sets of officers were installed.

Poplarville League Has Social Hour Before Service on Sunday Night.

On Sunday evening, one-half hour before the League meeting, the Poplarville Leaguers arrive at the League room for a social hour. Refreshments are served, and a varied program given. As soon as this is over they have their devotional services. The newly elected officers are: Louis O'Donnell, president; Mattie Lee Clary, vice president; Grace Gandy, secretary; Helen Howard, treasurer, and Bertha Provost, Era Agent. The department superintendents are: First, Myra O'Donnell; second, Evelyn Spottswood; third, Alenle Lanier, and fourth, Irene Simmons.

MRS. W. W. SIMMONS.

Mrs. Perneacy Parker Simmons was born in Hinds County, Miss., July 25 1838, and departed this life May 8, 1927, at the home of her daughter, Mrs. Ollie Conerly, Gloster, Miss.

She was married to I. W. Hays, April 30, 1857. To this union two children were born, the late Mrs. J. E. Cammack, of Fayette, Miss., and Mrs. Mollie J. Cammack, wife of Rev. W. W. Cammack, of Fayette, Miss.

Mr. Hays died Feb. 2, 1863, and the subject of this sketch was left a widow in early life.

On Nov. 1, 1866, she married William Winans Simmons, a Confederate veteran. Mr. Simmons was licensed to preach Nov. 18, 1876, and two weeks later was admitted into the Mississippi Annual Conference, and rendered valuable service to the church he loved so well. Two children by this marriage survive her: Mrs. Ollie Simmons Conerly, of Gloster, Miss., and Willie Woodford Simmons, of Houston, Tex.

The benign influence of this homemaker has a living monument in the lives of her noble family. There could be no more eloquent testimonial than this which comes within the immediate family circle when sons and daughters go out to bless the world. Many rise to call her blessed, even to the third and fourth generation, for she is a great-great-grandmother. It was fitting that she should enter the Eternal Home on Mothers' Day.

Her husband, Rev. W. W. Simmons, died March 2, 1924, and since then Mrs. Simmons had made her home with her daughter, Mrs. O. O. Conerly, in which home her influence remains a holy benediction. Her loved ones delighted to honor her, and lavished affectionate attentions upon her.

Mrs. Simmons committed her life to God very early, and from childhood was a faithful member of the Methodist church. She had read the New Orleans and the Nashville Christian Advocates for more than half a century, and was intensely interested in the activities of the church.

The funeral service was held Monday morning, May 9, 1927, at the Gloster Methodist church, and interment was made in the local cemetery.

During her long and useful life she fought the good fight, she kept the faith and transmitted it to others; henceforth there is laid up for her the crown of righteousness.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Her pastor,
B. M. HUNT.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.,—Second Round.

Lecompte, May 22, at night.
Glenmora, May 15, at night.
Bunkie, May 22, 11 a.m.
The district conference will convene in Bunkie, May 23-25. The opening sermon will be preached Monday night, May 23. The conference will be organized at 10 a. m., Tuesday, May 24.

C. C. WIER, P. E.

Lake Charles Dist.—Third Round.

Lake Charles, May 29.
Many and Peason, at Many, June 5.
Lake Arthur, June 12.
Acadia ct., at Estherwood, June 19, a.m.
Gueydan and Kaplan, at Gueydan, June 19, p.m.
Converse and Hornbeck, at Henrietta, June 26.
De Ridder, July 3, a.m.
Barham, July 3, p.m.
Sulphur and Vinton, at Sulphur, July 10, a.m.
Merryville, July 10, p.m.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

MIDDLE AGE BRINGS NEW INTERESTS

For Women in Good Health

MRS. HARVEY TUCKER
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**"Grow old along with me,
The best is yet to be"**

With her children grown up, the middle-aged woman finds time to do the things she never had time to do before—read the new books, see the new plays, enjoy her grandchildren, take an active part in church and civic affairs. Far from being pushed aside by the younger set, she finds a full, rich life of her own. That is, if her health is good.

Thousands of women of middle age, say they owe their vigor and health to Lydia E. Pinkham's Vegetable Compound. Those who have learned through their own experience the merit of this dependable medicine are enthusiastic in recommending it to their friends and neighbors.

"I had been in bad condition for three months. I could not do my work. One day I read what your medicine had done and just had a feeling that it would help me, so I sent and got a bottle of Lydia E. Pinkham's Vegetable Compound. I had only taken half a bottle when I got up and started to do my work. It gave me an appetite, and helped me wonderfully. I can not praise this medicine highly enough. I surely will advise all women and girls to take it, and they don't have to use rouge to look healthy. My two daughters are taking it now and one is also using the Sanative Wash. I am willing to have you use this testimonial and I will answer letters from women asking about the medicine."—Mrs. Harvey Tucker, 408 Walker St., Shelbyville, Indiana.

"I read about Lydia E. Pinkham's Vegetable Compound in the little books you give away and began to take the medicine. After the first few bottles I began to feel better and could eat better and had fewer headaches. I feel like a different person. At anytime that I don't feel good I take the Vegetable Compound again, as I always keep a bottle on hand. You may use this letter for every word is true. I will answer any letters sent to me."—Mrs. Jennie Bollerman, 516 Smith St., West Hoboken, N. J.

FROM PURVIS, MISS.

Dear Brother Carley: Just a few words from the Purvis charge. We are having a wonderful time among these good people. They are so considerate and thoughtful of the comfort and happiness of this preacher and his wife. They have just bought more furniture and put into the parsonage, and a bathtub and kitchen sink have been installed. I tell you, it makes us happy, and we feel like the very best that we can do for them is not enough. I have never served better folk than these people. I find myself loving them more and more.

We have received into the church since Annual Conference, eleven by baptism and vows, and seven by certificate, making a total of eighteen members.

Our revival meeting will begin at the Purvis church Sunday, May 22, and run through Sunday, June 5, with Rev. C. Norman Guice, of Conway, Ark, doing the preaching. Come over and be with us some if you can. We hope to have a real revival of old-time religion, where men and women, boys and girls, are born into the kingdom of God.

Yours cordially,

C. W. WESLEY, Pastor.

MOTHERS' DAY AT ROCHELLE, LA.

Dear Brother Carley: To-day has been a very wonderful Mothers' Day with us here at Rochelle. Our Sunday school surpassed all previous records, with an attendance of one hundred and thirty.

To-night marked the close of two-weeks' revival campaign, with Brother P. M. Caraway doing the preaching. It has truly been an inspirational meeting. The spirit of God has been much in evidence, and Brother Caraway has done some powerful, soul-stirring preaching. At the two services to-day we received thirty-one into the church, twenty-seven of them were by profession of faith. There were ten others who were prevented from attending church to-day and failed to be received, but will be in a short while, making a total of forty-one additions to the church, or thirty-three per cent increase of our membership, which before was one hundred and twenty.

I wanted to give you and the other brothers in Christ a chance to rejoice with us in this glorious victory for the Master.

Yours in his service,

JAMES T. HARRIS.

BACK BAY MISSION IN BILOXI.

We are trying to complete the church building at Back Bay Mission.

We want to put the corner stone under the church; have six more pews made to fill out the vacant space, have pulpit made, and put a new roof on church of galvanized iron. The paper roof gave way and the church is being damaged very much.

This will cost about $275. We made a drive among the church members, and have secured about $100 of this amount, and it looks as if this is all we can do among our church members, as the factories are closing down and they are out of steady work.

So I am appealing to our good friends to help us out by sending me the other $175.

The Lord will bless you to help in this great missionary work that we are trying to carry on here.

I also ask you to pray for me and the work.

H. L. DANIELS, Pastor,
932 Davis Street, Biloxi, Miss.

FROM PRICE MEMORIAL, GREENWOOD, MISS.

Dear Brother Carley: If space will permit I would like to tell a little about our work at Price Memorial.

We are in the midst of our third year, and in many respects it is the best year we have had. We have just completed the work of an addition to our church of five Sunday school rooms, which give us a very convenient and pretty little church. Our new furniture will be set up this week we hope—it has been shipped from factory. We have bought pews, pulpit, chairs, and communion table.

We have had seven additions to the church this year, five on profession of faith. We had two really great services on Mothers' Day.

Our Sunday school has increased about twenty-five per cent over last year in numbers, and possibly more than that in efficiency. Our prayer meetings are fairly well attended. We are almost having one hundred per cent of our membership attend the church services. We have not yet planned our revival.

The Lord has been wonderfully good to us this year, yet we want you to pray for us that we may accomplish more of the work that is needed so much in our charge.

Yours in him,

J. O. DOWDLE.

MOTHERS' DAY PROGRAM, MORTON METHODIST CHURCH.

Special Mothers' Day services were held at the Morton Methodist church on Sunday, May 8, when the following program was rendered:

Song by choir; prayer by Rev. T. A. Ferguson; reading by four girls—Nadine Rigby, Margaret Herring, Vivian Madison and Elain Whatley; reading by Miss Zelda Moss; duet by Misses Lucile and Mary Whatley; reading by Clois Noel; song by Sybal Sanford, Grace Bennette, Lois Johnson, Panzy Schaeffer, Grace Windham, Mildred Goza, Margetett Myers, Alta Gillis, Nancy Kelley; reading by Miss Floy C. Wood; song by Mrs. W. O. Felker; reading by Dorothy Peek, Ruth Gillis, Beatrice Hughes and Aline Clearman; reading by Booth Sanford; quartet by Messrs. A. S. Byrd, Jr., B. B. Hollingsworth, and Misses Lucile and Mary Whatley. Mrs. J. C. Mc Gough presided at the piano.

The entire program was rendered very beautifully, and the tributes paid our mothers were grand indeed. The program was followed by a 25-minute sermon by the pastor, Rev. T. A. Ferguson, who praised the mothers in very glowing terms.

Our Sunday school attendance continues to climb; the average for April was 140, which was a 12 per cent increase over the same month last year. Let every person who reads this article pray that the Lord will direct the officers, teachers and pupils of the Morton Sunday school into greater usefulness in his kingdom.

C. C. WINDHAM.

RELIEF FROM ITCHING PILES
is so quick when PAZO OINTMENT is applied, it will surprise you. Druggists are keenly interested in the remedy and are recommending it to their customers. Ask your Druggist about PAZO OINTMENT. In tubes with pile pipe, 75c; or in tin box, 60c.

THE BEAUTY EVERY WOMAN ENVIES

ROSY CHEEKS, SATINY SKIN, BRIGHT EYES
DEPEND UPON THE HEALTH
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DR. PIERCE'S
Golden Medical
DISCOVERY
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WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

FELT STUPID, DULL

Mississippi Lady Says She Took Black-Draught for These Symptoms and Was "Greatly Relieved."

Starkville, Miss.—"I have been a user of Black-Draught for about twenty years," says Mrs. C. E. Buntin, of R. F. D. 5, this city.

"I used Black-Draught first for constipation," continues Mrs. Buntin. "I would feel dull, stupid, and have severe headaches, even feverish. I had an uneasy, tight feeling in my stomach.

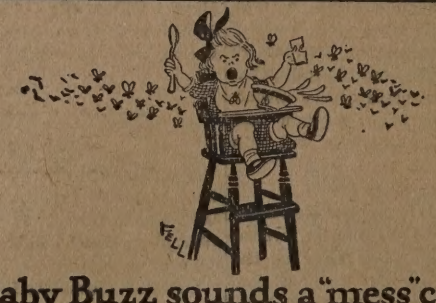
"I read quite a bit about Black-Draught. I began using it and soon my bowels acted regularly and I was greatly relieved. I used it every once in a while for about eighteen years.

"About two years ago I found I was having indigestion, a tight smothering in my chest, then severe pain, especially after eating sweets. I commenced taking just a pinch of Black-Draught after meals and by doing this I could eat about anything.

"I gave Black-Draught to my children for colds and headaches. I can certainly recommend it."

Thedford's Black-Draught is recommended by thousands of others for the relief of indigestion, biliousness and simple ailments due to constipation. Safe, easy to take. Costs only 1 cent a dose. NC-171

Thedford's BLACK-DRAUGHT Purely Vegetable



Baby Buzz sounds a "mess" call

FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

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Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"

SOUTHERN GOODWILL INDUSTRIES.

The year 1926 was the most successful yet experienced by the Southern Goodwill Industries. We now have ten plants in the following cities: Nashville, Chattanooga, Memphis, Richmond, Dallas, Norfolk, Fort Worth, Atlanta, Shreveport and Winston-Salem. The two last named were established in March, 1926.

It will be remembered that the Goodwill Industries is one of the youngest activities of the Home Department of the Board of Missions, the first plant being established about five years ago. It has as its principal objective furnishing a self-respecting chance for the needy, the handicapped, the unemployed to work out their problems of subsistence under Christian influences. The slogan, "Not Charity But a Chance," expresses tersely the ideals upon which the program is founded. The further away from charity we get the surer we feel of our ability to be of real service to the individuals and families with whom the Goodwill comes in contact. It is too well known by social workers that a taste of charity is as dangerous as the first shot of "dope." Therefore, we should not subject any one unnecessarily to anything so dangerous.

The plan of operating workrooms for repairing and remodeling discarded articles of all kinds, clothing, shoes, furniture, stoves, etc., has been a great blessing to the unskilled, who first of all feel the effects of unemployment. Through this process it is possible to "turn junk into jobs and waste into wages." Hundreds of other poor persons avail themselves of the privilege of purchasing for a small amount, in the Goodwill stores, the materials which have been reconditioned, and thus furnish the money with which to pay the wages of the opportunity workers. Properly promoted, large numbers of needy, discouraged, helpless and often hopeless people may be helped to help themselves. This is the best help that can be given to any one who has a spark of will power left. Often this help is their restoration and salvation.

Then, too, there are perfectly normal people who are faithful members of the church who from sickness, accident or being thrown out of employment suddenly for a time, are in a very bad plight. If they are able to get work right away, they will soon be able to recover; if they cannot, many of them will "go the way of all the world." And once the "going begins" it is very difficult to call a halt. At this point the church has a great responsibility. If she stands by these brothers and sisters in their times of need and embarrassment, some good people have been saved. If not, quite likely another charge has been furnished society. The Goodwill Industries has had the very great privilege of furnishing emergency work to a number of persons in this condition the past year. Those assisted cannot get through expressing their appreciation for the opportunity afforded them. There should be the closest co-operation between our churches and the Goodwill Industries so that practically all our people in times of misfortune may be assisted before the crisis comes in their lives. We should never lose sight of the fact that an ounce of prevention is worth a long ton of cure in social work. At the same time, as long as there is nee.. we must continue to do redemptive work as well.

Briefly, the report for the year shows that we gave 860 different persons a total of 22,934 days' work, paying them $34,612 in opportunity wages. There were 405 conversions. We have always tried to put emphasis on the spiritual side of the work, since often the greatest need of the most needy people is Jesus Christ in their lives. He inspires them to clean up both inside and out. He is their inspiration for a better and higher life for the future. Social work that does not put Jesus first is likely not to put him at all. Most of the conversions have been in the chapel services, the Goodwill Mission in Memphis, and the prisons and institutions of Richmond. In this city a very extensive program of religious work is carried on in the institutions in connection with our Goodwill Industries and many profess conversion during the year. Many of these converts, after they have served time in prison, are given their first job in the Goodwill, and when they have proved themselves are recommended to others.

The progress which we have had the past year represents at least fifty per cent increase over the preceding year. But we have only begun this great work in our church. Many other cities in the South should take it up, and many other features and activities will be added from time to time. Many have been looking for a practical interpretation of the Gospel of Jesus Christ. It seems that we have it in this program.

Those desiring to help in this work and living in towns and cities not large enough to support a Goodwill Industry may assist greatly by sending boxes and parcels to the plant nearest to them.

G. E. HOLLEY,
General Superintendent,
Lambuth Building,
Nashville, Tenn.

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

A REVIVAL AT GANDY, LA.

On April 27, Rev. L. R. Sparks closed a ten-day revival at Gandy. A wonderful revival spirit was shown among the Christians, and new souls were born into the kingdom. We had an addition of ten members to our church—seven by baptism, one by vows, and two by certificate. Four infants were baptized during the meeting.

G. P. SANDEL.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

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THE HOSPITAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Dr. Charles C. Jarrell.

A year ago the General Secretary of the General Hospital Board invited the representatives of our hospitals to come together in Atlanta to talk over their common tasks, and if deemed wise to organize a hospital association for our church. About ten persons came together, spent a highly interesting day and unanimously decided to favor such an organization. A tentative organization was effected and a provisional constitution agreed on.

The President, Rev. C. C. Jarrell, called the second meeting for April 19, at Atlanta, Ga., in connection with the meeting of the General Hospital Board on April 20.

The attendance this year was more than double that of last year. The three sessions were deeply interesting and marked by intense application and intelligent enthusiasm. Southern Methodism is "on the way" with her healing program.

The president had arranged a program which was carried out with skill and intelligent enthusiasm by the hospital workers of our church, and found its climax in Bishop Candler's address at the dinner at the Henry Grady Hotel.

Striking features of the session were as follows: An address by the President on hospital program in Southern Methodism during the last year, showing over $2,000,000 of hospital property put into service, an address by Miss Lake Johnson, of Lexington, Ky., followed on "Tendencies in Nursing Education." She said there are 150,000 trained nurses in service now, and 15,000 enter training each year.

Dr. L. H. Burlington, of St. Louis, read a thorough, scientific paper on "The Problems of the Hospital Superintendent." The publication of this paper was requested. Mrs. Plato Durham pleased and informed her audience with her address on "The Woman's Auxiliary of the Hospital." Dr. J. H. Groseclose, of Dallas, Tex., made a virile address on "Raising Hospital Funds." Dr. R. H. Oppenheimer told "How to Keep the Hospital Out of Debt." Dr. D. H. Hotchkiss, of Houston, Tex., told how he raised $8,000,000 through the Golden Cross last year. Dr. F. W. Brandon, Associate Secretary of the General Hospital Board, read an eloquent paper on "Methodism and Health," and its publication was asked for.

At the dinner Dr. J. L. Campbell read a paper on "Methodist Hospitals and Medical Education." The publication of this paper was requested. Then Bishop Candler kept the dinner group of twenty-five laughing and thinking and visioning the future as he spoke on "The Future of the Hospital Cause in Our Church."

C. C. Jarrell, of Atlanta, was elected President; John S. Jenkins, LaGrange, Ga., Vice President; and F. W. Brandon, Atlanta, Secretary. The next meeting will be held at Barnes Hospital, St. Louis.

HOW TO GET BEER AND WINE—A PRACTICAL METHOD.

The question, 'How can beer and wine be brought back?" is one of great concern to some people in America. The New York World gives a practical answer to the question: **"If the United States wants wine and beer, the Anti-Salooon League must be put out of commission."**

That is straight and to the point, and it is true.

According to the New York World, beer and wine cannot be brought back, no matter how the wets organize, and no matter how much money they spend in propaganda, as long as the **Anti-Saloon League** is on the job. "The **Anti-Saloon League** must first be put out of commision," and then it will be easy to break through the wall and liberate the flood of beer and wine.

The New York World goes on to tell just how this is to be done: "Close the doors and pulpits of the evangelical churches against the representatives of the **Anti-Saloon League**"—which is being done in some instances—thereby cutting off financial support, and informed moral support, at the same time.

The New York World is right in this suggestion, absolutely right.

Get the Christian churches to withdraw their moral and financial support of the **Anti-Saloon League**—starve this child of the church, and the beer and wine flood will again overflow the land. Yes, and whiskey, too, for saloons will again flourish as of old.

Will you make the sacrifice with the rest of us, to help make and keep Louisiana safe for our boys and girls? Preachers can and ought to help by opening their church and pulpit to the representatives of the Louisiana Anti-Saloon League. All can help by giving the Louisiana Anti-Saloon League moral and financial support.

Our Slogan is, **"The bootleggger must go."** Please help us drive him out. Send your check to the Louisiana Anti-Saloon League, 703 New Orleans Bank Building, New Orleans, La.

Yours for a **dry State,**

O. L. JONES, Superintendent.

WHITWORTH COLLEGE NOTES.

The following graduating recitals have recently been held in the Music Conservatory:

April 19—Miss Marie Dean, piano; Miss Margaret Grady, voice.

April 22—Miss Juanita Fox, piano.

April 26—Miss Pattie Lewis, piano; Miss Georgia Covington, voice.

April 29—Miss Irma Welborn, piano

May 6—Miss Agnes Mansfield, Miss Helen Furlow, piano.

* * *

The Dresser Foundation has awarded to Whitworth College for the session of 1927-1928 a music scholarship fund of $250, which will probably be divided between two students. This scholarship is for students who expect to be music teachers, and who need assistance in their musical education; but the holders of these scholarships are required to take at least six hours per week of studies in the College of Science and Arts, in addition to their musical study.

WHITWORTH COLLEGE.

Splendid Little City, with paved streets, on I. C. R. R., in high, healthy region.
Ten Buildings, including Y. W. C. A. Building, Home Economics Building, and Gymnasium (with Swimming Pool).
All Work Standard, with well-chosen faculty. Science, Fine Arts.
Conservatory of Music of long established reputation. Several Music Scholarships Offered.
Health and Morals given special attention.
For Catalog and View-Book address:
HENRY G. HAWKINS, President, Brookhaven, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Seventh Avenue, at Marion, June 5.
Chunky, at Collinsville, June 12.
DeKalb, at Spring Hill, June 15.
Porterville, at Mount Hebron, June 19, a.m.
Lauderdale and E. Mills, at Lauderdale, June 19, p.m.
Matherville, at State Line, July 2.
Shubuta, at Andrew's Chapel, July 3.
Vimville, at Toomsuba, July 9.
Scooba, at Scooba, July 17, a.m.
East End, July 17, p.m.
Central, July 24, a.m.
Hawkins Memorial, July 24, p.m.
Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, July 31, p.m.
Fifth Street, Aug. 7.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m
Waynesboro ct., at ———, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at ———, Aug. 18.
Pachuta, at ———, Aug. 19.

ROBERT SELBY, P. E.

Newton Dist.—Third Round.

Decatur and Hickory, at Decatur, June 5, 11 a.m., 3 p.m.
Carthage ct., at Goshen, Sunday, June 12, 11 a.m., 2 p.m.
Carthage sta., Sunday, June 12, 8 p.m.
Union, at Conehatta, Sunday, June 19, 11 a.m., 2 p.m.
Newton, preaching, Sunday, June 19, 8 p.m.; Q. C., July 14.
Bay Springs, at Holders, Saturday and Sunday, June 25, 26.
Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Trenton, at Independence, Saturday and Sunday, July 23, 24.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Shiloh, at Shiloh, Aug. 20, 21.
Raleigh, at Unity, July 9, 10.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5, 11 a.m., 2 p.m.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Kosciusko Ct., Williamsville Church Dedication, May 1; Salem, June 24.
Brooksville, at Brooksville, May 8, p.m.
Artesia, at Artesia, preaching May 15, night; Q. C., June 3, 2 p.m.
District Elementary S. S. Conference, at Brooksville, May 17.
First Church, Columbus, preaching, May 29, 11 a.m.; Q. C., June 2, p.m.
Central, Columbus, preaching, May 29, night; Q. C., May 30, night.
Starkville, preaching July 31, 11 a.m.; Q. C., June 3, night.
Caledonia, at Andrews' Chapel, June 4.
Crawford and Mayhew, at Curtis Chapel, June 5.
Conference Standard Training School, at Grenada, June 6-11.
Mashulaville, at Middleton, June 11.
Shuqualak, at Cooksville, June 12, 11 a.m.
Macon ct., at Center Point, June 12, 3 p.m.
Macon sta., June 12, night.
Ethel, at Liberty Chapel, June 23.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 2.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.
Remember Golden Cross Enrollment Campaign, May 8-15.
Do not forget the "Forgotten Man."
Secure full quota at each church.
Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Batesville, May 15, 11 a.m.; Q. C., June 1, 7:45 p.m.
Sardis sta., May 15, 7:45 p.m.; Q. C., June 30, 7:45 p.m.
Como, May 17, 4 p.m.
Olive Branch, at Miller, May 22, 11 a.m.
Coldwater, at Love, May 29, 11 a.m.; Q. C., June 23, 11 a.m.
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.
Hernando, June 5, 7:45 p.m.
Arkabutla, at Hunter's Chapel, June 12, 11 a.m.
Crenshaw and Sledge, at Crenshaw, June 12, 4 p.m., 7:45 p.m.
Senatobia, June 19, 11 a.m.; Q. C., May 18, 7:45 p.m.
Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

T. M. BRADLEY, P. E.

Vanderbilt University

Nashville **LAW SCHOOL** Tennessee

John Bell Keeble, Dean.

Three-Year Course

Summer Session June 20 to Aug. 27. Regular Session begins Sept. 28.

For Catalogue and Special Information, Address

H. B. SCHERMERHORN, Secretary of the Law School

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3650.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, MAY 26, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A SUGGESTED FINANCIAL SYSTEM.

If anybody is satisfied with the present financial system of the church, we do not know who it is. There is general agreement that more money is necessary for carrying on our whole program efficiently than is being received; and there seems to be, too, a pretty general agreement that it is becoming increasingly hard to raise the assessments laid upon the church.

We have not heard anybody say that the church is asking for more than it ought to ask for, or that our people are giving beyond their ability. In fact, it is pretty well agreed that we are not giving as much as we ought to give. What, then, is the trouble?

The most frequent answer to this question is, "We have too many collections, coming too close together, for too great a number of causes." In further explanation, it is said that a state of mind has arisen which makes it seem that the church is more concerned about raising money than it is about anything else.

The fact that the church is **not** more concerned about raising money than it is about anything else does not alter the case—a state of mind is a hard thing to deal with when there is apparent cause for its existence. We need to change this attitude and bring about a state of mind that will make it possible for the church to secure such financial support as its great work entitles it to receive and as its needs demand.

Without too great insistence upon the plan we have it in mind to suggest, especially as to details, we propose the following for the consideration of those who will have to face this whole financial situation in the next General Conference.

1. Let the General Conference recommend and urge the setting apart of two periods in each year when the financial obligations of the local church shall be provided for. Let the first period be in the early part of the year, for securing pledges to meet the budget for local needs and the Conference Work; let the second period be later in the year for securing pledges to meet the assessments for General Work.

2. Let the General Commission on Budget at the next General Conference find the average amount collected each year during this quadrennium on assessments for all the causes with which it deals, and let this amount be the assessment for those causes during the next quadrennium.

3. Let the General Conference direct that no special church-wide financial appeal be made for any connectional cause during the next quadrennium.

4. Let the General Conference further direct that henceforth not more than one special church-wide financial appeal be made for connectional interests in any one quadrennium.

5. Let the Conference Commission on Budget follow the same plan as laid down for the General Commission on Budget.

6. Let the General Conference authorize a Commission on Christian Stewardship whose duty it shall be to carry on a definite campaign of education throughout the church concerning the duty and privilege of giving, **but without reference to any particular cause to be supported or fund to be raised.**

We do not claim that this suggested plan is perfect by any means, but we do believe it has some features at least that commend it. We manifestly need a better financial system than the one we now have.

A BETTER TRAINED MINISTRY.

We are glad to note that the College of Bishops, at its recent meeting, acceded to the request of the Board of Education to issue an open letter to the church on the subject of theological education, the letter to be written by Bishops Candler, Mouzon, and Dobbs. The church maintains two great schools of theology—one at Southern Methodist University, Dallas, and the other at Emory University, Atlanta—and it is at these schools that our young preachers should pursue studies that will better qualify them for the great work to which they have been divinely called. We hope the time will come—and that right early—when no young preacher will feel that he is fitted for the work of the pastorate until he has made every possible effort to make full use of the means of preparation the church has provided for him. These institutions are not maintanied "just for the fun of the thing;" they are maintained to give the church a trained ministry. If a young preacher does not want the training, we can hardly see how he can be willing to undertake the work.

A SUNDAY LAW FOR THE DISTRICT OF COLUMBIA.

We understand that the District of Columbia, if it has any law at all on the subject, has a very weak law providing for Sunday as a day of rest. A bill is now pending—H. R. 10311—that undertakes to supply this lack. The bill is certainly liberal enough in its provisions; in fact the chief objection to it on the part of those who favor Sunday as a day of rest will be that it is too liberal. The fight of those who will oppose it will doubtless be directed against the provision that it shall be unlawful to carry on commercialized sports and amusements on Sunday. There are those who are lovers of money more than they are lovers of their fellow-men, and they will fight this law in Washington, as they fight it everywhere else. We hope it will be adopted.

GIVING AS JESUS GAVE.

Under the caption, "Measuring Methodism," the Western Christian Advocate of recent date has some searching words that are worth meditating upon. We quote:

"Methodism has not been measuring much in sacrificial life in the last few years. We have been giving out of our treasury while rolling in surplus. It has been acknowledged, it continues to be so, that we have not given sacrificially. The majority of us do not give out of our incomes, which scarcely cover our budgets, but we give freely, even indifferently, out of our surplus; if we have none, we give sparingly—cautious giving, divided out for the Lord after we have carefully considered our own interests. Give with the sacrificial needle-point at our hearts, as the way Jesus Christ gave himself on Calvary. He gave at the point of the sharp thorn; he gave himself so fully that after he had given, he had nothing of earth left. How few of his followers ever find it in their resolution to give as he gave! Perhaps we should not expect a believer to do as he did, for only a God could give as Jesus Christ gave. For this we should be thankful and seek to give ourselves as he gave himself. That was what he came for. What do you, as follower of Jesus Christ, come into the Kingdom for? During the World War a youthful American soldier lay wounded unto death on his cot. When he was told he would live only twenty minutes, he gave words to be carried to his mother and father, closed his eyes, turned his face to the wall as though ready to go. After a moment he turned his face toward the nurse and whispered, 'Well, after all, this is what I came for.' Why did you, follower of Christ? What did you come into the Kngdom for? Why did you enlist?"

THE SUN KEEPS SHINING.

Sometimes the sun is hid for days at a time. Thick clouds hang low over the earth, and at intervals the rain descends in torrential floods. The birds cease their singing, sitting drearily on dripping boughs and gloomily preening their moist feathers. The flowers droop their heads, showing signs of the wear and tear of the elements. It is a time of sadness and melancholy.

But in due course the sun shines again. The clouds clear away and the blue sky stretches away beautifully overhead. The birds remember their songs, and the flowers stand erect, rejoicing in the light and warmth of a brighter day. Men walk the streets with heads up and a smile on their faces—for the sun is shining again. To-day may be dark—but joy will come with the morrow.

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I WENT FOR A WALK AND I SAW—GOD.

By Rev. John L. Williams.

I went for a trip in the fall of the year which carried me to Pittsburgh, Penn. While gazing at the marvelous developments of that great city, I saw God as revealed in art, science and the works of human hands.

I went for a walk in this great city and I saw God—the majestic revelation of God's power and of his influence and of his work by the children of men. I visited the Carnegie Institute and Museum where I discovered what science was doing to tell us of the wonders and mighty works of Jehovah as science revealed the mystery and wonder of his presence. In this museum, builded by Mr. Carnegie, I found that art and science and philosophy had contributed to the sources of wealth in the production of the master paintings of Europe in bringing to the vision of Americans the wonderful paintings of the art galleries of Europe which had been reproduced and exhibited in this great gallery for the education and development of powers of men. In this mighty and wonderful exhibition, I saw in my walk—God.

I went for a walk again and I saw the great University of Pittsburgh and the majestic building which is being erected of fifty stories wherein shall be domiciled all of the departments of the forty-million-dollar university of Pittsburgh.

I went for a walk and I saw God, as he was revealed in the great steel mills in the great city of Pittsburgh where the modern machinery of the world is being rapidly dispatched. In all this could be seen a vision of God.

I again went for a trip to Philadelphia, where I went for a walk and I saw God, in the great modern city life with its glory and splendor in beautiful buildings and glorious history.

I went for a walk and I saw God, when I visited the great department store of John Wanamaker and observed for a time its mighty enterprise and wonderful movements. Here I saw ten thousand uniformed sales ladies and gentlemen; as it were, one great piece of machinery revolving and speaking out the thoughts and ways of providence.

I went for a walk and I saw God in Liberty Hill, the birthplace of the American Republic. I stood with bared head and profound silence in the place where once stood the founders of our great Republic. It was herewith I saw God revealing the process of a providence which gave birth to the greatest nation that has ever existed in the history of the race of man. It was here that I saw the old bell which rang out the birthtime of this freedom and this liberty, guarded so carefully by two soldiers, that what is left of the fragments of this early civilization may be looked upon by the generations to follow, that God and right and a nation to carry forward his commands may still live in the years to come.

I went for a walk and I saw God in the Centennial celebration, with its wonderful buildings, represented by every nation upon the habitable globe. Here I saw God as portrayed in architecture, literature, in art, in civilization, in the religion which God had given to our forefathers, and which has been the solace and comfort of succeeding generations.

I went for a walk and I saw God in the great City of New York, with its teeming millions of inhabitants, with its commercial buildings and its institutions of learning, with its great commercial display and exhibits on every hand; in my walk I saw God in this wonderful providence for man.

Again I went for a walk and I saw God in the great Columbia University, with its thirty thousand students from every section of the globe, with its numerous and wonderful buildings, with its large group of educated leaders, with its determined spirit of Americanism, the great outstanding feature of the university.

Again I went for a walk and I saw God in the great churches of New York, one of which I went into and worshiped at its shrine. In this great cathedral I heard music that thrilled my soul and gave me a new vision of life. I heard a great message in my walk, from the man of God who seemed to be hiding behind the Cross. It was a message of cheer and hope. It was a message of peace, a message of happiness, a message which pledged a new vision of God to the followers of God. I arose from the pew in this, God's house; walking away I felt that I had really seen God, that I had heard his music, that I had heard his words, and that to me it was a majestic display of his nature and of his mercy and compassion for men.

I went for a walk and I saw God. I went for a walk to an orphanage where I saw more than a thousand children clothed and fed and cared for by loving hands. Herein I saw, as it were, the kindness and goodness of a kind providence which had so amply provided for the destitute poor in such a splendid manner.

I went for a walk and I saw God. In one of the parks of a great city, I saw two lovers sitting on a bench. They were not frivolous, they had progressed too far for that, but the winsome look on the face of the lad as he gazed at one whom nature had definitely attracted to him, and the almost mystical faraway gleam in the gaze of the girl reminded me of the plan of love which the great Creator had written large in his providential scheme.

I went for a walk and I saw God—men walking upon streets as trees. Many of them seemed not to have in their minds a fixed purpose—they were simply walking, walking to nowhere, to somewhere, unconsciously and unmindful of the eternity to come.

I went for a walk and I saw God, for it was a rainy and stormy day. The sun was darkening, the black clouds rolled ominously, fiercely the lightning flashed in jagged streaks of light which are terrifying to those who do not stop to think; the thunder roared and crashed in staccato and crescendo fashion. To me it was a majestic display of the God of nature on a glad and mighty holiday.

I went for a walk and I saw God, for the winter was coming on. The snow was fast falling in stinging blasts. It made me think that in the realms of life there is a time when "winter comes." It did not come to me with any thought of terror, because I knew that every winter changes to spring in the course of time.

I went for a walk and I saw God. It was a walk to a hospital. I saw a little wagon being hurriedly wheeled past the door. I heard the cries of a woman, which pierced the depths of my soul, and I said to myself, "some one is dying." Upon further inquiry, I found that I was wrong; some one was not dying, but, instead, some one had been born. The travail of that woman indicated that a soul had been born. For all that is true, does not the wisdom of the ancients assure us that death does not differ at all from life?

I went for a walk and I saw God. I went for a walk and I saw God forever making all things new, forever giving mankind another chance.

I went for a walk and I saw God, victorious over all, in all, through all. I saw him bringing, so many times, health out of sickness, light out of darkness, joy and patience and peace out of sorrow, heaven out of hell.

I went for a walk and I saw God as I came speeding my way over hill and mountain vale toward the land of the Sunny South, where from my infancy I had been taught by my mother that I was the consecrated property of the Most High, to the land of my fathers, to my own native land, where I felt in my heart like uttering the song which the Scottish Baird uttered when he said, "Oh, Scothie, my dear native land, name ever dear to thee."

I went for a walk in my dear native land and I saw—God. Since God is and since God is everywhere, my heart shall not fear, for I shall know the things for me are always greater than the things against me, for it doth not appear what we shall be, but when he shall appear we shall see him as he is.

New Orleans, La.

OFFICIAL REPORT OF THE COLLEGE OF BISHOPS, MAY, 1927.

Bishops Present.—Except Bishop Cannon, who was in Africa, and Bishop Beauchamp, who has recently been ill, all the active bishops were present on May 2, 1927, when the College of Bishops met.

Communications.—Many communications to the College were received, and Bishops McMurry, Dickey, and Hay were appointed a committee to give careful consideration to all these communications and to bring recommendations for action to the College.

Courtesy.—On many occasions Miss Flossie Cloyd has adorned the room in which the College met with beautiful flowers, and for her gracious kindness the members of the College placed on their records and communicated to her an expression of appreciation.

Publicity.—As on other occasions, Bishop Du Bose was appointed the representative of the College to give information to the daily press.

Assignment of the Bishops.—Because of the absence of Bishops Cannon and Beauchamp, who would this year have been members of the Committee on Assignment, Bishops Dickey and Hay were added to Bishops Darlington, Du Bose, and Ainsworth to compose the Committee on Assignment. Next year Bishops Cannon and Beauchamp will take their places on the committee. No changes were made in the fields of labor agreed upon in May, 1926, for the several bishops.

Forms.—Because some of the forms on which official reports are made and actions recorded are not satisfactory Bishops Mouzon, Du Bose, and Dobbs were appointed a committee to recommend needed changes in our forms.

Legal Questions.—No bishop had given an official decision during the year, consequently there were no legal questions to consider.

Ecumenical Methodist Conference.—In answer to a communication touching an Ecumenical Methodist Conference in 1931 it was agreed to appoint Bishops Du Bose, Boaz, and Darlington to confer with like committees from other American Methodist Churches.

World Conference on Faith and Order.—Vacancies in the delegation to the World Conference on Faith and Order are to be filled by the reserves already elected. Rev. John W. Pearson, of Springfield, Mo., was elected a reserve delegate to this Conference.

Fall Meeting of the College.—The invitation from Dallas, Tex., to hold the fall meeting of the College in that city was accepted, beginning at 9:30 a.m., Friday, Dec. 16, 1927.

Wesley's Rooms in Lincoln College, Oxford.—The rooms occupied by John Wesley during the years that he was a fellow of Lincoln College need repair, and it is proposed that several Methodist bodies in the world shall participate in the expense necessary to restore these rooms to their original condition. The proportion of this fund asked of our church is $2000, and each bishop in

charge of the home Conferences is expected to raise $200 and to report at the fall meeting.

Reorganization of the College of Bishops.—The following resolution was adopted:

"Resolved, That beginning with this the first annual meeting of the bishops of the Methodist Episcopal Church, South, following the General Conferences of 1926 the following shall be and is hereby the order of the bishops concerning future meetings:

"1. The presidency of the College of Bishops shall henceforth be held by all the bishops in the order of seniority, each bishop serving from the close of one meeting to the close of the next meeting. It shall be the duty of the president to call meetings as provided, be responsible for securing a suitable room in which to hold the meetings, preside at the sessions, and discharge all the duties of the president of the body.

"2. Beginning with this meeting, a secretary shall be elected by ballot, without nomination, during the first annual meeting of the College of Bishops following the General Conference, to hold office for four years and to assume the duties of his office at the conclusion of the said first annual meeting after the session of the General Conference. The secretary shall send to the several bishops copies of the minutes of the meeting at as early day following the meeting as may be practicable.

"3. Communications in the hands of the secretary and others for the consideration of the College shall be referred at the first session of the meeting to a committee of three, to be appointed by the president, who shall consider them and report their recommendations thereon to the bishops at the earliest possible hour.

"4. The committee on the course of study shall be named at the first annual meeting of the bishops following the General Conference, and shall serve through the quadrennium.

"5. That a Committee on Program, consisting of the president, the retiring president, and the next to occupy that office, shall be created, whose business it shall be to determine in the interim of the meetings all matters pertaining to the next meeting, public functions, etc., for the College.

"6. There shall be a Committee on Assignments, consisting of five bishops in the order of seniority, who shall serve through the year from the beginning of one annual meeting to the beginning of the next. This committee shall receive all communications relating to the assignments and shall prepare the plan of episcopal visitation and submit it to the bishops for their final determination. During the interim of the meetings of the bishops this committee shall have power to assign a bishop or bishops to the presidency of any Conference or Conferences that for any cause may be made vacant during the year. In cases of emergency the majority of the committee shall have authority to make the assignment."

Signed by: W. F. McMurry, John M. Moore, H. A. Boaz, Edwin D. Mouzon, Hoyt M. Dobbs, H. M. Du Bose, Sam R. Hay.

The following resignation was submitted and accepted:

"To the College of Bishops of the Methodist Episcopal Church, South—

"Brethren: That the majority of the College may be relieved from every possible embarrassment in the accomplishment of its wishes and purposes, I resign the position of secretary to take effect at its pleasure. COLLINS DENNY.

"Nashville, Tenn., May 3, 1927."

Bishop Denny, in submitting his resignation as secretary, announced that he was perfectly willing to continue to act as secretary during this annual meeting, to reply officially to all communications, and to prepare the official report of the actions of the College or that at the pleasure of the College he would give way at once. The College requested Bishop Denny to continue to act as secretary through this annual meeting, to answer all the official communications, and to prepare the official report.

Bishop Moore was then elected secretary.

Course of Study.—The College elected the following members to serve as a Committee on the Course of Study: Bishops Candler, Denny, Mouzon, Moore, and Dobbs.

Fraternal Delegate to the Methodist Episcopal Church.—Bishop Dobbs was elected to represent our Church at the next General Conference of the Methodist Episcopal Church.

Submission of a Constitutional Question.—It was agreed that the constitutional question referred to the Annual Conferences by the last General Conference should be submitted in the third year of this quadrennium.

Colored Methodist Episcopal Church.—Rev. J. A. Martin, Sunday School Secretary of the Colored Methodist Episcopal Church, came before the College and spoke in the interest of Paine College. That college in order to continue the great work in which it has been engaged, to enable it to keep pace with other institutions for the training of preachers and teachers for our colored people is in need of new buildings and additional endowment. Already in Virginia a committee has been appointed to visit the cities and towns within the State in the interest of this college. Most cordially our College of Bishops endorsed this movement and recommended to our Church that Paine College should be aided to enable it to continue, and indeed to improve the great and commendable work it has been doing from the time of its organization. So notable has been the work of Paine College that not even one of its graduates has ever been brought before the courts for any breach of law. In addition to such scholars as the late Professor Gilbert, Paine College has equipped a large number of the leading officers and preachers of the Colored Methodist Episcopal Church. Our College of Bishops earnestly hopes that our people will count it a privilege to continue and to increase the aid our Church has been giving to this institution.

The Superannuate Endowment Fund.—The bishops in charge of the home Conferences were requested to stress the immediate collection of the subscriptions made to the Superannuate Endowment Fund and to give suitable time during the meeting of the Conferences for the presentation of this cause. The College unanimously agreed to co-operate heartily and fully with the Board of Finance in this matter, and Bishops McMurry and Dickey were appointed to prepare a statement to our Church in the name of the College of Bishops.

COLLINS DENNY, Secretary.

Richmond, Va., May 9, 1927.

RULES FOR MAKING A GOOD CHURCH MEMBER.

Number 10.

By "Rev. Ichabod Crane."

A good church member will pray daily for his church and pastor.

"Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15:30.

It is altogether fitting that we should close this series of articles with an exhortation to pray daily. Most of our difficulties could be easily overcome if we spent more time in fervent prayer. A task is made easier when we go to it "on our knees." If I could carry but one message to my brethren, it would be, "Pray without ceasing."

DEPARTMENT OF PROMOTION AND FINANCE.

The Board of Education at its recent annual meeting authorized the development of a Department of Promotion and Finance whose work will be twofold—cultural and financial. The people called Methodist have not yet come to the point where they have "an adequate appreciation of the importance of Christian education." They will reach it only by slow degrees. A beginning has been made. "Line upon line and precept upon precept" will be necessary. It takes a long time to develop an apple orchard to the fruit-bearing stage. The only hope of a crop is to grow strong, vigorous trees. This means slow, tedious cultivation. Likewise, much cultivation is needed to make our people educationally-minded and educationally-fruitful.

The financial feature of the department has to do with gathering the fruit. It is no small task to harvest a crop after it matures. It has to be done at the right time and in the right way, lest the fruit be damaged and the trees injured to the detriment of future crops. So it is with gathering financial harvests in church work.

It is the purpose of the Board to establish this department on sound business principles in harmony with Methodist ideals and polity. No high pressure methods will be employed. The usual inflated boosting with consequenting collapsing and more or less general bad effects will be avoided. Only such methods will be used as will leave permanent results and steadily advance the interests of the kingdom.

Incidentally, it is expected that this department will render valuable help to other church activities by assisting them in raising funds for their enterprises, such as hospitals, orphanages, and church buildings. There is no desire or expectation of making any money for the Board out of this department. On the contrary, the Board will furnish the overhead supervision to the local enterprise, leaving only the field expenses connected with the campaign, such as salary of financial director and other workers, publicity, etc.

If you want to raise funds for your school, to endow a chair, build a dormitory, pay a debt; or, if you want to build a hospital, an orphanage, or a new church, let the Baord of Education know about it. They can help you and will be glad to do so.

H. H. SHERMAN,
Associate Secretary, Board of Education.

BIBLE READING.

By F. Burdine.

Who May Receive the Holy Spirit?

1. Believers: Acts 11:17; 8:12, 15; Eph. 1:13.
2. Sons of God: Gal. 4:6. As the Son is the Gift of God to the world, so the Holy Spirit is the Gift to the whole circle of believing ones.
3. Obedient ones: Acts 5:32.
4. Asking ones: Luke 11:13.

II. How to Receive Him:

1. By prayer. Luke 11:13; Acts 8:15; John 14:16.
2. By Faith. The sinner receives the Savior by faith, so the believer receives the Holy Spirit by faith.

III. Hindrances:

1. A lack of teaching. Faith comes by the Word. We cannot believe what we are ignorant of.
2. A lack of definite prayer and personal faith.
3. A lack of earnestness.
4. A lack of desire—a self-satisfactory life—not torn up. Matt. 5:6.
5. A lack of consecration. Jesus cannot baptize with the Holy Spirit unless yielded to him and pliable in his hands. God will not take possession of that which has not been deeded to him.
6. A lack of proper motive. Acts 8:21; James 4:3. It must be for the glory of God and not for an experience and self-glory. "Not I, but Christ." Must be willing to walk by faith.

If the kingdom of God is to be realized on earth, its soldiers need a rallying standard—and that with inspiration not limited by time or place. For this nation or for that, in one age or in another, an eagle, a flag, or a battle-song has had the magic to make men more than men; ask we a standard potent for every race and in every age? That standard is the cross of Christ; its legend, Follow me.—Burnett Hillman Streeter, in Reality.

JACKSON DISTRICT CONFERENCE.

By John D. Ellis, Secretary.

The Jackson District Conference was held at Flora, Miss., May 10-12, and accomplished its work according to Disciplinary requirements.

A printed program, prepared in advance by Rev. J. L. Decell, the thoughtful presiding elder, was made the order of business for the entire session. The pastors also, at his request, used the printed district conference forms, in making their reports, which was expeditious and helpful to committees.

The conference met in a good place, among hospitable people, and was an enjoyable occasion.

Preachers and delegates were fraternal and brotherly, and nothing occurred to indicate ill temper or unsuitable spirit.

At the noon hour each day the ladies of the local church and community set up a cafeteria in the Sunday school rooms, and served the preachers and delegates according to their tastes and propensities. After tasting the propensities increased, and some returned with plate or cup, and made candid acknowledgment of augmented propensity.

W. E. Harris spoke words of welcome to the conference, and presented to each delegate a cedar souvenir made with his own hands; to the presiding elder, a gavel and key; and to the secretary a pen, all of which is beautiful in workmanship! Befitting responses were made by L. L. Roberts, J. L. Decell, and by the secretary. Brother Harris may not possess the skill to devise the cunning work in gold, silver and stone that Bezaleel possessed under the power of God's Spirit (Exodus 31:1-4), but he knows how to devise cunning work in cedar, and his souvenirs will ever remind the brethren of his excellent Christian spirit, and of a pleasant sojourn with him, and the good people of Flora. The wish is sincere that they may grow like cedars in Lebanon, and forever flourish in the courts of our God.

The sermons by Revs. C. C. Clark, T. M. Brownlee, V. G. Clifford, and H. J. Moore were more than graceful gestures; they were full of gospel meat, and showed much thought and study.

The speeches of all the laymen who were on the program showed thoughtful preparation, and nothing was pulled off in an indifferent, careless manner.

The chairman superintended even in advance, and gave satisfaction through the qualities of courtesy and efficiency. Nature cut him out with her sharpest pair of scissors to fill every niche of leadership with affability and fruitful competency.

Dr. J. R. Lin spoke with such illumination upon the subject, "What the Church Must Do to Win the World," the conference requested him to publish his splendid address in pamphlet for distribution and preservation.

Good speeches upon the varied interests of the church were made by J. M. Sullivan, L. L. Roberts, W. D. Hawkins, Miss Maggie Mae Jones, John C. Chambers, Mrs. Steward Dunning, V. G. Clifford, J. M. Morse, S. B. Watkins, H. G. Hawkins, W. T. Griffin, O. S. Lewis, J. C. Wood, and D. M. Key.

When Rev. C. H. Ellis was speaking, he was asked about his age, but he replied that he refused to practice upon himself the psychological feeling that he is growing old.

A. P. Hamilton was helpful to the conference in leading the music.

Among the visitors was Rev. J. T. Leggett, presiding elder of the Vicksburg District. One-third of Brother Leggett's district is under water, and many of his sheep are scattered, Four or five pastoral charges in the Jackson District are also affected by the flood.

The conference, by prayer, resolution, and appointment of a committee, showed sympathy for the people who are in trouble and sorrow.

By resolution, sympathy was expressed for the editor of the Christian Advocate, and all the members of the family, in the passing of Rev. Lyman Carley, an esteemed member of the Mississippi Conference.

Local deacon's credentials were restored to J. N. Hall.

Wm. Rufus Hummontree was licensed to preach.

Frank A. Calhoun was recommended for admission into Annual Conference.

Delegates were elected to the Annual Conference as follows: J. S. Williams, J. A. Lindsey, I. O. Brown, H. O. Middleton, Mrs. W. H. Watkins, C. L. Ray, G. M. Lester, A. B. Kling, H. L. Clark, W. E. Harris, D. M. Key, J. M. Sullivan, J. C. Wood, Miss Daisy Stevens, and J. C. Thomas. Alternates: O. H. Wingfield, W. H. Bradley, M. S. Enochs, H. T. Newell, and W. M. Price,

The conference voted to hold its next session at Florence, Miss.

SUGGESTS A CONFERENCE-WIDE APPEAL.

Dear Dr. Carley: In view of the fact that we have in the Mississippi Conference eight or ten preachers whose pastorates are in the flooded section of our Conference, and whose people were forced to move out to high ground, scattered here and there over the country, waiting for the time to come when they can return home and begin all over again; and knowing, too, the preachers who serve these charges doubtless have no way to support themselves and families during this period of waiting, and when they return to their charges it will be to a people many of whom will have to have financial aid;

Therefore it seems to me it would be the proper thing for the presiding elders to call a meeting among themselves and each one agree to appeal through the pastors to every charge and church in the Conference for a free-will offering for these preachers whose work is in the flooded section.

So far as I know not one of them will receive a penny from the flood relief fund, and almost every one of us has made some offering to that cause. Now let us think of our brethren. We preachers are just waiting to hear from you elders. Are you going to take care of these, our brethren? We will tell the Bishop about every one of you if you don't do something. Let it be a Conference-wide appeal.

C. A. SCHULTZ.

IN REPLY TO REV. W. T. BAZZEL.

By Hon. T. M. Evans.

I read in the New Orleans Christian Advocate under date of May 5, 1927, an article from Rev. W. T. Bazzel, in which he said: "I am not in favor of passing State laws forbidding the teaching of the evolution theory of man's origin in our schools and colleges. I have never been in favor of such laws." And then he assigns several reasons, and in the fourth reason he says:

"I fear that all this agitation over the questions at issue between 'Fundamentalists' and 'Modernists' may drive more young people away from the church than any erroneous theory of the origin of man, studied and taught as a theory, could ever do. And those who would inject the matter into politics and make it a subject for arbitrary legislation may succeed in driving thousands of our young people to renounce the faith of their fathers. Youth is an iconoclastic period. As the wide-awake boy pursues his studies he learns to think for himself. Above everything else he wants to do his own thinking, and form his own conclusions. He takes peculiar delight in ridding himself of childish notions and discarding childish delusions. With the zeal of a crusader, he demolishes old traditions—Santa Claus, fairies, mermaids, sea-serpents and ghosts.

"Then he turns a critical eye upon the doctrines of revealed religion, ready to reject whatsoever may seem superstitious or fanciful therein. This is inevitable. The only possible way to prevent it is to refuse to educate him, and keep him in profound ignorance. Now, if the young student has a Christian teacher to guide him, and is in an institution of learning which has a Christian atmosphere, we may safely leave teacher and student together, free from all legislative restrictions, to pursue their researches in philosophy and science. But if we have hedged Christian teaching about with legal restrictions, and tried to protect our tenets by civil law, seeking to chain his mind to our own interpretation of the first chapter of Genesis, why should we wonder if he rebels? And if we have proclaimed and declared, and have written it into the laws of the State—that he who rejects our pet theory of man's origin rejects the whole Christian religion, why should we be amazed if he discards the church and turns atheist?"

Now I am led to inquire as to where a minister ordained by the Methodist Episcopal Church, South, acquired the authority to refer to the account given in the first chapter of Genesis of the creation of man as our "pet theory" of man's origin?

The brother should not have confused a statement of fact with a theory. A theory is a conclusion arrived at through process of reason which is not susceptible of being established by positive evidence.

A witness is not permitted in a court of law to testify to his theories or conclusions, but is only permitted to testify to actual facts within his own knowledge.

There is nothing contained in the first three chapters of Genesis that indicates that it was the theory of any man, but the first three chapters of Genesis purport to be a statement of fact, made by God himself, who can swear by none greater than himself, as to acts he did prior to the creation of man, prior to the time when he breathed into the man's nostrils the breath of life and he became a living soul, when there was no human being present to testify to the acts that were done. There is not a suggestion of reason or logic, but a statement of fact.

When a witness testifies in a court that does not understand his language, he speaks through an interpreter, so that when the human family forgot God and could no longer converse with him, it became necessary for God to speak through an interpreter, holy men, prophets and apostles, and finally through his Son, who declared that you have Moses and the Prophets with you, and if you will not hear them ye will not hear though one should rise from the dead.

Mr. Blackstone says that "law is divided into three classes: First, divine or revealed law, which is the law of God imparted to man by inspiration; second, natural law, which is also the law of God imparted to man by the light of reason, and, third, the statute law, which is the law enacted by man through legislation. So we see that the Divine Law of God revealed by inspiration is given us by a positive declaration and is not to be ascertained by reason or logic and, therefore, cannot be considered as synonymous with a theory, while knowledge of natural law is acquired by the light of reason, which renders it susceptible to many theories.

Now the statements contained in the first three chapters of Genesis are positive statements of fact and are not conclusions arrived at through reason or logic, and the first three chapters of Genesis are the three first chapters of the first book adopted in Article 5, Section 11, of the Discipline as the Holy Scripture in the following language: "In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

It will be observed that this paragraph concludes with the following words, "was never any doubt in the church," and then names the books of the Bible, beginning with Genesis. Before a person is ordained as a minister in the Methodist Episcopal Church, South, he must answer affirmatively the required order of faith, as follows:

"Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the church of Christ, to serve God for the promoting of his glory and the edifying of his people?"

Ans. "I trust so."

The Bishop. "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

Ans. "I do believe them."

The Bishop. "Will you diligently read or expound the same unto the people whom you shall be appointed to serve?"

Ans. "I will."

And then he is ordained as deacon as follows:

"Take thou authority to execute the office of a deacon in the church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Take thou authority to read the Holy Scriptures in the church of God, and to preach the same."

And then before he is ordained as an elder he is required to answer further:

"Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?"

Ans. "I think so."

The Bishop. "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity, to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

Ans. "I am so persuaded, and have so determined, by God's grace."

The Bishop. "Will you then give your faithful diligence, always so to administer the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?"

Ans. "I will so do, by the help of the Lord."

The Bishop. "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well as to the sick as to the whole within your charge, as need shall require, and occasion shall be given?"

Ans. "I will, the Lord being my helper."

Now has the time come when the men who have taken these vows and who have been ordained by the Methodist Episcopal Church, South, to read the Holy Scripture and preach the same dare to refer to the testimony of God contained therein "as our pet theory," or to speak of the same in comparison with childish notions and childish delusions and old traditions as Santa Claus, fairies, mermaids, sea serpents, and ghosts?

I yield to no man in reverence for the true minister of the gospel who holds to the faith once delivered to the saints, but there are many instances contained in the Bible as well as profane history that are not very complimentary to the pacifists and those ministers who were not firm.

The brother says that he is opposed to civil government interfering; now if he will refresh his reading of the Holy Scripture, which he took a vow to read and to preach, he will find that when Moses, the Law Giver and the head of the civil government, retired to the mountain to commune with God, Aaron, the High Priest and head of the church, gathered all the gold that the people had and moulded a golden calf for the people to worship, and that it was only the strong arm of the law administered by Moses as the civil ruler that saved the children of Israel from then and there becoming an idolatrous nation of people.

And again in Ahab's time you will find that there were fifty orthodox priests, but pacifists, who preferred to hide in caves and to be fed from the King's table to taking up their cross and confronting their enemies, and that there were 450 priests of Baal slain in one day, all of whom were being supported by the government.

It may be time now for the civil government of the State to intervene and save future generations from the idolatry being taught in our schools and colleges now, and sometimes preached from our pulpits and also published in our church papers.

It is as easy for an ordained minister of a Christian church to become a prophet of Baal as it was then in Moses' day. He would require no new ordination.

Gulfport, Miss.

"ANATHEMA."

By H. Walter Featherstun, D.D.

Paul, in the closing sentence of his great first Epistle to the Corinthians, just before he pronounces the Apostolic Benediction, utters this startling sentence: "If any man love not the Lord Jesus Christ, let him be anathema." Some Greek copies and some English versions leave out the words **Jesus Christ.** Instead of a fearful denunciation, as it seems to be, it is really a very strong statement of a very glorious fact. It means that our Christ is so superlatively lovable that he who does not recognize the fact and yield the naturally due tribute of love, is so slow in thought, in feeling and in life as to be by the nature of things accursed. It means that no sweet child of celestial innocence, no lovely woman of surpassing beauty and tenderness, no kingly man

"On fortune's crowning slope
The pillar of a people's hope,"

no angel of the poet's dream, ever did or ever will present us any Being so lovable as is our Christ.

Although the Christ was unquestionably modest, yet he threw down this challenge: "He that loveth father or mother, * * * son or daughter more than me, is not worthy of me." He could consistently say this because he demonstrated in his life on earth, that he was higher in lovableness than any father, mother, son or daughter of earth; and that he has done infinitely more for all of us men and women of earth than has any other being in all the universe. The story of his incarnation told in the New Testament—foreshadowed in the Old—presents him as this world's one superlative wonder; and its sole ideal of lovableness; and the whole story of Redemption so largely, so strongly and so plainly presented in the Bible, calls for all the gratitude and admiration and devotion possible.

That, however, which is most concrete, hence most plainly seen and readily apprehended, and which touches us most deeply, is the immaculate Christ toiling, suffering and dying for us. He stands out in the Gospels as

"The wisest and the best
That ever lived in all our lands and years"—
"The chiefest among ten thousand, and altogether lovely"—

"This godlike One,
This spotless, stainless, sinless, blameless Christ
Whom none did once convince of one small swerve
From perfectness; nor ever shall; * * *
* * * he, who, in all the worlds
Was highest, holiest, purest, noblest, best—
More taintless than the morning star, more kin
To heaven than light of heaven or proudest plumes
Of angel and archangel,"

died for us. The sinlessness of his life so gloriously immaculate, and the majesty of his manhood unmatched on earth, were not all the elements of lovableness that were his. His kindness, strong as God, yet tenderer than womanhood, was lovely beyond expression. He shared every woe native to humanity; he healed every sufferer he met, and comforted every sorrow he found; he mended every broken home he entered, as at Bethany, Nain, and Capernaum; he helped the needy and set the world hunting and helping the helpless all along the ages since; he heard the sighs from millions of hearts, and felt the agony that racks all souls; he **died** to lift sin's awful curse from the world and bring deathless joy to mankind.

His patience was as marvelously beautiful as his kindness. The dullness of his own chosen apostles, the persistent misconception of his mission which everywhere prevailed, the indifference of those who should have been most interested, the suicidal opposition of those who should have been the first to receive him, and the insane fickleness of the vast majority of those who did follow him, would have dethroned the patience of the meekest man of earth: but he bore it all with sublime equanimity; and when those to whom he brought infinite benefits turned against him with an ingratitude black as hell ever saw, he met it all with a pity and sorrow that uttered tears instead of impatience.

Grander in its import and lovelier in its expression than any other element of his supreme loveableness, was his astounding self-sacrifice. Calvary's story has no parallel in all eternity and all worlds: the sacrifice of home, when home was heaven, a sacrifice of all joy when that joy was supernal, a sacrifice of life when that life was the best and the richest and lordliest ever known—the sacrifice of it all for ungrateful but needy men, women, and children was the meaning of Calvary.

Notwithstanding this infinite tenderness, patience, and self-sacrifice, yet he was strong and kingly beyond any hero earth ever saw. There is nothing weak about him. "King of kings and Lord of lords," he rules the rolling round of suns and planets. We look up to him out of every midnight of sorrow or disaster, out of every valley of danger and unrest, and we believe with surest faith that he is able to deliver us—aye we know it.

"Christ is able:
The thunder in the crashing skies announce it as they roll;
The lightnings on the black stone wall write it in vivid scroll;
And stars repeat it down the dark in jeweled light—
The Urim and Thummim on the breastplace of the night—
And strong Orion shouts to us, what slumbered in old fable:
And the echoes from eternal night-vaults answer, Christ is able!"

Such is our Christ, as the Bible presents him, and as we who know him, have found him. Such was the Christ that Paul knew, and trusted, and preached to others; and this great philosopher of the New Testament era could not understand how any man of his time and information could fail to love, honor, obey and trust such a Christ: and so he wrote: "If any man love not the Lord Jesus Christ, let him be anathema." There is nothing else for such a man. What of the man of to-day with all its splendor revealing the Christ, as he was never before revealed, if he loves not the Lord Jesus Christ? what must be the natural result of failure to love such a Christ? Paul answers: "Let him be anathema." It must be.

672 North Jefferson Street, Jackson, Miss.

GREENWOOD DISTRICT CONFERENCE.

The Greenwood District Conference will be held at Itta Bena on Tuesday and Wednesday, May 31 and June 1. Opening service at 9:30 o'clock a. m.

J. E. CUNNINGHAM, P. E.

A CORRECTION.

Rev. James M. Lewis, Tylertown, Miss., requests us to call attention to the fact that the name in the article, "In Memoriam," appearing on page 10 of last week's Advocate, should have been Needham E. Ball, instead of "Needham E. Pall." The error was due to the fact that Brother Lewis' typewriter does not function properly in making all the letters. We regret the error.

A doctor may give a wrong prescription for health, but that does not mean that there is no right prescription. A lawyer may give a wrong impression of justice, but justice still remains a reality. So wrong impressions of religion do not destroy the fact of the beauty and power of a true religious experience.—The Rev. A. Price Hughes.

THE NINTH ANNUAL MEETING OF THE BOARD OF FINANCE.

By Luther E. Todd, Secretary.

The annual meeting of the Board of Finance convened at the Missouri Athletic Club, Room A, St. Louis, Mo., April 25, 1927. The following members of the Board were in attendance: Bishop W. F. McMurry, Senator X. P. Wilfley, Rev. Luther E. Todd, Mr. John W. Fristoe, Rev. C. W. Tadlock, Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Rev. R. A. Clark, Rev. Frank P. Culver, Rev. D. F. Ellisor, Rev. H. E. Draper, Rev. W. A. Cooper, Rev. J. T. Leggett, Rev. S. P. Cresap, Mr. Addison Maupin, Mr. J. R. Dominick, Mr. W. Stackhouse, Mr. W. E. Brock, Mr. W. G. Hardy.

Rev. T. S. Hamilton was unable to be present on account of sickness, and Mr. R. P. Brewer was detained at home because of pressing business matters.

The Board was saddened by the absence of Mr. J. T. Catlin, Sr., who died Dec. 27, 1926.

This annual meeting in many ways was the best in the history of the Board, being chacraterized by perfect harmony and forward-looking plans in behalf of the great movement for Superannuate Endowment. The Secretary's report revealed many interestiing facts which the church will be pleased to have, as follows:

I. Concerning Matters of Finance.

1. **Superannuate Endowment:** It was shown that the total Superannuate Endowment in the hands of the Board as of March 31, 1927, was $4,153,324.78. Of this sum, $2,671,182.60 was General Fund Endowment and $1,482,142.18 was Conference Funds Endowment. The General Fund Endowment was increased during the fiscal year by the sum of $544,817.71; the Conference Funds Endowment was increased during the year by the sum of $346,177.87. The difference in the increase of the two accounts was due to special gifts, chiefly on the annuity plan, to the General Fund. Of the total endowment in the hands of the Board, as stated above, the sum of $382,075.83 is subject to annuity.

2. **Endowment Income:** For the fiscal year which ended March 31, 1927, the Board was able to earn 5.8 per cent on the total endowment capital for the time it was in hand.

On July 1, 1927, the Board will be able to distribute direct to the claimants, on the basis of years of service, the sum of $141,551.38, as compared with $116,057.24 so distributed a year ago, or July 1, 1926.

The Board will also be able to send to the Annual Conferences at their next meetings, for distribution among their claimants on the basis of necessity, the sum of $76,123.48, as compared with $52,334.16 sent to the Annual Conferences at their last annual meetings.

Thus the Board is distributing this year for the claimants' support a grand total of $217,674.86, as compared with a grand total distributed last year of $168,391.40—an increase for this year of $49,283.46.

3. **Annual Conference Endowment:** So far as the Board has been able to obtain information on the subject, the Annual Conferences now have a total endowment of $3,834,698. Of this sum, $580,600 is in 156 superannuate homes owned by the Conferences, $1,771,956 is in various securities handled by the local trustees of the Conferences, and $1,482,142 is in trust with the General Board of Finance. The value of the Publishing House, the net income from which should go to the Annual Conferences yearly for the support of the claimants, is not included in the figures given. Furthermore, it is doubtless true that the Annual Conferences have some other assets equivalent to endowment which the Board is not able to report for lack of definite information concerning these holdings.

4. **The Investment Reserve Fund:** The Board is striving to build up a Reserve Fund out of concessions of a fractional per cent allowed to institutions such as ours in the purchase of securities. This Reserve Fund will be used as necessity may arise to protect the endowment capital against any losses which may come from investments that do not work out as expected. This fund was started April 20, 1924, and it has grown steadily. At the close of the fiscal year, which ended March 31, 1927, it amounted to a total of $25,464.61. The Board hopes this fund will increase from year to year until it is sufficient in amount to guarantee the keeping of the endowment capital at 100 per cent.

5. **Superannuate Endowment Bequests:** The Secretary's report revealed that the Board has evidence in its files of bequests that have been made to Superannuate Endowment of a total estimated value of $500,000. This item is not included in the report given hereinabove of the total endowment actually in hand. It is, however, an item of interest. Furthermore, it should be noted that these bequests are those which the Board has knowledge of. It is undoubtedly true that a great many other bequests have been made to this sacred cause which have not as yet been reported to the Board.

In this connection, it should be stated that there was received during the past year from bequests as follows: From the estate of Warren C. Bird, deceased, formerly of Baltimore, Md., the sum of $7,128.50; from the estate of Miss Alice Barnard, deceased, formerly of Franklin, Ky., the sum of $500; from the estate of T. C. Ellerbee, deceased, formerly of North Carolina, the sum of $1,179.52—a total of $8,808.02. The total sum received from bequests is included in the report of the endowment assets.

6. **Contributions on the Annuity Plan:** It is gratifying to report that during the year the Board received $159,165 from contributions on the annuity plan. This sum, addded to that formerly received on this plan for the endowment, makes a total now in hand of $382,075.83 subject to annuity. The annuity bond of the Board of Finance appeals strongly to those who wish to contribute to a worthy cause in this way. The entire resources of the Board are back of these bonds, thus making them an absolutely safe investment. It is not surprising, therefore, that these bonds of the Board of Finance are being purchased more and more by discriminating people who want to make contributions to a worthy cause and at the same time retain for themselves the annuity until death.

7. **Collections on the General Conference Assessment:** The Board has a General Conference Annual Assessment of $200,000 on the whole church. Of this amount there was collected $131,292.78, or nearly 65 per cent.

8. **The Total Support of the Claimants:** The Secretary reported that there were 1,020 superannuates and 1,486 widows of preachers, a total of 2,506 claimants. The total amount paid these claimants during the past year was $725,918. The average per capita amount for the superannuates was $372; and the average per capita amount for the widows of preachers was $233.

9. **Expenses of the Board:** The expenses of the Board proper for the year ended March 31, 1927, amounted to $22,295.48. Of this sum, $17,642.65 was for office expenses; $2,958.67 was for general expenses; and $1,694.16 was for travel expenses.

The expenses for the year of the Special Effort Department amounted to $21,875.47. Of this, $1,400.80 was for special service; $1,682.16 was for travel expenses; $9,687.33 was for printing and general publicity; $1,352.08 was for Conference Organ publicity; $4,816.55 was for clerical help; $1,020 was for rent; $127.71 was for supplies; $953.49 was for postage; $6.56 was for express; $200.86 was for wire service; $65.78 was for equipment; $118.62 was for sundries; and $443.53 was for the expenses of the Directing Committee. Thus it is shown that the Special Effort Department, not countling the printing and publicity expenses, operated throuhout the year for $10,836.06.

II. Concerning the Special Effort for Superannuate Endowment.

The Secretary's report brought to light many facts conerning this movement which are worthy of emphasis.

1. **Status of the Conferences on Quota Payments:** It was revealed that in three years, or to March 31, 1927, all of the Annual Conferences had paid on Special Effort quotas the total sum of $2,722,536.83. Inasmuch as the expenses of the movement were paid from the collections on the General Conference assessment, the entire sum paid on the quotas by the charges had been credited 100 per cent to Endowment.

The Florida Conference has the distinction of being first in the per cent paid of the amount due in three years, having paid 60.9 per cent; the Southwest Missouri Conference is second, having paid 58.3 per cent; West Texas Conference is third, having paid $57.1 per cent. The entire table, showing the standing of the Conferences on quota payments, will be published at an early date in the Christian Advocate.

2. **Comparative Study of the Cnarges on Quota Payments:** It was shown that twenty-six charges of the whole church have paid the five-year quota in full; that 432 charges have paid three-fifths of the five-year quota; 3,419 charges have each paid over $100, but less than three-fifths of the five-year quota; 1,843 charges have paid $100, or less, of the five-year quota; and 802 charges have paid nothing of the five year quota.

3. **Future Plans for the Specail Effort Movement:** The Board spent considerable time in a study of future plans in behalf of the movement for adequate Superannuate Endowment. A plan for the fifth year was unanimously decided upon, and it will be presented to the Annual Conferences in the fall of 1927. The usual methods of collecting quotas will be pressed until then. It is hoped that during the fourth year of the movement, and operating in the uual way, the charges will contribute more to the cause than any year hitherto.

III. Miscellaneous Matters.

1. **New Member of the Board:** The Committee on Nominations recommended that Mr. J. T. Catlin, Jr., of Danville, Va., be chosen as a member of the Board to succeed his father, Mr. J. T. Catlin, Sr., deceased, and he was unanimously elected.

2. **Meeting of Representatives of Conference Boards:** The annual meeting of the Board, being apprised of the fact that the representatives of the Conference Boards of Finance would hold a meeting in St. Louis two days later, expressed satisfaction that these leaders of the cause in the various Annual Conferences were coming together at this time to consider ways and means to help the movement for Superannuate Endowment.

A WASTED DAY.

A squirrel frisked through the woods one day, and his mind was bent on nothing but play. But a startled jay cried, "Go 'way! go 'way!" And from that moment—oh, welladay!

The pewees shrilled, "Oh me! ah me!" and the blackbirds came crying, "Let's see! let's see!" and the winds in the treetops shrieked, "Whee! ho whee!" All the woods folk came running the trouble to see.

Then bawled and bellowed the farmer's cow. The cat on the fence yowled, "A row! a row!" And a dog in the distance growled, "Now! right now!" Till the hills echoed back, "A row! right now!"

Almost dusk, an owl came out. Said he, "Pray what's this roar? what's all this rout?" The answer came back in a surprised shout, "Why, we none of us know what it's about!"

Then the wise owl winked. "Most quarrels, I say, are apt to begin in that very way!" Then the woods folk were sorry they'd forgotten to play, that they'd quarreled and snarled and wasted their day.—Children at Work.

We keep the engineers working on a lot of things to prevent them from tinkering too much with the Ford car.—Henry Ford.

The Home Circle

TRY IT.

When little folks are loving,
It makes folks love them, too.
Now, boys and girls, just try it
And prove that it is true.
For every smile you give them
They'll give one back to you;
They simply cannot help it.
Love makes the smiles break through.

—Exchange.

THE HAPPY CAMPERS.

With eyes swimming in tears against which he manfully struggled, Bobby Dick stumbled up the back steps and into the house. Coming into the room where his aunt sat in a low rocking-chair beside the geranium-filled window darning stockings, he leaned against her comforting knee.

"What is the matter, sonny boy?" she asked, laying down her sewing that she might stroke his soft curls.

In spite of his manful efforts, Bobby Kirk's chin began to quiver.

"The fel-fellows are playin' cowboy," he swallowed, "an-and they won't let me play."

Auntie's hand slid from Bobby Dick's hair to his shoulder, which she patted encouragingly.

"They won't?" she asked. "How is that, dear?"

"They say I don't look a cowboy, an-and anyway I haven't got any red bandana, and all cowboys have to have red bandanas."

"Dear me," exclaimed auntie, "no red bandana! Well, never mind," she went on reassuringly. "Suppose you and I go out in the back yard, make a fire, and play we are campers."

A beam of sunshine broke over Bobby Dick's face, chasing away the tears. "O, auntie," he cried, "you do think of the bestest things!"

Busily they set to work building an oven with some old bricks, and soon had a fire cracking cheerily within it.

"Bobby Dick," said auntie as she bustled about, "you run into the house and get some potatoes, some onions, and that half box of bacon. Jane will give them to you."

As Bobby Dick, with arms piled high, returned from his errand one of the cowboys, riding his steed at a furious pace down the alley, caught sight of him. Passing, he peered through the panels of the gate. "What you doing?" he asked.

"Playing campers," shouted Bobby Dick as he dumped his burden beside the oven and hastened after more sticks.

With nose thrust between the palings, the rider watched with eager interest. At last he edged into the yard. "Say," he asked, "can I play campers?"

"Certainly," came auntie's hearty reply, and, dropping his stick, the boy set to work with a will on peeling potatoes.

A second boy astride a stick horse came to a sudden halt as he appeared around the corner of the house. Wistfully he stood gazing upon the happy campers about the fire.

"O, Jack," cried Bobby Dick, catching sight of him, "We're having such fun! Don't you want to come and play?"

Jack needed no second invitation, but rushed eagerly forward to join in the game.

"Dear me," cried auntie, "we have forgotten the bread! Jack," she added, "suppose you run in the house and ask Jane for a loaf of bread."

My, how busy they were! And how good the smell of the frying bacon, onions, and potatoes! Drawn by the appetizing odor, one by one the rest of the cowboys abandoned their horses to join the campers.

Aunty cut the bread, piling each slice high with bacon, onions, and potatoes, and Bobby Dick passed them around.

"This is lots more fun than playing cowboy," said one of the boys as he reached for his slice. "How did you ever think of it, Bobby Dick?" and he gazed admiringly at the curly headed lad, who, to his shame, looked nothing like a cowboy and who, alas, possessed no red bandana.

"Auntie thought of it," cried Bobby Dick, smiling joyfully at his auntie as she passed on her way into the house to glance over the happy group, "she always thinks of the bestest things!"

And auntie, with a smile playing about her lips, repeated softly the following lines which you will have to have mother explain to you:

"They drew a circle and left me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win.
We drew a circle and took them in."

—Christian Science Monitor.

MILDRED'S NEW VIEWPOINT.

By Susan Hubbard Martin.

The Home for the Aged stood on the corner. A big, roomy building that, in spite of its stateliness, looked bleak and desolate at this time of the year, for the fountain no longer played, the trees were bare of leaves, and the lawn brown.

Mildred, hurrying by, heard some one calling her.

She looked up. There, on the porch beckoning her, was a little, thin, frail white-haired figure.

Mildred quickened her steps.

"Why!" she cried, as she hurried up to where the little white-haired woman stood, "it's Mrs. Higby, isnt it?"

The wind even on the porch ruffled the white hair. Little Mrs. Higby nodded.

"Yes, its me, child," she replied.

She paused.

"Are you going down past the minister's?" she asked.

Mildred smiled. "Why, yes," she answered.

A look of relief dawned on the old wrinkled face.

"It's all right, then," she replied.

And then she handed to Mildred a dollar bill with the creases carefully smoothed out of it.

"It's for missions," she explained, her face lighting as she spoke. "And if you'll be so kind as to hand it to the minister, he'll know what to do with it.

"My niece, Sally Plummer, out west, sent me that dollar bill," she went on. "She said she wanted me to buy something for myself; but, land sakes! I couldn't spend it that way, when we are recallin' some of our missionaries because there ain't money enough to pay 'em, and cuttin' salaries of them that does stay twenty-five per cent. I'd cut a pretty figure, buyin' myself something with that dollar bill, when things are in that shape."

She smiled at Mildred.

"You just give it to the minister and tell him I sent it for foreign mission," she added, happily.

A moment later Mildred was on her way, with the dollar bill tucked snugly in her purse. There were other bills besides that one in the pretty little handbag, for Mildred was going to buy herself a suit, and father had been more than generous.

She did not really need a one, of course. Still, when one could pick up a bargain, one was foolish not to do it.

But, somehow, as she walked along, Mildren wasn't thinking of a new suit. She was seeing instead a little, thin, feeble, old woman, with white hair, and that eager light on her wrinkled face.

Did people really love missions like that? Love them enough to give up their last cent, and be glad they had it to give?

Mildred knew that in the Home for the Aged a dollar bill had its uses. Fruit, for the bill of fare in the Home was always plain. What could be nicer than that? Then there were magazines, for most of them in the center table in the big hall were old. Flowers, for the great rooms were singularly bare. Yet, notwithstanding these conditions, here was old Mrs. Higby, cheerfully foregoing all that dollar bill would buy, and giving it to missions.

She supposed she ought to be more interested in them herself. What was it Mrs. Higby had said? That they were recalling some of the missionaries because there wasn't money enough to pay their salaries. And cutting those who remained twenty-five per cent?

She supposed she could do without that suit. Still she didn't want to do it. She had not yet made up her mind when she arrived at the parsonage. At any rate, she would deliver Mrs. Higby's dollar bill.

But, as she rang the parsonage bell, a miracle happened. Old Mrs. Higby's little, thin figure faded away, and in its place, there on the busy street, Mildred, light-hearted, gay, untouched, careless, found herself looking into the sorrowful face of one who said centuries ago: "And I, if I be lifted up, will draw all men unto me."

A moment later she stood before the minister.

"Mrs. Higby, up at the Home for the Aged, sent you this dollar bill for missions," she began.

And then, the first thing she knew, she was pouring into his hands the contents of the pretty little handbag. There were crisp bills, silver dollars, quarters and dimes.

"And here is mine to go with it."

But to herself she was saying: "And I, if I be lifted up, will draw all men unto me."—Kind Words.

THE MISSIONARY BOX.

By Elizabeth Donovan.

When Mary Slessor, that brave missionary who worked all alone in a wild part of Africa, was so worn and tired that her friends made her go away for a rest, her great trouble was what to do with "her children."

These children were little girls whose lives she had saved when they were tiny babies. They had been thrown away by their parents. She kept them in her wee little house and loved them just as dearly as if they had been white instead of black. She managed to find places for some of them to stay while she was away, but she felt that four of them she must take with her or she could not go. But how could she travel with them across the ocean to Scotland? And how could she get clothing for them? She had been sick and the ants had eaten all the extra clothing, so they had only what they had on.

But she started to get ready to go, and one day a missionary box came to her from the church in Scotland. She opened it eagerly, and in the box she found clothing for herself, and a great quantity of warm flannel and cloth. Missionary friends who had come to help her soon made out of the flannel and the cloth neat, warm clothes for the little girls.

How people stared when she reached Scotland to see a little, frail old lady with a family of four bright-eyed black children! Jean was the oldest and she was a great help in taking care of the others and in showing to the people of Scotland what Mary Slessor was doing for the poor people of Africa. The four happy children were a living sermon to all who saw them.—The Sunbeam.

"TIME OUT."

Tramp (to woman at back door): "Lady, I lost me leg, an' I thought perhaps you—"

Lady: "Well, I haven't got it here."—The Progressive Grocer.

The man who said he wanted to live in a house by the side of the road probably knew that some day its value would advance when it was remodeled into a tea-room.—Dayton News.

Teacher (to boy sitting idly in school during writing time): "Henry, why are you not writing?"

Henry: "I ain't got no pen."

Teacher: "Where's your grammar?"

Henry: "She's dead."—Scratch.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference was held at the Carrollton Avenue Methodist Church on Friday and Saturday of last week. The most gracious hospitality was extended by the pastor, Rev. Elmer C. Gunn, and his faithful members, men and women. The ladies served a delicious lunch on both days. Dr. R. H. Harper, the presiding elder, presided with dignity and ease, and business was carried on expeditiously. Rev. S. A. Seegers was the efficient secretary.

Prominence was given to religious services, and well prepared and inspiring sermons were preached by Rev. F. J. McCoy, Dr. J. B. Mitchell, and Rev. T. F. King.

The attendance was good, though some members of the conference were unable to be present on account of impending danger from the overflow. The laymen's meeting on Friday evening, presided over by Dr. R. S. Crichlow, District Lay Leader, was especially well attended, and the program, consisting of addresses by Dr. Crichlow, Dr. M. F. Wilson, and Rev. J. G. Snelling, was unusually fine.

A special feature of the occasion was the meeting of the Elementary Sunday school teachers of the district on Saturday afternoon, preceded by a most delightful luncheon, presided over by Mrs. R. H. Harper.

Rev. Robert W. Vaughan, superintendent of the Louisiana Methodist Orphanage, was the only "connectional" visitor able to reach the conference, others being kept away by high water. He delivered a forceful address on Friday morning. Dr. W. W. Holmes, presiding elder of the Shreveport District, and Rev. H. N. Brown, presiding elder of the Baton Rouge District, were visitors.

The following were elected delegates to the Annual Conference: Dr. M. F. Wilson, J. H. Carter, Chas. O. Chalmers, Miss B. Ellison, Mrs. C. F. Niebergall, Capt. H. J. Thompson, M. B. De Pass, and H. H. Ahrens.

Bishop Candler was unable to be present on account of the illness of his wife. The conference sent him a telegram of sympathy and regret.

The conference next year will meet at Covington.

PERSONAL AND OTHER NOTES.

Rev. J. B. Mitchell, D. D., pastor of Rayne Memorial Methodist Church, New Orleans, preached the Commencement Sermon for Millsaps College, Jackson, Miss.

We learn from press dispatches that Bishop W. B. Beauchamp, who has been seriously ill in the Wesley Memorial Hospital, Atlanta, Ga., has recovered sufficiently to be removed to his home.

Rev. and Mrs. H. P. Lewis, Ruleville, Miss., are happy grandparents—a fine daughter was born to their daughter and son-in-law, Rev. and Mrs. S. E. Ashmore, of Carrollton, Miss., on May 18, at the Methodist Hospital in Memphis. Congratulations!

We thank our young friends, Miss Mary Kathryn Sparks and Miss Hazel Ione Hebert, for invitations to attend the graduating exercises of Mansfield College on Tuesday morning, May 31. They are members of the fine class to receive diplomas this years.

Rev. Osmond S. Lewis, pastor of the Jefferson Street Methodist Church, Natchez, Miss., preached the commencement sermon for the high school at Fayette, Miss., on Sunday evening, May 15. Rev. George Fox, of Ferriday, La., filled his pulpit at the same hour.

The Court Street Methodist Church, of Lynchburgh, Va., of which Dr. E. K. Means is pastor, is preparing to erect a Sunday school building of the most approved type, at a cost of $60,0000. The building will provide completely for a school of eight hundred.

Mrs. A. P. Holt, of 1129 North Nevada Avenue, Colorado Springs, Colo., in renewing her subscription to the Advocate, sends greetings to her many friends in Louisiana. Mrs. Holt, before going to Colorado Springs for her health, was one of the most efficient church workers in Louisiana.

Rev. W. W. Perry, our pastor at Sulphur, La., writes: "We have had with us for one month's service Rev. W. E. Thomas, general evangelist, and Rev. M. V. Lewis, choir director. They did splendid work, which has resulted in quickening the church and adding 50 new members thereto."

Mr. H. H. Ahrens, secretary of the committee for raising funds for the relief of Louisiana preachers in the overflowed sections of the State, reported on Friday of last week that he had received up to that time the sum of $865. Doubtless other amounts have come in since then. This is indeed a fine report.

One of the finest annual publications that we know anything about is the Blue Book of Southern Progress, issued by the Manufacturers Record, of Baltimore. A study of this book will open the eyes even of many Southerners to the great resources and great progress in all lines of the South. The cost is nominal for such a store of information.

Dr. H. E. Woolever, editor of the National Methodist Press, the Washington press bureau of the Methodist Episcopal Church, mourns the passing of his mother. She was a lifelong member of the Methodist Church, a noble Christian character, who found her greatest joy in doing for her family and her church. She left a priceless heritage to two sons and a daughter who survive her.

Rev. W. F. Baggett, of Saucier, Miss., writes: "We are getting on very nicely on the Saucier charge. We have just closed meetings of two of the churches that we hope did great good among our people. Preachers who want a song leader and religious worker with children and young people to help them in meetings, will be pleased if they can secure Harmon L. Smith, of Ellisville, Miss. He has some open dates in June and July."

The West Point Leader, West Point, Miss., makes complimentary editorial mention of the Mothers' Day service at the First Methodist Church and the appropriate sermon preached by the pastor, Rev. E. Nash Broyles. Brother Broyles took advantage of the occasion to speak on the subject of marriage, emphasizing the place of the mother in helping to correct some of the evils of the present day. The church was crowded to capacity for the service.

Arrangements are going forward for the annual meeting of the Sardis District Missionary Societies, which will be held in the Methodist churches at Longtown, May 31, and Olive Branch, June 1. Mrs. R. M. Short, Como, Miss., is District Secretary, and will preside, while the program will be varied and participated in by representatives of the anxiliaries throughout the District. A large attendance is indicated. The program will begin promptly at 9 o'clock with devotions by Rev. A. C. Johnson, at Longtown, and Rev. G. H. Boyles, at Olive Branch.

Rev. J. L. Sells, presiding elder of the Seashore District, Mississippi Conference, in sending in the announcement of his third round of quarterly conferences, says: "So far, the work on the district moves well. We are yet lacking a small sum on our mission special, but we hope to secure that without any trouble, and make it in full. Several gracious revivals have already been held, and we are expecting many more during the coming quarter. The Seashore Camp meeting will begin on July 1 and continue for ten days. The preachers will be men from within the district, and it is being planned to have the Epworth Leaguers, the laymen, and the ladies of the Missionary Societies along the coast to take an active part in the services during the camp meeting."

"Reporter," writing of the Sunflower Ministerial Association, says: "The Association held its May meeting in the quiet and beautiful little town of Schlater, Miss., with Revs. J. J. Brooks and J. B. Conner as hosts. Thirteen preachers were present, and three wives of preachers. The discussions of the program were full of interest. All present felt the power and uplift of the meeting, and many remarked that it was the best we have yet held. The members of the Association were entertained at the noon hour by the ladies of the Missionary Society with a delightful plate lunch. Fried chicken was on hand in abundance, all from the yard of our 'Grand Old Man,' J. J. Brooks. The next meeting will be held at Tutwiler, with 'Mister' Shipman and his people."

WHEN THE FLOODS RECEDE SANITATE AND VACCINATE.

By Dr. Oscar Dowling, President, Louisiana State Board of Health.

1. **Water Supply.** The most immediate and urgent need will be to put in proper condition the **water supplies** contaminated by flood waters so as to avoid typhoid fever, dysentery and diarrhea. A **sick man cannot work**, and it is going to be a big job to work back into normal condition. All **supplies** which have been affected by overflow should be **chlorinated.** The State Board of Health will furnish **chlorinators** and **chlorine** for **city supplies.** The pumping plant should receive the first attention. The fire department and equipment should be used to wash away accumulations of mud, etc. A liberal use of water for this purpose will speed up **cleaning** the community and will at the same time serve to **flush** out **the water supply system.**

Wells and **cisterns** should be **disinfected** by **chloride of lime.** Chloride of lime is not ordinary lime, but is a different compound. It can be obtained from drug stores. It is sometimes called chlorinated lime; laundries use it under the name of **bleach.** Use an ounce of chloride of lime to 1,000 gallons of water. First make a paste of the chloride of lime with a small quantity of water; dissolve this in a few gallons of water and then mix thoroughly with the water in cistern or well.

This is a heavy dose, but it is better to be sure than sorry.

2. **Sewerage.** Breaks in sewer line should be promptly repaired. Sewage treatment plants should be put in proper working order. Sewer lines should be flushed out. If a line is not completely blocked accumulations of mud may be removed most rapidly by the following method:

Insert in sewer line at upper manhole a wooden ball whose diameter is a few inches less than the diameter of the sewer. A light rope should be fastened to the ball so it can be withdrawn if needed. Flush behind ball with stream from fire hose if flow in sewer is not enough to keep ball moving. The ball will float causing sewage and water under it to scour sediment on bottom.

In places without sewage flyproof pit privies should be built. Plans will be furnished by health officers on request. Don't let the typhoid fly finish what the river has left.

3. **Waste Disposal.** Dead animals should be removed promptly from the community and buried or burned. Animals outside communities should be disposed of where found if possible. Get rid of these as promptly as possible before the buzzard has a chance to spread infection of anthrax and hog cholera all over the territory. Burn all debris, but be careful not to set the house afire.

4. **Malaria.** The falling waters will leave many pools, blocked drains and containers filled with water. These mosquito breeding places should be eliminated or oiled as promptly as possible to avoid a possible epidemic of malaria. The use of waste oil and used crank case oil from garages and filling stations for this purpose will help.

New Orleans, May 16, 1927.

DISTRICT CONFERENCE AT POTTS CAMP.

District conference will convene at Potts Camp, at 7:30 for the opening service, Tuesday evening, May 31.

License and Recommendation—T. H. Dorsey, W. H. Mounger, J. A. George.

Deacons' and Elder's Orders—A. T. McIlwain, J. W. Raper, C. Wesley Baley.

Other committees will be provided for and announced at opening session.

Will the brethren please see that quarterly conference records are brought to the conference, and advise brother Rogers when and how you and your delegations will arrive that he may make provision for all who attend? Kindly have your local preachers furnish written reports and requests unless they are to be present. We anticipate large attendance and a profitable session. Let us all work and pray to that end. Judge Foreman, Conference Lay Leader will be one of the speakers. Dr. Luther E. Todd, will be present and many others.

E. H. CUNNINGHAM.

SLOVENLY SERVICES.

By a Layman.

I am proud of the history and achievements of the Methodist church. No one who knows anything about it can doubt that it "is of God." In intellect, in culture, in high moral character and purpose, and in spirituality, Methodist preachers compare most favorably with those of other denominations. Modesty forbids my saying more.

A lifelong member of the Methodist church, I have sat under the ministry of some of its foremost preachers, and I have also had as my pastors young men on trial, some of whom have risen to eminence, and some of whom have not. But I cannot help wondering why so many of them were, and are, careless and indifferent in their conduct of public worship. It is true that the Methodist church is not a ritualistic church, but that is no reason why such forms and ceremonies as we have should not be conducted decently and in order and with due regard to the proprieties of time and place, or why the sensibilities of those in the pew should be shocked by the lack of dignity and taste of those in the pulpit.

I was more than 30 years of age before I ever saw a Methodist preacher conducting the Sunday services clothed in anything but the conventional black. But now they enter the pulpit wearing business suits, and those not always such as a conservative business man would choose for himself, with ties that remind one of those which the jokesmiths allege are given by wives to their husbands for Christmas presents. In a large and influential church I actually saw the pastor at the 11 o'clock Sunday morning service wearing a frock coat and tan shoes. Of course, there is nothing irreligious in tan shoes, tweed suits or pink ties; but did not our Lord indicate that one should dress appropriately, and with due regard for the occasion, when he spoke the parable of the man who had not on a wedding garment? One should look as well as act one's part.

The Hymns. We have a hymnal unsurpassed by that of any church, containing over seven hundred of the choicest hymns of the ages. Some preachers use only from seven to seventeen, and those not always the best or most appropriate. Sometimes they seem to be selected from the indexed first line only. That was evident on an Easter Sunday morning in a large and important church, when the hymn, "Hail the day that sees him rise," was sung. It is true the first line suggests an Easter hymn, but the most cursory reading of the rest of it would show that its theme is the ascension and not the resurrection. Not long since on Temperance Sunday in a prominent Sunday school, the hymn "I've Reached the Land of Corn and Wine," was sung. Hymns are not only songs of praise to God, but prepare the heart and mind as only they can for the reception of the truth, and for inspiration to high Christian effort, and therefore the most prayerful care should be used in their selection. But how can appropriate selections be made haphazard, and without an intimate acquaintance with the hymnal and due appreciation of its contents?

And then the Scripture lessons. We believe the Bible is the Word of God. Neither sermon, nor hymn, nor prayer, which are the expressions of men, are therefore of equal importance with the reading of the Scriptures. But is any one likely to get that idea from the way the Bible is used in many of our church services? Instead of reverently opening and reading from the large pulpit Bible, "a few verses," without indicating book or chapter, are read from a small limp-backed Bible, a pocket Testament, or even a little paper-covered copy of one of the Gospels, and the reading is frequently without any emphasis or expression. I like the present order of worship, but unfortunately the responsive reading of the Psalms has done away with the "Lesson from the Old Testament," and nowadays one rarely hears anything read from its historical or prophetical books, and, to tell the truth, we do not hear many of the Psalms. There are few finer passages than Joshua's farewell address, and yet I once heard a preacher read "a portion of it," and without announcing what he was reading, begin with the words, "Ye cannot serve the Lord for he is a holy God." There is no more touching address in the Scriptures than the farewell of St. Paul to the elders of Ephesus, and yet I once heard "a few verses" read from that in a monotone which showed that the reader had no appreciation whatever of its beauty or deep feeling. One need not be a professional elocutionist in order to bring out at least some of the beauty of a passage of Scripture.

We will pass over the uncontrolled vociferation in preaching and praying, and the undue familiarity with the Deity which are characteristic of so many, to something of which, it seems to me, more of our preachers offend than in any other, and that is the use of the Ritual. Our ritual ceremonies are not long, but are dignified and reverent, couched in rich and stately language, many of their expressions having their roots deep in the past, and voicing most adequately the needs and feelings of the soul. But to numbers they seem a mere pious rigmarole to be gotten through with as quickly as possible. Important passages are left out. From the way they are read one would never suspect any meaning was to be attached to them; words are dropped and others substituted without reason. To the sensitive soul, appreciative of the deep significance of baptism, of church membership, and of the communion, ceremonies so conducted are anything but a means of grace. Perhaps the most frequently used of our ceremonies is the communion. It can be read through, every word of it, in ten minutes or less, and yet how frequently it is mutilated to "save time." I believe there is only one thing about it of which some are absolutely sure, and that is the rubric which says that "if the elder be straitened for time he may omit," etc. Some elders are always "straitened for time," and always "omit" to the detriment of the service. No wonder church membership is lightly esteemed when members are received into the church "in any old way." There is nothing impressive about their reception, and sometimes their names are not even gotten right on the Register.

But what I have said is not true of all. There are some who make divine worship a delight. I have in mind one whose services it is always a privilege and a means of grace to attend. Of impressive figure, plainly but appropriately dressed, reverent and dignified in bearing, mindful of time and place, his hymns and Scripture lessons are carefully chosen, the hymn not infrequently a beatiful one not often heard; hymns, prayers, special music, Scripture lessons and sermon all co-ordinated, his services are artistic unities. If persons are to be baptized, members received, or the sacrament administered, the full service is used without abbreviation, and every word read as printed, clearly, reverently, and with full appreciation of their deep significance. Why can't there be more like him?

I love the Methodist church, and therefore want it to always appear at its best. Whatever may be the power of its preaching, or the learning and eloquence of its preachers, its influence and attractiveness will always be impaired by carelessness and inattention to the details of its services, and sincere men and women will be repelled, as they have been; but reverence, dignity and adequacy of expression are always attractive and never repellant. What I am asking, and what thousands like me are asking, involves no hardship and no surrender of principle, but only the use of what we have and to which we are pledged.

Dr. Nolan B. Harmon, Jr., dedicates his recently published masterly work, "The Rites and Ritual of Episcopal Methodism," "To his father, by whose invariable example as a leader of public worship, I was surely and consistently taught that decency with a due formality is in no wise incompatible with the vital piety of Methodism."

That example and its lesson are worth pondering. What is worth doing is worth doing well. "Perfection is made up of trifles, but perfection is no trifle."

Except in extraordinary cases, a man once accepted for the Methodist ministry is accepted for life. No other single factor in the organization of Methodism counts so much as its ministry. Can any expenditure of energy, thought, or money be too great to secure that the door into the ministry should be carefully guarded?—The Methodist Times.

Now abideth these three: Pattern, Friend and Saviour—and the greatest of these is, "He is Saviour."—The Rev. C. W. J. Parry.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Friday, April 29, 1927, MRS. SALLIE MARTIN STAPLES, aged 25 years, wife of R. H. Staples, died at the family residence in Castor. She was before her marriage Miss Sallie Martin, daughter of Mr. and Mrs. W. S. Martin, of Grove, in Webster Parish. She was married to R. H. Staples, of Castor, on March 24, 1918, and to this union was born one child, a daughter, Myrna, 7 years old. Besides this daughter and her husband, she is survived by her parents and two brothers and three sisters, and a host of other relatives, most of whom live in Webster Parish. Her friends were limited only by the circle of her acquaintance, for all who knew her loved her. The remains were interred in old Castor cemetery on Saturday, April 30, 1927. The funeral service was conducted by Rev. L. I. McCain, of the Minden Methodist church, in his usual impressive way, and the large concourse of friends and relatives at both the church service and the cemetery attested the love and esteem in which she was held by those who knew her. Loving friends covered the grave with beautiful floral offerings. The beautiful Christian life of this devoted wife and mother will live on to comfort the loving relatives and friends who will so sorely miss her earthly presence. At the age of 21 she united with the Castor Methodist church, where she was one of the active workers in the various activities of the church, and was secretary of the Sunday school until the illness to which she finally succumbed overtook her. A beautiful Christian life has been brought to an earthly end, but those who knew her best are comforted with the knowledge that what seems to us mortals to be a premature ending of life, is but the beginning of a more beautiful life in that home not made with hands, from whence the influence of this beautiful life will shine down to influence the course of those left here to mourn the loss of her earthly existence.

J. F. McINNIS.

Minden, La.

On the morning of March 15, 1927, the spirit of SALLIE T. HINTON left its earthly habitation and went home to God, whom she had served so faithfully all the long years of her useful life. She was born and reared in Mount Pleasant, Miss., but had made her home with her brother's family in Collierville, Tenn., for the past twenty years. She was a lifelong member of the Methodist church, was teacher of the Bible class in the Sunday school, and president of the Woman's Missionary Society in Collierville at the time of her death. Forty years of her life were spent in the school room as teacher, part of that time in Mississippi and part in Tennessee. For many years she has been a member of the faculty of the high school in Collierville. She was truly a great teacher, not confining herself to the text book before her, but ever striving to instill into her pupils the great principles of life so necessary to a noble character. Her life was one of real service, whose worth and true value can never be estimated. A godly life and its influence is immortal. What we do lives after us, and is not buried with our bones. The worker passes on, but the work continues with every increasing power throughout the endless ages, and eternity alone will reveal the beauty and grandeur of her Christian life. Heaven seems sweeter when our loved ones are there, but Oh! how our hearts are saddened because of their going away. We are sorely bereaved. Among those who mourn the loss of this loved one are three sisters, Mrs. H. A. Person, Mrs. M. B. Lofton and Mrs. J. B. Gunn, and many other relatives and friends. May we all be as faithful to our Lord and do our work as nobly and worthily as she did; and may his all-sustaining power and spirit comfort our hearts and keep us soul and body in the fullness of his grace till we reach that upper and better kingdom of peace and joy.

L. L. SAVAGE.

Webb, Miss.

ST. MARK'S, NEW ORLEANS.

We saw thee standing there so fine
In every angle and each line,
Suggestive of thy usefulness;
Within your walls are those who serve
Day in, day out, throughout the years,
And many a soul has seen the light
Because of thee, St. Mark's, St. Mark's.

Friday evening, May 6, from 7:30 to 10:30 o'clock, there was open house at St. Mark's; not that it is not always open to all who need physical as well as spiritual help, but it was more of an anniversary celebration, as it has been four years since we moved into our new St. Mark's Community House on Rampart and Governor Nicholls Streets. The beautiful building is, without question, the finest in the South, and was made possible by the Centenary pledges.

It was a gala night. Every department was represented on the program as far as possible. The Campfire Girls gave a delightful play; the boys an indoor baseball game; swimming stunts in the beautiful pool by the two young ladies who give their time and talent to the swimming classes. There was a splendid display of sewing and embroidery and woodwork by the science classes.

The guests were shown over the entire building, and the most careful housewife could not but exclaim over the beautiful order everywhere. Miss Ellison was assisted by Rev. and Mrs. W. H. Giles, Misses Sargent and Rickey, Mr. and Mrs. Gauche, and members of the Board in receiving and entertaining the many guests who called.

MRS. RAY TORIAN.

REVIVAL AT AMORY, MISS.

One of the most successful revivals in the history of the Methodist church at Amory, Miss., came to a close, Sunday night, May 8, after a duration of two weeks. It began Sunday, April 24, one week after the opening of the new and magnificent $80,000 church building. There were thirty-six additions to the membership, fourteen by letter and twenty-two on profession of faith.

The preaching was done by the pastore, Rev. W. R. Lott, who is serving his fourth year at this place. Never has it been the privilege of this people to hear and enjoy finer, better or more earnest preaching of the gospel than at this time. Each and every sermon carried its message of truth and power of conviction into the hearts of the people. During his faithful pastorate here, Brother Lott has completely endeared himself to the hearts of his congregation and to the people in this community, by his consecrated life, his earnest zeal for the truth in Christ Jesus, and the promotion of God's kingdom among men.

The love and confidence which he commands were evidenced by the large and attentive congregations at the services. Many people from other towns, among whom were several from Holly Springs, Miss., who came in a body on Tuesday morning of the second week, to hear their former pastor again. There was a record attendance at the morning services throughout the entire period of the revival. Prayer services were held by the ladies of the town each afternoon in the homes, and a men's prayer service every day in the business section, all being largely attended.

Every organization of the church is deeply enlivened. There were five hundred and twenty in the Sunday school the past Sunday.

One of the features of the revival was the hearty co-operation of the local churches, the regular attendance of the pastors and members. All evening services elsewhere were called in, evidencing a sympathetic interest. There is a fine spirit among the churches in this place, and a marked congeniality among the pastors.

Rev. W. C. Newman, pastor of the Methodist church at Houlka, Miss., directed the music. His soul-stirring, gospel messages in song added much inspiration to the services.

It may be truly said that the church is greatly strengthened in every way, individually and collectively, for the task ahead, as a result of this revival. The influence and far-reaching effect upon the churches and people generally, is inestimable.

REPORTER.

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Woman's Missionary Society

MAY MEETING AT WEBB, MISS.

The May business and social meeting of Webb Missionary Society was held at the home of Mrs. E. V. Catoe, with Mrs. Lola Underhill as co-hostess. Eighteen members were present, and all chairmen gave reports of work. The Conference papers were used. Through this Society this town sent two crates of fresh eggs to the refugee hospital at Cleveland.

MRS. W. J. STEPHENS,
Superintendent of Publicity.

ZONE MEETING AT POPLAR SPRINGS, MERIDIAN.

At Poplar Springs Methodist Church, Meridian, Miss., on May 12, 1927, at 10 a.m., the zone meeting was called to order by the zone chairman, Mrs. E. B. Key. The pastor, Rev. J. H. Jolly, led the devotional service, and with appropriate hymns interspersed, prayer was offered by Dr. Rolfe Hunt and Rev. Waldo Moore. A vocal solo was given by Mrs. A. C. Bryan. An interesting program was given. Mrs. H. P. Green read well "Our Stewardship of Personality." Mrs. M. P. Johnston ably discussed "Stewardship and Tithing." Mrs. Stanley Wilson, Superintendent Children's Work, clearly outlined the three departments and urged adult auxiliaries to arrange to sponsor the work among children. Miss Trawick, of Wesley House at Meridian, told of their varied work in a most helpful way, and then introduced Mrs. C. W. Cochran, of City Mission Board, who, in an enthusiastic way, told of future plans for enlargement of quarters at Wesley House and possible enlargement of activities.

A delicious luncheon was served on the church lawn at noon and a pleasant social hour enjoyed.

The afternoon session was most helpful. Devotional conducted by Dr. Rolfe Hunt. A reading was given by Miss Pace. Mrs. Hagnemeyer gave a talk on "Why a Woman Should Enter Service Through the Missionary Society." Mrs. W. B. Jones read a paper on "Through the Missionary Society—Where?" Mrs. A. F. Watkins discussed "Why Have Zone Meetings?" She was followed in an interesting talk by Rev. Robt. Selby on "What the W. M. S. Should Mean to the Pastor." A lively round table discussion on "Why I Belong to the W. M. S.," led by Mrs. Raulston Huggins, District Secretary, then followed.

Daleville was chosen as the next place of meeting. Benediction was pronounced by Rev. W. A. Hays.

MRS. ROLFE HUNT, Sec'y.

UP AND DOWN THE BAYOUS OF LOUISIANA.

By Dr. Elmer T. Clark.

Traveling up and down the bayous of Louisiana in the mission boat, "The Methodist," organizing a church here, a Sunday school there, and a day school in another place, serving as both teacher and preacher, the Rev. Leon Picone, Methodist missionary to the Italians of Louisiana, goes about spreading the glad good news among the people that live along these Southern bayous.

At Bayou Shaeffer, in the heart of Terrebonne Parish, a section without roads, mail service, churches, or schools, Mr. Picone found fertile soil in which to sow the seeds of the gospel. Here, under the shade of the mighty live oaks, on the 9th of May, 1926, he organized the first church among the people of this section. Here ninety persons took the vows of the church, and here the Lord's Supper was administered under the trees, the people all standing reverently.

But a church must be provided for the new congregation, and at Bayou Shaeffer there was no building available. At last one was found that could be used for a church, but it was at Bayou Long, some forty-five miles away. Undaunted, the members of the new Bayou Shaeffer church raised the $40, the purchase price of the building, and went to Bayou Long, loaded their new church on a barge, and literally dragged it those forty-five long, weary miles to Bayou Shaeffer.

Underneath those old live oak trees the church was located, and here the people living up and down the bayou come in their boats to the Sunday service, some traveling as far as twelve miles to church and twelve miles back home again.

But a church was not the only need at Bayou Shaeffer. Little children all around were growing up in ignorance and the mothers and fathers themselves could neither read nor write. Why could not the new church building be utilized on week days as well as Sundays? The idea appealed to the members, and Mr. Picone, encouraged and aided by Dr. Harper, presiding elder of the New Orleans District, and Rev. R. M. Brown, pastor at Morgan City, La., organized a day school and enrolled fifty-one pupils. Eager to learn, they came in crowds, their ages ranging all the way from 6 to 26; but no matter what their age, they must all join the A B C class together, for these splendid young men and women have never before had an opportunity even to learn their letters. Many of the fathers and mothers also come to school with the children in the mornings and remain during the religious exercises. It is the special delight of one of the oldest men of this section, the father of twenty-two grown children, to come to school with the boys.

At Persimmon Pass the entire congregation were Roman Catholics when the first service was held, but soon they said: "We want to get Methodist," and they were baptized and received into the church. In all there were twenty-four ex-Catholics baptized.

There is no school whatever at Bayou Buttie. Here children are fast growing to manhood and womanhood who have never attended school a day in their lives. In this place services must be held in the open air, as there is no church building, but the number attending has grown from a very small group to a large one, often numbering forty or more people.

Still "The Methodist" is traveling up and down the bayous of Louisiana, carrying its master into out-of-the-way places where the need is great. Since the meeting of the Louisiana Annual Conference in November, 1926, Mr. Picone has opened work at five new points. They are:

Pilot Town, at the mouth of the great Mississippi River, ninety-four miles from New Orleans. Through this town pass numbers of the great ocean-going steamers. Although it takes three days to reach this far-off spot, Mr. Picone believes it is well worth the journey to meet this faithful little band of twenty-five or thirty who never fail to come together for service. A little chapel would be a great blessing to this neighborhood.

Pointe a la Hache, the county seat of Plaquemine Parish, about forty-six miles from New Orleans. The people of this place are anxious to hear the gospel, and about thirty come to the services every time the missionary arrives. There is no chapel here, but they meet in the home of a friendly sister.

Whyclosky, a community greatly in need of the gospel. There is no meeting place except a private home, where about twelve people come together to worship.

Reserve, where the largest crowd gathers for service. This work has already been turned over to the pastor of the Carrollton Avenue Church, New Orleans. All the people of this section seem delighted to welcome the Methodist church, and already several hundred dollars have been subscribed toward the erection of a church here.

Grand Island, a community without religion, separated from the mainland by Barataria Bay. There are in this community about 400 people, who are in great need of everything, Bibles, a chapel, the gospel, and prayers. Eighty attended the first service held by Mr. Picone in this neighborhood, and forty the second. "It takes two days to make the trip,and costs $8 each time," says Mr. Picon, "but it is well worth while, for the field is ripe unto the harvest."

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The eighth session of the North Mississippi Conference Standard Training School will be held in the Grenada College building June 6-11. The following courses are to be offered:

Beginners Department Administration, Mrs. W. W. Adams, instructor; Primary Department Administration, Miss Lynda Ramey, instructor; Junior Department Administration, Mrs. W. F. Cann, instructor; A Study of Early and Middle Adolescence, Dr. N. E. Richardson, instructor; Rural Sunday School and Church Management, Dr. A. W. Martin, instructor; Bible, St. Mark's Life of Christ, Dr. Davidson, instructor; The Christian Religion, Dr. J. M. Culbreth, instructor; Evangelism, Dr. E. B. Chappell, instructor.

We have arranged for Rev. Charlie D. Tillman and his daughter to conduct the singing in our worship services. Mr. Tillman will give instruction in congregational singing to all who care to learn this art.

Rural Sunday School Management is a specialization unit under the general unit, Organization and Administration of the Sunday school. This course will take in the management of the country church as well as the Sunday school. This course is required for one who is to be approved as an instructor in Cokesbury courses. The instructor, Rev. A. W. Martin, is one of the best prepared men in the Church, to lead a group of men in the study of the rural church and its opportunities. It is probable that forty or fifty will be in this class.

The folder announcing the school has been mailed to several hundred of our people. If any pastor cares to have sent to him a number of these folders to give to his teachers they will be mailed upon request.

Rev. H. D. Suydam sent his dollar to Dr. Countiss saying that he and ten of his people would attend the school. Suydam is in the overflowed section of our Conference. The water has been over all his territory, but it was not wet enough nor deep enough to dampen his ardor and abate his heroic spirit. Thank God for such a noble spirit.

The question is frequently asked, "Well, how many are you going to have at training school this year?" No one can know until June 6th. One thing I do know is that if we had twenty men like some we do have Grenada could not take care of them. My hope is, we will have two hundred. If we do some one will have trouble in securing a room with a bath. One last word, the personal, earnest appeal of one who knows what these schools mean will be worth more than any appeal that can be made through a circular or letter. Try your personal influence on one or more of your friends and see what can be done. Money will be well invested if schools that are having a hard time controlling boys and girls from twelve to seventeen should send one or more teachers to take the course under Dr. Richardson. I am quite sure this course will not be taught by this man in Grenada for some time to come.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past week Mr. Hull has been in a Standard Cokesbury School on the DeSoto charge. He reports a good school and much interest.

Saturday and Sunday, May 21 and 22, the Smith County Sunday School Institute will be held. This means much for the work in Smith County. Brother Hull has brought to them a fine proram and he is to be complimented upon his efforts in the matter.

Tuesday, May 24, the Leake County Institute will be held. Brother Hull has promoted this Institute in a very fine way and from indications, this will be the best Institute held for our Methodist people in Leake County. On Thursday, the 26th, the Neshoba County Institute will be held at Philadelphia, and the Newton and Hasper County Institute will be held Saturday and Sunday, May 28 and 29, at Montrose.

Brother Hull has secured the assistance of Rev. John L. Ferguson, Jr., for this series of Institutes and it is hoped that each of them will be better than any we have been able to hold until this time. Brother Ferguson is a fine worker and the Mississippi Conference and particularly these Institutes should be very happy to have him at this time.

These Institutes in the past have proven very helpful and the number of persons taking part have much to do with the sustained interest in these series of meetings.

Miss Jones held an All-Day Institute at the Hebron Church on the Taylorsville charge Sunday, the 15th. The Institute was largely attended and much interest was taken in the work. Hebron has had a long and honorable history and we trust that the Sunday school may create an interest that will make them happy to maintain a Standard Sunday school.

I was at Raleigh for a Standard Cokesbury School from the 13th to 18th. We had 14 enrolled and nine credits. Brother Alford is doing a fine work on the Raleigh charge and the people are responding in a most gracious way.

We have 45 names on our Leadership Training Honor Roll at this time, which is 5 names less than last year at the Annual Conference. We are trusting that we will reach the goal of 75 names on this list this year.

We have four Standard Training Schools for our Conference this fall. This will give us eight Standard Training Schools this year. We trust that each of these schools will come up to the expectations of those who are promoting them.

We have 12 names on our Sunday School Day Honor Roll, which is a little in advance of the Honor Roll last year. The total amount of our Sunday School Day offering is not quite up to the amount of last year.

The work of the Board is progressing in a very fine way and we are very thankful and grateful for the good things that have come our way.

Pray for the workers and the work.

Yours in Him,

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Mr. John R. Pepper of Memphis writes: "Many thanks for copy of your excellent 'Sunday School Outlook' just received. I heartily congratulate you on the splendid success of your Monroe Conference."

* * *

We have just received a fine check from Rayne Memorial, sent to us by Mr. H. M. Caldwell, treasurer, in the sum of $88.25 to cover the Sunday School Day offering from his school. We acknowledge this offering with thanks.

Mr. S. H. Porter, superintendent of the Zwolle Sunday school, has written for programs, and plans to observe Sunday School Day in his school in June.

* * *

We acknowledge receipt of a call issued by our District Secretary, Brother A. M. Mayo, of Lake Charles, to all the District Council members to meet at Broad Street Church in Lake Charles on May 27 at 10 a.m. We trust that this will be a splendid meeting.

We are glad to note that our District Secretaries are beginning to function in an official manner, and feel sure of a fine work from them. On Mothers' Day, Mr. H. W. Rickey, of the Alexandria District, worshiped with the Hineston people and had a fine day. Dr. Wren of the Minden District writes that he is planning to be with the Pollock folk on the first Sunday in June. No doubt other District Secretaries are planning meeting dates with various schools in their districts.

* * *

We have before us an official report from the "East Shreveport" Standard Training School, just closed, where they made a splendid record of 42 credits out of an enrollment of 48. The school was held at Mangum Memorial. The Educational Director, Dr. W. W. Holmes, writes us that exceptional work was accomplished in the school.

Baton Rouge reports 76 credits from its recent Training School, which is an excellent record, especially in view of the high water conditions surrounding them.

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Mothers' Day found the writer worshiping with the congregation of First Church at Baton Rouge, wearing a white flower in memory of my mother. A few days later I was privileged to make my annual pilgrimage to her grave, which is located in old Mount Zion Church Yard near Vernon, La., in Jackson Parish. The greatest tribute I can pay to my mother is that she was a praying mother. One of my earliest recollections was my ability to go back to sleep in the night after having said my prayers at her bedside. On the last evening she spent with us, I conducted my first family prayers in our home, but she passed away before she knew that my intention was to become a minister.

* * *

On Monday, the 16th instant, I left for Baton Rouge District Conference by way of Lake Charles, due to the flooded conditions around Melville. I had a most delightful visit in the parsonage at Lake Charles with Dr. and Mrs. Wynn, and went over with Dr. Wynn the plans for his new church. He is much encouraged over his work in Lake Charles and the fine spirit of co-operation given him, which he says is beautiful. Brother Wynn tells me that he has something like $75,000 in subscriptions toward the building of his church, but, according to the estimate of the architect, will need about $130,000.

I reached Amite, the seat of the conference, by way of New Orleans. While in the city I had short conferences, by phone, with some of the leaders there, including Dr. Harper, Mr. J. H. Carter, the District Secretary, and Rev. B. C. Taylor, our Superintendent of Adolescent work in the State.

Rev. William Schuhle preached the opening sermon at the 11 o'clock hour of the district conference. Rev. H. N. Brown, presiding elder, was in the chair, with Rev. J. H. Bowden as secretary. We listened with a great deal of interest to the fine reports of the pastors. Rev. R. L. Clayton, the young pastor at Denham Springs, received a loud applause when he had finished the report of his work. Rev. J. H. Bowden of Jackson reported many good things also, and especially a large attendance at the mid-week prayer meetings. The pastor at Amite, Rev. B. H. Andrews, plans a two weeks revival with Brother Dan Kelly leading.

The hour from two to three in the afternoon was given over to Sunday school work and the writer had an opportunity to present the cause. Mr. W. S. Holmes, member of the General Sunday School Board, gave a fine word concerning the recent meeting of the

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Board. The Standard Training School of the East Baton Rouge District, to be held at Hammond, was discussed. The District Secretary, Mr. D. B. Talley, was unable to attend the conference, but sent a message. The new District officers were elected.

* * *

The Louisiana people appreciate the many expressions of sympathy coming from our friends and co-workers of other states. Mrs. Cora T. Court writes from Nashville to express concern at the distress of our people in the flood and storm swept area, and adds: "Please know that we are amazed at nature's persistent power and man's effort at control. May there soon be calm."

* * *

We note with pleasure a splendid tribute to our Elementary Superintendent, Mrs. W. W. Holmes, in Elementary News Letter of May, which is issued from the Nashville office.

* * *

The writer acknowledges an invitation received from Mrs. R. H. Harper, President of the Conference Elementary Council, to attend a luncheon to be given the workers at the meeting of the District Elementary Council in New Orleans at their meeting there on May 21st.

* * *

We are in receipt of last Sunday's Bulletin from the Broad Street Methodist Church of Lake Charles that is filled with interesting items. The main feature of the day was the presentation of the "Story of Progress" as the Sunday School Day program, in which every feature of the Sunday school work was depicted, including the working methods of the Conference Superintendent and his helpers, the Extension Secretary, the various departmental Conference Superintendents, and the office secretary. The first scene of this interesting program showed a session of the Workers' Council consisting of the pastor, the superintendent, general officers, teachers, and members from some of the classes. Then came the glimpse of the Conference Superintendent's work, and the final scene represented the reassembling of the Workers' Council in the new Church, under improved conditions. We think this is a splendid way to present this story of progress, and congratulate Brother A. M. Mayo, the superintendent at Broad Street Church.

C. D. ATKINSON, Conf. Supt.

THIN, NERVOUS

Virginia Lady Tells of Taking Cardui and Says She Has Since Recovered Perfect Health.

Lynchburg, Va.—"I have taken Cardui several times for a run-down condition and have found it perfectly splendid," says Mrs. Lee T. Marsh, 715 First Street, this city.

"About ten years ago," she explains, "I became so weak I could not go about. I looked like a skeleton and . . . was dreadfully worried about myself. A friend suggested Cardui and I decided to try it. . .

"I kept up the medicine until I had taken six bottles. It regulated and built me up. I improved greatly.

"Last year we drove up here through the country from Florida. I was exposed to the weather and must have taken cold, for I became ill . . . I got run-down, lost flesh, . . . could not sleep and had no appetite at all. I was so nervous that I did not know what to do.

"I thought of Cardui. I began to take it regularly and it was not long before I began to feel better. I took six bottles, one after another, and at the finish of the last one was perfectly well again. Since then I have continued gaining in weight and all winter have been in perfect health."

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Take CARDUI A VEGETABLE TONIC

A LETTER TO THE ALUMNAE OF WHITWORTH COLLEGE.

Dear Alumnae: You should have been here during the Woman's Missionary Conference in March. There was so much enthusiasm for Whitworth manifested. The conference passed a resolution granting our Alumnae leaders the privilege of appearing before every local organization of the Missionary Society to present the cause of the Whitworth endowment, and to take an average freewill offering of $5 per capita, for five years from the individuals. This will give us a goal of $100,000. We want to begin this Conference-wide campaign just after commencement.

The first thing we have to do is work up enthusiasm among our own Alumnae members. With this in view, we have planned for annual Alumnae meeting to be a rally day. The date has been changed to Saturday, May 28. Our program will be given in connection with a luncheon at the Methodist church. The plates are each $1. The luncheon will be followed by our annual business meeting. We are so anxious for you to be here. If you can come, please sit down now and send your name and $1 to Mrs. W. D. Davis, Brookhaven, Miss. Do your best to influence ten others to come. We are going to count the attendance by districts, and I am sure you want your district to make a good showing. If you have a car, fill it up and come through the country, for "All roads lead to Brookhaven." For the members of the Alumnae who live too far to return home the same day, provision will be made for the night, provided they notify Mrs. Davis one week before hand.

Don't forget to send your dollar and name to Mrs. W. D. Davis, for it is very important that we know the number to expect.

We do hope you can come.

With love,

JOSEPHINE LEWIS,
President of Whitworth Alumnae.

MARJORIE BENZLER,
Corresponding Secretary.

NOTES.

The faculty and students of Whitworth College were given a treat on the afternoon of May 5, when Mr. and Mrs. S. E. Moreton, of Brookhaven, had the crowd as their guests the whole afternoon at Smith's Lake, a beautiful piece of water two miles from Brookhaven. About twenty-five automobiles were provided by friends for the purpose, and all the privileges of the lake, including boating and swimming, and privileges of skating were provided free, and the afternoon closed with a bounteous supper.

* * *

A unique entertainment was given by the Whitworth College Physical Education Department from 5:50 to 7 p. m. on the evening of May 6. A large crowd assembled, some in their automobiles on the adjoining streets, others on seats provided on the East Campus, where the exhibition was given, consisting of sixteen numbers, including wand, Indian clubs, and dumbbell drills, imitation of the National Game, Zouave drill, etc. The crowd was very enthusiastic over the perfect movements of the classes in their various costumes.

* * *

In the Whitworth College chapel, on May 7, a debate was held on the subject: "Resolved, That the United States should cancel France's war debt," with the following speakers: Affirmative, Miss Bernice Dupree, Miss Myrtice Meader, and Mr. Virgil Ellis; negative, Miss Rene Wright, Miss Virginia Lenoir, and Mr. Walter Terry. Mrs. T. Brady, Jr., presided on the occasion, and Rev. P. D. Hardin, Mr. Charles Hermon Dean, and Miss Mary Byrd served as judges. The decision was rendered in favor of the negative. Mrs. Brady, the chairman stated that it was the finest debate she had ever heard at Whitworth College, the speakers evincing much study of the subject.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Summit and Topisaw, at Summit, June 1.
Gallman, at Old Crystal Springs, June 5.
Barlow, at Lebanon, June 12.
Hazlehurst, June 19; Q. C., Aug. 3.
Foxworth, at Hopewell, June 26.
McComb, LaBranch St., June 29.
McComb, Centenary, July 3; Q. C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 16, 17.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bayou Pierre, at Matthew's Chapel, July 27.
Adams, at Ebenezer, July 31.
Scotland, at Galatia, Aug. 2.
Brookhaven, Aug. 7, a.m.; Q. C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, p. m.
Meadville and Bude, at Meadville, Aug. 9.
Bogue Chitto and Norfield, at Norfield, Aug. 11.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at ————, Aug. 23.
Wesson and Beauregard, at ——Aug. 24.

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Long Beach, Sunday, June 5, 11 a.m.
Gulfport, Sunday, June 5, 8 p.m.
Escatawpa, Saturday and Sunday, June 11 and 12, a.m.
Moss Point, Sunday, June 12, 8 p.m.
Americus, at Roberts Chapel, Saturday and Sunday, 11 a.m., June 19.
Kreole, Sunday, 8 p.m., June 19.
Columbia, Sunday, 11 a.m., June 26.
Hub, at Hub, 3 p.m., Sunday, June 26.
Lumberton, Sunday, 8 p.m., June 26.
Biloxi, Sunday, 11 a.m., July 3.
Seashore Camp Meeting, July 1-10.
Pascagoula, Sunday, 11 a.m., July 17.
Ocean Springs, Sunday, 8 p.m., July 17.
Carriere, at Byrd's Chapel, Saturday and Sunday, 11 a.m., July 24.
Picayune, Sunday, 8 p.m., July 24.
Stallmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

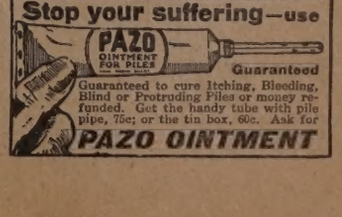
Newton Dist.—Third Round.

Decatur and Hickory, at Decatur, June 5, 11 a.m., 3 p.m.
Carthage ct., at Goshen, Sunday, June 12, 11 a.m., 2 p.m.
Carthage sta., Sunday, June 12, 8 p.m.
Union, at Conehatta, Sunday, June 19, 11 a.m., 2 p.m.
Newton, preaching, Sunday, June 19, 8 p.m.; Q. C., July 14.
Bay Springs, at Holders, Saturday and Sunday, June 25, 26.
Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, First Church, Aug. 12, 8 p.m.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th.

L. E. ALFORD, P. E.

Ideals are never powerful until they are incarnate. There is the possibility of corruption in every incarnation; either corruption or crucifixion. We generally choose corruption in preference to crucifixion.—Reinhold Niebuhr.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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE MANSFIELD ASSEMBLY—JUNE 7-14.

The ninth annual Assembly and twenty-eighth annual conference of the Louisiana Epworth League will convene at the Mansfield College, Mansfield, La., June 7 to 14. The program, beyond a doubt, promises to be the best if any of the past years, the general theme being, "The Christian Life," with a slogan, "All for Christ and Christ for All."

There have been a great many changes made in the regular class work of the Asssembly, with a great many additions of special features; and with a much larger faculty than before, there is no reason why this Assembly should not surpass in spiritual power, instruction and consecration, any meeting of its kind held in Louisiana. The Assembly is known as Methodism's largest gathering in Louisiana, and there is no question about the fact that the pastors who prayerfully select delegates for this Assembly are always repaid fourfold for their co-operation in securing their delegations.

A few of the texts that will be taught in the Assembly this year are: "Men Who Dare," by Trumbull; "The Most Beautiful Book Ever Written," by Hayes; "The Spiritual Life," by Parker; "The Methodist Armour," by Hudson; "Young Islam on Trek," by Matthews; "The Choice of a Career," by Evans and Brown; "Money the Acid Test," by McConough. In addition to these, there will be a class in Departmental Methods, and as a big special feature, Dr. W. W. Holmes, member of the General Epworth League Board, will teach a class for the pastors, entitled, "The Pastor and His Young People."

Miss Julia Reid, who was recently consecrated at the Woman's Council in Shreveport for service in Cuba, will lead the Morning Watch daily. Miss Ina C. Brown, who is in charge of our Missionary Cultivation Department, of Nashville, Tenn., and the author of "The Choice of a Career," will teach this class, and speak to the Assembly at large on several occasions.

Rev. Marion S. Monk, who is a power in evangelism and our own pastor at First Church, Monroe, will teach a class in "The Spiritual Life," and will preach an evangelistic sermon to the Assembly each evening.

Miss Lillie Mae Platt, a student of Mansfield College, and a very accomplished musician, will be the pianist, while Rev. Jimmie Harris, of Rochelle, will be the leader of song.

Other instructors who will lead our young people are: Rev. D. B. Raulins, Rev. W. C. Childress, Rev. R. L. Armstrong, Rev. C. K. Smith, Rev. Don Dulaney, Rev. Guy Hicks, Rev. B. C. Taylor, Dr. M. F. Wilson, Miss Consuela Martinez, Mrs. Robert Jackson, Mrs M. G. Brown, Miss Elizabeth Langford, Miss Agatha Brewer, Miss Charles White.

Those who have been selected as prayer group leaders are: Mrs. R. G. Holt, of Rayne; Mrs. J. M. Alford, of Vivian; Mrs. B. C. Taylor, of New Orleans; Mrs. Marion S. Monk, of Monroe, and Mrs. M. G. Brown, of San Antonio, Tex. These ladies will be assisted by four of our outstanding young people. There will also be five young men and pastors who will serve as prayer group leaders for the boys' section.

There are many other interesting points on the Assembly program that we might mention; but we will be delighted to mail a program direct to any one who will write for same.

Let us urge that every pastor communicate with his local chapter at once and see that a delegate is selected and provision made for their expense, sending their names in advance with the required reistration fee of $2 to the District Secretary of their respective districts.

J. B. GRAMBLING.

SUGGESTIONS FOR A MISSION STUDY CLASS.

(Handed in by Miss Sue Shroder, Mangum Memorial Church, at a Fourth Department Class at the Shreveport District Institute.)

If I were Fourth Department superintendent and going to organize a Missionary Study class, I would first select a book for our study, look over it, decide on a question for debate, assign the leaders for each side of the question. Then, going before the League, would very briefly talk to them enough to arouse their interest in the question that has been presented for debate.

Next, I would invite them to the home of one of the Leaguers, stating that after the debate there would be an hour of games, and refreshments.

After the debate is decided on and over, then present the books to be studied, asking them to come again next week for a few minutes' study, then a social hour, and that the first chapter of a story would be read. One of the Leaguers in the group had consented to write the chapter, but no one knew who it was. So each must come and see if he could guess who wrote it, telling them that once a week we would meet for an evening to study, play, and to hear a new chapter of the story for a period of six weeks.

At the end of that time a reward would be given to the one selecting the best name for the story, and also to the ones guessing correctly who were the authors of the six chapters

From this first class on, I would select a member of the League to take charge and teach the lesson, a different Leaguer teaching each time under the careful leadership of the superintendent of the Fourth Department.

A variety of entertainment would be planned, and refreshments would always be served. Everything would be centered around the idea of interesting each one present in the chapter studied, and yet give him a nice social hour.

LOUISIANA LEAGUE ASSEMBLY TO HAVE SPECIAL FEATURE FOR PASTORS.

The program of the Mansfield Assembly, June 7-14, has been so arranged that the pastors who attend the Assembly might not only have the privilege of studying the great Bible and mission texts, but also have the privilege of a special course, entitled, "The Pastor and His Young People," which will be taught daily by Dr. W. W. Holmes, a member of the General Epworth League Board and presiding elder of the Shreveport District. This is a great addition to the Assembly program, and we urge that the pastors of our Conference who can arrange to attend the Asssembly, send in their registration and enter into the wonderful privileges there.

WOMEN, WHY SUFFER NEEDLESSLY?

Monroe, La.—"I was wonderfully benefited by taking Dr. Pierce's Favorite Prescription. I suffered from functional disturbances and never found anything to give me permanent relief until I took the 'Favorite Prescription.' I found it necessary to take only a few bottles. It was a wonderful benefit to me and I believe it will do all that it is claimed to do, if not more."—Mrs. W. M. Kelly, 310 E. Adams St.

Obtain Dr. Pierce's Prescription now, in liquid or tablets, from your druggist or send 10c for trial pkg. to Dr. Pierce's in Buffalo, N. Y.

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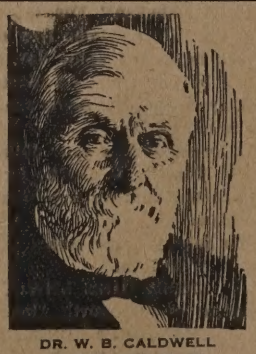
By Women Who Used Lydia E. Pinkham's Vegetable Compound

"I have taken Lydia E. Pinkham's Vegetable Compound and I think it is the most wonderful medicine I ever tried," is the statement made by Mrs. Goldie Shoup of May View, Illinois. She declares that after taking the Compound she is in better health than before.

Mrs. J. Storms of 29 Lane Street, Paterson, N. J., writes: "I can not speak too highly of your medicine and I recommend it to all my friends."

These statements were taken from two enthusiastic letters which tell of the help that has been received from using the Vegetable Compound. Both Mrs. Shoup and Mrs. Storms were in a run-down condition which caused them much unhappiness. When women are suffering from lack of strength and from weakness, their own life and that of their family is affected. When they feel well and strong and are able to do their housework easily, happy homes are the result.

Thousands of testimonial letters have been received from women in different walks of life, stating that the Compound has helped them.



DR. W. B. CALDWELL AT THE AGE OF 83

Women Need a Mild Laxative —Not a "Physic"

Countless girls and women now know how foolish and needless it is to "purge" and "physic" themselves to avoid sick headache, dizziness, biliousness, sallow skin, colds, or sour, gassy stomach.

They have found that Dr. Caldwell's Syrup Pepsin helps to establish natural bowel "regularity" even for those heretofore chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate girl or woman. Besides, it is absolutely harmless and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

COKESBURY TRAINING CLASS AT HOUMA.

During the week of May 9 to May 13, Mr. McClellan came to the MacDonell School to conduct a small Sunday school class. There were fifteen who joined the class, which was held at 3:45 each afternoon and lasted till 5:45.

We took the night to visit our rural section. Monday night we went to Labadieville, a little place twenty-seven miles from Houma, a newly converted place. There was a good attendance waiting for us at the little chapel. We sang a few songs and had a prayer. Then Mr. McClellan showed some pictures about how to organize and conduct a school. I think it was a good help to the people who are interested in Sunday schools.

Tuesday night, we went to Griffin, and held the same service in the house of Mr. W. Griffin. They have no church there. They are planning to build one soon.

Wednesday, we went to Bayou Blue, to conduct a lecture. The church was crowded with people, and I think the pictures were a great help to the teachers and the rest of the people. Bayou Blue is one of the oldest churches in the French field.

Thursday, we went to Lockport. The attendance was good, and we had the same proram. It meant so much to the people to have the pictures as an illustraction, for these people cannot read.

To-night, Friday, we shall go to Point Chine. It is twenty-seven miles from Houma, and we have seven miles of dirt road besides. They have a nice little chapel built there, and the people are very faithful to their church. Most of them can neither read nor write. I am sure they will enjoy the pictures.

This course will mean so much for those who took it, and the night programs have helped the teachers and adults at all these Sunday schools. They need so much help.

MRS. G. A. LaGRANGE.

ANOTHER PASTOR TELLS OF THE OVERFLOW.

Dear Dr. Carley: Just a word of conditions on the Columbia charge. The flood situation has about destroyed everything at my Hebert church, on Boeuf River. All have been driven from their homes, with almost a total loss, and are now on the government for something to eat.

At Columbia, on the Ouachita—well, I will not try to describe the condition. All are in the overflow, and no one who had anything but that is a heavy loser. The water is almost to the top of the store doors. How much they will lose cannot be fully estimated, for most of their goods will be damaged badly, besides the great damage done to property, both stores and residences. There is hardly half a dozen families now in the town. I had to move out Friday and am living in the high school building here at Grayson, La., which happens to be one of my monthly appointments. We are fairly comfortable. The outlook for the pastor of Columbia charge is not encouraging. More than three-quarters of his support is gone. What they may do will indeed represent a high degree of self-denial. However, I feel assured the Lord will provide in some way or another, and, having food and raiment, therewith be content.

This is the greatest flood and disaster these people have ever seen or experienced. I trust you are well and that the Lord hath comforted and doth comfort you concerning your great loss of your father. God bless you.

S. S. BOGAN.

Grayson, La.

A LOVER AND BUILDER OF THE CHURCH.

About noon on Monday, May 9, the spirit of Brother E. D. GILMORE, one of our most faithful laymen, went back to God. For some weeks we had been expecting him to leave us, for he had been sick during a long period. He suffered much, so death has relieved him from the pain and no doubt his Master has received him into the place of rest.

Brother Gilmore was 72 years of age. He had been a steward in the Amory church thirty-three years. At the time of his death he was a trustee and a Sunday school teacher. The Bible class which he taught will bear his name: "Gilmore Bible Class." He was a member of the building committee of three of the four church buildings which have been built by the Methodists of Amory.

The church in Amory will feel keenly the loss of this good man, who at all times stood in the midst of the efforts to advance the work committed to its care. Whether it be a revival meeting, building a church, training teachers, in all he stood for the best that could be done. This section of Mississippi will not see his like again.

He spent money to advance the three types of service in the church, by building a hospital for the sick, sending out Christian teachers over the territory to teach the Bible, and providing equipment for holding tent revivals in this eastern section of the State.

Often he expressed a desire to live until the present new church was completed. It was completed, and his was the first funeral to be held from it. Brother J. H. Felts, of Greenwood, came and assisted the pastor. The church was crowded to its capacity, for the friends came from far and near to pay respect to the life of a good man.

W. R. LOTT, Pastor.

Amory, Miss.

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The Association has $225,000 assets—100% legal reserve—to guarantee and pay promptly in full all valid claims of policyholders. Claims paid to date $300,000, saved $150,000 to policyholders by low premiums and expense of management. Grants best optional settlements when needed.

Write **to-day** for information desired, plans, rates, and application blanks, giving exact age.

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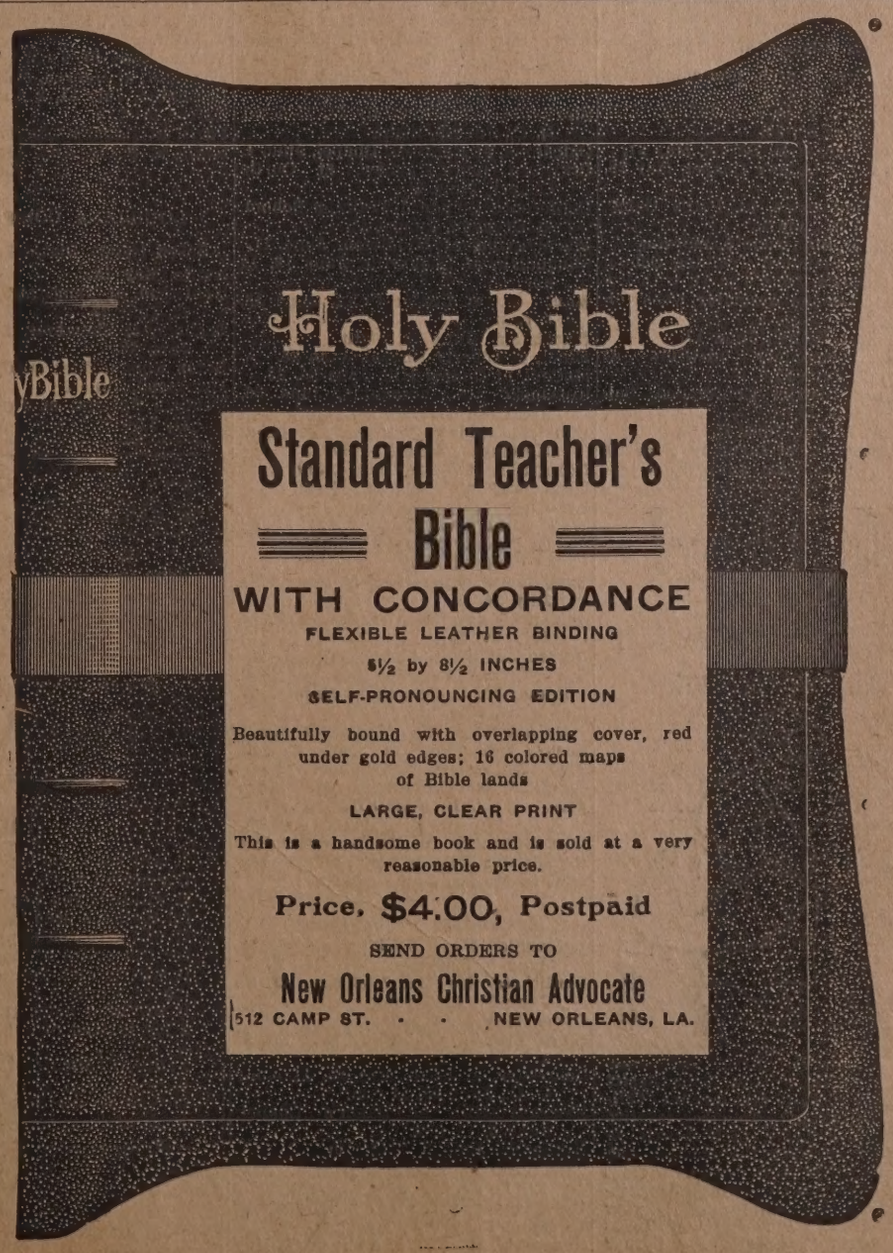
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

District Conference, at Fulton, May 24-26.
Derma, at Crossroads, May 27.
Randolph, at Shady Grove, a.m., May 28, 29.
Pittsboro, at Pittsboro, p. m., May 29, 30.
Algoma, at Camp Ground, June 18, 19, a.m.
Calhoun City, June 19, p.m.
Amory ct., at Grady's Chapel, June 21.
Greenwood Springs, at Pleasant Grove, June 22.
Eupora, at Lagrange, June 24.
Mathiston and Maben, at Double Springs, June 25, 26.
Bellefontaine, at Lebanon, June 26, 27, p.m.
Smithville, at Antioch, June 29.
Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Corinth Dist.—Third Round.

Corinth, First Church, preaching, May 15; Q. C., May 18.
Corinth, South Side, May 19.
Iuka sta., May 29, 30.
Silver Springs, at El Bethel, May 27.
Corinth ct., at Gaine's Chapel, May 28, 29.
District Conference, at Pott's Camp, May 31 to June 3.
New Albany Sta., June 5, morning.
Conference Standard Training School at Grenada, June 6 to 11, with Epworth League Assembly week following.
Sherman, at Bethel, June 17.
District Elementary Institute at Myrtle, June 21.
Missionary District Conference, Saltillo, May 19.
Rienzi, at Pizgah, June 18, 19.
New Albany ct., at Ingomar, June 20.
Myrtle, at Bethlehem, June 22.

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Pott's Camp, at Macedonia, June 23. (Preaching at Pott's Camp, evening of June 22.)
Baldwyn, at Liberty, June 25, 26.
Hickory Flat, at Pizgah, June 27.
Belmont, at Old Bethel, June 28.
Booneville ct., at Blackland, June 29.
Booneville sta., preaching, morning, July 3; Q. C., June 29, evening.
Kossuth, at Pleasant Hill, June 30.
Iuka ct., at Snow Down, July 1.
Wheeler, at Shady Grove, July 5.
Dumas, at Weir's Chapel, July 6.
Ripley sta., July 6, evening.
Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Allen's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

All pastors will please ferward names of delegates to district conference to Rev. W. F. Rogers, and myself. Conference will open the evening of May 31, at 7:30, and close on completion of its work, June 3. Let all delegates and pastors prepare to attend first session and remain throughout conference.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Kosciusko Ct., Williamsville Church Dedication, May 1; Salem, June 24.
Artesia, at Artesia, preaching May 15, night; Q. C., June 3, 2 p.m.
District Elementary S. S. Conference, at Brooksville, May 17.
First Church, Columbus, preaching, May 29, 11 a.m.; Q. C., June 2, p.m.
Central, Columbus, preaching, May 29, night; Q. C., May 30, night.
Starkville, preaching July 31, 11 a.m.; Q. C., June 3, night.
Caledonia, at Andrews' Chapel, June 4.
Crawford and Mayhew, at Curtis Chapel, June 5.
Conference Standard Training School, at Grenada, June 6-11.
Mashulaville, at Middleton, June 11.
Shuqualak, at Cooksville, June 12, 11 a.m.
Macon ct., at Center Point, June 12, 3 p.m.
Macon sta., June 12, night.
Ethel, at Liberty Chapel, June 23.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 2.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.
Remember Golden Cross Enrollment Campaign, May 8-15.
Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Batesville, May 15, 11 a.m.; Q. C., June 1, 7:45 p.m.
Sardis sta., May 15, 7:45 p.m.; Q. C., June 30, 7:45 p.m.
Como, May 17, 4 p.m.
Olive Branch, at Miller, May 22, 11 a.m.
Coldwater, at Love, May 29, 11 a.m.; Q. C., June 23, 11 a.m.
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.
Hernando, June 5, 7:45 p.m.
Arkabutla, at Hunter's Chapel, June 12, 11 a.m.
Crenshaw and Sledge, at Crenshaw, June 12, 4 p.m., 7:45 p.m.
Senatobia, June 19, 11 a.m.; Q. C., May 18, 7:45 p.m.
Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

T. M. BRADLEY, P. E.

Grenada Dist.—Third Round.

Coffeeville, at Goshen, May 7, 8.
Tie Plant, at Good Hope, May 15.
Duck Hill, at Chapel Hill, Thursday, June 2.
Ashland, at Liberty, June 4, 5.
Lamar, at Harris' Chapel, June 11.
Durant, June 12.
Abbeville, at Cambridge, Thursday, June 16.
Holcomb, at Ebenezer, June 18; preaching at Holcomb, June 19.
Water Valley, Main Street, at Pleasant Ridge, June 25.
Holly Springs, June 26.
Pickens, at Richland, July 1.
Winona ct., at Bluff Springs, July 2, 3.
Grenada, July 3, 8 p.m.; Q. C., July 5.
Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17.
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

E. S. LEWIS, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Amite, May 15.
Kentwood, at Tangipahoa, May 22; Q. C., June 22.
Zachary, at Slaughter, May 29; Q. C., June 23.
Baton Rouge, First Church, June 5.
Hammond, June 5.
Denham Springs, at Friendship, June 11, 12.
Gonzalez, at Meadows, June 12.
Ponchatoula, May 19; Q. C. July 20.
Springfield, at James' Chapel, June 18, 19.
Baker, at Bethel, June 22.
Bogalusa, June 26.
Pearl River, at St. Tammany, June 26.
Jackson, at Gurley, July 3.
Clinton, at Clear Creek, July 2, 3.
Plaquemine, at White Castle, July 10.
Baton Rouge, at Istrouma, July 10; Q. C. July 6.
Greensburg, at Oakland, July 15, 16.
Pine Grove, at Pipkins, July 17.
Natalbany, July 17.
St. Francisville, at Tunica, July 24.
Baton Rouge, Keener Memorial, July 5; Q. C. July 24.
Washington, at Sunny Hill, July 31.
Franklinton, July 31.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Lake Charles, May 29.
Lake Arthur, June 5.
Sulphur and Vinton, at Sulphur, June 12, a.m.
Merryville, June 12, p.m.
Many and Peason, at Many, July 3.
Barkam, July 31, a.m.
DeRidder, July 31, p.m.
Acadia ct., at Estherwood, June 19, a.m.
Gueydan and Kaplan, at Gueydan, June 19, p.m.
Converse and Hornbeck, at Henrietta, June 26.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

The youth of the present generation, as far as I know, and I know five hundred of them very intimately, are on the way to great discoveries, have made a step toward happiness and a step toward self-government far ahead of anything we had in our youth. They need very careful handling. They need all the love and affection that a man can give them, and they are going to bring this old world of ours one step nearer heaven in the end.—Mather A. Abbott, headmaster of Lawrenceville School.

Facing Your Responsibility

As Sunday school teacher or officer it is one thing to make the claim that the job's too big, that your materials are insufficient, that the whole thing is just hopeless. It's another thing to avail yourself of every piece of literature within your means that pertains to the subject, to study your Sunday school and your own class as you would your own business, in fine, to face your responsibility squarely.

A suggestion for a good start in this latter direction is

The Workers' Council

(A monthly magazine for Sunday school teachers, officers, and workers.)

HERE IS WHAT IT WILL DO:

It will keep you informed of the latest and best developments in Sunday school work.
It will help you work out your own problems by telling you of successful methods used in the same situations in other schools.
It will give you appropriate worship programs for your department or for the entire school.
It will furnish you with suggestions for conducting the weekly meeting of workers and teachers.
It will offer helps that will make "special days" in the Sunday school a joy instead of a bother.

Now, Honest! Can Your Officers Afford to be Without It?

Include in Your Next Order for Literature Sufficient Copies for Your Officers. 20 Cents per Quarter in Clubs. A Dollar for Single Subscriptions.

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CHRISTIAN ADVOCATE

Vol. 73—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3651.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JUNE 2, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE AGENCIES THAT HAVE HELPED.

The present overflow is one of the greatest disasters that have ever befallen any section of the United States. The tragedy of it would have been immeasurably greater if the forces of relief had not functioned so efficiently. The loss of life has been comparatively small, and food and shelter have been adequately provided for those whose homes and possessions were swept away.

It is impossible to mention by name all the agencies that have helped in taking care of the desperate situation; but some of them are so outstanding in their work that they should receive full credit for what they have done. Among these are officials of the National Government, designated for the task by the President; the Governors and other officials of all the States affected; the American Red Cross, which has never functioned more efficiently in any calamity; the railroads and other transportation agencies, and the telephone and telegraph companies, all of whom have placed their equipment at the disposal of those in need; the Salvation Army, which has distributed food and clothing; local relief committees, on which men and women have labored day and night to meet the exigencies of the situation; the American people, who have supplied millions of dollars for relief through the Red Cross. In addition to these, every community affected by the overflow can supply the names of many organizations and individuals who have played heroic parts in relief work.

We are passing through a great calamity; but the tragedy of it is relieved somewhat by the beautiful spirit of helpfulness that has reduced the suffering to a minimum and that is making possible a program of rehabilitation that will soon restore the devastated areas.

SUMMER OPPORTUNITIES.

Summer is the time—and rightly so—for a vacation, for rest and recreation after the strenuous work of the preceding fall, winter, and spring. Not everybody can take a vacation, but it is a good thing for those who can afford it.

But a vacation should not be a period of mere idleness. Doing nothing is about the most tiresome occupation there is. A vacation of idleness usually leaves the vacationer in poor condition, physically, mentally, and spiritually, for the performance of the duties of his vocation. So a vacation should combine pleasure with profit.

Methodist people of Mississippi and Louisiana are fortunate in opportunities they have of getting a vacation along with helpful preparation for more efficient work after the vacation is over. Consider the attractions of these gatherings: North Mississippi Conference Standard Training School at Grenada, June 6-11; Mississippi Conference Epworth League Assembly, Brookhaven, June 6-10; Louisiana Conference Epworth Assembly, Mansfield, June 7-14; Seashore Divinity School, Biloxi, June 14-28. Those who have read the programs of these gatherings know that provision has been made for an enjoyable and profitable time. A vacation with profit—this is the opportunity we have this summer.

THE MEN'S LOYALTY CONVENTION.

Last week there was held in New Orleans, at the First Presbyterian Church, a Loyalty Convention, under the auspices of the Laymen's Missionary Movement. Distinguished speakers were heard on vital themes of aggressive Christianity, and it is not too much to say that a new vision of world need and world opportunity has come to those who attended the meetings. Dr. O. E. Goddard and Dr. J. E. Crawford, of our own church, were among the speakers. Bishop W. N. Ainsworth, who was on the program, was unable to be present on account of a recent operation for appendicitis. The actual enrollment of delegates went above 1600, more than nine hundred of them being men. This gathering was immensely worth while to the city of New Orleans, for it has strengthened the forces of the Kingdom of God in these parts.

BEAUTY CONTESTS.

We are again in the nauseating period of bathing beauty contests. Young women whose love of notoriety exceeds their sense of modesty are permitting themselves to be exhibited in scanty attire to the gaze of the public under the thin guise of an artistic contest. It is generally believed that commercial interests are back of these contests, furnishing merely another illustration of the fact that the love of money is the root of all kinds of evil. If there is a single good reason for these "contests"—they are generally thought of as public exhibitions of the female person—we do not know what it is. Having no reason for being, they should be stopped.

NEWSPAPERS AND CONTROVERSY.

Every now and then we are running across the statement that controversy is the life of a newspaper, especially a religious newspaper. The contention is probably based on the fact that people like to see a fight, to "see the fur fly," and a religious fight is about as diverting as any other kind.

The value of a controversy depends upon its nature. If competent writers are arrayed against each other in discussion of subjects upon which good men may differ, and if these writers employ sound argument to sustain their own positions or controvert those of their opponents, light is thrown on the whole situation, and good results. We rather like this kind of controversy.

But when so-called controversial writing takes the form of personal abuse, unkind insinuations, unbrotherly charges, impugning of motives, and a harshness of spirit that wounds, we cannot see the value of it. Dullness is pretty bad—but some things are worse. Anyhow, a writer can be sprightly without being spiteful.

AN ASSISTANT EDITOR.

The editor of the Advocate has accepted an invitation from Dr. F. N. Parker, dean of the Candler School of Theology, Emory University, to occupy the chair of Homiletics in that institution during the summer quarter. Before accepting the invitation, the editor made sure that the Advocate work would suffer in no particular.

The work of teaching is so arranged that ample time will be given for the usual amount of editorial writing. In addition, the editor has been fortunate enough to secure the assistance of Dr. R. H. Harper, presiding elder of the New Orleans District, in taking care of the office end of the work. Dr. Harper is a member of the Publishing Committee of the Advocate; he is abundantly qualified to perform all the editorial functions, and he is not without experience in editorial work, having at various times rendered most acceptably the kind of service he is now engaged to do. The Advocate will be the gainer by having the additional services of such an accomplished assistant editor.

After June 10, the editor's address will be Emory University, Ga. Purely personal communications should be addressed to him at that place. All matter for the Advocate should be addressed as usual to 512 Camp Street, New Orleans, La.

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MISUNDERSTANDING AND MISREPRESENTING JOHN WESLEY.

By Bishop Warren A. Candler.

It is frequently said that Mr. John Wesley cared nothing for religious opinions but insisted that the Methodists "think and let think." That phrase occurs in his article entitled, "The Character of a Methodist;" but detached from its context it utterly misrepresents Mr. Wesley.

Let us see what he did say. His words are as follows:

"The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of nations, his espousing the judgment of one man or of another, are all quite wide of the point. Whosover, therefore, imagines that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that 'all Scripture is given by the inspiration of God;' and herein we are distinguished from Jews, Turks, and infidels. We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think."

With the reading of the full passage it is perfectly plain that Mr. Wesley was opposed to all the loose rationalistic notions now current and which seek to take shelter under this oft-quoted and misquoted phrase, "think and let think."

In a letter to Joseph Benson written in 1773 he spoke as follows:

"God has made practical divinity necessary and the devil controversial. Sometimes we must write and preach controversially, but the less the better. I think we have few, if any, of our traveling preachers that love controversy; but there will always be men whose mouths it is necessary to stop, Antinomians and Calvinists in particular. By our long silence we have done much hurt both to them and the cause of God."

With these two passages in sight can any man say Mr. Wesley was indifferent to religious opinions and creeds?

The most marvelous misrepresentation of Mr. Wesley which has appeared in recent years is one in which it is asserted that he believed in the doctrine of evolution. A quotation from Wesley's abridgement of "The Contemplation of Nature" by Bonnet has been used in a most misleading fashion. The paragraphs quoted are as follows, which are found on page 102, volume 12, London Edition of 1784:

"By what degrees does Nature raise herself up to man?

"How will she rectify this head that is always inclined toward the earth? How change these paws into flexible arms? What method will she make use of to transform these crooked feet into supple and skillful hands? Or, how will she widen and extend this contracted stomach? In what manner will she place the breasts, and give them a roundness suitable to them?

"The ape is this rough draught of man; this rude sketch; an imperfect representation, which nevertheless bears a resemblance to him, and is the last creature that serves to display the admirable progression of the works of God."

Neither Wesley nor Bonnet whose work he abridged were evolutionists. All that Bonnet taught and Wesley accepted was that God had created all things, especially living things, in a series of gradations or scales. This is evident from two other passages taken from the volume quoted. On page 58 we read as follows:

"The whole progress of Nature is so gradual that the entire chasm from plant to man is filled up with divers kinds of creatures, rising one above another, by so gentle an ascent that the transitions from one species to another are almost insensible. And the intermediate space is so well husbanded that there is scarce a degree of perfection which does not appear in some. Now since the scale of being advances by such regular steps as high as man, is it not possible that it still proceeds gradually upward through beings of superior nature? As there is an infinitely greater space between the Supreme Being and man than between man and the lowest insect."

On page 110 it is said:

"The scale of creation does not terminate at man. Another Universe commences there, whose extent, perhaps, compared to that of this, is as the space of the solar vortex to the capacity of a nut. There shine the celestial hierarchies like glittering stars."

Can any sane man infer from these paragraphs that Wesley and Bonnet taught that an evolutionary process which extended from the lowest forms of life on earth, which did not terminate at man but evolved from man and above man "the celestial hierarchies?" Must it be assumed that these great men believed that anthropoid apes were the ancestors of angels as well as the forbears of men?

Darwin's hypothesis rests on his dogma of the transformation of species, and all the numerous and variant theories of evolution which have appeared since Darwin proceed on this dogmatic theory or some modification of it.

But on page 75 of Wesley's abridgement of Bonnet's treatise the transformation of species is flatly denied in these words: "The immutability of species abides amidst the perpetual motion that reigns in the universe."

Again, in Wesley's well known treatise on "Original Sin" he said: "God made Adam by immediate creation." And "Adam came directly out of the hands of God without the intervention of any creature."

Wesley's discussion of "Original Sin" was written to refute the essay of Dr. John Taylor of Norwich upon the same subject; and a part of what he says of Taylor's essay is pertinent to some conditions now prevalent:

"It may be doubted whether the scheme before us be not far more dangerous than open Deism itself. It does not shock us like barefaced infidelity. One who would be on his guard in reading the works of Dr. Middleton, or Lord Bolingbroke, is quite open and unguarded in reading the smooth, decent writings of Dr. Taylor; one who does not oppose (far be it from him!), but only explains, the Scripture. Who does not raise any difficulties or objections against the Christian revelations, but only removes those with which it has been unhappily encumbered for so many centuries!"

These words which Wesley applied to Taylor may be most aptly applied to some who, having abandoned the teachings of Methodism, are still ambitious to claim the name of Methodists for themselves.

"THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM, INC."

By Rev. John D. Ellis.

In the May number of World's Work magazine, there is an informing article by Homer Croy which tells the reader about the organization in New York City, October, 1925, of the "American Association for the Advancement of Atheism," generally referred to as the "4 A's."

It is a chartered association, with Charles Smith, president, and Freeman Hopwood, secretary, and its object is to "undermine the churches," and "atheize America."

It publishes an atheistic weekly paper, and its name is The Truth Seeker, George M. MacDonald, editor.

According to Homer Croy, some of the statements of the president and secretary are as follows:

"We can do it (undermine the churches), because the churches are already slipping, and when we show the reason to the people who have been humbugged by preachers and priests, they accept it. We have found putting over atheism in America much easier than we anticipated." (Hopwood.)

"We had no idea when we started how easy we could begin the pyramid." (Smith.)

Smith claims that there are 100,000 "avowed atheists" in America and forty millions of others who are not members of churches. "We expect to use them (the one hundred thousand) as the nucleus." (Smith.)

"In three hundred years there won't be a church in America." (Smith.)

"They (the churches) all bow down to something that we haven't one shadow of proof exists. Of course it does them some good—so does morphine. It keeps them quiet, makes them shell out money, and keeps them from thinking. The last thing the preachers and priests and rabbis of America want is for people to think. Where would their jobs be?" (Smith.)

"The idea of God is as little necessary to ethics as it is to Christianity. In fact, we hold that people are more moral if they get rid of the idea that some big man up in the sky somewhere is going to punish them if they do something wrong." (Smith.)

"We can work in harmony toward doing away with people's belief in the Bible as an inspired book, and the wiping out of the God myth." (Smith.)

"People seem to think that we need a God and a Bible to keep us from stealing and lying. Faith in the supernatural does nothing to promote good conduct." (Smith.)

"The number of prominent people in America who are atheists is a tribute to the intellect of this country." (Smith.)

"One of our interesting works is checking up on crimes of preachers. We have a department devoted to this. A noteworthy phase of this is that 40 per cent of clergy crimes are connected with sex." (Smith.)

"The beauty of it is that we have so many atheists in the college faculties in America. But of course they can't say much about it, as they would be thrown out, and then where would their living come from?" (Hopwood.)

"Atheists haven't long, doleful faces, and aren't afraid of a whiskered old man up in the sky somewhere who is going to strike them dead if they don't get names that tickle his vanity." (Hopwood.)

"We don't care what they call themselves (chapters of the association) as long as they knock the fear of God out of people, and tell the truth about the cesspool of Asiatic superstition and so-called Holy Bible." (Hopwood.)

"Most children's minds are closed on the subject of religion by the time they get to high schools, but by working hard we hope to open up their skulls, and let out Catholic superstition and Christian bunk, and insert logic and truth." (Hopwood.)

"If somebody should come along and present a single laboratory proof of the existence of God we would pay a million dollars. Of course, we haven't got the million, but we could get it. And also for one authenticated answer to prayer." (Hopwood.)

"There is practically no evidence for the existence of God. I will go farther and say there is no evidence in the laboratory sense of the word." (Smith quoting Irwin Erdman.)

"One of the illusions that the church hugs is that there is no conflict between science and religion." (Hopwood.)

"The churches have done some very nice work—for instance, visiting the sick, sending flowers,

and helping the poor. But that is wholly secular. Atheists' organizations will do just as much. There is no single thing that the church does that a body of freethinkers cannot do." (Hopwood.)

The 4 A's is striving for nine objects as follows:

"1. All churches shall be taxed.

"2. Chaplains in Congress, legislatures, and in army and navy shall be done away with.

"3. Appropriations of public money for sectarian use shall be stopped.

"4. The bootlegging of the Bible and religion into the public schools of commerce shall cease.

"5. No religious festival or fast shall be recognized by the State.

"6. The Bible shall no longer be used to administer an oath.

"7. Sunday as a religious Sabbath shall no longer be enforced by law.

"8. Christian morality shall be done away with. In its place shall be natural morality, equal rights, and impartial liberty.

"9. 'In God we trust,' shall be taken off coins."

Judging by Mr. Croy's article (which states facts without bias, or opinion), the A. A. A. A. is active in every direction, has made a good start, and will invade the South.

It has "established atheist chapters in 20 colleges and preparatory schools in the United States, put them into three high schools; founded a junior atheistic movement," etc.

"It discovers men and women who have no belief in God, and who are willing to combat the churches: these are then examined and trained, and put to use."

"A chapter in Los Angeles rejoices in the name 'The Devil's Angels.'"

At the University of Rochester, N. Y., they are known as the "Damned Souls" Society.

The A. A. A. A. should adopt for its emblem a donkey on whose back the devil rides, and guides at will. Its multiplicity of A's is prophetic of the future, out of whose depths many "ahs" will arise. Ah alas, alas ah!

The pages of history do not count with atheism, neither does the date it prints upon its literature.

Any argument which might be made from effect back to cause, or from cause to effect is too absurd for its logic.

The heavens do not declare the story of anything except the glory of nothin' which originated sum'fin'. Atheism has always denied the existence of Jehovah, because he cannot be found by physical analyses, or apprehended by the senses.

In the estimation of atheism, there is no God, because he cannot be reached with a pair of forceps, or drawn out in some laboratory like molasses from a barrel.

If atheism had a pure heart, it might see him; and if atheism had a hungry soul, the Spirit of God might come to dwell therein.

Were atheism to meet Scriptural conditions, out of a rich experience it might say, "Glory."

If atheism were less sensual and voluptuous, it might become more spiritual and ethereal.

Atheism demands so much liberty, it regards the moral law of God as slavery, and grieves because it cannot graze in every pasture.

(To Be Continued.)

THE SARDIS DISTRICT CONFERENCE.

By Rev. W. W. Jones, Secretary.

The fifty-seventh session of the Sardis District Conference met in the Methodist Church in Hernando, Miss., at 2:30 o'clock, May 10, 1927, and closed on May 12, at 12 o'clock noon.

All the preachers of the district were present with one exception, Brother J. H. Bass, of Mount Pleasant, who was detained on account of illness in his home.

The reports of the pastors evidenced interest and progress in the entire program of the church.

All of the laymen seemed to be real enthusiastic. They are assuming the obligations of their respective offices in a very practical manner. Many of them made excellent reports, and, in their addresses befroe the conference, manifested great sincerity. In fact, many of the laymen made great speeches, and, judging from the reports, they are living up to the speeches they make at district conference.

Our presiding elder, the Rev. T. M. Bradley, was right there, with unassuming air and executive ability, directing the affairs of the district with that rare dignity that makes no attempt to advertise itself.

The Rev. E. S. Lewis, presiding elder of the Grenada District, was a very welcome visitor. (I think he was taking items on how to run a district conference.)

President J. R. Countiss, D.D., of Grenada College, was with us and brought a very gratifying message from that great institution of learning. Prof. J. E. Stephens, of Millsaps, was present and represented our college for boys and young men.

The Superannuate Endowment Cause was very ably represented by the Hon. John W. Kyle, who, from his great heart, addressed the conference at some length in behalf of the superannuate preachers. It was a great appeal, worthy of publication.

Mrs. R. M. Short, district secretary, W. M. S., and Mrs. O. R. Cummings represented and presented the work of the Woman's Missionary Society in the district. The report of this work was very inspiring. Untold good is being accomplished through the medium of the zone meetings.

Prof. J. R. Fewell and the fine representation of laymen and laywomen, in all their activities, evidenced sincere interest in the promotion of all the enterprises of the church. They elected a splendid delegation to the coming Annual Conference, as follows: R. A. Meek, Herbert Holmes, N. E. Wilroy, L. L. Minor, John W. Kyle, J. R. Fewell, J. E. Birmingham, Mrs. R. M. Short, and J. D. Turley.

Prof. J. R. Fewell was re-elected District Lay Leader, with L. L. Minor and John W. Kyle Associate Leaders.

Progress was noted in the increase of subscriptions to the New Orleans Christian Advocate; money paid to Mission Special; number of Woman's Missionary Societies organized, and interest in Grenada College. I believe our people are becoming more enthusiastic about our Conference college for girls and young women. One of the outstanding addresses of the district conference was that made by J. T. McCafferty in behalf of Grenada College. We are sorry, Mr. Editor, we cannot furnish it, just as delivered, for publication. It was so thoughtful, practical and powerful—just common sense.

The spiritual atmosphere of the conference was wholesome. Devotional exercises at the opening of each session were well attended by both laymen and preachers. These services were inspirational, being conducted in the spirit of reverence and devotion that becometh such occasions. Each man chose well his theme. We had preaching at the customary hours. On the evening of the first day, a fellow by the name of Jones preached to a good audience. On the evening of the second day, Rev. J. M. Bradley filled the pulpit, and on the third day Rev. J. T. Lockhart preached the closing sermon; both brethren, with that Christian fervor characteristic of the men, preached inspiring sermons to large and appreciative congregations.

We were so royally entertained by the pastor, E. B. Sharpe, and people of Hernando, that we all wanted to go back next year, but accepted an invitation from Tyro to hold the 1928 session in that prosperous little town.

Mr. Editor, you missed a great meeting in not being there. You should have heard the representative of the Advocate, Rev. W. W. Hartsfield, as he addressed the conference in the interest of our valued Conference organ.

WALTER W. JONES.

Crenshaw, Miss., May 21, 1927.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference met in the Methodist church at Amite, La., May 17, 1927, with Rev. H. N. Brown, presiding elder, in the chair.

The presiding elder called attention to the fact that this district was particularly blessed because, as yet, none of it had been touched by the high waters of the Mississippi.

The preachers were all present with the exception of Rev. H. W. May, of Zachary, and Rev. B. W. Waltman, of Plaquemine. Brother May was kept away on account of the severe illness of Mrs. Dr. Wall, a sainted member of his church at Slaughter.

With but few exceptions the pastors made splendid reports, showing a healthy spiritual condition of the churches of the Baton Rouge District. I think it rather exceptional, since but few churches had held their revivals, that the increase since Conference in membership was 379. All the pastors had either held or planned to hold revivals.

All of the interests of our church were well cared for in the program of the Baton Rouge District Conference. Brother R. W. Vaughan and Brother C. D. Atkinson brought us stirring messages on the work they are interested in. Dr. Briscoe Carter was unable to attend the conference as he had planned.

The preaching during the conference was done by Dr. B. P. Taylor, Rev. Wm. Schuhle, Rev. T. G. Stamp and Rev. R. W. Tucker. All of them brought us splendid messages.

On recommendation of the Board of Lay Activities, the lay delegates elected J. R. Ables, of Ponchatoula, District Lay Leader, and C. S. E. Babington, of Franklinton, and W. H. Underwood, of Watson, Associate Lay Leaders.

The following persons were elected delegates and alternate delegates to the Annual Conference: Delegates, K. I. Bean, W. S. Holmes, J. R. Ables, Walter Green, Colonel I. D. Wall, J. H. Rhodes, H. Broyles, Miss Stella Murphy, Mrs. L. A. Simms, Mrs. B. W. Jane, Judge Charles Kilbourne, R. L. Clayton, local preacher. Alternate delegates, Mrs. A. J. Coburn, Colonel W. T. Holland, J. W. Harper, Mrs. I. G. Gayden, S. M. Russ and B. W. Newsom.

On the recommendation of the Committee on Admission the conference recommended the following for admission on trial to the Louisiana Annual Conference: D. W. Milton, Baton Rouge, La.; J. P. Bonnecarrere, Gonzales, La., and D. W. Poole, Walker, La.

The conference seemed to be enjoyed by all, for Rev. B. H. Andrews and his committee on entertainment did their work well.

The conference, upon invitation of Rev. B. D. Watson, voted to hold its 1928 session at Clinton, La.

J. H. BOWDON, Secretary.

OVERFLOWED PREACHERS NEED HELP.

Dear Dr. Carley: Thank you for your wise and timely suggestion that an appeal be made for funds to help the pastors of our church who are serving charges in the overflowed sections of our connection. Many of these brethren, with their families, will suffer for the necessities of life unless help comes to them from outside the flooded area. I made a mild suggestion through last week's issue of the Advocate that our people come to the relief of the pastors of our own Conference who have suffered the loss of practically all they had in this flood; but I have had only three replies. A good brother from the State of Georgia sent me a check for $5; Brother M. M. Black, our pastor at Richton, Miss., sent me a check for $10, and Brother H. M. Ellis, one of our Conference evangelists, sent me a check for $10.

When I made the suggestion that we help these brethren, I had an idea that money would flow in from the four corners of the earth, but it didn't. Why? Well, it just didn't. However, I have not lost heart, for I believe that if the people can visualize the tragedy of the situation as some of us have seen it, they will not hesitate to respond. I want our people to know that I am still in a state of eminent receptivity, and that their money will go to the relief of those who need it.

Yours most sincerely,

J. T. LEGGET, P. E.,

Vicksburg, Miss.

A DREAM.

By Rev. A. Y. Brown.

Though the Scripture says it is the "old" men who shall dream dreams, I was granted a foretaste of that felicity of the future and dreamed a dream a few nights ago. Believing that we should endeavor to use all our experiences for good, I have tried to draw a helpful lesson even from this one.

I dreamed that I stepped off the train one bright sunny morning in some distant State—I only know it was not in Mississippi according to the dream. As I walked up a beautiful street I noted that I was refreshed by the exhilarating effect of the atmosphere, and observed the sprightly step which characterized those who passed me by. The beautiful little city, apparently a place of seven or eight thousand inhabitants, became a revelation of beauty upon the turn of every corner. Snug, modern bungalows, and spacious, comfortable homesteads lined its avenues. The yards and lawns were as continuous parks with their well kept carpets of green. Revolving fountains cast their sprays into the glittering sunlight. Flowers were in profusion. Canopied swings were rightly located. Water oaks, weeping willows and other beautiful trees swayed in the gentle zephyrs. Beautiful and carefree little children played and sang in the shade of these trees, and many-colored birds fluttered among their branches and poured forth their throbbing notes to a joyful world.

The business houses of the town were massive and stately structures. The courthouse was an edifice of beauty, resembling the palaces of which we read in story books. As I passed by a dignified and magnificent house of worship, epitome of a place of reverence, I observed that it was the First Methodist Episcopal Church, South. The show-windows of the stores were of great interest with their artistic decorations. The sidewalks were busy with shoppers hurrying in and out of these stores. Only beautiful cars and heavily loaded trucks passed along the wide streets. Business was splendid.

I walked into a cool, artistic drug store, and a man who had been one of my former faithful stewards stepped from behind a counter and grasped my hand. As we chatted a few minutes I looked about and began to recognize old acquaintances and friends. Fellows whom I had known in school kept coming in. Those I like to be near were living in that little city. I made enquiry about special friends and found they were there. The best church workers in charges I have served had all moved to this beautiful little city and were in business there and connected with the church.

And the church—they told me of its glowing interest. People could hardly wait for Sunday to get there. The beautiful new church I saw had been paid for, and besides they told me the parsonage was an attractive new brick bungalow, complete in every detail and comfort. The church had a very fine pipe organ and one of the best of choirs. In fact, I learned the best singers I have known in other choirs were now members of this one. There was no debt in any department of the church. Even the Superannuate Endowment five-year quota was already paid off. The Woman's Missionary Society held the Conference banners. The Sunday school and Epworth Leagues were teeming with interest and under efficient and trained leadership were functioning as efficiently as business corporations. There was wonderful spiritual fervor and manifestation in the church. Large crowds attended prayer meeting and took part in the service.

And then my friend, the druggist, asked me how I happened to be in town, and I told him I had decided to leave Mississippi. The old State had gone down. The low price of cotton had demoralized our people and hindered our work; then there came the flood, which made the situation look hopeless for years to come. Earthquakes and tornadoes had occurred so close to us recently that I felt it was dangerous to stay in that locality. Then the churches didn't have the interest in them I wanted to see. There was debt, a lack of leaders, and benevolences seemed too high, and we had gotten behind with the Superannuate Endowment—so I had asked for a transfer to another Conference, and they had sent me there to be pastor of that church! And such a welcome as I did receive! I only regret that the dream did not last long enough for me to preach one time in that beautiful church.

Now, as I have thought of this dream I have thought of how unlikely such a city will ever be found till we reach that City "whose Builder and Maker is God." And should it not cause us to realize that every place has its faults? We shall never find one exactly right in every detail. And if such a city should be found, it would not be my place, for the Master said, "They that are whole need not a physician; but they that are sick." And as he came, so I am sent, "not to call the righteous but sinners to repentance." "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

And, if we have had our floods and cyclones, how we should rejoice that God has yet been so merciful to us! And as James tells us we should "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." No, I do not want to run and believe that all is gone when the floods come and debts are upon us, and demands are great, and there are many obstacles to overcome. For when we build up that Utopian city above these things I believe it is going to be more beautiful and better than the one of which I dreamed. I thank God for this dream and take it as inspiration to endeavor to come into its reality through faith in him, not in a far away place, but right here.

Minter City, Miss.

REPORT OF COMMITTEE ON EDUCATION.

(Adopted by the Aberdeen District Conference, in session at Fulton, Miss., May 24-25. Published by order of the body.)

We, your Committee on Education, beg leave to report as follows:

We note with much pleasure and great pride the fact that both Millsaps College and Grenada College are doing most excellent work, which is evidenced by the high standing of the graduates of these colleges in the communities in which they live. We thank God for the fact of the grade and character of work that is being done by those who are the product of our Methodist colleges in Mississippi.

We are glad to be able to say to our Methodist people of Mississippi that while some educational institutions of our land are suffering from a decided tendency toward modernism on the part of the faculties of certain educational institutions, still we of Mississippi have every reason to believe that the faculties of Millsaps and Grenada Colleges are devout believers in the faith of our fathers. At Millsaps Colllege every member of the faculty prays in public and will lead in devotional services.

We are especially pleased to publish the fact that Dr. Oshea, of the Michigan University, who made an intelligence survey of the schools and colleges of Mississippi under the direction of the late Governor Whitfield, places the students of Millsaps College far in the lead of all the other colleges of the State as to their intelligence and moral standing.

In view of the great work being done both at Grenada and Millsaps College, we heartily and earnestly beg that every possible effort be made to collect the educational assessment. Especially do we thus urge since a large section of the North Mississippi Conference is in the flooded area of our State and since these good people will be able to pay but little, if anything, on this or any other cause.

We urge our Methodist people to cultivate the spirit of boosting our church and her institutions rather than to give place in their lives to the spirit of knocking and criticising. Paul, under the influence of the Holy Spirit, wisely admonishes Christians thus: "Whatsoever things are true, whatsoever things are pure * * * if there be any virtue, if there be any praise, think on these things." We as Methodists need to exercise more faith in God, and we need to have more faith, trust in and love for one another. This policy of trust and love, the one for the other, and in the leaders of our church and in her institutions, will lead our church into the greatest possible avenues of glorifying God and in the service of humanity. The cultivation of the spirit of suspicion and distrust can but lead to the wrecking of our own faith and in blocking the progress of the kingdom of God on earth. May the good Father pour out upon us and all his church his soul-cheering and uplifting spirit of love!

J. TILLERY LEWIS,
For the Committee.

THE DIRECT TESTIMONY TO THE RESURRECTION OF JESUS.

By Rev. Charles C. Jarrell, D.D.

Belief in the physical resurrection of Jesus was not a late aftergrowth in the Christian church. Faith in the risen Lord was the foundation of Christianity, and it was this faith which created the church. No one can seriously doubt that the apostles themselves believed in the reality of the resurrection. Baur, Strauss, and Renan held this to be unassailable and sought to account for this faith on some rationalistic basis. In the words of Strauss, "The apostles firmly believed that Jesus had risen."

Faith in the resurrection is the base line that runs through the entire New Testament. There are six explicit accounts of it by five different authors and over one hundred references to it. It is everywhere viewed in the same light. It is the foundation of the faith, the basis of doctrinal teaching, the subject of apostolic testimony, and the ground of the believer's hope. It is thus expounded or referred to in the Gospels, the Acts, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Timothy, Hebrews, I Peter, and Revelations.

This base line binds together the four great divisions of the New Testament, the Gospels, the Acts, the Epistles, and Revelation, just as the Messianic thread binds into one the three divisions of the Old Testament. The fact is no sooner believed than it is enmeshed in history and interwoven in correspondence. No better evidence of its historical character could possibly be conceived. If it had first been heard of some generations after its supposed date, it might be called a "late aftergrowth." But this faith goes to making history at once; and the primitive church is ready with a historical book written in the lifetime of Christ's contemporaries, which takes the thread of Christian history from the death of Judas to the planting of the gospel in Rome. The literature of the church is enriched in the same generation with a wealth of correspondence which glows with faith in the risen Lord. It is easily seen from this that not merely do these divisions of the New Testament support the resurrection, but the resurrection faith binds them into a unity in which each finds support and strength.

The direct testimony in the New Testament to the resurrection of Jesus is as explicit and as ample as the evidence that he was crucified by Pontius Pilate. There is also indirect evidence of striking and convincing character; and there is circumstantial evidence of the strongest kind to corroborate and illumine all the rest. This article will consider simply the direct testimony.

This direct testimony rests on the authority of

Matthew, Mark, Luke, John, and Paul. Matthew records the earthquake, the empty tomb, the angel's announcement, the appearance of Jesus to the two Marys and his appearance to the eleven disciples in Galilee.

Mark records the empty tomb, the announcement by the young man in white, and the appearance of Jesus to Mary Magdalene, to "two of them" as they walked into the country, and to the eleven as they sat at meat.

Luke records the empty tomb, the announcement by two men in shining garments, the appearance to the two disciples as they walked to Emmaus, to the eleven in Jerusalem, and the ascension at Bethany.

John records the empty tomb, and the appearance of two angels to Mary Magdalene; the interview almost immediately after between the Magdalene and Jesus; the appearance of Jesus among the disciples in the closed room, the evening of the same "first day" of the week, Thomas being absent; another appearance eight days later (Thomas now being with them); and a later appearance to the disciples at the sea of Tiberias.

Luke's Second Book—the Acts—contains seventeen references to the resurrection. Prof. Ramsay and Prof. Harnack have convinced the serious scholarship of the world that Luke wrote both books and that he has high character as a historian.

"The Acts of the Apostles in the multiplicity and variety of its details probably affords greater means of testing its general character for truth than any other ancient narrative in existence; and, in my mind, it satisfies the tests fully." (Lightfoot on Galatians, quoted by Dr. Alexander in "Son of Man.") This is the book with seventeen references to Christ's resurrection, the book in which the apostolate becomes conscious of itself and feels that its mission is to bear witness to the resurrection, and the book whose preachers all preach "Jesus and the resurrection." The writer does not claim to have been an eyewitness, but to have gotten his material from those who were the original eyewitnesses and ministers of the Word. He declares that he commits his record to writing, that in the midst of many oral and written accounts his friend and disciple, Theophilus, might have certain knowledge of gospel truth. He says that he had been careful to trace the course of things—to trace the course of things from the first, to trace the course of all things from the first, to trace the course of all things accurately from the first. (Dr. Alexander, "Son of Man.") Luke informs us, Acts 1:3, that there were other appearances of Jesus probably not recorded in any of the Gospels. "* * * he showed himself alive after his passion by many infallible proofs, being seen of them freely forty days, and speaking of the things pertaining to the Kingdom of God." John intimates the same thing when he says (John 20:30): "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book."

We come now to the remaining witness, Paul, whose testimony is critical and convincing. Pauline Christianity is historical—the larger part of his writings were not denied him even by Baur—and no one has yet been able to drive a wedge between the Christianity of Paul and the Christianity of the Gospels. Paul gives a summary of our Lord's appearances in I Corinthians 15:38. Here Paul assures us that Jesus had been seen alive after his crucifixion by above five hundred believers and that most of these original eyewitnesses were alive at the time of his writing and could be questioned if his readers were so disposed. Paul himself came into immediate contact with immediate disciples of our Lord, notably Simon Peter and James, the Lord's brother.

In verse eight Paul claims to have seen the Lord with his own eyes in such a real and literal fashion that it constituted the last of our Lord's appearances and is thus to be sharply distinguished from the mere visions that came to him afterwards. In I Corinthians 9:1 he lays this experience by the side of John's or Peter's testimony and claims that he had the same basis for his apostleship as they had, for he, too, had seen the Lord. It was the fact that he had seen the Lord that changed the cruel and conscientious bigot and the self-righteous Pharisee into the passionate lover of Jesus and the untiring apostle of the righteousness which is by faith and of the love that never faileth. Every outlook in life, every inducement of fortune, and every quality of mind and heart impelled him to reject the new faith until he became convinced that beneath it was the bedrock of reality. This reality was to him the resurrection of Jesus from the dead.

A careful study of the recorded appearances of our Lord will reveal minor differences on almost every point except that the stone was rolled away, that the tomb was empty, and that Jesus by "many infallible proofs" convinced the disciples that he had risen from the dead. John mentions Mary Magdalene; Matthew says Mary Magdalene and the "other Mary." Mark has Mary Magdalene, Mary (the mother of Jesus) and Salome. Luke mentions Mary Magdalene, Mary the mother of Jesus, Joanna and the "other women." As to time, John says "while it was yet dark;" Matthew, "as it began to dawn;" Luke, "at early dawn," while Mark says "when the sun was risen." As to events in the natural realm, Matthew says that there was "a great earthquake, and an angel rolled the stone away;" while the other three simply say that "the stone was rolled away," or words to that effect. Matthew says that an angel was seen; John says that two angels were seen; Mark simply says that a young man in white appeared and spoke to the women; while Luke says that two men in dazzling apparel were seen. The recorded sayings of the angel or angels do not differ much, except that some are longer than others. The message is the same: "He is not here; he is risen. Go, tell his disciples." We note that Jesus says to Mary, "Touch me not," in John; while Matthew says that the two Marys "took hold of his feet and worshiped him."

Such a survey demonstrates that we have here four separate and independent accounts. Such narratives could neither have been manufactured in collusion nor could they have been derived from one another. The differences are too marked and too many, and they lie on the surface. The harmony is at the heart and must be studied out. Had the stories been manufactured in collusion, the harmony would not be on the surface, and the discrepancies would come out under the cross-examination. The harmony and the differences are precisely such as would be expected when four separate and independent witnesses report on one and the same stupendous event.

Such stories could not have been fabricated independently of one another. The agreements are too numerous and fundamental. Separate and independent forgers reciting what never occurred could never have attained the fundamental harmony of events, atmosphere, and emotion that pervades these narratives.

The careful reader will not fail to note how these accounts are given in a straightforward and artless manner. Events that are stupendous are told with a simplicity and a naturalness that belong to eyewitnesses of the truth. There is no setting of a stage as in the drama, no coloring of the picture as in fiction, no eulogies or exclamations of wonder, no mysticism of the religious fanatic, no vision as of the spiritual genius. All breathes the sober air of fact and the manner of eyewintsses telling the truth.

The transforming passion to bear witness to the resurrection manifested by the disciples is a fact of supreme importance. It establishes beyond question the fact that the disciples themselves believed with absolute certainty that Jesus had risen, and this became the consuming conviction of their lives.

The question now arises as to what is the reasonable explanation of this faith. The resurrection of Jesus completely satisfies the facts in the case, and nothing else will. The resurrection is indeed above reason and supernatural, but every other proposed explanation of the facts is unnatural and unreasonable. The fact of the resurrection is the only reasonable explanation; and it is the explanation given by the disciples themselves, whose character and conduct commend their testimony. The testimony and circumstantial evidence combined make such a demonstration as no man can doubt, except on the basis of a priori prejudice against the event in question. To argue the evidence is to admit the fact. To reject the fact is in effect to say that no amount of evidence can establish such an event, which is really to say, "I would not believe it if I saw it with my own eyes." Reason cuts its own throat when it refuses to consider reasonably the evidence for the resurrection of Jesus from the dead.

How pitiful and paltry seem all the efforts of skepticism to satisfy the facts in the case and leave the miracle out! As Dr. Bruce says: "All naturalistic attempts to explain away the resurrection up to this date have turned out failures. The physical resurrection remains." (Quoted by Dr. Alexander in "Son of Man.")

AN INTERESTING REVIVAL.

Twenty-five years ago intercollegiate oratorical contests were great events. The annual State or regional oratorical contest was the outstanding event of the year in many colleges in the closing years of the nineteenth century. But to the students of this generation such contests, with their accompanying enthusiasm and college spirit, would seem marvelously strange.

To the Nashville Banner, an enterprising newspaper of Nashville, Tenn., is due the credit for what seems to be a successful effort to revive these intercollegiate oratorical contests which were a quarter of a century ago so popular and so useful a part of student activities. The terms of the contest were announced in March. Undergraduates in every four-year college and university of the South were eligible. The subject to be used by every contestant was "The Progress, Resources, and Needs of the South." An unanticipated response from the entire South came to the appeal made by the Banner, and when the entries were closed it was found that fifty colleges and universities in fifteen Southern States had selected representatives to compete in this South-wide contest.

On May 7 the semi-final contests were held at Memphis, Atlanta, Shreveport, and Emory, Va. At these semi-finals scores of young men and eight young women contested for the honor of representing their respective regions—each region being composed of four States—in the final contest which was held in Nashville, Tenn.

On the evening of May 21, in the large War Memorial Building at Nashville, the four successful contestants in the semi-finals competed for the Banner's four prizes aggregating $975. No one of the two thousand people who heard the speeches of those four young men would dare say that the day of oratory was over. In both content and delivery these orations measured up to the best of those of the nineties when oratory was in vogue on every college campus. The winner of first honors and the $500 prize was Mr. Gordon Fuller, of the University of Oklahoma. Mr. Wallace M. Alston, of Emory University, was a close second and received the $250 prize.

The Banner has announced that the second "Know the South" intercollegiate contest will be held in 1928. It is significant that two Southern Methodist institutions—Emory University and Emory and Henry College—had representatives in the final contest, in which there were four contestants. There is every reason to believe that there will be a much wider interest in the 1928 contest than there was in the one just closed. Let every Methodist college co-operate with the Nashville Banner in its commendable effort to develop a better trained leadership in the South.

MISSISSIPPI METHODIST ORPHANAGE TO ERECT A NEW BUILDING.

Dear Brother Carley: During the early part of this year Mr. O. L. Biedenharn, of Shreveport, La., in company with his brothers, tendered to the Methodist Orphanage, Jackson, Miss., the sum of $20,000 for the erection of a brick building on our farm for the occupancy of our boys, this building to be a memorial to their mother, formerly of Vicksburg, who was one of the most ardent supporters of this home during its early days.

At the annual meeting of our Board of Directors, held in the reading room of the Orphanage, Thursday, Mr. Biedenharn's offer was accepted, a vote of thanks tendered him for his generosity, and steps taken looking to a very early erection of this home. The following Building Committee was appointed: Rev. V. C. Curtis, of Starkville; Mr. J. H. Sherard, of Sherard; Mr. M. S. Enochs and Mr. W. M. Buie, of Jackson, and a request was made of Mr. Biedenharn for him or one of his brothers to accept a position on the Building Committee that their wishes might be carried out as far as possible.

While no date has been fixed for the first meeting of this committee it is understood that at no distant date they will be called together and work begun very soon thereafter on this structure. It is hoped to have the building ready for occupancy by winter.

I would like to say in conclusion that Mr. Biedenharn is one of the regular contributors to the support of our Home, his check having been received the first of each month for many years past.

Sincerely,
B. F. LEWIS, Supt.

DARK AND BLOODY GROUND.

By Dr. R. H. Bennett.

The dread of a bachelor's life is that some woman will slip up behind him and marry him befor he knows it. But take notice, bachelors, and let your hopes rise. There is an old law in France, to-wit: "Whosover attracts into the bond of matrimony any male subject of his majesty by means of powder, perfume, false teeth, false hairs, steel corset, hooped petticoats, high heels, or false hips, will be declared null and void if the accused is convicted."

This law, passed in 1770, is still on the statute books and could be appealed to by the present-day complainant. It seems to show that mere man in King Louis XV's time had some protection from the wiles of women. And the new civil code of 1804 left it in force under the section dealing with "Fraud in the Quality of Merchandise."

Now, I am hardly diagnostician enough to know just what happens to gentle woman when she is declared "null and void." But whatever may be the interesting result—for all things that have to do with the ladies are interesting—it is emphatically true that that sentence has been passed by the American people upon the arch humbug and chronic criminal of all time, the liquor traffic. It has been declared null and void. We are impressed with the fact that the friends of liquor are not entirely pleased with the sentence. That appears to be the drift of their remarks. Nor do they seem to break into the Halleluiah Chorus when the Volstead Act is mentioned. If they wish to change the Constitution and remove from it the Eighteenth Amendent, that is their right. No one would deny it to them. And there is a proper method by which to effect this end. But having been so overwhelmingly defeated by the ballot and knowing the impossibility of removing the law, they have bluntly resorted to nullification of the Constitution of the United States, and have defiantly resolved to flout and trample upon the law of the land.

This is a far more serious question than even the great question of prohibition of the liquor traffic. Call a witness on this point. Whom shall we call? Let the man occupying the highest judicial position in the world, the Chief Justice of the Supreme Court of the United States, testify. Ex-President and Chief Justice Taft has well expressed it. He was personally opposed to the Prohibition Amendment, but now that it is the law of the land the question, he says, is settled for all law-abiding citizens, and is one of loyalty to one's country and of obedience to its laws. And no question can be more serious. The future of our nation is involved in it. Democratic government is at the cross roads. Is our country to find its Waterloo in the Eighteenth Amendment? For if a people cannot enforce the laws that they enact, the end has come, and we are no longer a nation, but merely a horde, like Russia. And if a bitter and rebellious minority can set aside one article of the Constitution, they will thus destroy the validity of the entire Constitution. If our Republic falls, as most other republics have, it will be because patriotic citizens surrendered to such lawlessness. The great principles of free government won at such costs are at stake.

Why do we abhor lynching? Not only because the lyncher commits murder, irrespective of the guilt or innocence of the wretch slain, but because he murders the law, the courts, the Constitution, the Government, and says, "I am the State, I will do as I choose." And the man who violates the Eighteenth Amendment has fallen into the same sin. He says: "Away with your laws, overboard with the court, down with the Constitution, perish the State. I will do as I choose."

The definance of any law is an assault upon the whole fabric of constitutional government. The bed rock upon which our nation rests is that when a constitutional majority adopt a law in proper manner it is sacredly binding upon all. And when the proud and haughty declare that they "will have their liquor, Constitution or no Constitution," that is nullification, that is treason pure and simple—and a bid for the return to the jungle. And any man who espouses nullification, whether he be Governor or University President, is not a good citizen of the Republic. He wants all the blessings of society on the one hand, and all the freedom of the savage on the other. Let us be patriots and not traitors! For the man who violates the Eighteenth Amendment drowns his patriotism in his love of liquor and sells his country, not for thirty pieces of silver, or his birthright for even a mess of pottage, but often for a bottle of poison that may blind him for life or kill him in an hour.

Here is a man who breaks one law because he loves liquor. Here is another who breaks another law and murders because he loves money. Assign the aliquot of blame if you can.

And this law-breaker will do well to take warning. For by his unleashing of the dogs of lawlessness he brings all law into contempt. He cannot complain if a burglar robs his bank, or a fire devil burns his house or a fiend attacks his home. He himself is in their class, a lawbreaker and an enemy of his government. And a man who breaks one law will break another when it suits his tastes or stands in the way of his desires. If a man does not approve of the laws of the country in which he lives, he should be manly and honest enough to go to a country whose laws suit him. And our nation is already taking steps to assist such in their departure, in the bill now before Congress to deport alien born bootleggers.

Upon the floor of the last session of the United States Senate, Senator Borah said, "Obedience to law is the rock foundation on which our nation rests. To violate it is to strike at the life of the nation, to disregard it is to spell the end of order and representative government. Nullification is a monstrous thing. It is national self-abasement before the world. Nullification is the slinking, silent, cowardly sapping of the foundations of all order, all dignity, all government. It is the furtive, evasive betrayal of a nation. It poisons the very fountain source of national power, to-wit, respect for law and obedience to the expressed will of the majority. It is the spirit and motive of anarchy without either its courage or its faith. Bolshevism in Russia, Fascism in Italy, military dictatorship in Poland, promised dictatorship in other countries, increase of aribtrary power everywhere, and nullification openly preached in the United States—they are all whelps from the same kennel—they are barking at the same thing, Constitutional government."

Nashville, Tenn.

SAFETY SIGNALS.

By Rev. S. J. Davies.

I suppose I am a Democrat, as are most of the men and women in this Southland. It is because we are fairly well convinced that this party stands for the things social, political and civil that we want. But hear me, fellow-citizens, we have a great President. Hon. Calvin Coolidge is discharging the duties of his high office, and acquitting himself as befits his position in a way that calls for admiration, endorsement, and praise of every right-thinking man. Clear-headed, calm, dispassionate, his speech in New York at the Biltmore Hotel, a few days since, was a model of sound statesmanship and a note of encouragement and cheer amid the discordant howlings of jingoes and selfish partisans. This latter class with axes to grind want Uncle Sam to furnish the grindstone and do the turning. But we are not in the business of grinding axes, nor furnishing implements of war and oppression against other peoples. We have a pretty big job on hand just now in taking care of affairs at home, and as for me, I am perfectly willing for China and Mexico to work out their own salvation, even if they have to do it with fear and trembling.

A lot of this sensational stuff bruited abroad in the newspapers reminds me of what an argumentative friend of mine said when I counselled him to read the Bible. He exclaimed, "What do I care about what St. Paul said to the Philistines?" He was surely bringing the centuries together in his ignorance, and a lot of the things some would have us believe is just as bad, or somewhat worse. And so I am grateful to Almighty God for the blessings and privileges of American citizenship and that we have at the head of our great American commonwealth a statesman and a Christian gentleman. Read what he said in the aforementioned speech, and you will see and hear more good, sound political doctrine than anything that has come our way recently.

* * *

I do not like to be, or appear to be, narrow, bigoted and intolerant. But what is one to do when the most cherished interests of life and well-being are assailed, and the principles upon which one's best and highest welfare is grounded are counted for naught? The devil and some of his lieutenants take a delight apparently in deriding the churches of our land, and falsely perverting or misrepresenting the conduct and actions of our preachers and people.

It has come to pass in these latter days that a man has to be a right good Christian to be a good citizen, even. For the things our faith stands for and the things our laws and institutions stand for are so closely related that you can hardly think of the one without the other. Was it not Washington who ordered on nights of special danger when the enemy was near at hand, "Put only Americans on guard?" I want to be large-hearted, international and tolerant in my religion, and will be, if these rascals will let our churches and country alone and not push me in a corner.

Shreveport, La.

An aged Scotch minister, about to marry for the fourth time, was explaining his reason to an elder. "You see, I am an old man now, and I cannot expect to be here very long. When the end comes, I wad like to have some one to close my eyes." The elder nodded and said, "Ah! weel, meenister, I have had twa wives, and baith of them opened mine!"—Exchange.

The Home Circle

"I DON'T CARE."

By Emma Carson Taylor.

"Be careful, dear," the Little White Grandmother said to Mary Lou, who was eating a little spread of bread and jelly, "Don't spill the jelly on the nice clean dress and spot it while it is yet so new."

"I don't care," said Mary Lou. "I won't spill it," and she shook her little head of golden curls laughingly.

"But Dearie, we want you to stay sweet and clean, and you know you would care if you ruined the dress."

"Oh, I did spill it," said Mary Lou as a big sploch of jelly slipped through her fingers and straight on the front of her dress, leaving an ugly purplish stain as she brushed it off.

"But I don't care, mother can clean it off I guess," and she ran gaily out the door.

The Little White Grandmother shook her head sadly. "Mary Lou doesn't understand," she mused. "But that is an ugly way to feel about things. We must see if we can't break Mary Lou's habit of saying 'I don't care.' We must teach her to care."

The door slammed noisily and Mary Lou came bounding through the rooms shouting as she ran, "Say, Mother, where's my hat? I want to go to town with Billy."

Mother Dear peeped out of the nursery, a warning finger on her lips. "S'sh Darling, not so loud. Baby Brother is just asleep. You'll waken him."

"I don't care, where's my hat? Billy's in a hurry."

Mother Dear found the hat, gave it to Mary Lou, and then—"Hurry Home, Little Girl. Mother likes for you to help her on Saturdays, and, too, there's the dime you earn when you help real good. You know how badly you want that?"

"Aw, I don't care," sang Mary Lou, and bounced out as noisily as she had entered.

Mother Dear looked sad, as she watched Mary Lou skipping so light-heartedly down the walk with Billy, the little next-door neighbor boy.

"What are we going to do with Mary Lou, Grannie?" asked Mother Dear perplexedly.

"Teach her to care," answered the Little White Grandmother. "She doesn't understand the trouble she causes by being so careless. We shield her too much. Why not make her suffer a wee bit for the things she says she doesn't care?"

Just then Baby Boy began crying so loudly, Mother Dear had to rush back to the nursery and she didn't answer Grannie.

Mary Lou didn't hurry home as quickly as she could have, and then she and Billy played so long outside that she didn't get to help Mother Dear that morning at all.

Baby Brother had just been put to sleep again after dinner when Billy called outside. Mary Lou as usual forgot about being quiet and rushed out to him, slamming the door as she went and calling loudly, "What you want, Billy?"

The noise awakened Baby Brother and so he cried. He wasn't well and was feeling badly anyway.

Mother Dear was tired, as she had worked hard all morning. She didn't feel like worrying with Baby Brother. She looked at Grandmother and smiled sadly. "I'll have to do something about Mary Lou. Little girls shouldn't be so thoughtless."

So when Mary Lou came bouncing back in to ask if she could go to the picture-show with Billy, Mother Dear said "No," and Mother Dear meant it.

"But why, Mother?" Mary Lou begged.

"Do you hear Little Brother crying?" Mother asked. "You waked him because you made so much noise, so you must put him to sleep again."

"Oh, I can put him to sleep right quick, then I can go. Billy will wait."

"No," said Mother Dear. "You don't get a dime to-day for helping Mother. You didn't help, you played. How can you go to the picture show, you have no money?"

"Aw, I don't care, Mother Dear, you'll give me the dime this time anyway, won't you? Please. I'll help real good next Saturday. Honest I will—Please!"

But Mother Dear only shook her head. "No, Mary Lou, I'll not give you the money. You go to Baby Brother, try to get him to quit crying."

Mary Lou's lower lip quivered. She knew Mother Dear really meant what she said. But oh, how she did want to go with Billy!

"I'm sorry, Billy, but Mary Lou can't go with you this afternoon," Mother Dear called to the little neighbor boy who was waiting.

Mary Lou went in to Baby Brother to try to put him to sleep. A big tear rolled down one cheek. Baby Brother was so cross it took a lot of rocking and talking and singing to get him to quit crying. She wished a long time before she got him back to sleep that she had been quieter and hadn't wakened him. And she couldn't keep from thinking about Billy downtown without her, and there was to be a parade, too, that afternoon, she was going to miss that.

Finally Baby Brother went to sleep. Mary Lou was very tired. Her arms ached, she had held Little Brother so long and he was such a fat baby.

"Mary Lou," Mother Dear called from the Sun Room, "come here."

In the Sun Room sat the Little White Grandmother and Mother Dear both sewing. Grandmother, with the mending in her lap, and Mother Dear was making a pretty new dress for Mary Lou.

"Yes, Mother Dear," answered Mary Lou as she appeared in the doorway.

"I don't like that ugly stain on your clean dress, Mary Lou. What is it and how did it get there?" asked Mother Dear looking up.

"It's jelly, I spilled it this morning," answered Mary Lou. "You can get it out, can't you?"

"It's not easy to get out, Dear. Mother's busy. You dropped it on the dress, I guess you'll have to try to get it off if you want it off. There's warm water in the kitchen."

Mary Lou couldn't understand. She looked at the big spot on her dress. It was ugly—but she was tired. Mother Dear hadn't smiled though, she had been so serious. Perhaps the Little White Grandmother would fix it. She often helped her out.

"Grannie," Mary Lou turned to her hopefully. "You'll fix it, won't you?" she begged. "I can't, Grannie."

But the Little White Grandmother only shook her head, making the little white curls dance. "Can't do it, Mary Lou. You know you really don't care. I can't help little girls who don't care."

Mary Lou bit her lower lip hard. She didn't want them to see her cry. Out in the kitchen with a soft rag and warm water she rubbed and rubbed on the ugly spot, but it just wouldn't come all the way out. True, it did look better but the dress was almost ruined. And oh, she did care horribly—she had liked that dress.

That night Mother Dear tucked into bed a rather tired, wistful looking Mary Lou.

"Mother Dear," she whispered, "stoop low, I want to tell you something. I'm sorry I didn't help you this morning, and that I wakened Baby Brother by being so noisy—and I'm sorry I spilled the jelly on my clean dress and spotted it. I don't want to be ugly any more, and I am going to try not to say 'I don't care' so much 'cause I do care, Mother Dear, I do! Tell Grannie I'm sorry, too."

Then Mother Dear kissed Mary Lou one great big kiss and hugged her tight. "Mother knows you do, Dear, and she's glad you told her. We'll all be happier now. Goodnight, Little Girl, happy dreams."—Texas Christian Advocate.

THE NEW TENANTS.

By M. Wilma Stubbs.

"I can't think which house it could be, can you, Dorinda Mae?" Babbs settled Dorinda Mae comfortably in the miniature perambulator that looked so much like little sister's. Then she set out for her chum's home.

Tulips blazed in the gardens of the pretty suburban homes. Out in the street the big sprinkler rumbled by. It was Saturday and Ardelle had asked Babbs to come over for an introduction to new tenants that had just moved into their neighborhood.

"I've gone over every one of the houses," Babbs confided to Dorinda Mae, "and there isn't one that isn't occupied by home folks, folks that own their homes and wouldn't move away. Still, somebody must—else how could there be new tenants?"

Once more Babbs went through the list. But the result was as before. And now she had reached the rock wall that shut away the orchard of Ardelle's home from the street. Beyond the wall stretched inviting green depths, crowded with trees just bursting into bloom. Many were the summer afternoons Babbs and Ardelle had spent there with their dolls and their games and books.

Ardelle was waiting at the gate.

"Oh, I'm so glad you've come. They're just as interesting—"

"The new tenants?"

"Yes. I've been watching them all the morning."

"Why, Ardelle, how impolite! But I s'pose you didn't let them know you were watching."

"No, indeed. That wouldn't do at all. But I have seen a lot for all that." This last in a whisper. "Now don't speak or move. See, over there."

"Why, what—" A soft hand over Babbs' mouth put an end to further words.

But if Babbs couldn't talk, she could see—and hear. What she saw was a partly built nest. It was fastened to a forked bough of the big McIntosh red and was the prettiest, neatest affair you ever saw. What she heard was the joyous return song of Daddy—. But that would be telling the new tenants' name.

"Oh, Ardelle, who are they?" Babbs whispered, as a bird in olive-green and dull yellow, with dusky, white-banded wings, flew to the nest and began weaving into the basket-like affair a fresh grassblade from the spring carpet covering the orchard. By and by there would be just the sweetest, softest cradle of new-mown hay.

"Who are they? Cousins of the blackbirds and grackles."

"Oh, you must be mistaken."

Just then the songster arrived and took his turn at the weaving. He, too, was olive-green and dull yellow, but with a black tie at the throat.

"No, I'm not. They are orchard orioles and this is their first year at home-making. Daddy Oriole's dress shows that. Grown-ups are chestnut and black."

"Won't we have good times watching them!" breathed Babbs.

"And listening to them," Ardelle answered, as Daddy Oriole's song, sweet, ringing, clear, filled the orchard.—Zion's Herald.

"TIME OUT."

"Eat up your rice pudding, dear." "No, mummy, I don't like rice puddding." "Well, dear, just pretend you like it." "No, mummy, I'll pretend I'm eating it."—The Progressive Grocer.

"Say, Bill," begged a friend, "I'd like to know why you married that Cooper widow?"

"Well," said the newly-wed frankly, "I had a car and she had a filling station."—Good Hardware.

Little Elsie was inconsolable when her pet monkey died. Next day at school she declined a playmate's invitation to a party.

"Why can't you go, Elsie?" asked the teacher.

A little fist dug into a tear-stained eye as she sobbed: "'Cause you d-don't go to p-parties when s-s-some one of your folks is dead."—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MILLSAPS COLLEGE COMMENCEMENT.

The commencement of Millsaps College this year was a delightful occasion in every way. The editor of the Advocate was unable to attend all the exercises, being present only at the alumni banquet Monday night and the graduating exercises Tuesday morning, but he heard many good things of all the features of the occasion. Especially did he hear good reports of the commencement sermon on Sunday, preached by Dr. J. B. Mitchell, pastor of Rayne Memorial Methodist Church, New Orleans, an alumnus of Millsaps, who was pressed into service when Dr. Charles L. Goodel, of New York, found it impossible to be present.

The alumni banquet was largely attended, a delicious meal was served, and a fine spirit prevailed. Mr. George B. Power, the president, was an ideal toastmaster. It was noted with interest that one of his daughters was graduated from Millsaps last year, and another was a member of the graduating class this year. The announcement that Dr. D. M. Key had been re-elected president of Millsaps College for a term of five years brought forth prolonged applause, a token of the confidence the alumni have in the leadership of this able, scholarly, devout educator.

The college auditorium was unable to contain all those who came to the graduating exercises on Tuesday morning. The program was all that could be desired. Bishop Warren A. Candler delivered the commencement address. Those who have heard Bishop Candler on similar occasions do not need to be told that his message was eminently appropriate. We have had the pleasure of hearing him many times, but we doubt if he ever gave a greater address than he gave on this occasion. The distinguished Bishop is easily one of the greatest men Methodism has produced.

A class of sixty-one received diplomas. It was a fine class. Their record throughout their college course is proof that Millsaps College this year made a contribution to the citizenship of the State that will tell for good in many ways in years to come. The pouring each year into the sea of life of a great stream of cultured, trained, consecrated young people is a sure promise that the world will grow richer and better all the time. Some of these graduates may not measure up to their privileges and responsibilities—but we believe most of them will. The class will not soon forget President Key's affectionate words of farewell.

In honoring Professor G. W. Huddleston with the degree of Doctor of Literature and Rev. C. A. Bowen with the degree of Doctor of Divinity, the college honored itself. Dr. Huddleston has been a teacher for fifty years, and the work of those fifty years has been a constructive force in the upbuilding of the moral life of a great State. Dr. Bowen, son of the late Rev. J. A. Bowen, as teacher, preacher, and writer, has won a high place among those who are leaders in the field of religious education.

Dr. A. F. Watkins, president of the Board of Trustees of the college, made announcement for the Board, indicating that great forward steps are to be taken by the college in the near future.

Mississippi Methodism has one of its greatest assets in Millasps College. The institution deserves the loyal support of its constituency.

ANNUITY BONDS

SAFETY is the first requisite of an investment with a view to regular income.

ANNUITY BONDS have advantage over other investments in that they provide an income that cannot shrink.

YOU may in your lifetime without loss of income or any risk pay over to the Board of Missions, Methodist Episcopal Church, South, the amount that you had intended leaving in your will to be used in sending the Gospel "to every creature."

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Protection Against Old Age

PERSONAL AND OTHER NOTES.

Dr. Francis E. Clarke, founder of the Christian Endeavor Society, died on Thursday of last week.

Rev. and Mrs. J. H. Bowdon, Jackson, La., are the happy parents of a son, Joseph Henry, Jr., born on April 21. Blessings upon him!

Rev. and Mrs. F. C. Cady, of Melder, La., announce the birth of a daughter on Sunday, May 15. Blessings upon the little lady!

The Salvation Army station at Jackson, Miss., has distributed 118,000 garments to sufferers in the overflow sections of the State.

Mrs. M. Alexander, of Wiggins, Miss., in renewing her subscription to the Advocate, says: "I have taken the Advocate for twenty years and don't feel that I can do without it."

Dr. O. E. Goddard and Dr. J. E. Crawford, both on the program of the Loyalty Convention here last week, paid the Advocate office an appreciated call on Thursday.

The commencement sermon of Mansfield College, Mansfield, La., was preached last Sunday by Dr. George F. Winfield, president of Lon Morris College, Jacksonville, Tex.

Dr. David G. Wylie, for twenty years pastor of the historic Scotch Presbyterian Church, New York City, has been chosen to assist in promoting the work of the Lord's Day Alliance in the United States.

Rev. James W. Sells, pastor of the "Church with the Amber Lights," Pascagoula, Miss., in the city on business last Friday, paid the Advocate office an appreciated call.

The Missionary Society at Lauderdale, Miss., recently gave to the parsonage two porch rockers and a good refrigerator, which will add to the comfort of the parsonage home.

The greatest revival in the history of the Pineville Methodist Church, Pineville, La., came to a close recently with the addition of a large number of members to the church. The preaching was done by Rev. Claude K. Smith, the pastor.

Rev. Roy H. Kleiser, formerly of the Mississippi Conference, now pastor of the Park Methodist Church, Lexington, Ky., preached the commencement sermon for the University of Kentucky on last Sunday.

Dr. F. N. Parker, dean of the Candler School of Theology, Emory University, passed through New Orleans on Saturday of last week en route to Brookhaven, Miss., to preach the commencement sermon for Whitworth College. He honored the Advocate office with a call while in the city.

We acknowledge the honor of an invitation from Mr. Inman Ueber Townsley, San Bernardino, Calif., to attend the graduating exercises of the high school on Thursday evening, June 2. Mr. Townsley is a son of Rev. and Mrs. A. Inman Townsley, formerly of New Orleans.

We acknowledge the honor of an invitation from Mr. Robert Paine Neblett, Jr., to attend the graduating exercises of the Kosciusko High School, on Friday evening, May 27. Mr. Neblett is a son of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conference.

Dr. James M. Doran, the new National Prohibition Commissioner appointed by President Coolidge, is a product of a Methodist parsonage, his father, Dr. Frank Doran, having been a member of the Minnesota Conference, Methodist Episcopal Church, for fifty years.

We acknowledge the honor of an invitation from Miss Nellie Mae McCormack, Franklin, La., to attend the graduating exercises of the Franklin High School on Thursday evening, June 2. Miss Nellie Mae is a daughter of Rev. and Mrs. J. A. McCormack, Brother McCormack being our pastor at Franklin.

Rev. A. M. Martin, of St. Martinville, La., writes: "My address is now Lafayette, La., general delivery. We moved from St. Martinville on account of the flood situation. All of St. Martin Parish will be inundated. The fifty miles along Bayou Teche where our work extends, will be covered by water."

Rev. F. B. Hill, our pastor at Merryville, La., preached the commencement sermon for the Merryville High School this year. The graduating class had seventeen members. The parsonage at Merryville is being remodeled, and the outlook for the charge is bright. Brother Hill takes an active interest in all matters of public interest, having done his part in flood relief work.

Rev. C. C. Wier, presiding elder of the Alexandria District, writes: "Brother J. A. Knight, Melville, and Brother P. S. Carpenter, Lottie, are entirely in the flood area. Brother C. B. White has two churches of the five on the Evergreen work that did not go under. Brother Thomason, of

Boyce, will suffer indirectly, as Boyce was saved, but some of the section suffered."

The vested choir of the First Methodist Church, this city, gave a sacred concert at the Second Methodist Church on Wednesday evening of this week. The work at Second Church goes forward under the leadership of the pastor, Rev. A. M. Serex. The prayer meeting attendance has been above the hundred mark for several weeks.

The George Tucker evangelistic party recently closed a successful county-wide tent meeting at Calhoun City, Miss., with some eighty additions to the membership of the churches and thirty-three family altars etstablished. The party has an open date in September, due to the cancellation of a meeting in the overflowed section of Arkansas. Brother Tucker's address is 2014 Nelson Avenue, Memphis.

The many friends of Brother J. B. Holland, Meridian, Miss., will learn with sorrow of the death of his wife, Mrs. Mabel Ethel Holland, who passed away a few days ago. The Advocate joins his other friends in sincere sympathy in this dark hour. Brother Holland was for some years secretary of the Y. M. C. A. in Meridian and is now Chancery Clerk. He has been superintendent of the Fifth Street Sunday school for more than twenty-five years.

Dr. R. H. Harper, presiding elder of the New Orleans District, preached the commencement sermon of the Louisiana Polytechnic Institute, Ruston, La., on last Sunday. He also delivered the commencement address for the schools at Monroe on the Friday night preceding, and took part in the program at the laying of the foundation of the M. E. Dodd College for Girls at Shreveport on Saturday.

Rev. Paul H. Grice is back home at Collins, Miss., after more than three weeks spent at the Methodist Hospital, Memphis, where he had a double operation that he feels was succcessful. Brother Grice hopes to be able to resume his pastoral duties in about ten days or two weeks. He speaks very highly of the Hospital and the splendid service the patients receive. Brother Grice says that he is serving a very appreciative congregation at Collins, who are standing by him in every way.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Our pastors in the flooded section of our Conference are in distress and need your help. The Methodist people who have been liberal supporters of the church, are financially prostrate, and are unable to pay the salaries of their pastors. Help must come from outside the flooded area, or the pastors must seek other means of support for their families. The latter we ought not to consider. To desert the people in their helplessness and distress would be nothing short of a tragedy.

If each pastor in the Mississippi Conference will present this matter of relief to his congregation on June 5, the result will, no doubt, help to relieve this distressful situation. I appeal to you to come to the relief of your brethren. The Northern Methodist Church is asking for one hundred thousand dollars to take care of the work in the flooded area of the South.

I shall await, with some anxiety, your response to this appeal for help. May God bless you.

Sincerely your brother,

J. T. LEGGETT,
Presiding Elder,
Vicksburg District.

Vicksburg, Miss.

DISTRICT CONFERENCE NOTICE.

The Alexandria District Conference will meet in Bunkie, July 6-7, 1927. The opening session will be on Wednesday, at 10 a.m.

C. C. WIER, P. E.

AS BAPTISTS SEE IT.

At the last annual meeting of the Educational Board of the Southern Baptist Church, a committee composed of five educators of that church was appointed to prepare a "Message to Southern Baptists." This message on the present and future educational program of that great church has been prepared and published. Since the Southern Baptists and Southern Methodists have many educational problems in common, some of the conclusions reached by this committee of Baptist educators should be of vital interest to Methodists who are concerned about our own educational program. They are given herewith:

1. The only field still open for Christian education is the college. Primary and secondary church schools should, therefore, be gradually given up.

2. The denominational colleges cannot compete with those of the State on a financial basis. In order to live they must, therefore, offer a better education than the State can give—better in the essential qualities of an education.

3. As a rule vocational and technical training should be left to the State. The Christian college should specialize and gain mastery in the field of training spiritual leaders and teachers—here it has no rival.

4. In several States the church has more colleges than it can adequately support. What to do with its surplus colleges is one of its greatest problems. Larger liberality or fewer colleges must soon become the church's policy.

5. The church is not giving to the cause of education its proportionate share of funds raised for all purposes. The development of young men and women of the South's Christianity and culture is a most important service to the world.

6. The church needs a South-wide graduate school for the training of teachers and others in post-graduate work.

7. The junior college is too new to determine just what its rise will mean in the educational field. It is important to realize that unless the college work done by junior colleges is real college work, all standards of education will be weakened and cheapened. Academies that can no longer live as secondary schools cannot become junior colleges with only minor changes in faculty and equipment. The church should be chary of attempting to make junior colleges out of our academies. A better plan would be for the non-standard four-year colleges to be transformed into junior colleges.

8. Church colleges must endow or die. In order to live these colleges must have more and more certain income.

9. Church colleges must be genuinely and actively Christian in spirit, control, faculty, curriculum, and objectives, otherwise there is no reason for their existence and can be no permanent place for their work.

A similar committee of Methodists would doubtless reach about the same conclusions as to the educational program of our own church.

RESTRICTION UNIVERSAL.

By Rev. A. H. Williams.

The United States President takes the rigidly binding "oath of office." Good men, eminently prepared, fill that responsible place, which fact indicates the intelligence and wisdom of the American people.. Many kinds of "public servants" are selected—in all instances they are hedged about with rstrictions which may not be disregarded. The Divine Master himself said, "I came to do the will of him that sent me."

The teaching people are a great fraternity, profoundly respected and generally trusted. The thinking public, however, and parents of the young people do not need, as a consequence, to be sleeping upon the educational interests of the country.

Physicians of skill are tremendously appreciated, and possess, eminently, the confidence of civilized people; and yet it must remain true that no enlighted parent could count it a virtue to be absolutely indifferent to the type of medical treatment administered to a member of the family.

The specialist is supposed to know. The parent and the nurse, however, for best results, would be fully alive to the situation, and the patient, of course, could not be indifferent. In fact, the physician can only succeed, in finest form, with these properly concerned.

The pew does not create sermons, nor specialize in theological studies, though the people of the congregation readily know if the pulpit preparations are defective, and if the church life is less than normal, and very quickly would the entire audience rise up and condemn a discourse filled with hurtful teachings.

The public school is a creature of the State, and the church school originates from the church, and each alike would materialily be subject to regulations for largest good to the pupils and patronage, and the interests of the State and of the church would of course have consideration. Intellectual poison is dangerous, just the same as bad medicines for the physical needs.

The things put into the school must, in time, take effect, and appear in the character of the people, and also of the nation. As every one knows, knowledge possesses power, and some have said, "knowledge is power." "We pray for power, on occasions," said Bishop Hoss, "when, in fact, defective knowledge is the supreme distress."

The kind of knowledge, however, is important for consideration. The wrong kind could easily inspire and qualify for destruction; the proper kind could equip for finest efficiency in honoring and useful service, and prepare finally for the royal splendors of a never ending heaven.

When Mr. Darwin's "missing links" have been discovered—and the gentleman who swings by his "caudal appendage" from the limbs of the African forest, has reported on the "distance of the stars," and developed competency for the American presidency, and the capacity for the ordinary business pursuits of civilized life, then we may pause to consider briefly his claims as a "Son of God," and ancestor to the human race.

In the meantime, let him flourish in the "kind" to which he belongs, and in which he shall probably linger, until the story of redemption is spoken around the globe, and until the "sons and daughters of the Lord Almighty" shall have sung "the songs of Zion" in the languages of humankind, and even until it shall be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Vernon, Ala.

Friendship in politics undermines more principles than fraud, and gratitude is a worse poison than graft.—Samuel Hopkins Adams.

PREACHER WANTED.

Wanted—A young preacher, single and earnest, for a circuit, for the balance of the Conference year. Write or wire James L. Sells, P. E., Seashore District.

Gulfport, Miss.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

GALA DAY AT WINNFIELD, LA.

Saturday, May 14, was a gala day for the ladies' Bible class of the Methodist Sunday school; though losers in the contest with the ladies of Arcadia, they feel they were winners in having the pleasure of entertaining such a band of Christian workers.

On the arrival of the visitors, they were greeted by the teacher of the class, Mrs. J. W. Teddlie, registered, and welcomed by the receiving committee. During the social hour, a musical program was rendered by Mrs. Alewine, which was enjoyed and appreciated.

At 12:30 o'clock all were invited to the basement of the church, which was artistically decorated with ferns and lovely cut flowers, where the banquet tables laid for 100 guests were beautiful with low floral bowls. Before being seated at the tables, Mrs. J. R. Watts gave thanks. The plate favors were "poppies," causing quite a great deal of amusement. Mrs. A. E. Scott at piano, accompanied by Miss Beville, violinist, gave several appropriate selections between toasts, given in the following order:

Welcome, Mrs. J. W. Teddlie.

Response, Mrs. Couger.

"To the Winners," Mrs. Shirley Jackson.

"How We Won," Mrs. Hine and others.

"To the Teachers," Mrs. Mike Bozeman.

"Why We Won," Mrs. McConathy.

"To the Pupils," Mrs. J. R. Hall.

"To Our Absent Husbands," Mrs. A. L. McDonald.

The pageant representing the Sunday school teachers since the sixteenth century was given during the ice course, followed by a reading by Miss Daisy Glenn Ewing, accompanied by Miss Alice Stewart Oglesby, piano, and Miss Maurine Davis, violin. Mrs. P. M. Caraway was toastmistress.

The entertainment of the day closed with a Bible contest, won by the visiting ladies, who were presented with a miniature Bible.

MRS. J. T. WOOD.

A SILENT ASSISTANT PASTOR.

How many a weary pastor, at the close of a long and hard day's work seeing so much of his work undone, has wished in his heart for an assistant.

I am pleased to be able to state that every pastor can have an assistant, however poor or weak his church may be, and that without extra burden to his church.

Assistant pastors usually are young, callow, and without experience. This assistant that I have in mind is experienced, trained, and fitted to the work.

Assistants often are ill-balanced and lack in judgment and tact. This one is level-headed, prudent, careful, and reliable.

Assistant pastors often are forgetful and absent-minded and overlook important engagements. This assistant can be relied upon not to forget a point or miss an engagement.

The average assistant can be in but one place at a time. This one that I think of can be in many, as many indeed as are arranged for.

In the deep experience of life the assistant pastor is often superficial and helpless. This one touches all sides of life and sounds all its depths with a trained and practical hand, using the wisdom of many wise ones.

The assistant pastor in a large church very often cannot reach the homes where he is needed. This one, however, can easily reach them all, however many there are, once a week.

The assistant in a visit or call can discuss but a few subjects, and these but briefly. My assistant takes time and space to consider thoroughly all phases of the Christian life and work.

And this assistant will frequently supplement the pastor's sermons and prayer meeting talks, and thus emphasize all these means of grace.

The assistant pastor usually calls in the homes of the church when but a few of the family are at home. This one meets and converses with all of the members of the household.

This assistant will prepare the people for the pastor's preaching by making them more intelligent and hungry to hear the Word.

This active assistant will tell the people so much about the things of the kingdom that they will become eager for its prosperity and become helpers of the pastor.

And this eager assistant pastor will so instruct and inform the people in regard to every department of the church's activities that it will be a simple task to round up the benevolent collections.

This assistant will so educate the people in regard to the claims of the gospel that the church receipts will silently grow with this increasing light.

Our assistant will add to the intelligence and strengthen the hands of all the willing workers in the Sunday schools, the Epworth League, the Ladies' Aid, and all of the missionary societies.

With the spread of knowledge the fraternal bond will grow, and harmony will increase in the church.

And, finally, I may safely say that this faithful assistant will so instruct and care for the children and youth that they will naturally and easily be led into the membership and work of the church.

I find that I have not thus far named this valuable assistant pastor, who will do so much to help the pastor, and build up the church. And now I have no hesitancy in doing so. It is the Advocate. I am sure that it will do all and more than I have indicated. If you don't believe it, pastor, just place it in every home in your church and note the results that follow.—California Christian Advocate.

DRY LAW GETS LAVISH BOOST.

Prof. Irving Fisher, of Yale University, told the American Economic Association in convention in St. Louis, Dec. 28, that although he had made a thorough canvass of the members he was unable to get any speaker who would attack prohibition on purely economic grounds.

Professor Fisher, a dry advocate, who conducted a round table on prohibition, added, however, that there are many economists who oppose prohibition on other than economic grounds.

One of those who spoke in favor of prohibition was Henry M. Leland, of Detroit, eighty-three-year-old founder of the Cadillac Motor Car Company.

"My very decided views on the dry law," Leland said, "are based on my experience in operating large plants employing from 1,000 to 6,000. I am convinced that the open saloon, the brewery, and the distillery are far and away the most wasteful, the most destructive forces in our country.

"I am also convinced that the Eighteenth Amendment has already been a great blessing to the United States, that it is largely responsible for and should be credited with many of the elements of present prosperity."—Exchange.

You do not measure the temperature of the whole house by putting the thermometer next to the kitchen range when dinner is being cooked. Nor can the enthusiasm of delegates to a conference, or of people who assemble to hear a President, be considered as either general or typical.—An anonymous young preacher, in the Methodist Times.

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Woman's Missionary Society

PRAYER.

"If ye ask * * * I will do" (John 14:14).

As We Pray God Works.

God, the eternal God of the universe, stands, as it were, like an almighty servant and says: "If you, my child, will only pray I will work; if you will only be busy with asking I will see to the doing." Not only does he bestow at our cry, but he acts. Not only does our praying evoke his bounty, it sets in motion his omnipotence. Wherefore, as we enter into the secret chamber of prayer, nothing will so stir us to mighty intercession, nothing will so soon make us master-pleaders with God for a lost world, as to whisper to our own soul, again and again, this wonderful truth, **"While I am praying God is really doing that which I am asking!"**

Thus to a child of God bowed in prayer that the gospel may be sent to the dark lands, though he may not see it, yet as he prays God baffles the powers of darkness; as he prays God moves the hearts of kings; as he prays God breaks down the barriers to evangelization; as he prays God loosens the bands of superstition; as he prays God opens up the pathways to forbidden lands; as he prays God unclasps the purses of his children; as he prays God raises up and thrusts forth the gospel messengers to the whitened harvests. As he is praying God is doing. This is explicitly asserted. "Search my word," says our Lord. Find out clearly in it what my will is concerning the world. Pray according to that will. Then as you pray "Lord thrust forth laborers into the harvest," I thrust them forth! As you pray "Lord break down the obtacles," I break them down! As you pray "Lord stir men's hearts to give," I stir them! Whatsoever ye ask in my name, I do." Beloved, what a tremendous responsibility is ours! What a unique privilege! That all the power of an omnipotent God is ready and waiting to be put into triumphant, irresistible action at the prayer of one of his children! That the very hosts of heaven are marshaled against the powers of darkness at that importunate call of yours which is according to the will of God!

If it be true, then, that God's omnipotence is placed at our disposal, we are as responsible for its exercise through prayer as though we possessed it ourselves.

Behold here the shame of an unevangelized world, of two thousand years delay, of our cowardice and faltering in the presence of difficulties. For though we have had no power to do, yet the mighty God, linking himself with us as a real yoke-fellow and co-worker, has said,

If ye ask—I will do.

—James J. McConkey.

ZONE MEETING AT SIBLEY, LA.

A meeting of zone 2, Minden District, was held in Sibley, April 1, 1927, Mrs. L. Perryman, zone leader, in the chair.

Mrs. Boyett, of Sibley, gave the devotional reading, a portion of the second chapter of Mark, making beautiful comments on same.

Mrs. Perritt, in a few well chosen words, welcomed the meeting to Sibley.

Mrs. Gallion, of Ringgold, then gave "Echoes from the Council." She said the Woman's Missionary Society started with fifty-four members; today they have 300,000. She told us of the Jubilee and the five objectives of same. The outstanding work of the past three years was the Belle Bennett Memorial; during that time the women of Southern Methodism raised over $600,000 for the memorial. Dr. McAfee, of New York, said the world must learn the proper use of charity, the proper use of religion. Dr. Jesse Jones said the eyes of the world were on the South, depending on the South to solve the race problem.

Mrs. Gallion then told of three missionaries, Miss Virginia Atkinson, of China; Miss Worth, of Japan, and Miss Meyers, of Korea. Miss Atkinson has been in China forty-three years. Time and space forbid my giving you any more of Mrs. Gallion's talk, but it certainly made you feel as if you had attended Council.

A discussion on social service was led by Mrs. Woodard, of Ringgold; others taking part were: Brother McCain, pastor of Minden church, and Brother Dodson, the presiding elder of Minden District. "In My Neighbor's Garden," a piano solo, was given by Mrs. Hodges, after which we were dismissed for lunch.

After lunch we re-assembled, and Mrs. Blake, president of Minden Auxiliary, gave an account of the Mansfield Conference. She told of Julia Reed and Ora Hooper, our own Louisiana girls, and said she would never again feel sorry for a missionary, because these girls semed so happy.

"Our Opportunity in Missions" was the subject of Mrs. Woodard's talk. She said our missionary outlook is brighter than it has ever been before. She also called our attention to the fact that we can do missionary work right at home among the colored people.

Mrs. J. R. Miller, of Minden, then gave "Echoes of the Council" as she heard and saw it. She, too, told of Julia Reed, and brought the following to be used as our motto: "Do what you can, with what you have, where you are to-day." After another beautiful piano selection by Mrs. Hodges, the meeting was dismissed by Brother Sheppard.

REPORTER.

ZONE MEETING AT CRYSTAL SPRINGS, MISS.

The auxiliaries of the Northern Zone of the Brookhaven District held their second quarterly meeting at Crystal Springs, Miss., May 26. A short missionary talk was given by Rev. J. G. Galloway. The visitors were welcomed by Mrs. W. D. Ross, president of the entertaining auxiliary. Mrs. C. H. Trawick, of Gallman, made the response. A piano selection, "Heart's Message," was rendered by Miss Lillian Folkes.

Mrs. Frank Decelle, who has resigned as zone leader in order to take up the work as district secretary, gave a brief resume of the work and emphasized the duty of the strong auxiliaries, which is to look after and aid the weaker organizations. She then turned the leadership over to Mrs. J. E. J. Ferguson, of Gallman.

A count of the representatives from the different auxiliaries was made, which follows: Crystal Springs, 35; Hazlehurst, 18; Hazlehurst, Y. W., 8; Hazlehurst Y. P., 1; Georgetown, 4; Pleasant Valley, 6; Gallman, 12; Centerpoint, 4; Barlow, 5; Mt. Pleasant, 1.

"Why Have Zone Meetings?" was ably discussed by Mrs. J. L. Miller, of Hazlehurst.

A round table discussion of "What the Meetings Have Meant to Me" followed. A representative from each auxiliary responded.

"How the Missionary Society Can Help the Pastor in a Benevolent and Spiritual Way," was the next subject for discussion. The pastor's greatest need is time. The society can meet this need with prayer, presence and purse. It can furnish information and help in an educational way with its mission study classes.

Vocal solo by Mrs. Frank Carney.

Mrs. W. L. Powell, of Gallman, talked of "Giving." She reminded the

(Continued on Page 12.)

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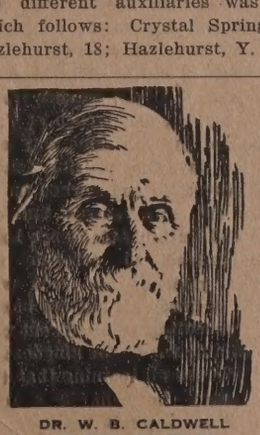

DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even if the child is chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens or upsets the most delicate system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Dr. A. B. Davidson, who has the chair of Religious Education in Woman's College, Montgomery, Ala., will teach "The Life of Christ" as recorded by St. Mark, in place of Dr. A. E. Barnett, at Grenada, June 6-11. Dr. Barnett regrets he cannot be with us, but we are fortunate in securing the services of Dr. Davidson to teach this important course in Bible.

Rev. R. A. Tucker has been ordered by his physician to go to Hot Springs for treatment for several weeks. We shall miss Brother Tucker and his wife at training school. Rev. R. G. Moore, vice chairman of the Board of Missions, will look after the duties of Brother Tucker in his absence. The course, "Rural Church and Sunday School Management," will mean much to the preachers of the Conference, especially the men who are dealing with the most talked-of problem we have, namely, the country church.

The Sardis District Standard Training School has enrolled, auditors and those taking credit work, one hundred. Thirteen preachers are in attendance, sixteen churches are represented in the school. A profound and lasting impression has been made upon those taking work for credit. Brother Bradley has done a fine piece of work in securing such a large enrollment. He has seen enough of the training work to know its value. Criticisms from those who have taken not less than four courses are much appreciated by those of us who are responsible for the results in building God's kingdom. So far, the Sardis District School has the largest enrollment of any we have held this year. School commencements were in full blast at Sardis, Batesville, and Como, or else the attendance would have been beyond the hundred mark. We are hoping Kosciusko will surpass Sardis in the good work.

Attention, men, please send your Sunday School Day money to Rev. H. P. Lewis, Ruleville, Miss. You know we must have this fund to carry on our training schools and training classes to be held on the circuits during June and July. Brother Mohler has lined up about twenty classes. We hope to issue 500 Cokesbury credits during the year. Help us reach the people with our training work. We are making progress, but we can do more if we have a larger number of men cooperating with us. Let us pull together on this proposition.

A VOICE FROM THE FIELDS.

"The Workers' Council is absolutely necessary to make a Sunday school go. I would not attempt to maintain a Sunday school without my Workers' Council."—Rev. W. C. Newman.

"Before we adopted the Dual Mission Special in our school, we were always at least one quarter behind in our finances; since we began to observe Missionary Sunday we have been a quarter ahead in our finances—that is the difference. It works, it gives new interest and life and variety. We heartily recommend the adoption of the Dual Special in our schools."—Mr. O. E. Mattox, Superintendent Methodist Sunday School, Fulton, Miss.

"We voted last Sunday to pay the expenses of any of our Sunday school teachers who would attend the Conference Training School, Grenada, June 6-11."—Hon. J. L. Carleton, New Albany, Miss.

Columbus, New Albany and Potts Camp have recently joined the list of the worthies now observing Missionary Sunday, giving missionary instruction and remitting the fourth Sunday offering to Rev. H. P. Lewis, participating in the support of the Conference Sunday School Board's missionary program. Line up, brethren, and have a part in this work. It will increase and stimulate interest in your local school and make it possible for us to carry on in Europe and to give vital assistance to the rural sections of our great Conference. In so doing you are helping to make possible Cokesbury schools, institutes, etc., in the remote parts of your Conference. We have scheduled, so far, thirty Cokesbury schools for the summer months in addition to the many institutes ahead. The Leadership Training program is vital. We must develop a trained leadership or go out of business. Altogether true.

We are spending this week with our good friends, Rev. Guy Dean Burt and wife, in Hickory Flat, conducting a Cokesbury school. Twenty Sunday school workers have enrolled, and we will issue ten or more credits at the close of the session. Brother Burt was thoughtful and lenient in arranging Sunday's schedule for the writer. Here it is: Teach a Men's Bible class, 9 a. m.; preach, 11 a. m.; teach a training class, 2 p. m., and preach at 7:45 p. m. We got through some way and enjoyed the day. Our training school was well advertised and worked up by the pastor and wife. Interest and enthusiasm and faithful attendance have been maintained all through the week. The preacher and good wife have given us every aid and are busily engaged prosecuting an intelligent program in building wisely the kingdom of our Lord. We are all learning that the kingdom cannot be built in a haphazard way, but requires definite, systematic planning, prayer, hard work, and much study.

We had the pleasure of seeing our new churches at New Albany and Potts Camp. Great are Dorsey and Rogers and their good people! What a monument to their splendid leadership! We really envy them. The church at New Albany could hardly be finer. It is a dream, a beauty, a joy, a delight. The one at Potts Camp would do credit to a much larger town. It is great for God's people to "put first things first"—to venture, to build wisely. Hats off to Curtis, Raper, Dorsey, and Rogers—to the good, faithful people of Starkville, Kosciusko, New Albany, and Potts Camp. The writer does not know about other new churches, but he is told the saws and hammers are busy. Thank God we are making progress along all lines. Meet me, brethren, at Grenada, June 6-11, at one of the largest and best Training Schools yet.

E. G. MOHLER,
Extension Secretary.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

A tabulation of the office records shows that your Conference Superintendent has traveled nearly twelve thousand miles since the Annual Conference meeting in November.

* * *

May 22 and 23 found us in the hills of North Louisiana, yet we were not running from the flood, as we have ridden through water up to the second step of the coaches, and passed over the ill-fated Atchafalaya bridge at Melville only a day before it went out.

On arrival at Minden Saturday afternoon late, we found that Rev. L. I. McCain, the pastor, had been called to Lafayette to assist at the funeral of one of the official members of the Methodist church there, whose former pastor Brother McCain was.

On Sunday morning we visited the Sunday school in Minden, with special visits to the two Bible classes, the ladies' meeting in the parsonage, and the men in the theatre. These are two of the outstanding Bible classes of North Louisiana, and the writer thoroughly enjoyed taking a peep at them. The pastor returned in time to deliver the 11 o'clock message, which he took from the book of Psalms.

Minden, noted for its scenic loveliness and beautiful hospitality, is always a delightful place to visit. The writer enjoyed spending the time in the charming home of Mr. and Mrs. Dan Stewart, Jr., and in the lovely old home of the Miller family.

We went to Haynesville in the afternoon of Sunday, reaching there in time to visit the Epworth League, and to preach at the 8 o'clock worship hour, at which time there was a large and appreciative conregation.

These visits had to do with matters pertaining to the approaching Training Schools, one to open at Haynesville on Sunday, the 29th instant, and the other to be held at Minden a week later. After the evening service the superintendent, Mr. Tom Camp, called a meeting of a fine crowd of those interested in Sunday school work.

I enjoyed in Haynesville the gracious hospitality of the parsonage, and a pleasant visit with the pastor's family, which includes a fine boy and a fine girl.

On Monday morning Brother Johnson and I went to Homer, where we had a visit with the pastor there, Brother Lee, in the new $6,000 parsonage, which he claims to be the finest in the State. So beautiful is the parsonage that the same builder has been engaged to duplicate it for the district parsonage at Ruston. The writer has not seen all the gardens of the preachers this year, but Brother Lee has the best garden we have seen, and has not in any way fallen down in his reputation for raising fine tomatoes.

We spent the morning working out the Standard Training School program, as Homer will join with Haynesville in the school beginning on the 29th. The noon hour was spent in the beautiful home of Mr. and Mrs. W. A. McKinsey, who served us a delightful lunch.

Returning, we stopped at Ruston and had interesting conferences by telephone with the presiding elder, Rev. W. D. Kleinschmidt, and Dr. W. W. Drake.

* * *

The last school to send in Sunday School Day offering is Ida. We understand that Homer plans to observe Sunday School Day on May 29.

* * *

The office is interested to receive a group picture of the splendid Bible class at Mangum Memorial. Brother Nelson, the teacher, tells us that the average attendance of the class is greater than the recorded membership, and this is due, they believe, to the slogan used by the class, "Every man bring his neighbor." There were 220 present in the class the day the picture was taken, with the assistance of three ladies to help put the program over. Brother Nelson tells us that the pastor at Mangum Memorial, Rev. R. M. Brown, has been the inspiration of this class, and that with his continued interest they expect to continue in growth.

* * *

We are glad to record that Mrs. Add Thompson, of Ruston, has been added to the Elementary Council as superintendent from the Ruston District. Mrs. W. W. Holmes, State Superintendent of Elementary Work, tells us that Mrs. Thompson's letter of acceptance of this additional task is one to "warm the heart," and we rejoice with Mrs. Holmes in having Mrs. Thompson on her staff.

* * *

Mrs. R. F. Harrell, of Many, La., was elected recently Superintendent of Elementary Work for the Lake Charles District. Mrs. Harrell is the wife of our pastor at Many and is a born leader.

* * *

The Minden Standard Training School will open Sunday night, June 5, at 7:15 o'clock. The date of the Natchitoches School is Sept. 18-23, and the Ruston, Sept. 25-30.

* * *

We noted the presence of so many children and young people last night at the special Thanksgiving service of 2,000 or more at the high school building in Alexandria. This was a united service of all the people of Alexandria and Pineville.

* * *

Sunday School Day Offering to Date.

Oak Ridge, $15; Vivian, $6; Lake Charles, $50; Louisiana Avenue, $10; Mary Werlein, $2.03; Harmony Chapel, $5; Eros, $4.40; Alexandria, $60.46; Glenmora, $9.59; Rayne Memorial, $88.25; Covington, $5; Ida, $5.42.

C. D. ATKINSON,
Conference Superintendent.

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COKESBURY INSTRUCTORS.

With launching of the Cokesbury Training Course in the Louisiana Conference, there was opened an added opportunity for reaching and training for more efficient service in that large constituency of people responsible for Christian training in the small Sunday school.

To do this most effectively, we must have a large corps of approved instructors for the proper promotion of this work, that it might most effectively reach the smaller schools and render the service in training for which it was launched.

How may one become an approved instructor in the Cokesbury Training Course? One must have credit for the following courses in the Standard Training Course: "Sunday School Organization," "The Pupil," "Principles of Teaching," and "Rural Management." When this has been done, on recommendation, the Training Section at Nashville may approve or disapprove.

For the benefit of the large number of Sunday school workers in the Louisiana Conference who are interested in becoming approved instructors in the Cokesbury Training Course, the Conference Sunday School Board is sponsoring the Course on "Rural Management" in the Standard Training School at Rochelle, La., June 26-July 1.

The good people of Rochelle are planning to provide entertainment for those who wish to take this course. So we are especially anxious that there be a large number in attendance taking this course looking forward to becoming approved for teaching in Approved Cokesbury Schools.

The Rev. Clem Baker, Conference Superintendent of the Little Rock Conference, is to teach the course in "Rural Management." This is enough said—a great treat in itself. So plan to be there and take the course on "Rural Management," Rochelle, June 26-July 1. For reservation write Mrs. S. M. Able, Rochelle, La.

A. K. McLELLAN.
Box 477, Alexandria, La.

THE EXTENSION SECRETARY IN THE FRENCH FIELD.

One of the special features of the Sunday School Extension Work conducted by our Sunday School Board is its missionary phase. It seeks to reach into the missionary areas of our Conference and strengthen the Sunday schools already in operation.

The most profound experience that has come to the Sunday School Extension Secretary was encountered in our visit to our mission field of which Houma is the center.

Let me pay tribute just here to the great and splendid work being carried on by Miss Hooper and her corps of efficient workers. It is astounding, the marvelous results these patient, loving workers have brought about in the development of Christian character and consecrated workers through a teaching ministry.

On Monday afternoon, May 9, we began a Cokesbury One-Teacher School with fifteen enrolled. We met in one of the class rooms of the McDonald school, where for two hours we studied together. After supper with a member of the class, Miss Hooper and myself traveled by Fords twenty-eight miles to our church at Labadieville. Here a large crowd greeted us. In the service conducted we sang songs, prayed, and gave an illustrated lecture on Sunday school work.

Each day thereafter we taught for two hours in the afternoon, and visited each night the following places: Tuesday, Griffin; Wednesday, Bayou Blue; Thursday, Lockport; Friday, Point au Chene.

There were many things that happened in the course of these visits which one would be unable to find adequate words to relate them on paper, or to describe them in an understandable way. In every one of these meetings there were quite a few who could understand very little English. But there was the closest attention on the part of every one. Though they might not known what was being said—every word—yet they knew it had to do with the Sunday school work and we had come to visit them.

Whatever success these visits attained, much credit is due Miss Hooper for her valuable understanding of these people and her ingenuity in fixing up electric lighting for the Baloptican. Brother and Mrs. La Grange were a great help in carrying on this work. Mrs. La Grange went with us each time, rendering a real service in leading the songs and prayers and talks in French.

Twelve credits were given to those taking the Cokesbury Course.

A. K. McLELLAN.
Box 477, Alexandria, La.

MEETING OF SUNDAY SCHOOL WORKERS AT BARHAM, LA.

Sunday, May 15, was, indeed, a gala day for Barham and vicinity. As a culmination of a special effort made by Sunday school workers to increase attendance on the Sunday school session a splendid program for Sunday school workers was held in both morning and afternoon sessions. At the noon hour a sumptuous fare for those present was spread, with food enough and to spare.

The program began at 10 a. m. with Mr. R. W. Cronin, superintendent, presiding. The worship service was conducted in a quiet and reverential atmosphere, consisting of songs by choir and congregation. Scripture readings were given by Rev. J. D. Fomby, the pastor; Rev. A. K. McLellan, and R. W. Cronin. The invocation was given by Rev. A. K. McLellan, Extension Secretary, Louisiana Conference Sunday School Board.

One of the most striking features of the program was the beautiful singing given by visitors from the Frist Baptist Church of Lake Charles, La. Miss Alice Walker gave a most inspiring solo, after which Rev. A. K. McLellan spoke on "Missions and Sunday School Extension." Mrs. M. H. McGregor charmed her audience with a beautiful solo; Mrs. S. A. Carroll accompanied on the piano. The Rev. J. D. Fomby, preaching a very appropriate sermon, gave a splendid appeal for trained workers in the Sunday school and a greater vision on the part of all for service in the Sunday school.

At the noon hour the crowd was quickly and easily refreshed with barbecued meat and other edibles prepared for them.

The program for the afternoon session was no less attractive than that of the morning session. As a special number, Mrs. McGregor, accompanied by Mrs. S. A. Carroll, gave a most inspiring solo that completely captivated her hearers. At this point on the program quite a number were given opportunity to say a few words. Quite a few responded, expressing their appreciation of the "doings of the day," and, also, mentioning the splendid co-operation of all denominations working together in the Barham Sunday school. Rev. L. L. Lemon, pastor First Christian Church, Leesville, La., spoke very forcibly on the "Contests of Life." Mr. Cronin, in introducing Mr. Van Carter, Secretary Louisiana Council Religious Education, said: "The best always comes last." Mr. Carter spoke as only "Uncle Van" can speak on "Our Obligation to the Youth of Our Country for Religious Education."

Too much credit cannot be given Rev. J. D. Fomby, the pastor; Mr. R. W. Cronin, superintendent, and his faithful corps of teachers for this splendid program and the enthusiastic increased interest in Sunday school work. A very commendable feature was the orderliness of the crowd. Visitors from Lake Charles were: Mr. and Mrs. B. M. Talbot, Mr. and Mrs. W. M. Talbot and children, Mr. and Mrs. S. A. Carroll, Mr. and Mrs. M. H. Mcgregor, Miss Alice Walker.

A WORKER.

May 20, 1927.

RALEIGH, MISS.

Raleigh is just a little country town—
Nothing much to see;
But in the country you have lots of fun,
And it's good enough for me.

Way out in the country, most everybody's friendly,
And, oh so awful kind;
Even the first week or first few days,
You don't so much mind.

We came here for God;
We'll do our best,
And when we've done all we can,
God will do the rest.

IDA LOUISE ALFORD.
Aged 11 years.

My experience of life has taught me that if there were no pain it would be necessary to invent it.—James Douglas, editor of London Daily Express.

FROM GREENWOOD, LA.

Dear Mr. Editor: Just a few lines to let your readers know something of our work.

Brother A. K. McLellan taught a class here for us with an average attendance of fifteen. This was a great inspiration to our Sunday school workers, and I am sure that it will result in greater and better work. We were greatly pleased with Brother McLellan and his work.

We followed this with a fifteen days' meeting, with Brother A. M. Shaw, of Mooringsport, to lead us. We were delighted with him and his preaching, and I am sure that the meeting will long abide as a living force in the experience of my people. I received eleven persons into the church as part of the fruits of it, and others are pledged to come in soon. This makes an increase of 20 per cent since I came to the work, and more than that in the Sunday school here.

We thank God for his blessings, and press on.

Fraternally,

W. E. AKIN.

AN OLD SUBSCRIBER WRITES.

Dear Dr. Carley: I have been a reader of the Advocate since childhood, and now, if you can spare the space, I should like for you to print this short note.

My parents, Virginians, came to Mississippi by private conveyance in 1845. The family grew to a dozen, five boys and five girls, all grown before the first break in the family. We are three now—the oldest boy, the youngest boy, and myself.

I was greatly honored on my eighty-first birthday, which has just passed—May 5—when Mrs. S. R. Lee, a good neighbor, entertained her little grandson, Sidney Peacock, and me at a big dining. My cake was beautiful with its eighty-one candles, and Sidney's was just as pretty with its seven or eight candles.

A friend of the Advocate.

MISS M. P. BAILEY.
Lexington, Miss., Route 3.

When a plumber makes a mistake, he charges twice for it. When a lawyer makes a mistake, it is just what he wanted, for he has a chance to try the case all over again. When a doctor makes a mistake, he buries it. When a judge makes a mistake, it becomes the law of the land. When a preacher makes a mistake, nobody knows the difference. But when the editor makes a mistake—good night! — Christian Register.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SIXTH ANNUAL ASSEMBLY AND TWENTY-FIFTH ANNUAL CONFERENCE, MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

Whitworth College, Brookhaven, Miss., June 6-10, 1927.

Theme—"The Christian Life."

Slogan—"All for Christ, and Christ for All."

Program.

First Day, Monday, June 6.

9 a. m., 6 p. m., Registration; Miss Lucy Mae McMullan, registrar; 6:30 p. m, supper; 7:30 p. m., song service (auditorium); 7:50 p. m., Our Periodicals; 8 p. m., Our Orphans' Home; 8:10 p. m., address, "Life at Its Best," Rev. Robert Selby, Meridian, Miss.; 10 p. m., Taps; 10 to 10:30 p. m., Prayer Groups; 10:30 p. m., Lights Out (all go to their rooms).

Second Day, Tuesday, June 7.

Morning—6 a. m., Rising Bell; 6:30 to 7 a. m., Morning Watch, conducted by Rev. J. A. Smith, Hattiesburg, Miss.; 7:15 to 7:45, Breakfast; 8:30 to 9:15, Bible Period: Class for Junior workers. Text: "The Use of the Story in Religious Education," by Eggleston; teacher, Mrs. J. L. Neill; class for Intermediate workers. Text: "Men Who Dared," by Trumbull; teacher, Miss Lilybec Phillips; Seniors, two classes. Text: "What It Means to be a Christian," by Bosworth; teachers, Rev. B. L. Sutherland and Rev. V. G. Clifford; two classes. Text: "Devotional Study of the Book of James;" teachers, Rev. J. A. Smith and Dr. H. W. Featherstun; 9:20 to 10:05, Mission Study: Two classes. Text: "Story of Missions," by White; teachers, Rev. B. M. Hunt and Rev. V. G. Clifford; two classes. Text: "Young Islam on Trek," by Basil Matthews; teachers, Miss Rosa McNeil and Rev. O. S. Lewis; one class. Text: "Choice of a Career," by Evans-Brown; teacher, Rev. J. F. Campbell; one class. Text: "Jesus Teaching on the Use of Money," by Brown; teacher, Rev. Otto Porter; one class. Text: "The Land of All Nations," by Seebach-Price for Intermediates; teacher, Mrs. J. A. Smith; 10:05 to 10:25, Recreation, Miss Helen Sells, leader; 10:25 to 11:10, Methods: Spiritual Work, Miss Maggie Mae Jones; Social Service, Miss Mamie J. Chandler; Recreation and Culture, Miss Helen Sells; Missions, Miss Rosa McNeil; Junior Workers, Mrs. J. L. Neill; Intermediate Workers, Miss Grace Lewis; Administration, W. D. Hawkins; District Secretaries, J. H. Weems; Pastors' Class, Rev. J. A. Smith; 11:15 to 12, Business Session; 12 to 12:30, Life's Problems; 12:30 to 1, Dinner.

Afternoon—2 to 3, Quiet Hour (rest and study); 3 to 4, Committee meetings; 3:15 to 4:15, Baseball, hikes, etc.

Evening—6:30 to 7, Supper; 7 to 7:30, Vespers; 7:30, Song Service (auditorium); 7:50 Our Hospitals; 8, Our Superannuate Endowment; 8:10, Address, "What Will You Do With Jesus?" Rev. J. L. Neill, Yazoo City, Miss.; 10, Taps; 10 to 10:30 Prayer Groups; 10:30, Lights Out.

Third Day, Wednesday, June 8.

Morning—6 a. m. to 1:30 p. m. Schedule same as Tuesday.

Afternoon—2 to 4:15, Schedule same as Tuesday.

Evening—6:30 to 7, Supper; 7 to 7:30, Vespers; 7:32, Song Service (auditorium); 7:50, Our Schools; 8, Our Woman's Missionary Society; 8:10, Address, "The Cost of Loyalty," Rev. J. Lloyd Decell, Jackson, Miss.

Fourth Day, Thursday, June 9.

Morning—6 a. m. to 1:30 p. m., Schedule same as Tuesday.

Afternoon—2 to 4:15, Schedule same as Tuesday.

Evening—6:30 to 7, Supper; 7 to 7:30, Vespers; 7:30, Song Service (auditorium); 7:50 Our Sunday Schools; 8, Our Lay Activities; 8:10, Address, "All for Christ, Christ for All," Rev. B. L. Sutherland, Laurel, Miss.

Fifth Day, Friday, June 10.

Morning—6 a. m. to 1:30 p. m., Schedule same as Tuesday.

Afternoon—2 to 4:15, Schedule same as Tuesday.

Evening—6:30 to 7, Supper; 7 to 7:30, Vespers; 7:30, Song Service (auditorium); 7:50, Our Missions and Missionaries; 8:10 Consecration Service.

NOTES.

Books and Supplies.

Rev. L. F. Alford will have for sale at the Assembly all the books that are to be studied, as well as all books to be used in the various departments of the Epworth League; pencils and tablets. If you wish you may order the books from the Publishing House and begin your study now.

Registration Fee.

Every one registering at this Assembly for class work, or for whom room and board are provided, will be required to pay a registration fee of one dollar ($1). This is in addition to the regular charge for board and lodging provided for in next paragraph.

Accommodations.

The entire equipment of Whitworth College is turned over to the Epworth League Assembly for the session. A charge of $6 for session will be made for table board and room; for less than the session, $1.25 per day. However, delegates and visitors should bring the following with them: napkins, pillows and cases, sheets, towels and soap. These can easily be packed in your suitcase.

Chapter Record Books.

Each Chapter should be sure that the'r secretary's record book is sent to the Assembly, to be examined by the Committee on Records. Your Chapter cannot receive its proper standing until this book has been examined.

Certificates of Credit.

Certificates of Credit on the Christian Culture Diploma will be issued and every delegate over fifteen years of age will have the opportunity of getting two units at the Assembly; however, to obtain credit on the Christian Culture Course, a delegate must take the same classes all the way through. There can be no shifting from one class to another.

Chapter Certificates.

Each League will be awarded a Certificate according to the way they measure up to the "Standard of Efficiency," but please remember, you must have your Chapter record books

(Continued on Page 15.)

FRECKLES

Don't Try to Hide These Ugly Spots; Othine Will Remove Them Quickly and Safely

This preparation is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't try to hide your freckles or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for Othine—double strength; it is this that is sold on money-back guarantee.

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REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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When washing hair always use Floreston Shampoo

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YOUR case of PILES

is no different from others, and if others have obtained absolute relief by using PAZO OINTMENT, so can you.

Every druggist sells PAZO OINTMENT under a guarantee to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, $1.00; or in tin box, 60c. Why not try it?

MRS. BASSETT ALWAYS TIRED

Now in Good Health by Using Lydia E. Pinkham's Vegetable Compound

Lansing, Michigan.—"I have taken Lydia E. Pinkham's Vegetable Compound whenever I needed it. When I first used it I was so bad I could hardly walk across the room without crying. I was tired all the time. I think my trouble was coming on me for six months before I realized it. I read of your wonderful medicine in the paper, and * * * my husband bought me a bottle, and after the first few doses I felt better, so kept on taking it until I was well and strong. I take it at times when I feel tired and it helps me. I will always have a good word for your medicine and tell anyone what good it has done me. I recommended it to my neighbor for her girl, who is sixteen years old, and it was just what she needed. She is feeling fine now, and goes to school every day."—Mrs. E. F. Bassett, 216 South Hayford Avenue, Lansing, Michigan.

Do not continue to feel all run-down and half sick when Lydia E. Pinkham's Vegetable Compound is sold by druggists everywhere. It is a root and herb medicine and has been used by women for over fifty years.

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SAY "BAYER ASPIRIN" and INSIST!

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Epworth League

(Continued from Page 14.)

at the Assembly in order to be eligible for this Certificate.

Who Should Attend.

The delegation is limited. Be sure to take this up with your District Secretary at once.

African Special.

Be sure that your pledge for the African Special is paid before the Assembly if possible; if not, be sure it reaches the Assembly before it adjourns.

Next Year's Pledge to the African Special.

Each Chapter should decide how much it wishes to pledge, and give the amount pledged to the representatives so that they can make the pledge when the time comes to make the pledge to the Assembly, and if your Chapter is not going to be represented, please write to your District Secretary, or the Secretary of the Assembly, giving the amount you are willing to pay for 1928. This is very important, do not overlook it.

Chaperonage.

The Assembly will be properly chaperoned with Mrs. W. D. Hawkins, chaperone in charge of the entire Assemly, and an assistant chaperone for each floor.

Exhibit Room.

Will have a room in which you can exhibit anything of special interest—picture, stunt, play or pageant, placard used to announce your meeting, picnic or hike or some helpful program rendered or a picture of some group.

Our Own Girls.

We are very happy to have two of our own girls on the faculty—Misses Rosa McNeill and Helen Sells, of Scarritt College. Some of us once taught them. Now it is our joy to learn of them. We are proud of them.

Plan to Stay the Entire Time.

Plan to remain through the entire Assembly, for this is the only way to get the best results.

Pray for the Assembly.

We covet the prayers of the church for the success of the Assembly, that God's will be worked out through our lives.

Bring a cot—and you will be entitled to another delegate.

In other words, for each cot you can have an extra delegate.

GULFPORT LEAGUE.

Distribution of the work of the League so that each member of the chapter will have an opportunity to participate in the program as often as possible has been set forth as one of the aims of the officers of the Gulfport Epworth League. A chart showing exactly what has been done by each Leaguer is being kept, and prospective leaders may select at a glance those who have not taken part in some time.

Officers for the coming year have been elected, and were formally installed Sunday night, May 10. The entire evening service hour was devoted to the installation, which was held in the main auditorium and witnessed by the evening congregation. Dana King, who had completed an unexpired term as president, was re-elected as head of the chapter, while Anderson Netterville, former treasurer, was selected vice president.

Excellent work has been done by the recreational branch of the third department in providing for tennis court for the Leaguers. Members of the chapter constructed the court during spare moments, and now since it is completed young people gather every afternoon to play.

Gulfport expects to be represented by several members at the Assembly to be held in Brookhaven. Notification has been received that due to the paucity of equipment chapters will be limited to one delegate unless additional representatives provide their own cots. The local chapter expects to take advantage of this provision, and four or five Leaguers have hopes of attending.

With an excellent president, a faithful cabinet, and a dependable group of Leaguers, the Gulfport chapter is looking forward to a banner year in League work.

RUTLEDGE.

INTERMEDIATE LEAGUE CAMP, AUG. 29-SEPT 3.

The Intermediate camp will be held at Camp Dantzler, about twelve miles from Hattiesburg, Miss. We are anxious that every Intermediate League in the Conference be represented. A splendid program has been arranged. Mr. B. Frank Pim, Intermediate Secretary, from Central Office, is to be with us. Each League is requested to send an exhibit, posters, booklets or any clever idea that the League can work up.

Now, Intermediate Leaguers, it is time for you to begin your plans for the Intermediate camp. Don't forget the date.

BERTA NALL.

Hot Weather Dries Out Your Kidneys, Liver and Bowels

Perspiration carries off body moisture and the liver and bowels become dry and constipated. Then—biliousness, headaches, sour stomach; the heat makes you drowsy and lazy, and your skin breaks out with pimples and boils.

Don't take calomel. That's wrong—calomel is mercury—a dangerous drug. It jars the liver and cleans the bowels, that's true. But the damage it does to them, ugh! It crashes into your system like a charge of dynamite and makes it numb. It stifles the muscles of the stomach and bowels, takes YOU a day to recuperate and no telling how long for your bowels.

All you need is Dodson's Liver Tone. Take a spoonful at night and you wake up feeling great. It doesn't upset you, but cleans you out good. You don't lose a day from your work and you can eat anything you want.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

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WITH CONCORDANCE
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SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
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SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

ANOTHER PASTOR TELLS OF THE OVERFLOW.

Dear Brother Carley: It seems that the pastors who are in the flooded districts are writing the facts about their charges. I decided to write you the conditions that exist on the Evergreen charge at present. My work consists of five churches, in Avoyelles and Pointe Coupee Parishes. Four of these churches are impossible to be reached. The Evergreen church is the only one I can get to. Althought the town is surrounded by water, many of our members are in critical conditions, having lost their crops, and their homes being damaged. Refugees are camping in and around Evergreen.

The Bay Hill church is marooned to itself. The entire membership is badly hurt. Many have moved to refugee camps or are visiting relatives. The conditions that exist here are critical.

Marksville is not flooded, but is surrounded by water. It is impossible for me to get there at present. Many of the members are in refugee camps. There is a refugee camp in Marksville.

The parsonage and church at Simmesport are flooded. The street is several feet deep in back-water. The entire membership of this place is suffering.

The Jacoby church, in Pointe Coupee Parish, was safe until yesterday. The McCrea levee, which is one mile and a half from Jacoby, gave way. The church is flooded by now, and the entire membership is critically hurt.

I have been unable to visit the entire charge since the flood, but I have talked with members who have seen the results. They are distressing. This is the richest farming land in Louisiana, known as the "Sugar Bowl." Hundreds of acres of beautiful sugar cane and corn are swept away, homes totally destroyed, and thousands of people homeless.

It is hard to think of the future of these churches, for many of the members have nothing left; but we are determined to go forward. I believe these conditions will prove a blessing to us. Light can burst through the darkest clouds. It will take several weeks for the water to go down. It will be quite awhile before the members are settled again and begin the regular church work anew.

Fraternally,

C. B. WHITE, P. C.

Glenmora, La.

FROM MAGEE AND SANATORIUM CHARGE.

Dear Dr. Carley: Just a line from Magee and Sanatorium. We have just closed a very fine revival meeting at Magee. We used our home talent for the singing, led by our lay leader, Brother J. B. Vinson. We had the best singing and the most thorough co-operation from other denominations that we have ever had here. The preaching was by our near neighbor, Rev. V. G. Clifford, who expounded the Scripture and preached the gospel to the satisfaction and edification of all who attended.

On Sunday, the 15th, we had the great pleasure of baptizing our grandson, Gayle C. Beanland, Jr., son of Rev. Gayle C. and Lillian Williams Beanland, of Cameroun, W. Africa. Also Mary L. Howell, daughter of Mr. and Mrs. F. Howell, whase grandmother and great-grandmother were present to witness this dedication. Ten children were received into the church at the same service.

At the evening service the officers of the Epworth League were installed.

This meeting left our whole community closer together and closer to our Lord.

Our friends gave this pastor a surprise birthday party on Thursday, the 19th, from 7 to 10 p. m. This was indeed a happy occasion. Friends of all denominations gathered to wish him many happy returns of the 19th day of May. Hon. R. C. Russell, district attorney, and Dr. T. J. Burnham made talks; Mrs. E. L. Walker read an original poem dedicated to the pastor, and presented him with an elegant pen and pencil from the Woman's Missionary Society, and Rev. Mr. Morris, pastor of the local Presbyterian church, offered the prayer. Punch was served and a large cake, baked and presented by Mrs. E. L. Walker, was cut by marriageable young ladies for the ring, dime, button, and thimble. The pastor told the good people that his Heavenly Father would have to extend his life another seventy years to enable him to have time sufficient to show his appreciation and repay them for their expressions of love and kindness to him. We had all our children with us except Frank Starr and family, who are in Belgium attending the International Rotary convention, which meets in June.

The Lord has been good to us all these years. Therefore we can trust him unto the end.

The work and demand for more service at the Sanatorium grows. While I give from four to six days in each week during the afternoon visiting period, that is not enough to visit and have service with each of the three hundred patients once a month. Think of a sick person away from home and friends and not having a minister to visit him once a month!

Every preacher and layman should visit this Sanatorium.

W. M. WILLIAMS.

MORE MONEY

If your Church, Ladies' Aid, Sunday School, Epworth League or Missionary Society needs MORE MONEY I will be glad to tell you of a successful plan of raising it. Write me today and I will send you the plan in detail. It always produces results.

GEORGE H. BARKER
1308 W. Goodale St.
COLUMBUS, OHIO

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

audience of the pleasure of giving by quoting a number of familiar quotations.

Following this talk, an invitation to lunch was extended. Over one hundred guests enjoyed the delightful lunch and music of the orchestra.

The afternoon session opened with devotional exercises.

A motion was made by Mrs. C. W. Crisler, seconded and voted, that the women conduct the devotional exercises of all the zone meetings.

The duties of the officers were not discussed as previously planned, but the need of the Red Cross to meet the present emergency of the flood sufferers was told by Mrs. Crisler.

Mrs. B. W. White, of Hazlehurst, talked of the children's work. She thinks one of the greatest menaces to the church is the lack of reverence. This is to be corrected through the children.

The work of the Wesley Houses at Meridian, Biloxi, and Back Bay was told by Mrs. C. C. Herlong, of Hazlehurst. At these places babies are cared for during the day while the mothers are working in the factories.

A reading, "The Vision," was given by Miss Pearl Barlow, of Gallman.

Georgetown invites the auxiliaries for the next zone meeting in August.

MRS. A. V. ZAMA,

ZONE MEETING AT ELMORE, LA.

On May 13, our second zone meeting for the Ruston District was held at Elmore.

The meeting was presided over by our zone leader, Mrs. J. C. Baker, in her usual gracious manner.

The meeting was opened with singing, Scripture reading, and prayer by Mrs. Fred Calloway.

"Importance of Bible Study" was given in a very impressive way by Mrs. J. J. Allen.

"How to Have an Ideal Mission Study," was ably discussed by Mrs. A. A. Meredith.

Mrs. W. W. Kavanaugh made a brief but forceful talk on "Why Every Woman Should Belong to the Missionary Society."

One of the main features of the program was a talk on "Stewardship," by Mrs. Fred Calloway.

Mrs. Harrison and Mrs. Shows had an interesting discussion on "Why I Belong to the Missionary Society," and "Why I do Not Belong to the Missionary Society." Then Mrs. Winfree gave a splendid talk and expressed the appreciation of the Society for the program rendered, and welcomed the meetings to Elmore.

There was a unanimous vote to organize a Woman's Missionary Society and the following were elected: Mrs. Mayo, president; Mrs. Winfree, vice president; Mrs. Hinton, corresponding secretary; Mrs. Sam Bernard, recording secretary; Mrs. Ruth Kavanaugh, treasurer; Mrs. J. F. Kavanaugh, superintendent of Study; Mrs. Head, superintendent of Social Service, and Mrs. Clinton, superintendent of Local Work.

The next zone meeting will be with Eros.

Mrs. T. H. BOND, Secretary.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, June 5.
Barlow, at Lebanon, June 12.
Hazlehurst, June 19; Q. C., Aug. 3.
Foxworth, at Hopewell, June 26.
McComb, LaBranch St., June 29.
McComb, Centenary, July 3; Q. C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 16, 17.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bayou Pierre, at Matthew's Chapel, July 27.
Adams, at Ebenezer, July 31.
Scotland, at Galatia, Aug. 2.
Brookhaven, Aug. 7, a.m.; Q. C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, p. m.
Meadville and Bude, at Meadville, Aug. 9.
Bogue Chitto and Norfield, at Norfield, Aug. 11.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at ————, Aug. 23.
Wesson and Beauregard, at ——Aug. 24.

W. H. LEWIS, P. E.

Seashore Dist.—Third Round.

Long Beach, Sunday, June 5, 11 a.m.
Gulfport, Sunday, June 5, 8 p.m.
Escatawpa, Saturday and Sunday, June 11 and 12, a.m.
Moss Point, Sunday, June 12, 8 p.m.
Americus, at Roberts Chapel, Saturday and Sunday, 11 a.m., June 19.
Kreole, Sunday, 8 p.m., June 19.
Columbia, Sunday, 11 a.m., June 26.
Hub, at Hub, 3 p.m., Sunday, June 26.
Lumberton, Sunday, 8 p.m., June 26.
Biloxi, Sunday, 11 a.m., July 3.
Seashore Camp Meeting, July 1-10.
Pascagoula, Sunday, 11 a.m., July 17.
Ocean Springs, Sunday, 8 p.m., July 17.
Carriere, at Byrd's Chapel, Saturday and Sunday, 11 a.m., July 24.
Picayune, Sunday, 8 p.m., July 24.
Stillmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

Newton Dist.—Third Round.

Decatur and Hickory, at Decatur, June 5, 11 a.m., 3 p.m.
Carthage ct., at Goshen, Sunday, June 12, 11 a.m., 2 p.m.
Carthage sta., Sunday, June 12, 8 p.m.
Union, at Conehatta, Sunday, June 19, 11 a.m., 2 p.m.
Newton, preaching, Sunday, June 19, 8 p.m.; Q. C., July 14.
Bay Springs, at Holders, Saturday and Sunday, June 25, 26.
Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, First Church, Aug. 12, 8 p.m.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th.

L. E. ALFORD, P. E.

In Selecting a Memorial to a Loved One

what could be a happier, a more fitting thought than a living memorial of Golden-Voiced

Deagan Tower Chimes

serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. *Standard Sets $6,000 and up.*

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 23. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3652.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JUNE 9, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

DOING THE BEST YOU CAN.

Success in life is not to be measured so much by the actual results accomplished as by the way life's work was done. A man of many talents, without much effort—without half trying—may seem to have done marvelous things; yet, if he had really made the best possible use of his powers, he would have accomplished a great deal more. He is not to be judged by what he did, but by what he might have done. On the other hand, a man of one talent may seem to have accomplished very little; but when it is realized that he used that one talent to the full limit of his powers, he is to be counted as one who has attained.

The greatest tragedies of life are not those of men who apparently have done nothing worth while; they are those of men who have consciously failed to do the best they could with the resources at their command.

"LUCKY" LINDBERGH.

We do not suppose any other man in the history of the world has received the praise for a single exploit that has been accorded Charles C. Lindbergh for flying alone from New York to Paris. And we do not suppose anybody else ever did such a marvelous thing. Lindbergh has been given nicknames that are supposed to indicate the cause of his success—"Lucky," and "Flying Fool." These terms express a kind of popular affection, to be sure; but it would be a grievous error to imagine that it was "luck" or the fortune of a "flying fool" that enabled him to make that memorable flight. Lindbergh "knew his stuff," to begin with, and he had a heart of steel that carried him safely through unknown perils without a tremor. Those are the things that count—knowledge and courage. To these add strong moral character, and we have a real man among men. We do not know much about Lindbergh as a man; but we noticed that he did not drink the wines and champagne that flowed so freely in celebratoin of his achievement, and he did not waste his energies by engaging in the dances that were part of the social functions to which he was invited. It seems, too, that he is not going to be turned from his serious purpose in life by the lure of the dollar. He is a remarkable young man in more ways than one.

"WHERE IS THIS BOOZE?"

Under the above caption, J. Horace McFarland, in the June number of the American Review of Reviews, gives an account of an interesting experience he had early this year in trying to find evidences of the floods of liquor that are said by the wet advocates to be flowing into the United States in total disregard of the Eighteenth Amendment and the Volstead Act. He made a pretty complete tour of Florida, traveling 3,745 miles in fourteen days, looking for liquor all the time—not surreptitiously trying to buy it, but looking for evidences of its use on the train, in the hotels and in the clubs he visited. He found none. We quote the concluding paragraph of his article:

"The truth is, after all, that the prohibition laws are being enforced a great deal better than most people believe, and I think on the average quite as well as are the laws that punish arson, crimes of violence, and the social crimes. That booze and narcotics can be had by those who seek them I do not doubt, just as I am quite sure that those who wish to steal, burn, and do other mischievous things in defiance of law can and will continue to do them. They are outlawed, and John Barleycorn is outlawed, and that is the one biggest thing that has happened in, to and through the United States since Columbus landed."

A NOTABLE ACCOMPLISHMENT.

The report of the recent meeting of the Board of Missions, appearing in this issue of the Advocate, will be read with interest, we are sure, by many of our people. The outstanding feature of the report as we see it is to be found in the fact that the debt which threatened for a time to embarrass very seriously our missionary activities, has been reduced to a point where it is no longer embarrassing and where it can be fully liquidated in the regular course of events. Credit for this accomplishment is due the Board itself for its economical and efficient management of affairs, and to the members of the church who have responded generously to the special appeals that have been made for the missionary work. With this debt out of the way, we can hope that we shall never have to face another such embarrassment.

A WORTHY APPEAL.

We hope the pastors of the Mississippi Conference gave heed last Sunday to the request of Rev. J. T. Leggett, presiding elder of the Vicksburg District, to give their people an opportunity to contribute to the needs of those preachers who serve charges in the overflowed territory of the Conference. There is no question of the loyalty of those congregations in the overflowed sections; they will do the best they can to take care of their pastors; but they have suffered such financial losses as to make it practically impossible for them to meet their financial obligations. It will be a beautiful thing for those who have not suffered such losses to help those who have thus met misfortune. We have found that the people thus appealed to will respond generously. Such an appeal made by the committee in New Orleans, not through the pulpits but privately, resulted in securing $1000 within a few days for the aid of the Louisiana preachers in the overflowed area of the State. The appeal is a worthy one, and the response should be immediate and liberal.

SCENE AT HOLLY BLUFF, MISS.

The picture above gives a good view of conditions in the overflowed sections. This picture was taken at Holly Bluff, Miss. It shows the beautiful Methodist Church largely under water. The water went about six inches higher than here shown. We are indebted to Rev. Irl H. Sells, pastor, for the picture.

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DUTY'S CALL.

By Mrs. Laura M. White.

Do the task that lies the nearest,
Trusting Jesus all the while,
Meeting duty where 'tis clearest,
Finding strength in Christ's own smile.

Be thou faithful to thy mission,
Given thee by God alone;
He will give thee power and vision,
Then, at last, His own "Well done."

THE MEETING OF THE BOARD OF MISSIONS.

By Dr. Elmer T. Clark.

The annual meeting of our Board of Missions was held in Nashville on May 3-4, and at this session the first annual report of the present administration was made to the church. This is a crucial day in all missionary matters. In the first place, the tremendous social upheavals that are taking place in all the lands wherein Protestant missionaries are working, are taxing missionary statesmanship and strategy to the utmost. This is especially true for our church in China and Mexico because of the revolutions in the one and new laws in the other, but in all of our fields the problem of nationalism or the insistence on the part of the native Christians upon a large degree of influence and authority in their own religious affairs, presents an acute problem. The second is the financial handicap under which our own church, along with nearly all of the other denominations in America, has been laboring for several years. On account of this situation, the administration of our Board of Missions, which came into office one year ago, has been peculiarly difficult; but it is a matter of great gratification that the reports made to the recent meeting indicate that a better day is dawning in this the most important of all the phases of work in which we are to be engaged.

Dr. Cram's Report.

The report of the General Secretary, Dr. W. G. Cram, elicited from the Board a special vote of appreciation for its statesmanlike character. It gave a swift review of the work of the year, made some announcements of first importance, and offered some constructive recommendations looking to a greater missionary progress.

Perhaps the outstanding achievement of the year was the substantial reduction in the indebtedness of the Board. At the beginning of the last fiscal year this debt stood at $1,658,541.11; at the close of the year it was only $783,952.11, having been reduced by $874,589. Of the remaining indebtedness $520,000 is carried by the Lambuth Building, and will be paid in fifteen years by the income from the building; $123,952.11 represents inter-departmental obligations which will be adjusted in the regular course of administration, and this sum is therefore not regarded as an obligation of the church at large. The actual bank indebtedness is to-day only $140,000, and Dr. Cram stated that this would likely be paid soon by Centenary returns and unsettled bequests.

The adjustment of the heavy debt which for a time threatened the very existence of our missionary work constitutes one of the most remarkable administrative achievements of our history. It is the more notable in that while these payments were being made our work was maintained without a deficit for the first time in several years.

Dr. Cram further reported that the work during 1927 would be operated without a deficit, carefully adding the qualifying phrase, "however, we must proceed with caution." In order to safeguard the current budget and prevent the probability of a deficit due to unforeseen events in China, Dr. Cram asked for and obtained permission to make private (not public) appeals for funds to bring our missionaries home from China should this become necessary and require funds not available in the budget.

It was estimated that at least $700,000 in cash would be received from the special maintenance appeal made in February. Already about $450,000 has been paid in.

In order to more nearly balance the annual budget a reduction of $110,000 was made in the appropriations. The budget of the General Work Section for 1928 will be $1,393,000. Even with such a drastic reduction, however, it was possible to increase the salaries of all missionaries.

A New Policy.

The General Secretary, in his report, made four recommendations to the Board, all of which were adopted. These recommendations constitute the missionary policy for the year. They indicate constructive statesmanship in administration and are of the utmost importance to the church. These four recommendations are as follows:

1. The budget of the Board of Missions must be balanced by bringing the Board's income and its expenditures to a common level. As is well known, there is now a difference of about one million dollars between what the Board receives from the assessments and what it must expend to maintain our work. The money from the assessments is not available until the fall, and it has always been necessary, therefore, for the Board to borrow large sums in order to conduct its affairs until the asssessments were paid. According to the policy announced, an effort will be made to equalize income and expenditures, not of course by reducing our work to such a degree that it can be maintained on the assessments alone, but by developing a regular income from Sunday schools, Epworth Leagues, Specials, and free-will offerings in addition to the assessment so that the budget will be balanced. The General Secretary was also authorized to create an operating or revolving fund of $200,000 so that the work may be placed on a cash basis, thereby avoiding debt and the payment of interest.

2. A most important section of the new policy is that which announces that an emphasis is to be placed on an evangelistic advance in all of our mission fields at home and abroad. "We are well equipped with schools and hospitals and other buildings in most of our fields," declared the General Secretary. "We need now to lay emphasis upon extending the borders of the church."

3. A more nearly adequate support is to be given to all of our missionaries. Our workers in all fields have suffered greatly during the days of financial stringency. The Board this year granted an increase of salary to all missionaries, and this was done in spite of the fact that the appropriations were decreased more than $100,000.

4. The year 1928 is to be observed as the Jubilee Year of the Woman's Missionary Societies, in celebration of the fiftieth anniversary of the founding of our organized Woman's Work.

New Missionaries.

A new departure, which was made by the present administration of the Board of Missions, provides that all missionaries must be accepted by the Board of Missions itself in full session. Formerly, the missionaries were accepted by the Candidate Committee, but the importance of this function is so great that it was felt that all candidates should appear in person before the Board, which is composed of all our Bishops and the various General Secretaries of the other Boards, in addition to representatives from all Annual Conferences.

For the first time, therefore, all candidates appeared this year before the Board, were formally accepted by vote, and their assignments were read. This was the high point of inspiration of the entire meeting. Thirty-nine new home and foreign missionaries, most of them the Seniors from Scarritt College, faced the Board while Bishop Denny fervently prayed for them and their work.

The Hearn Case.

Some time was devoted to a consideration of the case of Rev. W. A. Hearn, of China, who was not received into full connection by the China Conference because of a statement of his belief concerning the resurrection of Christ. Bishop Ainsworth had recommended his withdrawal from the field. The China Mission, however, had asked for a delay in order that additional information might be laid before the Board. Mr. Hearn was not present and had had no opportunity of personally stating his case or his beliefs to the Board. Several members felt that he should be allowed to state his views in person lest his position be misunderstood and an unwitting injustice be done him.

The Board, therefore, took the following action:

1. Mr. Hearn's travel to the United States is to be paid and his salary kept in force for six months.

2. Unless he indicates to the General Secretary his desire to present further facts he is to be considered withdrawn from the field.

3. If he does within thirty days after notice indicate a desire to present further facts, the entire case is to be heard by a special committee composed of the Executive Committee and Bishops Candler, Boaz, and Mouzon, these being the Bishops on the Foreign Work Committee. This committee has power to pass finally on the matter.

4. Should Mr. Hearn avail himself of the privilege of coming before the committee, his status pending a final decision will be that of a missionary on furlough.

Little White Russia.

For the past two or three years, the church has been aware of the great opportunity waiting for us in Little White Russia, a province of Poland, to which we have been invited by some of the most representative citizens of the province. Unfortunately, we have been forced to refuse this appeal for lack of funds. At the same time our work among Russians in Harbin, Manchuria, has not borne the fruit we expected because the laws passed by the Bolshevik regime in Russia have prevented us from using Harbin as a base of supplies from which to enter Siberia.

The Board of Missions has, therefore, given authority for the gradual transfer of our workers and appropriations from the Russian work in Manchuria to Little White Russia in Poland. When this transfer has been made and we are thereby able to launch an evangelistic activity among the white Russians, we may expect to witness great gains.

The Commission on Nationalism.

As stated above, one of the greatest and most pressing missionary problems of the present day is that of nationalism, which is stirring in every field. In some places it has become very acute. In Mexico, for example, the laws now make it impossible for foreigners to exercise certain religious and educational functions, and we have already completely nationalized the Mexican Conference by withdrawing all our American evangelistic missionaries. The work in Mexico has, therefore, been placed entirely in the hands of the Mexican Methodists, and indications point to the fact that they will bear the responsibility well. In China, as the result of the present revolutions, we may expect similar adjustments. No foreigner can be the head of a school in the zone of the Cantonese armies in China, and all presidents and principals of our institutions have resigned. These are but

examples of the spirit that stirs in various countries.

The last General Conference provided that a Commission on Nationalism should be created to study this entire problem. At the last meeting of the Board of Missions, this Commission was created. It is composed of twenty-five members from our own church in the United States termed the Central Committee, and fifty-two members from the foreign fields termed the Field Committee. This Commission is expected to find, if possible, a solution to the present problems.

The Centenary Commission.

An interesting side-light of the meeting was the report of the Centenary Committee, which showed that $112,244.73 had been collected on the old Centenary pledges since June 1, 1926. The persistence and tenacity of the Centenary giving is one of the most remarkable facts of our history. The Centenary has been referred to as "dead" by its critics for five years. All publicity on the subject was stopped more than a year ago. Yet it survives and continues to bring in sums which before it was launched would have been regarded as vast liberality. All hail to the Centenary, most successful of all similar movements!

Dr. Andres Osuna.

Another interesting feature of the recent meeting was the address of Dr. Andres Osuna, our distinguished representative in Mexico, who in these uncertain days mediates between our church and the Mexican government. His address cast a flood of light upon a much misunderstood situation.

Dr. Osuna reported that plans are under way for vesting the titles of our property in Mexico in a "Foundation," or holding corporation, which will safeguard our interests and at the same time comply with Mexican law.

Woman's Work.

One of the outstanding achievements of the year was the completion of the Belle Bennett Memorial fund for Scarritt College. The women were asked for $500,000 and paid $633,000, thus providing for one of the most modern and beautiful college buildings in America. By resolution the Board committed the General Work Section to wholehearted support and patronage of Scarritt.

Our Woman's Work has no debt and no annual deficit. It is progressing all along the line and made this year appropriations for advance work, over and above its Centenary program, for the first time since Centenary was launched.

The appropriations of the Woman's Work Section for 1928 total $998,279.15. When this sum is added to the $1,388,486.55 appropriated by the General Work Section it is seen that the entire budget of the Board of Missions next year will be $2,386,765.70.

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference met at Fulton on Tuesday morning, May 24, in the Methodist church. The conference was opened with the Sacrament of the Lord's Supper, followed by organization of the conference. The majority of the ministers of the district were present at the first roll call, and a large number of the delegated laymen were present. Following organization of the conference, at 11 o'clock, Rev. J. J. Baird, of Pontotoc, preached the opening sermon.

The afternoon session was given to the program of the Aberdeen Methodist Ministers' Association. From 4 to 5, the conference proceeded with the buiness. In the evening at 7:30, Rev. F. H. McGee, of Okolona, preached to a large congregation.

Wednesday was laymen's day of the conference, and there was a large group of delegates and other laymen present. Hon. J. M. Foreman, Conference Lay Leader, was to have delivered the address at 11 o'clock, but was detained. The conference remained in business session through the hour appointed for his address. Conference adjourned after a short evening session Wednesday, after which Rev. J. W. York preached a very forceful sermon to a large congregation.

The reports from pastors and committees were very encouraging, and indicate that much work has been done and real progress made throughout the district. The number of revival meetings reported with excellent results indicate that the evangelical spirit has gripped the hearts and minds of both pastors and laymen. The spiritual interest of the entire district is commendable. Next in importance to the spiritual interests stands the material development. General improvement in church buildings and parsonages was reported, and in several cases new modern church buildings were reported. Brother Carter, of Mathiston, reported a new parsonage.

Sunday schools, Epworth Leagues, Missionary Societies and Lay Activities all show marked progress. The finances of the district are well paid up for this time of the Conference year, and indications are that there is a stronger effort than usual on the part of the pastors and laymen to raise the benevolences.

During the session the following resolutions were made and unanimously adopted by the conference:

Resolutions.

This is the last district conference to be held by our present presiding elder, L. P. Wasson, who has labored most faithfully among us these four Conference years.

Be it resolved, therefore: First, That we extend to him our love and good wishes for a fertile field within which to work, and many faithful and loving friends where his labor shall be spent.

Second, That we extend our appreciation of his tireless labors for the church, for his country, and for God.

Third, we express our gratitude that those in authority have left him here these four years, during which time he has been patient and tolerant of the shortcomings of his brethren, yet militant in the observance of church laws and for enforcement along all lines of Christian endeavor.

Fourth, That we wish and pray for him and his family health, happiness, and a pleasant place in which to labor and advance the kingdom.

Signed: GEO. J. LEFTWICH.
JNO. W. BELL.
MRS. T. C. LAUDERDALE.
MRS. J. J. GARNER.
MRS. VERNA COOPER.

Resolutions.

Be it resolved, That this district conference shall by this means give voice to a sincere expression of appreciation for the splendid reception accorded us by the people of Fulton.

To the pastor-host, who has exhausted every effort to make these days pleasant and happy; to our individual hosts and hostesses who have evidenced such fine hospitality in throwing open their homes and hearts to us; and to all who by many courtesies of word and deed have warmed our hearts.

God grant that these hours of fellowship shall have brought to you some word of cheer, some bit of joy, some new touch of the Spirit of God.

Signed: W. C. NEWMAN.
W. R. LOTT.
F. H. McGEE.
W. L. PEARSON, Secretary.

A NEW BULLETIN IDEA FOR PASTORS.

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Address THE LAYMAN COMPANY,
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SAFETY SIGNALS.

By Rev. S. J. Davies.

When one has been soundly converted, has a conscious knowledge of sins forgiven and realizes through the blessed ministry of the Holy Spirit that he is a child of a merciful, all-wise Heavenly Father, and then continues in this faith and acceptance through years, it is difficult to shake him loose from his spiritual anchorage and send him adrift on the wild sea of materialistic unbelief. He has fed upon the ripe fruit of the tree of life, lived the fellowship with the Master so long, that all other attempts at spiritual life and knowledge are inane and unsatisfactory. I am not narrow or crassly dogmatic in this statement, but to my mind it is a righteous conclusion, from years of experience and observation in spiritual things, that are intimately related to the kingdom of God.

Much of the unrest among the churches to-day, I fear, comes from some who have not a full realization of what God the Father is willing to do for them in the realm of spiritual life. Is it not then well, in fact indispensable for success in the winning of souls, for our Lord's kingdom that we be sure of these things first, last and always? One's close relation to the kingdom counts for more than what one may read concerning the same in the current literature of the day. For after all the teaching, religion as we ordinarly use the term, is intensely personal. Deeper than the deepest sea, higher than the highest hill, vaster than the reaches of the broadest plain, are the desires, the hopes, the experiences of the soul of man. To know God is the greatest knowledge, the Alpha and Omega, the keynote of the vaster harmony that bears, brings and breathes the peace passing understanding.

* * *

Sidney Lanier in that exquisite poem, "The Marshes of Glynn," gives us a thought worth well the treasuring—

"As the marsh hen secretly builds on the watery sod;
Behold I will build me a nest on the greatness of God,
I will fly in the greatness of God, as the marsh hen flies,
In the freedom that fills all the space 'twix the earth and the skies:

"By so many roots as the marsh grass sends in the sod,
I will heartily lay me hold on the greatness of God:
O, like to the greatness of God is the greatness within,
The range of the marshes, the liberal marshes of Glynn."

Modern astronomers, Magellans of the skies, tell us of a limitless universe, where vast planetary systems with their suns, like unto the one to which our little earth belongs, move and have their being beyond, and yet beyond, in unmeasured reaches of space. It seemed that when the psalmist sang of sun, moon, and stars, he was only touching the edge of things.

"What is man," he asked, "that thou art mindful of him?" What is God, we ask, that thou art unmindful of him? Unmindful of his creative power, unmindful of his wisdom, unmindful of his greatness. Light years are too brief to measure his distances; numbers, as we know them, too small to mark the enormous abysses where lie these splendid orbs of his creation. Lost are we in wonder, love and praise; for thy glory hast thou made all, Oh Lord. Yet amid it all he cares for you. The thought is enough to stagger us. But as his children, we bow before him, and in one sense lose ourselves in the greatness of God. What magnificent unfolding there will be when we shall know even as also we are known! We can then sing the Gloria anew.

Shreveport, La.

AS THE WATERS RECEDE.

Dear Dr. Carley: I am home again, thank God, but feel very much like an island, entirely surrounded by water. The floods abate very slowly —an inch and a half per day of twenty-four hours will about measure its decline. It has truly been a devastating flood. Much water is still in Greenville and the surrounding country. I have been cleaning house, and it was the worst spring job I have ever had. The water came over the floors in the district parsonage a foot and a half deep, and the house is a little more than four feet high above ground. It well nigh ruined the floors, causing them to crumple and cup until they truly resemble cotton rows. Not a door in the house will open or shut, so swollen and awry are they. The water is still a foot and a half deep in Alexander Street, and a foot deep under and all around the house and yard. And still worse, a seven-foot rise on at Cairo! When we saw that, we could almost wish there wasn't any Mississippi river.

Thousands of refugees are still in camp here on our levees; white and yellow government tents greet you all up and down the levee for a couple of miles or more. It's a city within itself, but very sanitary, and the health is wonderful considering the privations and lack of many needful things. The doctors have been so careful and made the people so, by instructing, vaccinating and guarding against every appearance of trouble. Many of the refugees have been able to go back home, and many have gone out on the farms where the water has receded sufficiently to enable them to resume farming operations. They are following up the retiring floods with planting and cultivation of crops.

The losses suffered, the hardships endured, cannot be chronicled. The stories that one hears would fill a volume and bring tears to eyes unaccustomed to weep. Many have lost all, wearing apparel, houses, stock, everthing but life and hope and pluck. It would do your soul good and warm your heart to see and feel the unbroken, unconquered resilience of their faith and heroism. I have sometimes been made to marvel and left to meditation. The world's heroes were not all at Waterloo or Bannockburn or Thermopylae or any other field of warring hosts, but here, there, and yonder, scattered among the lowly, the poor, the rich, in households and by the way, where stress and storm, cyclone and earthquake, disease and pestilence lurk in ambush and are to be met with the fiat of human will and energy, sheer pluck and dogged tenacity. That terrible night of April 21 will never be forgotten by thousands who heard the shrill and weird and deathlike siren and the quick, impulsive ringing of the phone and the honking of automobiles galloping up and down telling the night sleepers that the old Mississippi had burst her confines and was on her way of death and ruin to hundreds of thousands. The most hideous night that one could pass was on us. We knew the flood stage was the highest in the history of that terrible stream, and when the frail barriers were swept away, all men with their genius, skill, science and power were as straws before a cyclone, as a baby in an ocean.

But now the time for patience has come and we must wait till the flood subsides for a new start in life.

The people are busy and enthusiastic and heroic in following up the destruction with new plans and enlarged determination to recoup their lost fortunes and re-establish their business and homes.

The Greenville station parsonage suffered almost annihilation. The pastor, Brother C. A. Parks, lost his piano and most of his furniture. The house is just about non est or words conveying identical ideas.

The levee known as "the protection levee," which is a circular levee coming out from the main river levee and extending one mile and three-quarters around the city to the dump of the C. and G. R. R., gave way before the rapidly rising and torrential flood, and hence Greenville was flooded anywhere from two to ten feet deep. The waters from the break in the main Mississippi levee at Mound's Landing are still pouring into the city through this broken protection levee. Now, hundreds of men are busy closing up the breaches in this levee to stop the water from coming into the town. They are driving piling and boxing it in and filling with sacks of gravel. Forty thousands sacks, the engineers figure, will be necessary to fill the gaps.

The Red Cross and the American Legion did faithful and heroic work, feeding the starving thousands and keeping order and rendering all kinds and degrees of courteous and sympathetic service.

I have a letter from Brother Galceran the happy news that the waters did not get in his parsonage at Leland; the same good news from Brother Suydam at Arcola, and the same from Brother L. A. McKeown at Hollandale, but all these towns went under very largely and the damage to live stock and property was very great.

I have not heard one solitary word from Brother Golding at Glen Allan, although I have written to him twice to know his state and damage. I rather surmise, knowing the topography of Glen Allan, that water did not get in his house, but am sure if it did not, it scared him out of fifteen to twenty years' growth.

Now, this flooded area is hit so hard that we will need help from the Methodists of more favored sections, where they have not had floods or cyclones or earthquakes. I do not know yet how much help, no estimate having been made, and cannot be till the waters are gone and all is known.

L. M. LIPSCOMB.

Greenville, Miss.

WHITWORTH COLLEGE COMMENCEMENT.

The Whitworth Colllege commencement preacher this year was Rev. F. N. Parker, D.D., of Emory University.

The sixty-eighth session closed with impressive graduating exercises May 31, in the Lampton auditorium. Wearing cap and gown, and carrying bouquets of Premier roses and ferns, the candidates for the degree of A.B. and B.S. entered in procession and occupied seats on the platform. The march, from Tannhauser, was played by Misses Fox, Covington, Mack and Lewis. Rev. W. H. Lewis, district presiding elder, made the opening invocation. Miss Juanita Fox played "Turkish March," by Donizetti. The appropriate baccalaureate address was delivered by Hon. Forrest B. Jackson, of McComb. Rev. H. G. Hawkins, president of the college, made a brief address on the ideals of unselfishness and service before presenting diplomas and certificates and announcing honors.

The degree of bachelor of arts was conferred upon Gladys Breland, Mary Alfreda Corley, Vonceil Cox, Christine Ferguson, Frances Foster, Irene Griffin, Mary Hobbs, Ruth McKay, Dorothy Middleton, Mamie Meyer Penn, Florence Russ, Wei Lien Wu, and the degree of bachelor of science upon Velma Grace Thompson.

A post-graduate certificate in piano was awared Irma Welborn; diploma in piano, Anna May Mack and Juanita Fox; diploma in English, Dorothea Jean Cohn; diploma in expression, Ida Mae Corley; diploma in physical education, Wincie A. Carruth and Billie Bethea Griffin; diploma in home economics, Wei Lien Wu; certificate in public school music, Catherine Giles, Margaret Grady, Anna Mae Mack; certificate in bookkeeping, Ruby Allgood; blue seal diplomas in religious education, Hattie Rae Lewis, Florence Russ, Frances Foster, Swayse, Annie Maxie Thompson, Velma Thompson.

Catherine Ross was awarded the prize of $5 given by the McComb W. C. T. U. organization for the best essay submitted in the college on "What the Elimination of the Drink Habit Is Doing for Society."

High honors, indicating an average of 92 or above, were won by Catherine Ball, Wincie Carruth, Vonceil Cox, Elizabeth Dakin, Marie Dean, Juanita Fox, Lucy Neblett, Catherine Sells, Wei Lien Wu. Honors indicating an average from 87 to 92 were won by Camille Ball, Annis Neva Ball, Frances Bennett, Blanche Blue, Elaine Bomar, Gladys Breland, Corrie Lee Byrd, Hardy Cole, Alfreda Corley, Gertrude Corley, Alma Crout, Lucile Daniel, Bessie Day, Bernice Dupree, Lovey Julia Ellis, Ouida Ellzey, Agnes Eubanks, Christine Ferguson, Margaret Grady, Billie Griffin, Margaret Griffin, Irene Griffin, Mary Hudson, Nellie Khayat, Hattie Rea Lewis, Pattie Lewis, Myrtice Meadow, Dorothy Middleton, Thelma Miller, Mamie Penn, Warrene Ramsey, Catherine Ross, Eva Louise Simmons, Arlie Smith, Inez Smith, Jennie Beth Swayze, Annie Maxie Thompson, Velma Thompson, Frances Tredick, Elizabeth White, Rene Wright.

First honors for the senior class were won by Wei Lien Wu, of Soochow, China, a student at the college for the past three years, and winner of first honors in the junior class last year. Second honors in the senior class were won by Vonceil Cox. In the junior class, first honors were won by Marie Dean; second, by Elizabeth White; in the sophomore class, first honors went to Catherine Ball, and second to Juanita Fox; in the freshman class first honors were won by Elizabeth Dakin and Catherine Sells; second, Lucile Daniel, Nellie Khayat, Myrtice Meador and Frances Tredick.

W. D. Davis, for the board of trustees, announced the change of status of the college to a standard junior college and the determination to secure an endowment which will enable it to become a recognized senior institution. The Alumnae are undertaking to raise $100,000, and the commencement really began with an Alumnae banquet held Saturday noon in the sub-story of the Brookhaven Methodist church. Mr. Davis announced that the board had elected Mr. Hawkins for an indefinite period.

Rev. H. E. Bush made a talk commendatory of Whitworth and church education, and Rev. P. D. Hardin pronounced the benediction.

In the expressions heard at commencement there was praise of the work hitherto accomplished by the college and hope and determination to secure the funds which it should have.

Improvement of the campus by the planting of shrubs and flowers under the direction of Mrs. Hawkins, wife of the president, was noted from the platform, as also the erection of brick columns at the southeast entrance to the campus by the staff of the Leofost, the students' annual.

P. D. HARDIN.

Brookhaven, Miss.

METHODIST STUDENTS IN LOUISIANA STATE UNIVERSITY.

By Dr. B. P. Taylor, Pastor, First Methodist Church, Baton Rouge.

The Methodists of the Louisiana Conference may be surprised to know that there are about 400 Methodist students in our State University located at Baton Rouge. About 75 per cent of these students are members of the Methodist church, the others are from Methodist families.

The pastor and members of the First Methodist Church in Baton Rouge have given some serious study to the problem of how to minister to these students in their social and religious life while they are in school here.

The splendid new church building, which has been in use for over a year, has proved to be a more efficient factor in our work for students than we had anticipated. One whole floor, including an assembly room seating 300, and eight large separate class rooms, has been given over for the accommodation of these students in their work in religious education.

Besides this whole floor or section of the Sunday school buildings, our large and beautifully furnished parlor and the fully equipped kitchen and dining room are used by these students for social and recreational purposes.

During the school term of nine months Miss Irene Helms, graduate of the University of Oklahoma City, has had charge of the religious work among the students of Louisiana State University.

Mrs. Dan Runyan, pastor's assistant, has given considerable time to the interests of students attending our church. The pastor has assisted in the organization of all work among the students, and has kept a close oversight of the work throughout the year.

Bible Study in the Sunday School.

In our Young People's Department of the Sunday school, graded courses in Bible are provided. The Freshmen, men and women, are offered courses in the New Testament; the Sophomores, courses in the Old Testament; and the two upper classes may study such subjects as the "Social Teachings of Jesus," "Religion and Economics," "Missions," etc. This year we have had two "study groups" for Seniors.

Special sermon themes have been presented by the pastor, having in purpose some of the difficulties incident to student life and experiences.

Various features of the age-old problems, such as the "Bible and Science," "Morals Among Students," "What Shall I Do With My Life," etc., have been considered for the special benefit of the students of the university.

Social Activities.

At the opening of the fall term of the university special meetings for social enjoyment are conducted by the Epworth League and the Sunday school. At these socials or "mixers" the students get acquainted with each other and with the members of the local church. Throughout the year "a pleasant Sunday evening" is provided for all who attend the League meetings and church. For these meetings the spacious parlor is used for their games and other amusements. Light refreshments are served every Sunday evening in the dining room.

Students in Baton Rouge Homes.

The Director of Student Work in our church has used various methods of introducing out-of-town students to the Methodist homes of Baton Rouge.

There are about thirty co-eds or young lady students among the Methodist group. Some mother in our church here is selected to be "student mother" for each one of these co-eds. These student-mothers invite the girls to their homes for meals, look after them when they are ill, and offer any help or advice necessary.

Many of the young men are invited to share the home life of certain families in the city. Just recently thirty-five or forty students from foreign countries were entertained at dinner in the homes of Baton Rouge.

A Challenging Opportunity.

The members of the First Methodist Church feel that there is a most serious responsibility for them in providing religious care and instruction for so many young men and women who are away from home, many of them, for the first time. Already the board of stewards are working out plans to have a thoroughly trained Bible teacher for next year. This teacher will have academic standing equal to that of members of the university faculty. He will teach courses in Bible for which the university will give credit toward degrees in the university courses.

The pastor of the First Methodist Church and the members in general desire the fullest co-operation on the part of parents of these Methodist students to take advantage of the religious training offered by this church. We invite parents to come to Baton Rouge and worship with us and their sons and daughters who may be here. Write your sons and daughters and urge them to attend Sunday school and church. We want to help your children. Help us to help them.

AFTER TWENTY-THREE YEARS.

Twenty-three years ago, May 27, I undertook to preach my first sermon. On Monday, May 30, Memorial Day, I took my time and tried to find some of the sacred spots on the old home place in Pontotoc County, where I, in prayer, meditation, serious study, and determination, settled two things: (1) To pay the price for the wonderful experience that John Wesley called "The Great Depositum of Methodism" (Entire Sanctification), and (2) The call to preach. A little more than a year prior to my first sermon, while living on the old place, these two things were definitely and everlastingly settled.

For the first time since leaving the old farm, on the above mentioned date, I had an opportunity to try to find these sacred haunts of blessed memory. I could locate only one—an old stump on the way from the house to the field, where I have knelt hundreds of times seeking God's will and imploring his gracious help in my life's work. As I knelt at the old stump on Memorial Day, I renewed my covenant with God to continue to proclaim, in preaching and in song, full salvation until I am called to my reward. And the waves of glory, waves of Heavenly peace, waves of persecutions, waves of adverse criticism, waves of ethereal joy, and waves of blessed happiness that have passed over my soul during these twenty-three years! One of the most blessed thoughts that ever came to me, came as I was kneeling at this old stump this last time, viz., a witness from my blessed Lord that in all these years I had not knowingly compromised along any line whatever. I have tried to know more and more about discretion and consistency all the way along, but to compromise—never! How thankful I am that a Divine-Supernatural work of grace came to my heart before our present day of awful skepticism and apostasy. "I was there when the work was done!"

This trip to the old home was just about the most pleasant I ever took. My family was with me. My oldest boy, who is 15 years of age, had never seen my old home and very few of my immediate realtives. For the first time since joining Conference we are living on the railroad that goes directly to Pontotoc. This was one cause of the visit. It had been about sixteen years since my wife had visited the old home. We were so graciously received by all! Pending the arrival of the new pastor of Pontotoc Baptist church, I accepted a cordial invitation to preach at said church on Sunday night, May 29. Several old-time friends and relatives from the town and surrounding communities were present, and I surely did enjoy seeing them and trust they were not so badly "jarred" by my kind of preaching, for I really mean good.

Yes, it has been twenty-three years! I was 23 years of age the day I preached the first sermon. So I have been on the job half of my life! Reader, you pray for me, and I'll keep in touch with headquarters, and I'll "study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," and God, even our own God, will preserve me, spirit, soul, and body, unto the coming of the Lord Jesus Christ! Amen!

Facing ahead,

J. A. WELLS.

Bay Springs, Miss.

GOOD-BYE.

Dear Brother Carley: To you and my many friends in the Methodist Church, I must say, Good-bye! I want to thank each one of you for the many kindnesses you have bestowed upon me through these nearly twenty years. Some of the noblest of earth are among you, and I have had fellowship with the best. Many thousands of you have found Christ under my feeble efforts. I bless God for this, and you are as dear to me as Paul's spiritual children were to him. My prayers shall ever ascend for you and your welfare. I am abiding in the faith that I have preached, and to you who have found Christ under my efforts, I would say the same as is said in Galatians 1:8. I am doing what you are: following the way I think right. We are together in Christ Jesus in things heavenly. I hope to have your prayers and a continuance of your Christian love. I love you all. Good-bye! God bless you! My face is set like flint toward the city of God and I shall expect to meet you there.

Your brother in Christ,

HENRY YOUNG.

(Editor's Note: Brother Young has entered the ministry of the Baptist Church).

A CORRECTION—SEASHORE DIVINITY SCHOOL.

Please note this:

The first service of Seashore Divinity School will be the lecture of Bishop W. A. Candler, LL.D., at 8 o'clock Tuesday night, June 14.

The under graduate classes will begin work at 8:15 Wednesday morning, June 15.

This is in correction of my error in the Year Book.

Come Tuesday and get the opening lecture that night.

H. M. ELLIS, Publicity Agent.

Biloxi, Miss.

THE EDUCATIONAL COMMISSION OF THE GENERAL CONFERENCE.

This Commission, appointed by the last General Conference, has held two meetings the past year and will convene again in Asheville, N. C., July 5, 1927. The task laid upon us by the church is no less difficult than it is important. Among other duties the Commission is "to make a careful survey of the entire educational situation of the Methodist Episcopal Church, South," reaching all the way from the local church to the universities, and "to provide for a comprehensive and unified program of education for the whole church which shall eliminate overlapping and duplication in the field of education, and which at the same time shall meet the needs of developing life from infancy to full-grown, ripe maturity."

The Commission entertains no delusion regarding the difficulties involved in this task. In addition to the twelve members appointed by the General Conference, six of the General Secretaries of the boards of the church engaged in the educational work are ex-officio members without right to vote. Our meetings thus far have encouraged us to believe that we shall have the hearty co-operation of all the existing agencies in our work and a sincere desire upon the part of all to co-operate is manifest.

The Commission has chosen to approach its work primarily from the viewpoint that a unified program of education for the church must be based upon the organization of the local church as the determining unit and that such organization should be determined by the religious needs of persons and the law of personal growth. This involves graded but continuous instruction and adequate supervision together with individual and group initiative and responsibility. With these principles as a tentative working basis the Commission hopes to make substantial progress at its July meeting.

But no single group can supply wisdom sufficient for this difficult task. We are therefore calling upon the church at large to put at the service of the Commission all available ideas, plans and suggestions. These we shall welcome with great cordiality from any source. The law requires that the report be published one year before the meeting of the next General Conference. Let us have your suggestions now in order that they may be given consideration while we are grappling with the issues involved in this significant problem. All communications should be addressed to the chairman or secretary of the Commission.

PAUL B. KERN, Chairman,
Travis Park Methodist Church,
San Antonio, Tex.

GOODRICH C. WHITE, Secretary,
Emory University, Georgia.

SUGGESTED REMEDIES FOR THE DIVORCE EVIL.

By Hon. D. W. Heidelberg.

In a former article on "The Alarming Increase of Divorces," I promised in a future article to suggest some remedies that would likely check this growing evil.

In my opinion, a uniform divorce law would have a wholesome effect in this direction. The several States of the Union have their own divorce laws, ranging from one to many grounds for a divorce. A person living in one State where the grounds for divorce are few and divorces difficult to procure, often moves to a State where the grounds are many and divorces easy to obtain, for the purpose of securing a divorce. In order to secure a uniform divorce law, it would be necessary to amend the Constitution of the United States so as to vest Congress alone with the power to grant divorces. Such an amendment has for many years been recommended by the American Bar Association, and during the last session of Congress a resolution providing for such an amendment was introduced and favorably reported by the committee to which it was referred, but never came up for passage.

The grounds for divorce are too numerous in many of the States, and some of them should be repealed. In Mississippi, for instance, there are thirteen grounds of divorce; and among these there are three which in the judgment of the writer should be repealed. These are the excessive use of morphine or other like drug; habitual drunkenness; and being sent to the penitentiary and not being pardoned before being sent.

In Mississippi, and probably in other States, divorces are being granted by the uncorroborated testimony of the person suing for divorce. A law should be enacted forbidding the granting of divorces unless the testimony of the complainant is corroborated by other evidence. Some of the chancellors in Mississippi now refuse to grant divorces upon the uncorroborated testmony of the complainant, and their practice should be mandatory by law.

Let our Methodist Conferences, and similar bodies of other churches, pass resolutions favoring the legislation above indicated; and committees should be appointed to attend the sittings of the legislatures, and see that bills are prepared and introduced and enacted into law lessening the number of grounds for divorce, and forbidding the granting of divorces unless the testimony of the persons applying for a divorce is supported by other testimony.

While such changes in the law would have a tendency to check the alarming increase of divorces, yet a more effectual remedy would be to remove the causes which lead to divorces. As long as husband and wife love each other, there is no danger of either of them applying for a divorce. When they cease to love each other, there is no longer any happiness in the home, and, probably, sooner or later there will be an effort to sever the relation existing between them. Every effort, therefore, should be made to make perpetual the love that usually exists between the spouses at the time they are wedded to each other. One of the greatest tragedies in life is a young married couple, after beginning their matrimonial relation together, kind and gentle and attentive and loving towards each other, and as happy as it is possible for two persons to be this side of Heaven, gradually drifting apart, and later ceasing altogether to love each other, but, instead, harboring in their breasts hatred for those whom they vowed to love, and finally applying to a court to sever the relation which began with so much love and happiness. Surely, if there is any way to avoid this great tragedy, it should be indicated, and every effort should be made to prevent it.

There is a certain line of conduct which, if pursued after marriage, will almost certainly lead to happiness and make married life enduring. There is another line of conduct which, if followed, will with equal certainty destroy the love of husband and wife for each other, without which the marital relation is a hell on earth. Love is a beautiful, tender plant, and will not grow in a sterile soil, nor without being nurtured and tenderly cared for. I firmly believe that the honeymoon, which usually ends in a few weeks after matrimony, can by proper conduct be made perpetual. It lies altogether with the parties happily wedded to make it enduring.

To perpetuate the love of husband and wife for each other, and the consequent happiness of their association together, they must be kind and gentle in their conduct towards each other. Nothing will so quickly and certainly lead to waning love of husband and wife for each other as unkind and harsh words and a censorious or complaining disposition. Such conduct should be avoided at all hazards and with untiring and unyielding effort. You will often fail, but you should never give up the effort. If in a fit of passion you yield to your temper and say unkind things to your mate, never cease your efforts to avoid it, and never fail to ask forgiveness of the offended party. It will repay your efforts with increased love and happiness. The tongue "is an unruly evil, full of deadly poison," and "is set on fire of hell." The damage which it inflicts in the home, as well as elsewhere, is incalculable. It should with infinite effort be controlled and brought under subjection. He who is able to do it multiplies his happiness many-fold and more than he who builds a palatial home and piles up his millions, or attains to the dizzy height of fame, for which so many are willing to make any sacrifice.

Husband and wife should not only be kind, gentle and uncomplaining in their association with each other, but should never discontinue their expressions of admiration and love for each other. We not only like to be loved, but we like to be told that we are; and these expressions of admiration and love have a tendency to foster it.

The affectionate kiss so often indulged in, especially at meeting and parting in the early part of married life, should never be neglected, even after the hair becomes white and the brow furrowed from age and sacrifice. How unkind it is to indulge in this token of affection in our younger days and neglect it in our declining years when the body becomes feeble and less attractive, but when we nevertheless are appreciative of such tokens of love!

The personal appearance of husband and wife after marriage should not be neglected. Before they were married and when they were sweethearts, how careful they were of their personal appearance! They recognized the fact that this was important in order to create and maintain an admiration for each other. For the same reason it is important after they become husband and wife, and it should never cease. It is inexcusable in the husband to go unshaven and to keep on his working clothes on the Sabbath, the only day which usually he is able to spend with his wife. He should never be slovenly in the home. A husband who does so, makes it difficult for the wife to admire or love him. Neither should the wife neglect to adorn her person, even when she is not expecting company. She should do so on her husband's account if for no other reason. It is easy for the husband to love and admire the wife tastily and neatly, even if plainly attired. It is difficult for him to do so if she is untidy in her dress. A beautiful flower we all admire and love. It is impossible for us not to. It is its mission in life to look pretty. It is partly, though not the exclusive, mission of a woman to look attractive. It would be unnatural in her not to want to try to do so; and it is commendable in her to make reasonable effort to make herself attractive. By so doing she makes it easy for her husband to love her, without which she cannot be happy.

The husband makes a great mistake in insisting that because he is the head of the family his will should prevail in all things connected with domestic life. He should be independent in his sphere, and she in hers. In matters directly connected with the household her will should prevail, if after free and kindly consultation they are unable to agree. In matters connected with providing for the household, his will should control if after free and kindly consultation they are unable to agree.

In times past, the will of the husband prevailed in almost everything. He was the stronger physically, and thought he was mentally. The title to much of her property upon their marriage became vested in him. She was called a *fem covert* because her legal existence became covered up in that of her husband. She could not sue in any court without his consent and without his joinder in the suit. In the early history of Mississippi the Supreme Court of the State decided that he had a right to whip her in extreme cases, and he had this right under the common law of England. The wise husband will recognize the fact that these things have passed away, and that upon their marriage he and she become equal partners with equal rights and privileges.

The husband should furnish his wife with a monthly allowance proportionate to his means and ability. In order that he may make the amount sufficient, both should be economical and industrious. They should steer clear of debt, for in incurring debts they are selling themselves into voluntary servitude. Has not the wise man said that the borrower is slave to the lender? The wife should have the right to spend her monthly allowance as she chooses. It is humiliating to the wife and unjust in the husband to expect the wife to go to him for the money she must have to supply her needs. The money and other property accumulated by them during their married lives is the result of their joint labors, and she is as much entitled to it as he.

If the husband and wife will heed the suggestions I have herein indicated; if they will be kind and gentle and uncomplaining in their association with each other; if they will be indulgent of each other's faults and ask each other's forgiveness for any wrong or injury done by the one to the other; if they give proper attention to their personal appearance; if they will practice those little attentions towards each other which they were scrupulous to observe when they began life together; if they will be faithful to their marriage vows, they will never cease to love each other, their married life will be happy, and there will be no danger of either wanting a divorce. If the contrary course be pursued—if they constantly complain at each other's conduct, and when an injustice is done by one to the other never ask the injured party's forgiveness; if they are careless of their personal appearance; if the husband spends his nights and the Sundays on the streets with others instead of in company with his wife; if they cease to extend those little attentions towards each other which they did in their early married life; if they are not industrious and frugal in their habits and become involved in the slavery of debt; if the husband insists that his will shall control in all things, and if they are not true to their marital vows, then the love which once burned so steadily and beautifully on the domestic altar will grow dim and finally expire, hatred will take the place of love, home will become converted into a hell, and finally in a vain attempt to end their misery one of the parties will apply for a divorce, which will scarcely ever bring the relief sought.

Let me beg my married friends to pursue at all hazards and with untiring efforts the line of conduct thus indicated, which will make their lives happy and their home a true emblem and foretaste of that eternal home beyond the grave to which the good and true will finally go.

Shubuta, Miss.

The way that parents oppose objection to their children making the glorious missionary venture is discouraging. They did not hesitate to give their sons for the country's sake in time of war; why not for the church's sake in time of peace?—Bishop Brent, in the Living Church.

The Home Circle

DO SOMETHING.

Do something to-day to bring gladness
To some one whose pleasures are few.
Do something to drive away sadness,
Or cause some one's dream to come true.
Find time for a neighborly greeting,
And time to enjoy an old friend—
Remember the years are so fleeting
That life's final day will soon end.

Do something to-day that to-morrow
Will prove to be truly worth while;
Help some one to overcome sorrow,
And greet the new dawn with a smile,
For only through kindness, and giving
Of service and friendship and cheer,
Can we learn the glory of living,
And find heaven's happiness here.

—Exchange.

BRICK BY BRICK.

"I wish I could do something great or be a great man."

The family gathered about the library table for the evening looked up at Robert in surprise. He had laid aside "Scottish Chiefs" for the moment, and with his chin in his hands and his elbows on his knees he was gazing into the fire, dreaming of the great deeds of the heroes of ancient Scotland and wishing he might have an opportunity to imitate them.

"You can if you will," said grandma, lifting her glasses up on her forehead.

"How?" Robert straightened up at the thought.

"By building brick on brick," said grandma, "little by little, one thing at a time. That is the way most men come to do great things."

"Doesn't sound like so much," commented Robert.

"No, that's the trouble with most of us," said grandma. "We see the result, but not the cause; the great deed, but not the long preparation for it. Your book tells about the wonderful things accomplished by the Scottish war leaders, but it says little about the many years of training that they had to have before they were ready to become leaders.

"Did you ever hear the story of the humble bricklayer and Thomas Carlyle, the famous English writer? One of Carlyle's most notable books would probaly never have been given to the world had it not been for the faithfulness of a poor bricklayer who never dreamed of the great thing he did and whose name the world will never know.

"When Mr. Carlyle had finished the second volume of his famous work on the 'French Revolution,' he loaned the manuscript to a friend to read. One day a careless servant, looking for something with which to start a fire, saw the manuscript and used it for kindling. It was the only copy, and when the author heard of the accident he was in despair. So discouraged was he that for days he did not have the heart to work on anything.

"But one morning while sitting by an open window he noticed a bricklayer hard at work on a wall nearby. Brick by brick, brick by brick, with care and presicion the mason was slowly building a high, strong wall.

"'How foolish I am!' exclaimed Mr. Carlyle to himself. 'That humble workman puts me to shame.' And with fresh courage and new zeal he set to work to rewrite the book.

"That bricklayer never knew what a great deed he had done, but he did know that he was faithful in doing the thing it was his duty to do. And by doing his duty he gave inspiration to another to do a greater and more useful work."

"I never thought of it that way," said Robert as grandma ended her story. "But I am going to begin laying my bricks right away. It may be that I can do something great after all."

"I'm sure you can," said grandma, patting his arm. "I'm sure you can if you keep on trying. And don't forget that it is brick by brick, a little at a time, that the greatest lives are kindled."—William T. McElroy, in Western Recorder.

A STRANGE SCHOLAR.

By Emma Florence Bush.

Wilbur Cadman had never been marked absent or tardy since he first started in school in September, and he did so want to go through the whole year without a mark against him, that he might see his name on the Honor Roll in June, with a gold star against it.

All through the fall and winter he had trudged faithfully to school, and although many of the other children had at least one tardy mark against them, Wilbur with three others had not been either tardy or absent.

This beautiful, spring morning, however, mother had asked him to watch baby sister in her crib and amuse her, while she went across the street to borrow a cup of sugar from her friend and neighbor, Mrs. Dyke, for the grocery man had forgotten to send the sugar with the other things, and mother wanted to make cake. So Wilbur, hat in hand, and eye on the clock, watched the baby and with one hand shook her rattle, listening every minute for mother's step on the walk.

But Mrs. Cadman was hearing all about an automobile trip that Mrs. Dyke had taken the week before, and she forgot that time was passing, so five, then ten minutes went by and Wilbur saw that the clock was getting perilously near last bell time. As school was only a few doors down the street, he still could make it if mother would only come.

The face of the clock showed that he could just make it if he hurried. What should he do? He could not leave baby sister alone! He ran to the door and called, "Mother, mother, mother!" but Mrs. Cadman was at the back of Mrs. Dyke's house and did not hear him.

All at once a thought flashed into Wilbur's head. Running to the crib, he caught up the baby, quickly wrapped her in her pretty bed puff, snatched up her half-filled bottle of milk, rushed out of the house and toward the school as fast as his legs could carry him. The baby was a little mite, only two months old, while Wilbur was 7 and large for his age.

He flew in the door just as the last of the line had entered, and thrust the baby into the astonished arms of his teacher.

"I could not leave her," he gasped, "and I could not be late. Mother will come for her just as soon as she gets home and finds us gone. Baby won't be any trouble, she will go to sleep anyway."

Teacher carefully opened the puff, and the whole school saw a surprised, half-smothered little baby, still in her nightgown, one bare foot sticking out, and her little fists tightly clenched as if defying anybody to say she could not stay with Wilbur.

How the teacher laughed and the pupils, too, and they crowded close to look at the baby, just as if they had never seen one at home, and, of course, there could be no lessons, but teacher knew that the baby would not be there long.

Sure enough, in a very few minutes Wilbur's mother came hurrying in at the door.

"Why, Wilbur!" she began. Then she remembered how hard Wilbur was trying for the Honor Roll, and she just held out her arms for the baby and asked the teacher to please excuse Wilbur this time, and promised that after this she would never leave Wilbur alone with the baby when it was so near school time that if she was delayed he would be late.

Then she carried baby sister home and school really began.—Exchange.

A RURAL ROUTE.

(A Spring Story Told in Rippling Rhyme.)

Late in the winter a March hare stood beside his bungalow in a wood when suddenly on his ear there fell the fairy tones of a tiny bell. "The telephone!" he cried. "Oho!" and hopped into the bungalow.

"Hello!" he called. "Mr. Sun? You say that Miss Spring starts north to-day? And you want me to tell folks far and near that in three more weeks she will be right here? The news is welcome, I'm sure," said he. "It shall go right on the R. F. D."

As quick as a wink he was at the wheel of his red, reliable jumpmobile. He carried the news to every house—to woodchuck, squirrel, and small field-mouse; to chipmunk, porcupine, beetle, toad, he scattered the tidings as he rode. Then home he hurried to drink his tea and tell the tale to his family.

The message made a tremendous stir. Miss Pussy Willow bought a brand-new fur; the crocuses frilled their snowy laces; the poplar catkins all washed their faces. Violet put on a purple hood and nodded gaily to an elf in the wood.

Miss Hepatica down in the hollow called, "Good morning, dear Miss Marshmallow!"

That night the wind blew a fearful gale; there was rain and snow, there was sleet and hail. Buffeted, drenched, and full of fears, the poor little flowers were all in tears.

The wood folk were murmuring everywhere, "Don't ever believe a mad March hare."

But the sun came out with a will next day, the world was bright, and the wood was gay; the brave little blossoms took heart, and then the glad wood creatures were gay again.

The March hare cried when he heard them sing, "Now wasn't I right? And isn't this spring?"

Then he cut three capers and stood on his head. "My reputation is saved!" he said.—Carrie O'Neal, in the Youth's Companion.

THE DOG SAW THE DANGER.

The right kind of dog makes a splendid protector for the children. How many times does the quick-witted, four-footed playmate and guardian keep the little ones from danger and harm!

A certain gentleman has a collie dog about one year and a half old. He also has a bright little boy of three. The little boy and dog are great friends. Wherever you see one you see the other.

Some time ago the little boy came down to a drug store to pay his father a visit. Many trains pass here in the afternoon, and he asked his father to let him go outside and see them as they passed. His father gave him permission, and the boy went out and stood at the edge of the pavement for awhile, the dog keeping close to his side. Soon a fast passenger train came along—one of those that doesn't stop but rushes past at about forty miles an hour. Child-like, the little fellow left the pavement and started to go nearer the track. After going a few steps the collie took hold of the boy's arm with his teeth and wouldn't let him go one step nearer the track until the fast train had passed on. The little boy scolded the dog, and struck him with his free hand, but the collie set back and held on to him until the express had gone by.—Apples of Gold.

TIME OUT.

Frank was in school when the teacher said, "Who knows what the five senses are?"

Frank raised his hand and said, "Nickles."—The Welchman-Examiner.

Teacher (to boy sitting idly in school during writing time): "Henry, why are you not writing?"

Henry: "I ain't got no pen."

Teacher: "Where's your grammar?"

Henry: "She's dead."—Scratch.

A doctor's little daughter, who, though ailing, continued cheerful, said to a visitor: "I'm a hundred to-day." "But last week you told me you were only four." "Oh, yes," she replied, "but that was birthdays—this is tempachoors."—Boston Transcript.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.
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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Moody Bible Institute, Chicago, has established a Jewish Mission Course, for the training of Christian workers among the Jews.

The commencement sermon of Scarritt College was preached last Sunday by Bishop Edwin H. Hughes, and the baccalaureate address was delivered on Monday by Dr. Paul B. Kern.

Rev. J. H. Jolly, pastor of the Poplar Springs Church, Meridian, Miss., paid the Advocate office an appreciated call on Monday of this week. He was in the city on personal business.

Dr. A. S. Lutz, pastor of the West Monroe, La., Methodist church, "plans his work and works his plan." The month of June is fillled with a program that takes in every part of the church.

Mrs. F. F. Stephens, president of the Woman's Missionary Council, sailed for Europe on Saturday, May 28. She will visit the Methodist mission stations in Europe. She will be gone about three months.

Miss Myrtle O. Ball, of Tylertown, Miss., is open for engagements to assist pastors in their revivals as pianist and vocalist during the summer. She is a graduate musician and can furnish the best of references.

Lambuth College, Jackson, Tenn., will establish a Pepper Department of Religious Education, named in honor of Mr. John R. Pepper, the famous business man and Sunday school superintendent of Memphis.

Mr. Fred Sullens, editor of the Jackson Daily News, has accepted an invitation from the pastor, Rev. Elmer C. Gunn, to deliver three addresses at Carrollton Avenue Methodist Church, this city, on Sunday, June 19.

During the recent commencement of Whitworth College, announcement was made that a friend, whose name is withheld, had just given $1,000 toward the Whitworth endowment, this being the second gift of the same amount by this friend.

Rev. H. L. Daniels writes: "Mrs. Anna Onstott, of Brookhaven, Miss., lectured at the Epworth Methodist Church, Biloxi, Miss., on Methodism, showing pictures with her lecture, which was enjoyed very much by all."

Miss Ruth R. Daniels, an A.B. graduate of Wesleyan College this year, who majored in Religious Education, is available for a position as pastor's assistant or as educational director. Her address is Macon, Ga., in care of Mrs. Reagan, 405 Macon National Bank Building.

A marker in memory of the historic Methodist Conference held in Broken-Back Church, Fluvanna County, Va., on May 18, 1779, will be unveiled on June 15. Addresses will be delivered by Bishop Collins Denny, Bishop Luther B. Wilson, Dr. W. A. Harper, Dr. Thomas H. Lewis, and Dr. Henry C. Pfeiffer.

Rev. Robert A. Cross, Jr., pastor of the Washington circuit, Louisiana Conference, accompanied by his sister Agnes, paid the Advocate office an appreciated call on Wednesday of last week. He gave a good account of his work. He is carrying on a meeting at Mount Hermon, being assisted by Rev. T. G. Stamps.

ANNUITY BONDS

SAFETY is the first requisite of an investment with a view to regular income.

ANNUITY BONDS have advantage over other investments in that they provide an income that cannot shrink.

YOU may in your lifetime without loss of income or any risk pay over to the Board of Missions, Methodist Episcopal Church, South, the amount that you had intended leaving in your will to be used in sending the Gospel "to every creature."

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For further information, write to

Annuity Department, Board of Missions
Methodist Episcopal Church, South

J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

Chaplain and Mrs. A. F. Vaughan, of Fort Sam Houston, Tex., have issued invitations to the marriage of their daughter, Lillian, to Mr. John Lea Wilson, Jr., on June 13. The ceremony will be performed in the post chapel. Chaplain Vaughan is a member of the Louisiana Conference. The Advocate extends all good wishes to the young couple in advance of the happy event.

A joint meeting of the Methodist and Presbyterian churches of Philadelphia, Miss., is in progress, the preaching being done by the pastors, Rev. W. H. Saunders and Rev. William Shannon. The morning services are held in the Presbyterian church and the evening services in the Methodist church. Other denominations are co-operating in the meeting, and much interest is being manifested.

"The Christ and the Creed," is the subject of Bishop W. A. Candler's latest book, which will be published during the summer. The volume is made up of the lectures delivered at Emory University in May under the A. J. Jarrell Lectureship, founded by Dr. C. C. Jarrell in honor of his father. It was Dr. Jarrell's request that Bishop Candler give the first series of lectures.

Rev. Percy Vaughan, our pastor at Ellisville, Miss., writes, under date of June 1: "Our meeting closed last Friday night at Moselle. We had quite a number of reconsecrations, and the church was revived, making our prospects good for a splendid work this year. Brother Claude Jones and party added to their list many friends, who predict success for them wherever they go."

The Minden Standard Training Schoool is in session this week at the Methodist church, Minden, La. The pastor, Rev. Leon I. McCain, is educational director. The faculty is composed of Dr. R. E. Smith, Professor J. E. Stephens, Mrs. S. W. Templeton, and Mrs. Byron Harwell. Rev. K. W. Dodson, presiding elder of the Minden District, is chairman of the board of managers.

Rev. R. A. Tucker, pastor of the First Methodist Church, Columbus, Miss., is recuperating from a recent illness at Hot Springs, Ark. During his absence from his pulpit, Dr. W. M. McIntosh, general evangelist, will attend to the pastoral duties of Brother Tucker in so far as doing so will not interfere with his evangelistic work. His brethren will, we are sure, pray for the speedy restoration of Brother Tucker's health.

The commencement exercises of the one hundred and second year of Centenary College began on Friday of last week and ended on Wednesday of this week. The commmencement sermon was preached on Sunday by Dr. J. N. R. Score, of Houston, Tex., and the commencement address was delivered by Hon. R. E. L. Saner, of Dallas, Tex. The annual meeting of the board of trustees was held Tuesday morning at 10 o'clock.

The books added to the Whitworth College library during the past eighteen months are being catalogued by the college librarian, Miss Virginia Pepper, assisted by the former librarian, Miss Pearl Harris, and other helpers. There are about a thousand volumes, the gifts of friends, the largest donations having been made by Mr. George S. Weems, Mrs. W. L. Duren, Rev. W. B. Jones, Rev. George H. Jones, Rev. F. J. Jones, Rev. J. B. Cain, and Mrs. W. H. Huntley. The total number of volumes now in the Weems Library is 7,000, with the prospect that the number will soon be increased to 8,000.

Rev. H. C. Castles, of the Madison-Pocahontas charge, Mississippi Conference, has some busy days. Last Sunday he baptised Oscar Richard Rivers, preached, and married J. Horace Moore to Miss Jessie Velma Ratliff at the 11 o'clock appointment; taught a Sunday school class at 2:30 and preached again at 3 o'clock, and preached again at 8 o'clock p.m., riding sixty miles during the day. The charge is active in all good work—paid the mission special in full, raised the pastor's salary, and co-operates in all the activities of the church. Brother Castles will have Dr. Mark Terrell, general evanelist, with him for some meetings during this month.

LOUISIANA PRESIDING ELDERS ASK AID FOR PREACHERS IN OVERFLOWED SECTION OF STATE.

The presiding elders of the Louisiana Conference met at Alexandria, Friday, May 27, and carefully surveyed the conditions caused by the flood that visited our State. It was learned that thirty-four charges were affected. The people in these charges are practically homeless. Thousands are being cared for in refugee camps. When the conditions of the preachers were looked into, we ascertained that unless outside help should be given, our preachers would suffer. It was unanimously agreed that the people who were not affected by the

flood be kindly requested to make an offering for the needy preachers. It was estimated that at least $1,500 would be needed for immediate relief. All moneys raised should be sent to Mr. T. W. Holloman, Treasurer of Relief Fund, Alexandria, La. The month of June was selected as the month in which to take the offering. Let us show our love and sympathy for our stricken brethren by making a generous offering in their behalf.

W. D. KLEINSCHMIDT, Secretary.

GREENWOOD DISTRICT CONFERENCE.

The seventh session of the Greenwood District Conference was held in the delightful little city of Itta Bena, May 31-June 1.

Rev. J. E. Cunningham opened the conference with a short service of song, Scripture and prayer.

Roll was called, H. P. Lewis chosen as secretary, and the conference at once got down to business.

V. C. Curtis and S. A. Brown were present and submitted reports on the Orphans' Home. Drs. D. M. Key and J. R. Countiss were also introduced, and delighted the conference with fine reports from our colleges.

One young man, Earl Buford Ellington, was granted license to preach.

The conference was enlivened with some pretty warm discussions in connection with some of the reports that were made. When "Mister" Shipman and Brothers W. M. Young and J. H. Felts get kind'er warmed up in a discussion, you are pretty apt to hear some oratory. We had it.

Your writer was specially struck with the optimistic reports from all the pastors, most of whom have had large parts of their charges overflowed, either from the Mississippi or waters from the hills.

Dr. T. B. Holloman was chosen District Lay Leader, with W. J. Pettijohn, B. P. Brooks and E. L. Dukes, Associate Lay Leaders.

The laymen elected the following delegates to the Annual Conference: J. M. Foreman, A. L. Marshall, B. P. Brooks, R. L. Ward, Dr. T. B. Holloman, G. R. Stokeley, Dr. W. T. Johnson, Miss Tommie Foster, and Mrs. Dave Turner. The alternates chosen are: B. R. Kuykendall, A. A. Pogue, J. N. Worthy, and G. R. O'Donald.

Belzoni was selected as the place for the next meeting of the conference.

The spirit of the conference throughout was optimistic and brotherly. Our presiding elder has given an administration satisfactory to every one. The good people and pastor of Itta Bena gave the best entertainment imaginable, serving noonday meals to the entire conference in the church basement and opening wide their homes to those who stayed over night.

Brothers J. V. Bennett, J. D. Wroten, and W. W. Mitchell brought us the preached Word at the hours of preaching.

Twenty-two preachers and forty-one laymen were registered attendants on the conference.

H. P. LEWIS, Secretary.

PASTORS, ATTENTION!

Are you in need of a Director of Religious Education or Pastors' Assistant who has had special training in Religious Education? Below I give a brief statement indicating the qualifications of certain persons with whom I have been in correspondence, and who are desirous of entering the field of religious education as directors or pastors' assistants primarily responsible for the educational program.

Number One: A lady with ten years' experience as a deaconess and pastor's assistant. Can give splendid references. Prefers to work with young people. Is the daughter of a Methodist preacher. She is a graduate of Peabody College and with one year of specialization work in religious education, Northwestern University.

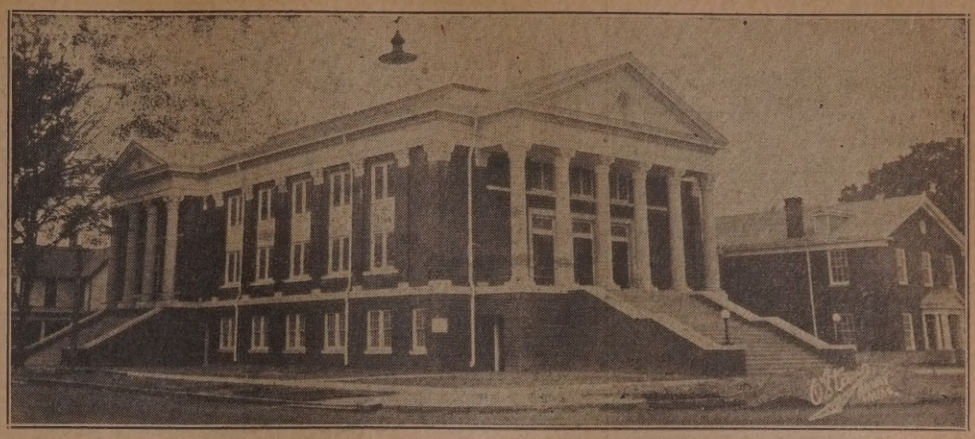
Number Two: A young lady receiving her Master's degree in Religious Education this spring at Northwestern University. Prefers a directorship in religious education. An A.B. graduate of Woman's College, Alabama. Three years' teaching experience in public schools. Similar experience in Sunday school. Splendid references.

Number Three: A young lady. A.B. graduate from Woman's College of Alabama. Will receive Master's degree in Religious Education in June from Northwestern University. This young lady prefers teaching, but would consider work as director of religious education. Has had two years' experience in public high schools. Splendid references.

Number Four: Young lady well equipped. A.B. graduate Duke University. Graduate work in Boston University in the School of Religion, holding Master's degree from that institution. Has had splendid experience in large city church, particularly with young people. Has had special training in music, dramatics, and the fine arts. Has position in northern city, but prefers to work in the South. Is now teaching in public schools and feels a definite call to return to the field of religious education. Is thoroughly familiar with our training program and has splendid references.

Any pastor desiring such persons will communicate with me and I will give names and addresses of these young ladies and put him into direct communication with them. Pastors will do well in planning their fall program to look into the qualifications of persons who have had technical training and practical experience in religious education.

L. F. SENSABAUGH,
Nashville, Tenn.



THE BEAUTIFUL NEW CHURCH AT AMORY, MISS. REV. W. R. LOTT IS THE PASTOR.

CIRCUS DAY AND THE SALOON.

Circus day isn't what it used to be in the old days of the saloon. At least that is the experience of "Doc Waddell," veteran showman of this city. He declares that not only in the line of temperance, but in all others, the world is growing better.

"Not only is the world growing better, but the people are better," is Waddell's statement to the World League Against Alcoholism. "Every business is better. Elimination of the saloon turned the trick.

"I remember when a show would be so routed that its pay day would fall in a town that had the least saloons. And pay day always was on Monday, the beginning of the week, instead of Saturday, the end of the week. That was a protection against too much imbibing.

"I recall a show day in Bluefields, W. Va. The city lockup was filled with drunks. The county jail was jammed with them. And, finally, a detective agency was employed to quell the drinking and the drinkers. Vacant lots had to be used, the officers tying their inebriated to the trees and fences. That is a thing of the past. On show day there is seldom an arrest. In the past six years I haven't seen as many as a dozen drunks on show grounds, or in cities on show days.

"As to bootlegging—there isn't any more than ever—less, I think. When we had saloons we didn't notice bootlegging, for the barrooms and wine rooms formed a complete cover. But now, with the saloons gone, the cover is no more, and we clearly behold what formerly was masked and hidden. Shows have no trouble with bootleggers, except near the Canadian border. Show folks are happier. Wife beaters and down-and-outers among show people are of the past. 'Hey Rubes' and killings on show lots are no more. Canvasmen and such are sober and reliable. We do not hire groups of extra policemen to help preserve peace and good order and prevent knockdowns and dragouts. If extra cops are employed, they are used to direct and handle traffic, and keep automobiles from running over people."

Waddell's real name is W. S. Andres. He is said to be the only "circus preacher" in the world. He lives in Columbus, where he is prominently connected with Masonry and the Eastern Star. Waddell, 54 years of age, has been connected with circuses since he was 10 years old. He is chaplain of the Dodson Shows.

SETTING THE EXAMPLE.

"What were you doing to the fruit seller's little boy?" asked a mother somewhat anxiously when she had seen her own small son and two or three of his companions gathered around a little Italian. "You were not teasing him, I hope, Johnny?"

"No-o!" was the somewhat indignant answer. "We were making an American out of him. We pinned a little flag on him and showed him the salute. He liked it."

"Then I hope you will keep on teaching him," said the mother. "Teach him by the way you act that to be an American boy means to be kind, honest, truthful, and manly—to honor your country by being good."

"Yes-m," answered Johnny a trifle more slowly. He had not thought of all that in his efforts at patriotic education.—Forward.

Judge: "Are you married?"
Johnson: "Ya-as."
Judge: "Who did you marry?"
Johnson: "A vooman."
Judge: "Well, did you ever hear of any one that didn't marry a woman?"
Johnson: "Ya-as."
Judge: "Who?"
Johnson: "Mine seester."—Congregationalist.

ROOMS AND BOARD.

Keller Lodge, on the Seashore Camp Grounds, Biloxi, Miss., is now open, under the management of Mrs. Kate D. Foster. Rooms facing the Gulf. Apartments.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF LURA MAE BANKS.

Lura Mae Banks, nee Spurlock, passed from this world to her heavenly reward Sept. 7, 1926, near Chatham, La. She was born March 22, 1905. Oct. 9, 1924, she was married to Henry Banks. They lived happily together until death parted them. She leaves her husband, an infant girl, mother, father, nine brothers and one sister, besides a host of other relatives and friends, to mourn her going away. Two brothers preceded her to heaven when quite young. All that loving hands could do was done to keep her with us, but God saw best and took her to live with him. She hated to leave her baby—she wanted to rear it for God. Her great desire was to erect a godly home. She read her Bible daily, and they always held family prayer night and morning. We cannot understand why such a home was broken up, but God knows, and he doeth all things for the best. His will be done, not ours. She and the writer spent many happy hours together for over a year. Several days before she died she began to sing, "Lord Jesus, I long to be perfectly whole." I never saw any brighter face than hers. Just as the day had begun, she bade loved ones, home and friends good-bye and crossed over to be with Jesus and his redeemed. She left many sad hearts, but our loss is her gain. She was a consistent member of the M. P. Church. To know her was to love her. Her life was a blessing to many, and her death, though a great loss, was a benediction to the community. Lura, you are only sleeping in your bed of clay; by the grace of God we will meet you on the resurrection day.

Her Sister-in-Law,

ESTHER.

ALICE BROWN STRICKLAND, wife of W. A. Strickland, was born June 11, 1891, at Pine Grove, La., St. Helena Parish, and died at Hotel Dieu, Beaumont, Tex., May 3, 1927. Deceased was a daughter of the late Arch and Bythella Brown. Services were conducted by Rev. W. H. Vance, pastor of Roberts Avenue Methodist Church, assisted by Rev. R. A. Halbert, Calvary Baptist church, stewards of Roberts Avenue Church, deacons of Calvary Baptist Church; stewards of Rob-Lake Arthur Dredging Company were honorary pallbearers. She was laid to rest in Magnolia cemetery, Beaumont. She leaves to mourn her loss her husband and six children—Winifred, Myrtle Elizabeth, Ruby, W. A., Jr., Owen, Nelda Mae—and three sisters, Mrs. G. W. Mack, Mrs. Dayton Pickett, of Beaumont, Tex., and Mrs. H. H. Davis, of Sibley, La.; one brother, Edward P. Brown, of Bloomington, Ind. She was a devoted wife, mother and sister, and a true Christian and faithful church worker. Our loss is Heaven's gain. And Heaven seems so much nearer when our loved ones are waiting there for us.

A devoted sister,

MRS. ELVINA DAVIS BROWN.

AN APPRECIATION.

We, the board of stewards of Amory Methodist Episcopal Church, South, take this opportunity to express our appreciation of the life and service of one of our members, our beloved brother, E. D. GILMORE, who was called to his reward on May 9, 1927.

We recognize in Brother Gilmore's life an example of that firmness of purpose, devotion to duty, that untiring energy, undaunted courage, and love of his fellow-man, his country and his God, that made him a power for good in his community and surrounding country.

He was patient, loyal, industrious and true. He was always looking up and not down, forward and not backward—continually working on some plan for the future uplift of humanity. It was his desire and purpose in life to leave the world better than he found it. To this end he used a large amount of his means to establish and endow the Gilmore Sanitarium, the net income to be used for benevolent purposes and to promote the kingdom of his Lord and Master. As long as men believe in those who are noble, kind, worthy and generous, the name of E. D. Gilmore will live.

"His day has come, not gone;
His sun has risen, not set;
His life is now beyond
The reach of death or change,
Not ended, but begun."

Signed: L. E. Puckett, J. N. Mullins. J. M. May, Committee.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to remove from our midst our late sister, MRS. GEORGE W. THOMAS;

Therefore, be it resolved by the Woman's Missionary Society of Shrock Methodist church, of which she was a member, That while we bow in humble submission to the will of the Most High, we do not the less mourn the loss of our sister and worker who has been taken from us.

Resolved, That in the death of Mrs. Thomas this Society laments the loss of a sister who was ever ready to cooperate. She was a friend dear to us all, a devoted mother whose sweet, gentle life was a worthy standard for all to follow.

Resolved, That the heartfelt sympathy of this Society be extended to her family in their affliction; that this resolution be spread upon the minutes of the Missionary Society, and that a copy be sent to the family of our deceased sister, and to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. K. Shrock, Mrs. C. L. Dickerson, Committe.

Shrock, Miss.

LONNIE L. SELLERS was born Feb. 3, 1900, and died April 13, 1927. His life was one that his most intimate friends and closest associates declared to be above reproach. Possessed of a happy, cheerful, though quiet, disposition, he met his problems and discouragements as he met his friends—with a pleasant, confident smile. He never seemed to allow himself to worry over the difficulties that confronted him, but exhibited the rarest good cheer and optimism through adversity as well as prosperity. Even during the illness immediately preceding his untimely death, the spirit of hopeful optimism did not desert him. No note of complaint escaped him, though his body was racked by disease and pain. Brother Sellers is survived by his wife, Mrs. Norma Dunn Sellers; by his father and mother, Mr. and Mrs. Robert Sellers; by a sister, Mrs. Lola Payne; by a brother, Charles L. Sellers, and by numerous relatives and friends. Though a resident of Gibsland, La., the deceased was buried at Evergreen cemetery, near the homes of his own and his wife's parents. Brother Sellers was a good man—and God dearly loves good men. We can the more cheerfully, therefore, commend the spirit of our dead into his hands. How tender are his ministrations, both to us and to those who have passed into his presence!

CHAS. E. McLEAN.

Corinth Dist.—Third Round.

Corinth, First Church, preaching, May 15; Q. C., May 18.
Corinth, South Side, May 19.
Iuka sta., May 29, 30.
Silver Springs, at El Bethel, May 27.
Corinth ct., at Gaine's Chapel, May 28, 29.
District Conference, at Pott's Camp, May 31 to June 3.
New Albany Sta., June 5, morning.
Conference Standard Training School at Grenada, June 6 to 11, with Epworth League Assembly week following.
Sherman, at Bethel, June 17.
District Elementary Institute at Myrtle, June 21.
Missionary District Conference, Saltillo, May 19.
Rienzi, at Pizgah, June 18, 19.
New Albany ct., at Ingomar, June 20.
Myrtle, at Bethlehem, June 22.
Pott's Camp, at Macedonia, June 23. (Preaching at Pott's Camp, evening of June 22.)
Baldwyn, at Liberty, June 25, 26.
Hickory Flat, at Pizgah, June 27.
Belmont, at Old Bethel, June 28.
Booneville ct., at Blackland, June 29.
Booneville sta., preaching, morning, July 3; Q. C., June 29, evening.
Kossuth, at Pleasant Hill, June 30.
Iuka ct., at Snow Down, July 1.
Wheeler, at Shady Grove, July 5.
Dumas, at Weir's Chapel, July 6.
Ripley sta., July 6, evening.
Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Allen's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

All pastors will please ferward names of delegates to district conference to Rev. W. F. Rogers, and myself. Conference will open the evening of May 31, at 7:30, and close on completion of its work, June 3. Let all delegates and pastors prepare to attend first session and remain throughout conference.

E. H. CUNNINGHAM, P. E.

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

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H. B. SCHERMERHORN, Secretary of the Law School

Woman's Missionary Society

ZONE MEETING AT RAYMOND, MISS.

The second group meeting of this zone was held at Raymond, Miss., Jackson District, April 27, at 10:30 o'clock. The following Societies were represented: Learned, Edwards, Reeves' Chapel, Bolton, Cayuga, and Raymond, with several visitors from Jackson, Mrs. John Bush, zone leader, presiding. The devotional service was led by Rev. J. D. Ware.

Morning discussions: "Our Home Work." Mrs. J. W. Ratliff, of Edwards, read a beautiful paper on our Wesley Houses and Bethlehem Centers. I am sure when we heard the splendid report of the work these places are doing we were glad we had a part in them.

Mrs. Wood urged us to pay our pledge to the Wesley House and Scarritt fund this quarter.

Our mountain schools were very ably discussed by Mrs. Williams, of Bolton.

Miss Agnes Downing, of Reeves' Chapel, gave us a talk on the splendid work we are doing among the French people in Louisiana, especially mentioning the needs. We then had a round table discussion, conducted by Mrs. Wood, and a review of the responsibilities of the lay women of the church. Problems: "How to get the people more interested in mission and Bible study." Mrs. Orsbon, of Kentucky, was then introduced, and gave us an interesting talk on how they conduct missions and Bible study; also, Mrs. Marley, of Jackson, spoke. I believe the all-day meetings for mission study was favored.

During a delicious luncheon, served by the Raymond ladies, we were royally entertained with several solos and duets.

Our evening service was opened with devotional conducted by Rev. H. J. Moore. Then Miss Maggie M. Jones, of Jackson, gave us a very interesting talk, "Why train our young people for the church." When she finished we were all ready to return to our auxiliaries and try to do better work with our young people.

Mrs. Wood gave us some echoes from the Council meeting, mentioning several steps forward, as paying our Belle Bennett fund, and the young people's work.

Edwards was selected as our next meeting place, in July.

MRS. J. O. WARE, Secretary.

DISTRICT MEETING AT VAIDEN, MISS.

The district meeting for the southern end of Grenada District was held at Vaiden, Friday, May 13, 1927.

The morning session was opened with devotional services, conducted by Rev. W. O. Hunt, the pastor at Vaiden.

Mrs. T. C. Vaiden, a member of the Vaiden Society, gave all visitors a cordial welcome. The reports of the delegates from adult societies were given at the morning session. These reports were very encouraging, showing, as they did, that so much good work had been accomplished during the past year.

Mrs. R. P. Neblett, our beloved Conference Corresponding Secretary, gave the message from the Council. This message was so full of information and given in such an earnest, inspired way that I am sure all present felt their hearts thrilled and desires formed to do better work in our Master's kingdom.

At noon a delicious lunch was served by the members of the Vaiden Society.

The afternoon was given to the presentation of Young People's and Children's Work. The devotional service was conducted by Rev. A. W. Bailey, pastor at Duck Hill. Mrs. W. H. Ratliff, Conference Superintendent of Young People's Work, was present, and had charge of the Young People's hour. The Young People gave a most interesting and entertaining program, and Mrs. Ratliff closed the hour with a very earnest and inspiring talk.

Rev. S. A. Brown gave a most interesting talk about a work that is dear to every heart, our Orphans' Home at Jackson.

Then the children, under the direction of Mrs. Hoge, of Vaiden, gave their program, which was very fine and thoroughly enjoyed by all present. All present feel much indebted to the young people and children for the fine presentation of their work through their program and through the reports of the past year's work as given by the delegates present.

Mrs. Swetman gave a good talk on "Why Mothers Should Attend the Meetings."

The session was closed with prayer, led by Rev. E. S. Lewis, presiding elder of Grenada District.

Our sincere thanks are given to the members of Vaiden auxiliary for their gracious hospitality, for the beautiful flowers that adorned the church and for the sweet music that added so much to the pleasure of the meeting.

LUDIE STOKES,
District Secretary.

SUMMARY OF DISTRICT SECRETARY'S REPORT.

(Made by the District Secretary at the Grenada District Conference held in Oxford, May 4, 1927.)

I think the preachers and laymen composing this conference would be interested in the financial report of the treasurer of the Woman's Missionary Society of the North Mississippi Conference. This report is for 1926:

Raised for connectional work	$47,506.84
Local work	37,217.19
Supplies	8,230.37
Total	$92,954.40
Amount sent to Council treasurer, including Bennett fund	$40,046.00
Increase over 1925	$ 8,694.33

The above report is for the entire Conference. The leading districts were: Greenville, $6,982.97; Greenwood, $6,840.22; Grenada, $6,586.99.

The adult society in Grenada District giving the largest amount of money was Holly Springs, $1,173.35. The Young People's Society contributing the most was Grenada College, $86. This was not only the most given by young people in this district, but was also the second largest offering by young people in the Conference. Our Juniors at Holly Springs led all Junior Societies of the Conference in the amount of their offering, $255.50.

Shrock Juniors again won the district and Conference pennants for the highest number of points on the Standard of Excellence, 290, and Grenada Juniors came second in the district.

Durant won special mention in Bible and Mission study because all four of the societies there, two Adult, one Young People's, and one Junior, at-

(Continued on Page 14.)

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QUEEN VICTORIA LYDIA E. PINKHAM

Two Famous Women Born the Same Year

In the year 1819, two babies were born whose lives were destined to have a far reaching influence. One was born in a stern castle of Old England, the other in a humble farmhouse in New England.

Queen Victoria through her wisdom and kindliness during a long and prosperous reign has become enthroned in the hearts of the British people. Lydia E. Pinkham through the merit of her Vegetable Compound has made her name a household word in many American homes.

One of the many women who praise Lydia E. Pinkham's Vegetable Compound is Mrs. Adolph Bratke of 4316 South 13th St., South Omaha, Nebr., who was in a rundown condition for four years before she tried the Compound. "I began to take Lydia E. Pinkham's Vegetable Compound," she writes, "and I have felt my health steadily improving." Mrs. Bratke continued to take the Compound for a year and a half and at the end of that time she found herself in excellent health. "I am feeling fine now and do all my work myself," she wrote in her most recent letter. "I am the mother of six and manage an eight-room house without anybody to help."

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Prevention and treatment of Roup, Cholera, Gapes, Worms, Chicken Pox, Sorehead, Catarrh, Canker, Diptheria, Pip, and White Diarrhea.
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Enclosed find 25c in payment for one box of fifty IDEAL POULTRY TABLETS by parcel post prepaid. I understand you agree to return my money if I am not pleased.
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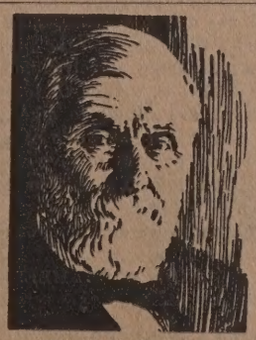

DR. W. B. CALDWELL AT THE AGE OF 83

Old Folks Need a Mild Laxative —Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

A child that is brought up under the best Christian instruction and religious influences has an infinitely better chance to become a strong Christian than the one brought up under the most hurtful influences. No one will deny this. There are seven under 25 years of age out of every ten who receive no kind of religious instruction in the home or in the church. This seven must be reached and taught by the church if they are saved in any sense. Our aim in training parents and teachers is that this vast number of untaught children and youth may be reached with the good news. It requires skill, wisdom, and tact, as well as a good case of religion to reach and teach this growing life. To look at this task squarely and honestly is enough to break the heart. It requires a united church, united in the truest sense of the word, to begin to tackle this job. God help us to get together and help us do something for this unreached mass of perishing humanity before we are all lost together.

Why are we having training schools and training classes? The one reason is that we may place the leaven of the gospel in the hearts of the children before the leaven of evil gets in its deadly work. We hope to have at least one teacher in every school in the Conference who has some knowledge of what ought to be done. This one teacher can help all the other teachers into a more effective way. We are anxious to help the most needy schools in the Conference. To this end we are praying and working, but we must have the full co-operation of the men in charge of the people. It requires team work of the highest order to do this work effectively. We are not asking that any one help us, but we are craving the privilege of helping those who feel the need of help. Call upon us and we will do our best to stand by you and help in every way possible.

Men wanting Cokesbury schools are expected to organize the class, entertain the instructor, and pay railroad fare. The Sunday School Board will pay for the services of the instructor. This seems to be fair to all concerned. Encourage a little, pray for us a great deal, criticise us to our face, and we will get along much faster and better.

MISSISSIPPI CONFERENCE NOTES.

Mr. Hull had Rev. John L. Ferguson, Jr., from Nashville with him in a series of County and Bi-County Institutes the latter part of May. He will write up these meetings or have the secretaries do so. They seemed to be greatly delighted with the work and with the results.

This has been a month of church planning for me. I am glad to render this service and know that if the consultation takes place before the plans are adopted, it will mean much more to the work than if you wait until you have bought your plans and then try to get a satisfactory building.

Many churches are planning to improve their buildings and make them over. This will help them. The better use of buildings will always mean improved work and advancement.

I wish to call attention to the July Sunday School Magazine. This one issue is worth the price of the magazine for a year. If you do not have a copy, get it and read it, especially the article by Miss Moon on recreation, and the article by Dr. Duvall on the Curriculum. You will find articles that will greatly aid you in the lessons for the month also in the magazine part of this periodical.

Sunday School Day money is coming in slowly. Your Board is counting on the observance of this day really and truly to put over the program throughout the Conference. Many of the schools have shown a most gratifying increase in their offerings this year. If you do not have the Programs, let us know and we will send them to you. We have ordered them sent out to all the pastors in the Conference, and if they do not get them we can get a refund on this if we find it out.

June will start our Vacation Schools. We have three of these scheduled. I trust they will go over in a way that will cheer us all and make progress in kingdom work. It is a new development of our work, as we have had neither the time nor the workers to assist. I am exceedingly glad that we will have both at this time.

We have had calls for more Cokesbury Schools than we could give because so many have demanded just one date and that alone. We do not complain about this, but would wish it possible to go where we ought to go, and that can only be done by shifting dates and a willingness on the part of all to accommodate ourselves to the occasions. This is written to let you know if you are willing to take perhaps a date that is not quite as suitable, we may be able to give you a school at this late date. Let us hear from you.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

Whooping Cough Soon Relieved

Roche's Embrocation is the quickest relief known. Just rub it on the child's chest. At once it breaks congestion, loosens choking phlegm and then relief comes. Equally good for croup, chest colds, bronchitis.

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ROCHE'S EMBROCATION

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On May 26 the bids were opened for the new educational building of the First Methodist Church of Alexandria, and it is probable that the contract will be let shortly.

* * *

The presiding elders were recently in session at Alexandria in the interest of flood relief measures among our preachers. The writer had the pleasure of lunching with them.

* * *

We are in receipt of a letter from Rev. W. F. Roberts, of Ida, La., who is Educational Director of the North Caddo Standard Training School, in which he states that plans are about perfected for his school, which will open at Vivian on the 19th instant.

* * *

We are in receipt of a copy of the well-balanced program of the Elementary Council of the New Orleans District recently held at Carrollton Avenue Methodist Church, with Mrs. R. H. Harper leading, and a splendid report from that district of elementary work.

* * *

The office has been deeply interested in the fine report sent out by Mr. G. A. Perkins, of the Southwestern Agency of the American Bible Society, which is located at 900 St. Charles Street, New Orleans. Mr. Perkins tells of trips to every part of the flooded territory and to every refugee camp in Louisiana and Mississippi, and of the splendid distribution of a wonderful lot of Bibles. Mr. Perkins paints a graphic picture of his visits and asks the prayers of our people in his work.

* * *

We thank Dr. Albert S. Lutz, of West Monroe, for a late bulletin of his church program. Dr. Lutz tells us that the flood conditions did not keep his people from carrying on the work of their "Forward Looking Church."

* * *

We have received from Mr. W. J. Daniel the Sunday School Day offering of his school at Angie, La., and thank him for the remittance.

* * *

We have received from Mr. A. M. Mayo, District Secretary of the Lake Charles District, a report of the District Council held in Lake Charles on May 27, at which many matters were taken under consideration in the interest of Sunday school work.

* * *

Sunday, May 29, was spent in Homer and Haynesville. The writer reached Homer on Saturday afternoon late and had a fine over-night visit with the parsonage folks. We visited several departments of the Homer Sunday school on Sunday morning, and enjoyed the Sunday School Day program. The Sunday school folks at Homer were delighted to have Mrs. W. W. Templeton, of Tennessee, with them, who took part on the program with a beautiful story. Mrs. Templeton was in the community for the Homer-Haynesville Standard Training School, which opened at Haynesville later in the day of May 29. Homer has, without a doubt, one of the finest men's Bible classes in the State. The goal of the offering for Sunday School Day was fixed by the superintendent at $50.

In the afternoon we went to Haynesville, where, at 3:30, we held a fine classification meeting for the Training School. There were about sixty interested workers present for the opening, and two members of the faculty, Mrs. Templeton and Prof. J. D. Walker, of Millsaps. Prof. Walker preached for Brother Johnson at the evening hour to a large congregation. The other two members of the faculty, Dr. R. H. Wynn and Dr. W. W. Drake, arrived on Monday, and the school went off in fine spirit, with prospects of being one of the best, with the largest number of credits ever held in North Louisiana outside of Shreveport.

MORE MONEY

If your Church, Ladies' Aid, Sunday School, Epworth League or Missionary Society needs MORE MONEY I will be glad to tell you of a successful plan of raising it. Write me today and I will send you the plan in detail. It always produces results.

GEORGE H. BARKER
1308 W. Goodale St.
COLUMBUS, OHIO

During our visit to Haynesville we had a conference with the leaders from Ruston in the interest of a Standard Training School for Ruston, which they hope to make the best in history. Brother Kleinschmidt, the presiding elder of the Ruston District, is putting a great deal of effort toward the coming District Sunday School Conference at Simsboro on July 8.

* * *

En route from Haynesville the writer had a pleasant visit with the parsonage folks at Clay, La., enjoying very much meeting with Brother Claude Mayo, his wife, and fine family of boys and girls. Brother Mayo is planning a circuit-wide Cokesbury Training School in July, which we hope will be a great success.

* * *

We acknowledge a most pleasant visit to the office from Dr. M. F. Wilson, member of the Board of Managers of the New Orleans Standard Training Schoool. Dr. Wilson was on his way to a medical meeting in North Louisiana, and although his discovery of our office was somewhat accidental, we were none the less glad to see him.

* * *

The newspapers and magazines are full of the splendid accomplishment of the youthful Captain Charles Lindbergh, and we desire to add our voice to the praises being sung for him. The country has not been so thrilled for many years, and we are proud of one who, by his own ingenuity and courage, has accomplished a feat so wonderful as to herald him as the "Viking of the Air."

But through all of this praise and glory there is one outstanding fact. Jesus said, "Blessed are the meek, for they shall inherit the earth," and this is certainly true of Captain Lindbergh, for it is his modesty and utter lack of braggadocio and of false pretense that has gained for him the admiration of the world. He, least of all, expected the results of his trip as he boarded his ship armed with a half dozen letters of introduction, never dreaming of the triumphant welcome that awaited him when, straight as a homing pigeon, guided by the tiniest instrument and the hand of the All Powerful, he flew to the waiting, cheering crowds. And so we see in Lindbergh's triumph a beautiful lesson of modesty that is free from the egotism that often attends our triumphs, and realize that his modesty and meekness are the parts of his trip that are winning for him the hearts of the nations.

C. D. ATKINSON,
Conference Superintendent.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

A FINE REVIVAL AT JONESBORO, LA.

It gives me joy to represent the congregation of Jonesboro Methodist Episcopal Church, South, by reporting on our wonderful meeting, recently closed; indeed, to us, a true revival—and I am sure that I make no statement that any one vitally interested in the extension of Christ's kingdom will contradict, when I say that our church was surely ripe for the meeting.

The meeting was conducted by the much beloved evangelist, Rev. Dan Kelly, of Hattiesburg, Miss., assisted by Rev. Otis Spinks, of Louisiana, who had charge of the singing and the young people's services.

A deep work of spiritual grace was felt during the entire meeting, and our church reached a higher plane of religious experience and enthusiasm, under the ministry of these good men, than it has known for a long time.

The meeting started on Easter morning, April 17, and ran two weeks, all too short, closing on Sunday night, May 1. We wanted to "adopt" Brother Kelly and Brother Spinks, and make our revival "one grand sweet song."

The writer would so love to touch on every service, in detail, but am sure the memories and inspirations linger, to help us better continue the spirit of the meeting—truly another "mountain-top experience" to us all. As Brother Waltman said, "God was surely with us." He sent Brother Kelly to Jonesboro, and how grateful we feel for having had and felt his great influence. Throughout the services it seems the thought was impressed that the business of our lives is to have the love of Christ grow more and more into our characters, for "talent develops itself in solitude, but character in the stream of life."

Brother Kelly is truly a great evangelist, so easy and simple in his manner. He preaches the gospel in the convincing way of a man that knows God, believes that the Spirit will use it; and God did use it in largely convincing Jonesboro of sin, and then the duty and obligations for us to "carry on." In the beautiful messages they gave to us we were made to realize more fully that "the harvest is ready, but the laborers are few," then with new inspirations we do rejoice now, in the splendid work, the results already of the men and women of Jonesboro who have seemed really to catch the spirit in which Brother Kelly gave his messages and are taking up where he left off the work so needed, pushing on to newer and higher ground.

At the invitations given there were fifteen who answered the call, and joined the church; one by letter, fourteen by profession of faith.

I pause here to mention briefly the "Love feast" that was given by Brother Kelly on the last Sunday afternoon of the meeting held at our church at 3 o'clock. All the services were beautiful, but to me the sweetest, most touching was this love feast. It caused those who perhaps had never testified before to tell how they had been impressed by the services. It was at this service that Joe, our pastor's son, surrendered his life to God, and I shall never forget this service—it was certainly a "Love Feast." It lifted us "out of the valley to the mountain tops," and we thank Brother Kelly for what it meant to us.

It seems fitting, too, to mention the special service for the young people, conducted on the last Saturday night of the meeting by Brother Spinks. This was such a beautiful service. Especially was Brother Spinks' sermon very impressive, and much was gotten from his words. It was at this service that Brother Kelly had Brother Spinks to read to us "A Father's Tribute to His Son," written by Brother Kelly at the death, and in memory of, his son Eugene. We felt that after hearing such a beautiful tribute it was only another proof of the wonderful influence of Brother Kelly's life on his sons and of the beautiful companionship between Eugene and his mother. As I listened to that tribute it brough back to me the memories, too, of my oldest brother, who died just at Eugene's age—just out of college, a beautiful Christian character—and so I could better appreciate the meaning of Brother Kelly's tribute to Eugene.

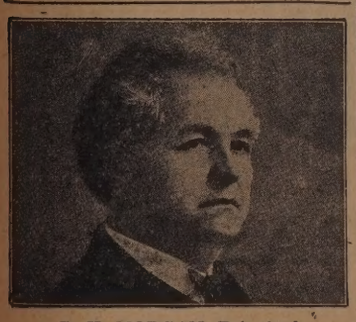
Then came the last night of the meeting. The church was packed, and it seemed more than ever that God guided Brother Kelly's words that night. So many new promises were made, such as rededication of so much for his service.

The Sunday school, the church services, the Missionary Society, the prayer meeting especially, have all seemed to "put on new life" since the meeting. We had the pleasure of hearing Mr. Elmer Cox lead our prayer meeting the first Wednesday night after the revival closed. We only wished for Brother Kelly to be with us that night, to know what a wonderful service it really was.

The meeting having closed, we examined ourselves; humbly before God we have declared our love, and rededicated our hearts; we reaffirmed our faith, and started to our tasks. Yes, it will require united effort to succeed now. We promised Brother Kelly to do our part—and in his name. Now let us be sure it is done.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him. yea, Lord, thou knowest that I love thee. He saith unto him, feed my sheep." (John 21:15.)

MABEL LANGFORD.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

YOUR GREATEST PROBLEM—THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, Principal of Morgan School, Petersburg, Tenn., has been training boys thirty years. He know boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop that trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome inspiring personality and his school is a material projection of that character.

Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day. He will send you a catalog and tell you about what this school can do for your boy.

WHITWORTH COLLEGE.

Splendid Little City, with paved streets, on I. C. R. R., in high, healthy region.
Ten Buildings, including Y. W. C. A. Building, Home Economics Building, and Gymnasium (with Swimming Pool).
All Work Standard, with well-chosen faculty. Science, Fine Arts.
Conservatory of Music of long established reputation. Several Music Scholarships Offered.
Health and Morals given special attention.
For Catalog and View-Book address:
HENRY G. HAWKINS, President, Brookhaven, Miss.

SOME VERSES.

(Read at the Birthday Celebration in Honor of Rev. W. M. Williams, Magee, Miss.)

Brother Williams: To us this is the most
Auspicious occasion of the year—
The honor of congratulating you
Whose love we hold so dear.

Learning that way out West in
Kansas—some seventy Mays ago,
A little child was born whose
Future none could know.

But this child has grown and grown,
Following God's wise plan,
Until to-day he's loved and honored
By woman and man.

Boys and girls—little children, too—
Delight his name to call,
Knowing that upon the least of these
His greatest favor falls.

His keeping in close touch with the Master,
Ministering to friend and foe,
Has been his highest ambition,
Seeking God's will only to know.

These long years of service!
Such a beautiful life you have given
To help struggling humanity
Find a sweet refuge in Heaven!

Then we come, Brother Williams,
Not with costly gifts so rare,
Not with trophies, garlands, or even
Beautiful flowers so fair;

But with hearts of love we gladly give,
Thou "prince among men,"
Love to you on your birthday
This day—"Seven times ten."

From the Woman's Missionary Society
Accept these little gifts of love,
And may they ever remain with you
Until God shall call you above.

The man with vision and no task is a dreamer. The man with task and no vision is a drudge. The man with both task and vision is a hero.—Dr. W. C. Poole.

I doubt whether it is good for a church to be on easy street—that is to say, to have so much wealth that funds for its current expenses, its capital outlays and its missionary enterprises roll in without effort. But it is certainly good for the spiritual life of the church to make the effort necessary to keep its finances in first-class condition, its property in good repair, and to meet promptly its obligations to the missionary enterprises of the church. —Charles S. Ward, in the Congregationalist.

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FELI
Pa Buzz prefers private bath
FLIT spray kills roaches, bed bugs, ants, and their eggs. It also clears your home of flies and mosquitoes. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.
FLIT
FLIT
DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"
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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

tained the Standard of Efficiency in their studies.

The report for the first quarter of 1927 showed we had on roll in the Grenada District 20 Adult Societies with a membership of 671; 13 Young People, members, 303; Juniors 15, members 313. Total, 48 societies, members, 1,287.

During the first quarter of 1927 five new societies were organized, viz, a Young People at Duck Hill, at Vaiden and at West; an Adult at Duck Hill, and a Junior at West.

There were reported at close of the first quarter of 1927 thirty-seven mission classes, membership 727, and twenty-two Bible classes, membership 430. Amount reported to me as sent to Conference treasurer, $1,155.05; local work reported $1,112.80.

LUDIE STOKES,
District Secretary.

A LETTER FROM MISS HOOPER AT HOUMA.

"May 23, 1927.

"The water is rising rapidly in our section of the State. We cannot tell yet how much will come to Houma, or what preparations to make. The crest is due in Morgan City just a week from to-day. The predictions are that there will be a five-foot rise in this section. As we are nine feet high, this still gives the school property a chance to escape the floods, but it is not yet certain that this will be the highest, and we have to be a little careful.

"It is quite certain that all of the towns and villages west of us will be under water. Indeed, some of them have as much as three feet already. Many refugees from these towns and the plantations around Houma will be brought in to Houma. I have written for instructions as to the use of our grounds and buildings in this time of disaster, if we ourselves escape the water, which still seems possible, though not certain.

"We are hoping to hold the school together till Friday of this week, or regular closing day. This may become impossible, but we shall wait till the last minute to disband. In the meantime we have to plan for the emergencies that are sure to come next week, if they delay that long. * * *"

Missionary women—if ever Houma Mission needed us, it is now, with her ministries of mercy and her outstretched hands toward want and devastation!

Come on with your supplies and cash donations! Help Houma Mission be the Angel of Light she longs to be and is commissioned to be. She looks to you to help her to answer this heart-breaking S. O. S.

A WORD FROM LOUISIANA RURAL WORKER.

Dear Co-Workers: Had I known that I should be able to do so little in the office to which I was assigned at Conference, I certainly should have refused to accept the honor and responsibility. Since I came West, because of father's illness, Mrs. Carre has agreed to look after the rural work in my absence, and I appreciate her kindness in undertaking this in addition to her other numerous duties.

I was delighted to turn the Baton Rouge District over to Mrs. L. A. Sims, of Hammond, who has shown her efficiency in the splendid zone work she has done during the past year.

We are distressed over the flood situation and trouble that has come to so many.

Sincerely,

MRS. H. N. BROWN.
547 Randolph Street, Napa, Calif.

Success: To the teacher it is the guarded vault of the banker, to the business man it is the fertile field of the farmer, to the soldier it is the lilting voice of the poet; it is the pasture on the other side of the fence, the fish that gets away, the pot of gold at the end of the rainbow.—Unidentified.

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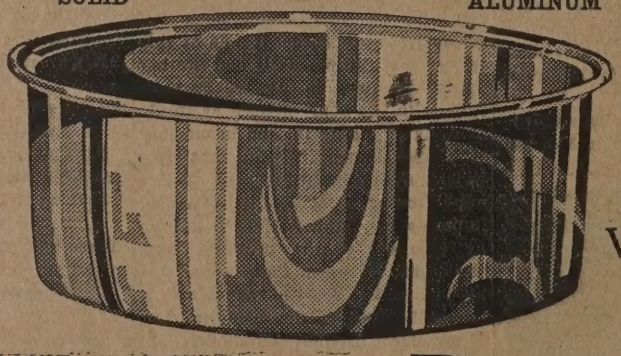

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Algoma, at Camp Ground, June 18, 19, a.m.
Calhoun City, June 19, p.m.
Amory ct., at Grady's Chapel, June 21.
Greenwood Springs, at Pleasant Grove, June 22.
Eupora, at Lagrange, June 24.
Mathiston and Maben, at Double Springs, June 25, 26.
Bellefontaine, at Lebanon, June 26, 27, p.m.
Smithville, at Antioch, June 29.
Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Third Round.

Starkville, preaching July 31, 11 a.m.; Q. C., June 3, night.
Caledonia, at Andrews' Chapel, June 4.
Crawford and Mayhew, at Curtis Chapel, June 5.
Conference Standard Training School, at Grenada, June 6-11.
Mashulaville, at Middleton, June 11.
Shuqualak, at Cooksville, June 12, 11 a.m.
Macon ct., at Center Point, June 12, 3 p.m.
Macon sta., June 12, night.
Ethel, at Liberty Chapel, June 23.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 2.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.
Remember Golden Cross Enrollment Campaign, May 8-15.
Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale. J. B. RANDOLPH, P. E.
P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Sardis sta., May 15, 7:45 p.m.; Q. C., June 30, 7:45 p.m.
Como, May 17, 4 p.m.
Olive Branch, at Miller, May 22, 11 a.m.
Coldwater, at Love, May 29, 11 a.m.; Q. C., June 23, 11 a.m.
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.
Hernando, June 5, 7:45 p.m.
Arkabutla, at Hunter's Chapel, June 12, 11 a.m.
Crenshaw and Sledge, at Crenshaw, June 12, 4 p.m., 7:45 p.m.
Senatobia, June 19, 11 a.m.; Q. C., May 18, 7:45 p.m.
Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

T. M. BRADLEY, P. E.

Grenada Dist.—Third Round.

Ashland, at Liberty, June 4, 5.
Lamar, at Harris' Chapel, June 11.
Durant, June 12.
Abbeville, at Cambridge, Thursday, June 16.
Holcomb, at Ebenezer, June 18; preaching at Holcomb, June 19.
Water Valley, Main Street, at Pleasant Ridge, June 25.
Holly Springs, June 26.
Pickens, at Richland, July 1.
Winona ct., at Bluff Springs, July 2, 3.
Grenada, July 3, 8 p.m.; Q. C., July 5.
Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17.
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

E. S. LEWIS, P. E.

A generation ago there were a thousand men to every opportunity, while to-day there are a thousand opportunities to every man.—Henry Ford.

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Calomel salivates. That's why you have to take salts the next day to get it out of your system so it will not eat your bones. You have to stay at home a day to recuperate from the shock it gives you. No wonder Dodson's Liver Tone is so popular. All you do is take a spoonful at night. By morning you are cleaned out good, head is clear, you feel as light as a feather; you are not sick, no danger of salivation, and you can eat anything you want. Think of that.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

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For Pale, Delicate Women and Children. 60c

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Third Round.

Greenville, June 19, a.m.
Glen Allan and Avon, at Avon, June 19, p.m.; Q. C., 4 o'clock.
Boyle and Pace, at New Salem, June 26, a.m.
Cleveland, June 26, p.m.
Leland, July 3, a.m.
Hollandale, July 3, p.m.
Clarksdale, July 10, a.m.
Friars Point and Lyon, at Friars Point, July 10, p.m.
Coahoma and Jonestown, at Coahoma, July 17, a.m.
Lula and Dundee, at Lula, July 17, p.m.
Arcola and Murphy, at Hocks, July 7, all day.
Merigold and Deeson, at Deeson, July 24, a.m.
Gunnison and Sherard, at Sherard, July 24, p.m.
Duncan and Alligator, at Duncan, July 31, a.m.
Shelby, July 31, p.m.
Rosedale, Aug. 4.
Lake Cormorant, at Lake Cormorant, Aug. 7, a.m.
Tunica, Aug. 7, p.m.
Shaw and Litton, at Litton, Aug. 21, a.m.
Evansville and Dubbs, at Evansville, Aug. 21. p.m.

District conference at Cleveland, July 14-15. We need a great coming together after the things we have suffered and felt in the flood. We desire very earnestly a deeply spiritual and brotherly fellowship. A strong program will be prepared and a full attendance is anxiously desired. Brother S. V. Wall, our district lay leader, is anxious for a full representation of our charges in their lay leaders. They will be given right of way in the morning session of the second day. Now, let daily prayers be made for the presence of the Divine Spirit upon our sessions.

We want live issues and vital discussions. Whatever may from time to time engage the thoughts of men, our personal relation to the issues of moral and spiritual life stand first with all deeply thinking men. All the salvation we can or shall ever know is involved in knowing that at the center and heart of all is intelligence, law and love, and these are working for man's good.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Third Round.

"Group Conferences:"

1. June 29, at Ruleville: Ruleville, Drew, Drew circuit, Schlater, Minter City; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Judge J. M. Forman, Conference Lay Leader, and Hon. Thos. B. King, of Memphis. 2 p. m., quarterly conference.
2. June 30, at Fairview: Sunflower, Indianola, Moorhead, Inverness; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Judge J. M. Forman, Conference Lay Leader, and Hon. Thos. B. King, of Memphis. 2 p. m., quarterly conference.
3. July 8, at Black Hawk: Black Hawk, Acona, Carrollton, Cruger and Sidon, Tchula; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Mrs. W. V. Bailey, District Missionary Secretary, and Judge J. M. Forman, Conference Lay Leader. 2 p. m., quarterly conference.
4. July 15, at First Church, Greenwood: Night session, 8 o'clock, First Church, Price Memorial, Itta Bena; address: Dr. T. B. Holloman, District Lay Leader; banquet for all officials.
5. July 25, at Marks: night session, 8 o'clock; Marks and Belen, Lambert and Crowder; address, Judge R. L. Ward, Associate Lay Leader; banquet for all officials.

Dublin, July 3, 11 a.m., 3 p.m.
Webb, July 6, night.
Rome, July 17, 3:30 p.m. and night.
Swiftown, July 31, 11 a.m., 3:30 p.m.
Belzoni, July 31, night.

Preaching services, additional: Belzoni, June 26, a.m. and p.m.; Drew, July 10, a.m.; Sandy Bayou, July 10, p.m.; Doddsville, July 17, a.m.; Belen, July 24, a.m.; Vance, July 24, night.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Chunky, at Collinsville, June 12.
DeKalb, at Spring Hill, June 15.
Porterville, at Mount Hebron, June 19, a.m.
Lauderdale and E. Mills, at Lauderdale, June 19, p.m.
Matherville, at State Line, July 2.
Shubuta, at Andrew's Chapel, July 3.
Vimville, at Toomsuba, July 9.
Scooba, at Scooba, July 17, a.m.
East End, July 17, p.m.
Central, July 24, a.m.
Hawkins Memorial, July 24, p.m.
Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, July 31, p.m.
Fifth Street, Aug. 7.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m
Waynesboro ct., at ———, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at ———, Aug. 18.
Pachuta, at ———, Aug. 19.

ROBERT SELBY, P. E.

Brookhaven Dist.—Third Round.

Barlow, at Lebanon, June 12.
Hazlehurst, June 19; Q. C., Aug. 3.
Foxworth, at Hopewell, June 26.
McComb, LaBranch St., June 29.
McComb, Centenary, July 3; Q. C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 16, 17.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bayou Pierre, at Matthew's Chapel, July 27.
Adams, at Ebenezer, July 31.
Scotland, at Galatia, Aug. 2.
Brookhaven, Aug. 7, a.m.; Q. C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, p. m.
Meadville and Bude, at Meadville, Aug. 9.
Bogue Chitto and Norfield, at Norfield, Aug. 11.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at ———, Aug. 23.
Wesson and Beauregard, at ——Aug. 24.

W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Carthage ct., at Goshen, Sunday, June 12, 11 a.m., 2 p.m.
Carthage sta., Sunday, June 12, 8 p.m.
Union, at Conehatta, Sunday, June 19, 11 a.m., 2 p.m.
Newton, preaching, Sunday, June 19, 8 p.m.; Q. C., July 14.
Bay Springs, at Holders, Saturday and Sunday, June 25, 26.
Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, First Church, Aug. 12, 8 p.m.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th. L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Escatawpa, Saturday and Sunday, June 11 and 12, a.m.
Moss Point, Sunday, June 12, 8 p.m.
Americus, at Roberts Chapel, Saturday and Sunday, 11 a.m., June 19.
Kreole, Sunday, 8 p.m., June 19.
Columbia, Sunday, 11 a.m., June 26.
Hub, at Hub, 3 p.m., Sunday, June 26.
Lumberton, Sunday, 8 p.m., June 26.
Biloxi, Sunday, 11 a.m., July 3.
Seashore Camp Meeting, July 1-10.
Pascagoula, Sunday, 11 a.m., July 17.
Ocean Springs, Sunday, 8 p.m., July 17.
Carriere, at Byrd's Chapel, Saturday and Sunday, 11 a.m., July 24.
Picayune, Sunday, 8 p.m., July 24.
Stillmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Anguilla, at Sunflower Chapel, July 3, a.m.
Vicksburg, at Crawford Street, July 3, p.m.
Centerville and Stephenson, at Macedonia, July 10, a.m.
Gloster and Liberty, at Gloster, July 10, p.m.
Nebo, at Sharp's Chapel, July 17, a.m.
Fayette, July 17, p.m.
Natchez, July 24, a.m.
Washington, at Natchez Mission, July 24, p.m.
Hermanville, at Tillman, July 31, a.m.
Harriston, at Lorman, July 31, p.m.
Rocky Springs, at Willows, Aug. 3.
Louise and Holly Bluff, at Holly Bluff, Aug. 7, a.m.
Silver City, at Midnight, Aug. 7, p.m.
Vicksburg, at Gibson Memorial, Aug. 10.
Rosetta and Mount Vernon, at Rosetta, Aug. 14, a.m.
Roxie, at ———, Aug. 14, p.m.
Utica, at Burtonton, Aug. 17.
Mayersville, at Mayersville, Aug. 21, a.m.
Rolling Fork, at Rolling Fork, Aug. 21, p.m.
Oak Ridge, at Bovina, Aug. 28, a.m.
Port Gibson, Aug. 28, p.m.
Woodville, at Woodville, Aug. 30.

J. T. LEGGETT, P. E.

We do not need a new religion; we need to practice the one we have. Jesus lived on earth nearly 2,000 years ago; in his ideas and teachings he is 10,000 years ahead of the present time.—William Lyon Phelps.

M. B. A.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 24. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3653.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JUNE 16, 1927. CHAS. O. CHALMERS, Manager.

THE HEALING QUESTION.

By Dr. Charles C. Jarrell, Secretary, General Hospital Board.

"He is chastened also with pain upon his bed." Job 33:19. The human infant is born with a cry of pain upon its lips. Sickness and pain, sorrow and tears follow as the lot of the race.

There has always been a "healing question." The medicine man, the priest, the philosopher and the physician have wrestled with it. Religions have been built around attempted solutions of the problem. Healing cults have arisen from age to age. Also from early ages common sense and science have sought to relieve pain, prolong life and prevent disease.

Jesus Healed.

Orthodox Christians believe that Jesus healed all manner of sickness and disease and raised the dead. Miracles of healing took place under the preaching of the Apostles. Gifts of tongues, gifts of prophecy and gifts of healing have been claimed in every age of Christian history.

Our own denomination faces the "healing question." We must make some answer to the pain that is in the world. What shall we say?

Answer of Rome.

1. Shall we give the answer that Rome makes at the shrine of a medieval saint?

Shall we proclaim with rapturous lips, "a miracle, a miracle?" If any one thinks Rome left this behind the middle ages, let him read the story of the "Little Flower," recently canonized by Rome and idolized by millions for her beautiful work in the armies of France during the World War. The story of her life has been told in many languages, and the faithful are assured that many miracles have been performed in answer to prayers offered in her name.

Shall we then offer a miracle of healing at the shrine of a saint as our answer to the sickness of the world? I think not.

Answer of Christian Science.

2. Shall we offer a form of self-hypnosis like that offered in Christian Science? Mr. Dolly said some years ago: "Henissy, if the doctors had more Christianity and the Christian Scientist had more science you could send for either one of them with perfect safety, provided you had a good nurse." There is no indication that our church is ready to make the answer of the Christian Scientist to the sickness in the world.

Answer of Coue.

3. Shall we make the offer of the late M. Emile Coue, of France? Every one was reciting his famous formula a year ago: "Every day in every way I am growing better and better." I tried it on the toothache once; but it did not save me from the dentist's chair or the dentist's bill. I don't believe our church seriously contemplates offering that formula as an answer to the world's pain.

Faith-Healers.

4. Shall we offer the so-called "healing-gospels" of the Protestant faith-healers or healing evangelists?

Here are some headlines from the "National Labor Tribune," put out by the Bosworth Brothers as their advertising medium: **Wholly Deaf, Healed. Sick twenty years; operated on fourteen times; prayed for the healed. Nervous prostration; twenty-eight doctors in twenty-one months; instantly healed. Ear Drum Gone; seventeen doctors failed; instantly healed. Born paralyzed; now well. Living without kidneys;"** etc. etc.

Aimee's Answer.

Mrs. McPherson and Mr. Charles Price send out similar press matter and make similar claims.

Following the Price Campaign in Vancouver, British Columbia, acclaimed results were investigated by a large committee as follows: Eleven ministers, eight physicians (Christians), three university professors and an eminent member of the legal profession. After months of study the Committee reported as follows: Of 350 proclaimed, five were cured of functional (not organic) disorders, thirty-nine died in six months; five became insane; and the remaining 301 remained sick.

Mrs. McPherson held a monster meeting in Denver and hundreds were reported healed. Leading Christian workers asserted that not a single genuine healing had come to light. A Denver physician issued the following statement:

"A young man suffering from tuberculosis proclaimed from the platform his cure. Thirteen days later he died. A young woman with tuberculosis of the hip joint threw off her body-cast and proclaimed herself healed. Ten minutes later I saw her in the ante-room lying on a couch in a state of collapse.

"A patient of mine (locomotor ataxia) surrendered his cane amid wild cheers from the audience. Next day he returned to my office with a new cane.

"A retired pastor proclaimed he was cured of lameness. He is still drawing compensation for this disability. An old gentleman with left-side paralysis went on the platform to be healed. In his zeal he waved his right arm while the crowd cheered with great enthusiasm."

This work is often coupled with a fanatical rejection of physical means, and is thus the source of serious harm. Most of it is a mixture of fraud, fanaticism, hypnosis and self-deception.

I don't believe our Methodist Episcopal Church, South, intends to make this answer to the pain and sickness in the world.

"I Am Sorry."

5. What answer shall we make in behalf of our God to the pain of the race? What has our religion to say on this ancient problem? Pious frauds, rambling nonsense, furious fanaticism, stupid silence—all alike are out of place in this age. Some answer we must make.

Shall we confront the world's pain and simply say, "I am sorry?" Shall we just train men to sympathize, experts in consolation seeking to cover the naked wounds of the world with words—mere verbal florists and lachrymal comforters? Not in a world where preventive medicine and aseptic surgery, radium and X-Ray, helio-therapy and hospital care are adding a decade to human life. A thousand times No!

Shall we say to darkening eyes, "I am sorry," when a surgeon's knife would remove the cataract and restore the daily occupation? Shall we say, "I am sorry," to a frail woman suffering as did the Galilean who touched the hem of Jesus' garment, when radium will do for her what Jesus did for the semi-invalid two thousand years ago?

Words of sympathy fall more softly and more fragrant than rose petals on June mornings when sympathy is all we can possibly give. But when instruments of healing are lying around us, and hospital care is easily available, it is sheer mockery to substitute words of sympathy for deeds of mercy.

Answer of the Good Samaritan.

The Levite had his nose in a book, the priest had his head in the air, while the wounded traveler was bleeding to death. Both sought to substitute ritual for righteousness and sacrifices in the temple for mercies by the wayside. The Good Samaritan wrote his creed in his deed and gave a practical exhibition of Christlike religion. Jesus said, "Go and do likewise."

The operating room of a Methodist hospital has often been a shrine of Divine healing. The elevator of a Methodist hospital is the twentieth-century form of Jacob's Ladder: ascending are the feet of gifted doctors to deeds of wonder and of skill; descending are the feet of devoted nurses into the sick rooms of humanity to translate the spirit of Jesus Christ into twentieth century service to human need.

Prayer for the Sick.

On such service we have the right to call down the blessing of God. The believer will then put himself into God's hands and ask him for a speedy and full recovery. He will not reject medical counsel, but use the means which are available, praying that the Lord may use these means for his restoration to health. To know that we are in his hands, in life or death, is the blessed portion of his children."

AN EARNEST APPEAL.

By Bishop Warren A. Candler.

In the flooded district of Mississippi and Louisiana there are many preachers who need relief and many churches which need repair.

The people in some places have suffered so sorely that they can not give their preachers the support promised at the beginning of the year. Their pastors are willing to suffer with them, but our people and preachers in other sections ought not to allow them to suffer needlessly.

Many churches need repair in communities where the people have lost so much they are not equal to the work of repair which is called for. For this purpose a considerable sum is needed.

From reports which I have sought and obtained from every point in the field I estimate that it will require for the relief of our preachers and the repair of our churches in the flooded districts about twelve thousand dollars in Mississippi and thirteen thousand dollars in Louisiana, or a round sum of twenty-five thousand dollars.

Some of this amount I am seeking from friends outside the States of Mississippi and Louisiana; but I can not hope for much from these friends because they have already contributed largely to the funds raised by the Red Cross organization.

The Red Cross organization has done a noble work, for which it deserves all praise; but it can not relieve preachers and repair churches, such work lying quite outside the scope of its efforts and the purpose of its organization.

In view of all these facts I make earnest appeal to our preachers and people in the sections of Mississippi and Louisiana which have not suffered by the flood to make generous contributions for the purposes named and make these contributions speedily. "He helps best who helps quickly."

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A NEW CANAAN?

Students come
To my classes in the University.
I have them talk. Campus topics,
social life, economics, education, politics—
Many subjects.

Religion.
Ah, religion!
"I can't talk on that;
I haven't thought about religion very much."
Students eighteen, twenty, twenty-five
and more years old—
Never thought about religion very much.

Boy, girls—
Men, women:
Children soon come into their lives;
In a land born of Religion's deep travail,
And nursed upon Religion's ample breast,
Taught at Religion's knee.
Are they forgetful of that mother-love
and mother-heart that beats for them the while?—
"I never thought about religion much"—?

Fathers, mothers:
Parents of to-morrow.
Other generations growing up,
And going to the universities
To train the mind, to cultivate themselves
To be good citizens.
And must they say, when they are asked to talk
about religion, "Oh, I can't do that;
I never thought about religion much"—?

The blame,
And if they do?
How often have they heard
the Bible read or conversation made
Upon religious subjects in their homes
while they were growing up?
Do we think about religion very much?

People talk
About the things that interest them the most.
If it should be—town topics,
social life, art, industry, the sciences, why not Religion?

W. ARTHUR CABLE,
Professor of Public Speaking,
University of Arizona.

Reprinted from "The Gospel Trumpet."

"STUDENT SUICIDE."

By Bishop Warren A. Candler.

Under the above caption, the Western Christian Advocate, of Cincinnati, Ohio, enforces the lesson that religion must prevail in educational institutions or the very life of the student body be imperiled.

The editor says:

"The suicide of students has become a matter of national concern. Pennsylvania, Princeton, Johns Hopkins, Michigan, Chicago, Southern California, and Leland Stanford, Jr., Universities are taking special precaution to curb this tendency. We recall that about twenty years ago Pennsylvania University suffered an epidemic of suicide. The provost at the time called the leading members of the faculty together and appointed a committee to make a special study of the subject. In their report it was claimed that the trouble was psychological; that the curriculum of the school and management thereof made no provision for the support of spiritual resources in an hour of intellectual distress, social breakdown, or moral irregularity. The significance of this at the time was regarded as a discovery, and was given considerable comment and consideration.

"In order to provide for the creation of a spiritual reserve in the student's life, it was then recommended that a place be made in the curriculum for religious and moral education. An elaborate program was produced and adopted. Meanwhile the great student body was divided into seven sections and a Y. M. C. A. organized in each.

"The entire atmosphere of the school after awhile was changed; later 'Billy' Sunday, the eminent evangelist, while in Philadelphia, had opportunity to speak to the student body of that university. Hundreds of them came to hear him. He received the most enthusiastic support ever given him by a student body. When he gave the call for decisions for Christ, hundreds came forward to take a stand with him and to pledge themselves to the Christian life.

"Now it is verily true that the leaders of our educational enterprises must recognize the place of religion in the life of the student body. Moral training is necessary as well as intellectual training. Behind both of these must be found always the spiritual life. This must be dealt with and provided for if the entire man is to receive the education that will make him a valuable servant to society and enable him to live a contented idealistic life."

Some weeks ago Dr. B. L. Wyman, a notable physician of Birmingham, published an interview upon the subject of student suicide in which he was reported as speaking as follows:

"The widespread discussion and teaching of evolution in some of the colleges and of modernism in religious belief in some pulpits and in the press has so undermined the faith and belief in immortality that the young man or young woman who has suffered some grievous disappointment or some severe trial in the loss of some loved ones, becomes so despondent that a sudden impulse, that they are unable to control, drives them to the rash act. Having no belief in immortality, the suicide, by a process of false reasoning, decides to end all of his troubles, imaginary or real, by death."

In the April number of a leading weekly magazine appeared an article by a writer who professed to have investigated with care the whole matter of student suicide, and he reaches the following conclusions:

"After talking to a score of scientists, educators, psychologists, neurologists, and others, and reading what a hundred or more of them say, I got right back to where we started by talking with the students themselves in their rooms.

"We have knocked the props of home, of religion, of faith in womandhood out from under a generation of college students, and given them no substantial foundations to replace these.

"We have shaken their faith in almost everything, even their government.

"A friend of mine who teaches in a large preparatory school in the East told me he was shocked to find that, of eighty essays written by boys in his class on the United States Constitution, every one contained sneers at our form of government and revealed cynical doubt regarding our alleged liberty.

"Another prop is being weakened."

Here are three independent witnesses speaking upon the same subject and reaching substantially the same conclusions. Whatever may be thought concerning what they say in all its details, the truth remains beyond dispute that the want of religion in education is working destruction, destroying even the bodily lives of students.

Of course, beyond the walls of educational institutions there are many suicides; but not a few of these are the result of religionless culture received in colleges and universities in years gone by.

Now, however we may magnify and laud intellectual culture, we cannot trust any formula of life which when developed results in zero. The education that ends in a formula of death, by that very fact is shown to be false in its teachings and mischievous in its spirit.

True education should prepare not only for life, but for life eternal. That is not practical education which leaves out of the account the endless years of immortality.

But our materialism dims the thought of immortality and weakens the hold of the powers of the world to come upon human hearts.

This materialism is penetrating even the region of psychology, and out of its penetration in that field is issuing ethical teachings which repudiate the existence and possibility of a moral standard. These spurious systems of moral science, if moral science they may be called, have reached the conclusion that "whatever is, is right," and that conclusion confuses all moral values. It is not strange that when such educational currents have been running twenty-five years they bring streams of despair and death.

It will be noted that the large majority of suicides among students is found in the colleges and universities of the North and Middle West. This fact is not without significance. The leading institutions located in those sections of our country are known to be permeated by all sorts of rationalism and skepticism.

A book published by a Northern man, Mr. Ernest Gordon, and entitled, "The Leaven of the Sadducees," reveals the facts concerning these institutions, and his revelations make a most alarming showing.

Doubt in these colleges and universities has become arrogant and defiant. A week or two ago the organ of a Northern college, which was originally founded by Lord Dartmouth to prepare missionaries for work among the Indians, truculently said, "We are proud of our unbelievers."

Conditions have fallen to a low level, indeed, when an institution proclaims that it indulges pride in its faithlessness.

It is not pleasant to say, but it is probably necessary, that it is no longer safe to send students from the South to the most conspicuous universities in the North. The Southern type of Christianity is distinctly evangelical, and the hope of religion in the United States is in this type of Christiianity. The Southern people cannot afford to import the evil leaven of rationalism and infidelity found in the liberalistic institutions of the North.

Moreover, it is not wise to engage teachers in our educational institutions who have been educated in the liberalistic institutions mentioned; or, at least, they ought to be engaged with the greatest caution and after the most careful investigation.

The strongest men educated in the North find employment at home, and when Southern institutions go to that quarter for men to compose their professorial staffs, they seldom get the strongest men. They obtain the second rate men who cannot find engagements in even the institutions in which they have imbibed their liberalistic sentiments.

Our colleges and universities should make more of strong personality and less of the artificial qualities marked by almost meaningless academic degrees.

The conspicuous Northern institutions to which reference has been made are manned by men far weaker than their predecessors, and these weaker men have succumbed to rationalistic teachings which were derided by such mighty men as James McCosh, Noah Porter, and Theodore Woolsey. It is hardly wise to use in our educational institutions the second rate products of second rate men.

REV. W. T. BAZZEL REPLIES TO HON. T. M. EVANS.

By Rev. W. T. Bazzel.

I do not wish to engage in a personal controversy through the columns of the Advocate, as such controversies usually become too personal to be of value to the church at large; but the Hon. T. M. Evans has an article in the issue of May 26 in which he criticizes me for taking a position

which I in fact never took, and in which he asks certain questions which I would like to answer.

My article of May 5, to which Brother Evans replies, gives five reasons why I do not believe it wise to demand or pass anti-evolution laws; but he does not answer any one of the five reasons, but takes a clause from the fourth reason as a text upon which he builds a man of straw and then attacks said straw man with Quixotic gusto. The foregoing remark may sound like a schoolboy debate, but it expresses what seems to me to be true, so I will let it stand.

Permit me to repeat the sentence containing the clause which he misconstrues: "And if we have proclaimed and declared, and have written it into the laws of the State—that he who rejects our pet theory of man's origin rejects the whole Christian religion, why should we be amazed if he (the student) discards the church and turns atheist?" After quoting the paragraph containing the foregoing sentence, Brother Evans asks the following question:

"Now I would like to inquire as to where a minister ordained by the Methodist Episcopal Church, South, acquired the authority to refer to the account given in the first three chapters of Genesis of the creation of man as 'our pet theory' of man's origin?"

Then, after quoting the ordination vows in full he asks this question: "Now, has the time come when the men who have taken these vows, and who have been ordained by the Methodist Episcopal Church, South, to read the Holy Scriptures and to preach the same dare to refer to the testimony of God contained therein as 'our pet theory' or to speak of the same in comparison with childish notions and childish delusions and old tradtions as Santa Claus, fairies, mermaids, sea serpents, and ghosts?"

A careful reading of all that I wrote will show that I did not refer to "the testimony of God" contained in the Scriptures as a "theory." I did not call the Genesis account of creation a "theory." In using the expression, "our pet theory," I referred to that particular interpretation of Genesis which teaches that God created all things, including man, within six days of twenty-four hours each. So you see I did not refer to the Bible, as a theory; I did not refer to Genesis as a theory; I did not call God's statement a theory. I referred to the literal, six-day interpretation as a theory; and it is a theory if it is disputed and debatable, is it not? Now, Brother, do all sincere Christians understand and interprete the first chapter of Genesis just alike, or do they differ? And if they differ, then somebody's interpretation must be just a theory. A theory may be false, or it may be true. By referring to a certain opinion as a "theory," I do not necessarily mean to imply by that term that said opinion is not true.

Certain brethren—millions of them possibly—hold to the theory that God created all things in six days of twenty-four hours each, forming man of the dust of the earth on the sixth day; other brethren hold the theory that the six days of creation mean six epochs, or periods, each lasting for many centuries of our time. The former theory I referred to as a pet theory because some who hold it also declare that all who reject or dispute said theory become atheists or heretics. My position was, and is, that a man may be a sincere and devout Christian even though he be an evolutionist, and believes that God made the first animals and the first man gradually, just as he makes all things gradually now.

Permit me to say here that I believe and fully accept all and every part of the Canonical Scriptures just as sincerely and devoutly as any man who ever stood before the bar of an Annual Conference to take upon himself the solemn ordination vows of the Christian ministry; but I do not consider myself as wise as the Omniscient Author of the Bible, nor do I deem myself wise enough to excommunicate all who happen to differ with me concerning the meaning of that sublime epic of Creation found in the first chapter of Genesis. I sincerely believe that intolerance will drive more young students away from Christianity than the mere teaching of the evolutionary or any other theory of man's origin can ever do. I furthermore believe that all this demand for anti-evolution laws to protect religious opinion is a manifestation of the mediaeval spirit of intolerance which will produce more harm than good to the church.

I am not surprised to find that men are intolerant; it has ever been so, that a man feels that his own particular set of opinions are absolutely true, and all contrary opinions absolutely false. But I confess that I was surprised to have Brother Evans raise a question as to my orthodoxy and insinuate that I had broken my vows on the sole ground that I used the expression "our pet theory" as has been stated. I wonder if he would have me excommunicated as a heretic just for that?

As to comparing the testimony of God contained in the Holy Scriptures with childish delusions—Santa Claus, fairies, etc.—here is exactly what I said:

"Youth is in an iconoclastic period. As the wide-awake boy pursues his studies he learns to think for himself. Above everything else he wants to do his own thinking, and form his own conclusions. He takes peculiar delight in ridding himself of childish notions and discarding childish delusions. With the zeal of a crusader he demolishes old traditions—Santa Claus, fairies, mermaids, sea serpents and ghosts.

"Then he turns a critical eye upon the doctrines of revealed religion, ready to reject whatsoever may seem superstitious or fanciful therein. This is inevitable. The only possible way to prevent it is to refuse to educate him and keep him in profound ignorance. Now, if the young student has a Christian teacher to guide him, and it is an institution of learning which has a Christian atmosphere, we may safely leave teacher and student together, free from all legislative restrictions, to pursue their researches in philosophy and science. But if we have hedged Christian teaching about with legal restrictions, and tried to protect our tenets by civil law, seeking to chain his mind to our interpretation of the first chapter of Genesis, why should we wonder if he rebels? And if we have proclaimed and declared—and have written into the laws of the State—that he who rejects our pet theory of man's origin rejects the whole Christian religion, why should we be amazed if he discards the church and turns atheist?"

So I did not speak of the testimony of God in comparison with such childish traditions as Santa Claus, etc., but tried to point out the danger that the iconoclastic student might class the truths of revealed religion with childish superstition, especially if we declare that the whole plan of salvation must stand or fall with some theory, or opinion which many scholars reject. See?

Brother Evans seeks to justify an apppeal to civil law to protect religious opinion by referring to Aaron, the priest, who made the golden calf, and Moses, the civil ruler, who intervened. But the case referred to is not at all parallel with the modern legislature that would intervene to prevent erroneous teaching in our schools.

In the first place, Moses was not a secular lawmaker, but a law-giver, who handed down God-made laws. No legislature performs a like function now. If the Mississippi Legislature speaks invariably as a mere mouthpiece for God, then I am willing for it to dictate my opinions.

Second, the Israelites had no separate secular government at that time, but church and State were one. Moses was the supreme human authority in the church as well as the State. So it was not a secular ruler that saved Israel from the idolatry instigated by the ordained priest.

When the church taught that the earth is a flat, rectangular, stationary body, and that the sun moved around it, it was "heresy" to teach that the earth is a globe revolving around the sun. So positive were churchmen that their "theory" was correct that they were ready to put men to death for teaching the contrary. According to the orthodox of that time, the testimony of God declared positively that the earth had four corners; Joshua commanded the sun to stand still; and this Scripture—"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose" (Ecc. 1:5). There was no room for theories: the Bible declared it, and to say the earth revolves was heresy and atheism! They were just as positive that they were defending the Bible and truth as our Fundamentalists are to-day. But their "pet theory" was a false one! And the entire doctrine of Christianity did not fall with it!

Marietta, Miss.

"BISHOP CHARLES BETTS GALLOWAY."

I have read and re-read recently with a great deal of pleasure and profit. Bishop Candler's latest book, "Bishop Charles Betts Galloway." I enjoyed and appreciate it so much that I wish the readers of the New Orleans Christian Advocate who have not done so already, may get it and read it.

I have a peculiar affection for Bishop Galloway, for he ordained me an elder at our Annual Conference in 1904, held in his native city of Kosciusko. He also preached the opening sermon for us in the new Second, now Central Church, Columbus, Miss., in 1903.

In reading his wonderful biography by his colleague and true friend, Bishop Candler, I could see again this prince of preachers, and hear his eloquent words, as in other days of his presence and power.

The author says: "In so far as the records, letters, and other material furnished made it possible, Bishop Galloway has been allowed to write his own biography in this volume, and thereby its value is greatly enhanced. His life, thus set forth in its entirety, cannot fail to inform, instruct, and inspire those who read it; for it reveals a really great man who renders to his church and country most extraordinary services during a brilliant career of forty years. It is hoped that the record of his life may show more clearly and fully how great he was, and that it may move others to emulate his manifold excellencies; for great men exist that there may be greater!"

Bishop Candler is eminently fitted to write the biography of this most distinguished preacher, brilliant orator, and matchless Christian statesman, for he can do it so understandingly and sympathetically as they both possess many similar characteristics of personality.

By all means our preachers and leading laymen should procure this really great book and read it.

JOSEPH B. RANDOLPH.

Columbus, Miss.

A MISSIONARY AT WORK IN CUBA.

By Rev. Garfield Evans.

Instead of writing of some particular feature of the work in Cuba that is given to us to do, I think I shall call attention to some of the activities of the past month, showing a plan of work that is typical in this pioneer section of the Cuban mission.

With an entirely new charge added to our already full and overflowing program, we realized that we should have to leave something undone, and do some rearranging. We decided to move to a more strategic location. Note the distance from Moron to Ciego de Avila on the map. We found, after much searching, a house in Moron suitable for both living and holding services, in what we thought was a very desirable location. It was promised to us in a week, with all cleaning and repairs done. Accordingly, we notified the owner of our rented house in Ciego de Avila of our desire to leave, and began packing the furniture. You should know that if one cares for his furniture at all it must be packed as carefully as if it were going on a voyage around the world. When our furniture first came from the States, the piano box was rolled around as if it were a box of books or a trunk, and finally thrown off the wagon at its

destination in such a way that the piano fell out loose from the box. The piano itself was not scratched, but the thanks were not due to the men who had handled it in hauling.

At the end of the promised week we found that the owner of the house had done nothing in getting it ready for occupancy. We dared not move until it was cleaned and repaired; but half or two-thirds of our furniture was already packed. We waited and waited; a month passed and the repairing that should not have taken more than two days was finally done. Then we found, when we tried to put the Ford in the garage, that the carpenter had cut down on the specifications of the door, because it happened to be a little easier for the length of boards that he had on hand. The Cuban way would be to drive the car in at the front door, for the doors are very spacious and the cement and tile floors cannot be thus harmed; but we tried to manage some other way until the owner of the house gets the garage fixed.

During the unsettled period of moving, we kept up our regular visiting, making two very interesting trips to the country. The first of these was to a country village ten miles from Ciego de Avila, where we have services occasionally. The streets of our town had been dry and dusty for several weeks, so we felt sure the effects of the long rainy season would not be felt too much for the Ford to travel over the country roads. Accordingly, a letter was sent to the family who usually took the responsibility for the services, saying that we would come to their house for services the following week if it suited their convenience. They always gladly announced to the neighbors our coming and attended to all the necessary details with pleasure.

On the day appointed we set out early in the afternoon in order to arrive in time for some neighborly pastoral visiting. Aside from the roughness of the clay mud that had hardened into lumps, the road was fairly good. But within two miles of the house we were told that the only way to arrive at our destination was to follow a detour through several cane fields. We went through field after field, counting thirteen places where the wire had been cut to allow a passageway. Twice we lost the dim trail, and were stuck in mud that covered the hubs of the car, getting out with some difficulty. Once we had to drive between two posts that scraped the sides of the car as it passed through. We finally arrived at the house about dusk, ploughing through a veritable lake of standing water that had prevented the family leaving the house for more than a month, except to send a truck to the village through the cane field trail for medicine for the family, all of whom were sick with malarial fever. Not having been to the post office for some time, they were not expecting our arrival, and it would have been almost impossible to reach the neighbors if they had received the letter. It had rained every day, and was raining when we arrived. We could not return over that uncertain road at night, and they insisted that we stay to cheer them up, so we ate a bountiful country supper, sang from the little hymnals that we always take along with us, read and explained some passages in the Bible, played a few games, and retired to the tune of the buzzing of the mosquitoes that feasted heartily without being molested by screens or mosquito-bars. We returned home as early as possible the next day and began taking quinine, but the first days of the following month are showing that the mosquitoes won, for the pastor of the "Iglesia Metodista" is fighting "malarial bugs" with a few degrees of temperature each day.

A week later we took another country trip somewhat similar. Driving fifteen miles in the car, we left it at the house of a friend at a sugar mill and went another five miles on the railroad motor, arriving in time for service which had been announced in the house of a friend. The people came from all around; some of them walking as far as three miles. It was a beautiful night; the moonlight made it easier to walk in the tall grass and the more or less muddy places. By the time for services the house was more than full. When the service was nearly over we were surprised by a hard shower of rain. After it, came another and another, until it was impossible to leave the house. We played games until midnight. Still the people could not go home, walking through the wet grass and weeds of the cane fields and country trails—at least the women could not. So quilts were spread on floors, chairs, tables, etc., and all the women and girls stayed and slept until morning, when the men could saddle horses or they could walk after the sun shone for awhile.

Thanksgiving week brought us another interesting experience. We had promised to spend that week at an American colony, the newest of our congregations, so far as our relations with it are concerned, for it is an addition to our work made recently by the necessity of one of our missionaries returning to the States.

After leaving the train at the last little Cuban town, we were told that the three miles of road leading to the colony had been impassable for more than a week. With some effort of persuasion we succeeded in obtaining one horse and found an American gentleman going to the same place, who offered to let us use his horse while he rode with his son on his larger one. Leaving our baggage, except a small bundle of the most necessary clothing, we set out over the deepest, slipperiest, muddiest country road that we had ever read about in fables or imagined could exist. Arriving, mud-covered from head to foot, we found that a telegram had been sent us not to come until a later date, as it had rained continuously for a week and did not show signs of stopping. The telegram had missed us, we were there, and as the American colony itself had good streets we need have no fear of being shut in because of the mud. We did not know then that a week of continual rain was to follow, making visiting an impossibility, because as soon as one shower was over another one began. However, in spite of the weather, we enjoyed a bountiful, real American Thanksgiving dinner at a home with eighteen other guests, and attended the Thanksgiving service in raincoats and umbrellas with very thankful hearts for many, many things that could have been a great deal worse.

After finally getting moved, our first service and others which have followed in the new home and church, have been well attended, and with more room to grow than we had before we are looking forward to greater opportunities of spreading the gospel in this town and surrounding territory.

FEWER DISTRICTS, MORE MONEY FOR MISSIONS.

By Rev. H. M. Ellis (Alabama Conference).

Instead of this article being a tirade against the presiding elder's office, as you might have judged after glancing at the title, it is only a suggestion with a view to greater efficiency in two departments of the church, viz., presiding elder's offices and missionary financing. Many things which served our fathers well in days past should be replaced by improved methods. I am sure that our dear brethren at the front have been diligent in employing the best methods known and would appreciate further suggestions that would lead to a higher efficiency.

We have more districts and presiding elders than are necessary. The work done by loyal presiding elders is valuable, but it can be done to better advantage in a different manner. When I say that it is possible for us to pay each presiding elder in nearly all of the Conferences a $4,000 salary and still have approximately $360,382 left to be applied to mission charges out of a 10 per cent assessment based on pastors' salaries, I would not miss my mark very far. I base my calculations on the current Yearbook just from the press.

Our loyal laymen who have been blessed with large means give their thousands to carry out the great commission. When we think of their diligence in practicing efficiency in their own respective lines, we should be equally diligent in seeking to employ greater efficiency in appropriating their gifts of love after they have passed into our hands. None the less should we strive for efficiency in handling small sums contributed by sacrificing poor people.

If you will turn to pages 480 and 482 in the 1927 Yearbook and make a little study of all Conferences except Arizona, California Oriental, Denver, Illinois, Indian Mission, New Mexico, Northwest, Texas Mexican Mission, Western Mexican Mission, and all of the foreign Conferences, noting present number of districts in each, amount paid to presiding elders, number of charges, etc., and then, divide the number of charges by 40, you will have revealed to you a fact that is worthy of your best consideration. As a general average, our presiding elders are serving less than twenty-four charges per elder. You will note that within the Conferences not excepted there are 268 districts. The presiding elders in the 268 districts received during the year 1926, $1,140,044. They occupy district parsonages valued at $2,503,750, averaging $7,587 each. I believe we have arrived at the point where it is no longer necessary to have the presiding elder as he is now related to the church and his present manner of functioning. Time was when many of our pastors were unlearned men and it was necessary to have better equipped men to dispatch the business of the charge. In days gone by the presiding elder exercised his evangelistic gifts diligently throughout the district and won his way into the hearts of the people and left them closer bound to the faith after he made his quarterly round. His visits usually covered from three to five days, during which time an intensive campaign for converts was carried on. I do not say that our churches are not blessed by the visits of our presiding elders now. My argument is that they would be more helpful in a different form of action.

The majority of our pastors can hold a conference as well as our presiding elders can. We have more learned men in the pastorate who understand the art of preparing sermons; we have our annual revival meetings with able evangelists or visiting pastors with evangelistic gifts to do the preaching. Many of our pastors carry out the evangelistic idea all through the year. With these facts before us, we see the presiding elder only as an official visitor on his quarterly visit to the various charges and his relation to the bishop's cabinet. I allow that he is indispensable in the latter capacity. But the present amount of assessment levied to take care of this matter is being questioned by both laymen and preachers. I am suggesting the nominal sum of 10 per cent of pastors' salaries. With that amount we can take care of presiding elders in a new and better form of action and have a large sum left over to be applied to mission charges. In my own Conference, for instance (Alabama), we would raise on this assessement according to the 1927 Yearbook, $29,967. Under the new plan we would have five presiding elders instead of the present number of eleven. Let each receive a salary of $4,000 per year. This would total $20,000 for the five. This item amounted to $49,611 last year. You may draw your own conclusion. Granting that we pay $20,000 to presiding elders on a 10 per cent assessment, we would have $9,967 over to apply to mission charges. This item amounted to $13,500 at the last Conference, only $3,533 more than would be left over after the presiding elders were paid under the new plan. You will readily see that our Conference assessments would be largely reduced, and that without injury to the work. Our people would be heartened by this action.

Under the new plan we would have 109 district parsonages vacated, valued at approximately $82,699. These could be sold and the proceeds applied to missions or the building of homes for superannuated preachers. This would restore to the pastorate 109 of our great preachers. Under the new plan our presiding elders will receive approximately $504,044 less than they received last

year, more than half of the amount of the present "Special" call for missions.

Some may complain that it will be impracticable for the presiding elders to do efficient work on districts larger than they now are. But they will not make four rounds per year. They will make only one regular round. No district will have more than forty-five charges nor less than thirty-five. He is to spend not less than three days in each charge every year, preaching in one or more churches of each charge on each visit. He is not to hold conferences, but will preach on subjects of immediate need, such as, "Golden Cross," "Superannuate Endowment," "Christian Doctrine," "Church Doctrine," "Stewardship and Tithing," "Missions," "Christian Education," etc. You will readily see that I am driving at a combination man. Why may we not have a man to travel over the districts who is well acquainted with the outstanding needs of our church and present them to the people, instead of having various Conference-wide men who cannot cover the territory fully and have to resort to flooding the mails with numerous mimeographed letters, scores of which are ignored by those who receive them? Let us have the personal touch! If we could have one wide-awake, aggressive, energetic, active, forceful speaker to present the major financial claims of the church, we would make far better collections. In addition, we wuold have restored to the pastorate those who are now filling such places as Conference Missionary Secretary, Superannuate Endowment Secretary, Christian Education Secretary, and various others for whom the pastorate is now in need.

Let each presiding elder use the columns of our Conference and General organs more faithfully than at present, reporting weekly or not less than twice a month, the spiritual and financial progress of charges he has visited. This would be stimulating to all.

We cannot dispense with the clerical representative in the bishop's cabinet. But why may we not give the pew direct representation in this body? Inasmuch as finances for running the church are provided by the laymen, should they not have a more important recognition in the selection of preachers? **Suppose the bishops' cabinet be made up of all presiding elders and their district lay leaders?** That would afford equal representation. The district lay leader is supposed to be about as well acquainted with the affairs of the district as the presiding elder would be, and would be valuable in making suggestions, not only because of his interest in the church, but also because of his business ability.

Regarding the "round" of the presiding elder under the new arrangement—suppose he has forty charges. Let him allow a full week for each charge. Then, he will have twelve weeks open in the year for Bible schools, vacation, holidays, etc. Also, he should find it convenient to return to charges where more than one strong church is found and carry out his program. Let him endeavor to leave every charge spiritually stronger than before he went to it. His main business is the salvation of souls. This done—little trouble will be had in raising assessments. Let me insert this suggestion here: Let no presiding elder hold office longer than four years consecutively, neither on one or more districts. Let there be a rule that no presiding elder shall be reappointed to the presiding elder's office within four years next succeeding his last term. I do not believe that it is the really best policy for our bishops to transfer a presiding elder from one to another district in order to retain him in that position.

But what has become of the quarterly conference? you may ask. We will have no more of them. They are too expensive. They served well their day, but their day of usefulness is past. Let the pastor hold church conference monthly in each church, or at least every two months. Let him hold a circuit-wide conference twice a year, in the beginning and at the close. Delegates to the district conference shall be elected at the first conference. Let the church treasurer report monthly to the charge treasurer, who in turn reports to the Conference treasurer. Under the new plan the presiding elders are paid their salary by the Conference treasurer. Let the district conference be given the attention that is due it, not less than two days being used for each session. Since the districts would be larger, it will take more time. I am fully persuaded that in some instances we "skimp" with the work of the district conference and cheapen the whole program.

Marion Junction, Ala.

FLOOD RELIEF IN THE MISSISSIPPI CONFERENCE.

To the preachers and people in the Mississippi Conference.

Dear Friends: At a recent meeting of the presiding elders we carefully canvassed the needs of our brother pastors and their families, and the churches within the flooded areas of the Vicksburg and Jackson District. This flood, one of the greatest disasters in the history of America, has left many of our people homeless and in poverty. Red Cross funds are not used to help support preachers or repair church buildings. We feel that those of us who have not been hurt by the flood will be glad to help in this time of great need.

The Asking. We request $6,500 for flood relief; $5,000 for the Vicksburg District and $1,500 for the Jackson District. Eight charges are affected. Most of the land in six of these are now or have been under water. The ability to pay for this Conference year has been reduced seventy-five per cent.

The Plan. Let this urgent need be presented to every congregation in the Conference and a liberal free-will offering asked for. Complete the Flood Relief Call on or before June 27.

Send Money. Collect your funds and remit them immediately to your presiding elder, who will remit to J. L. Decell, treasurer. All funds will be distributed between the two districts on percentage basis.

Praying with you that grace may abound with our people always and that we shall give liberally in this hour of distress, we are,

Your brethren and fellow-workers,

ROBERT SELBY,
W. H. LEWIS,
J. R. JONES,
J. L. DECELL,
L. E. ALFORD,
J. L. SELLS,
J. T. LEGGETT,
Presiding Elders.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"It's a mighty poor dog what bites the hand that feeds him." The language may be "sorry," but the meaning is plain. "Many men," said Bishop Charles Galloway, "had it not been for the Methodist ministry, would not have been known beyond the shadow of their daddy's smokestack." Lord deliver us from "whiners," "knockers," and "turncoats." Some men who have been brought to a "place in the sun" out of the sombre shades of obscurity will blink and squint. Charity—I mean the thirteenth of Corinthians kind—is very closely akin to faithfulness and loyalty. There may be a kind of changing, compromising weakness that some may call charity, but it sadly misses the mark.

I suppose some of these wise ones who write so learnedly concerning "complexes" mean that things are in a "wearing way" or mightily mixed. Both latitude and longitude are measured from well known meridians, but some of these changlings shift the very lines of truth, or try to do so, to the confusion of other mariners on life's sea. Some one has said these Methodists are wonderfully clannish. Once in a great while some one of them proves false to his "birth and breed," then the others feel sorry for him, knowing how much he is missing. I never did know a shifting preacher to amount to much in the end. There may be some few leading ministers who left our fold and rose to eminence, but they started young, left us about weaning time. You see, I am a Methodist, and with all her faults I love my mother church, and if I have any special grievances it will be a family affair. I feel quite sure I will find more sympathy, better understanding, and more help in my own spiritual household than abroad. I am just built this way, and rather rejoice in the fact. It may be a kind of vanity, yet it holds things together mighty well when you really have it.

* * *

"There is rest for the weary." So runs the refrain of an old hymn. Just a bit of experience if you don't mind. Maybe the personal note outsounds some others, but you and I are very personal, and the world's vision and its interest are repeatedly fixed on some daring, darling hero—one person. This A. D. I am seventy years of age. Fairly old in body, but I feel no loss, especially of mentality; at least if there is loss I do not know it. If ever I get started on what I wish to write about I wish to say—Elderly people learn the vanity and poverty of many things as the years have gone by. Now it is utterly impossible for me, **par exemple**, to get up a sweat over a game of golf or any other kind of ball. Card games of all kinds, even the poor imitations of the genuine King Charles kind, seem puerile and inane. I seem to have, yes I have, an absolute distaste for games and sport. I attend at times to please my friends and keep up with the procession as it sweeps onward in life's great drama. But great events, in which men are doing things worth while fascinate me. I actually followed Lindbergh with my prayer, and read carefully with unabated interest everything about the flood and the tremendous problem of taming the river. For I know from personal experience what it means to lose one's home, and even the passing to another world of a loved sister, whose grave is now under the wasting waters. Yes, I am intensely interested in the nation's greatest problem at this time. No wonder some of the ancients thought fire and water the two primal elements—man's best friends, his worst enemies. But back to where I began—this was to be personal, was it not? I like to catch fish; I will not say fishing, when I mean catching. To pull a gleaming, silvery, "sacalait" from the submerged brush of a fallen tree on the lake's banks, or feel the thrill of a humming line when the troll has been caught by voracious jaws of a two-pound black bass—just ask Crisler and Carley about that—it's life, it's fun, it's joy. Nor age, nor time, nor increasing years have diminished its virile pleasure.

I enjoy a good sermon. I heard one the other day at an old country church at which the people had gotten up a "home-coming," and the children of this church celebrated. It was an immortal sermon. At least the preacher's theme was "Immortality," and I never heard the subject better handled. Yes, life is continuous, eternal, everlasting. God's choicest gift will never wear out. My love for the church is perennial. It lasts through the years. Her interests are my interests, her welfare my welfare, her great movements, benevolent, institutional, missionary, are my study, sometimes my disappointment, often my delight. But good-bye for a while. I hope to come again soon, for a brief visit.

Shreveport, La.

A POLITE LITTLE BIRD.

I watched a little bird to-day
Peck here and there upon the snow,
He raised his head as if to say,
"I'm hungry, don't you know?"

He flapped his wings and flew away,
So on the snow I threw some bread.
He came right back that very day,
And "Thank you, sir," he said.

—Cradle Roll Home.

THE STUDENT PASTOR IN RELATION TO THE WESLEY FOUNDATION.

By J. Marvin Culbreth, Religious Educational Secretary, Board of Education.

It is exceedingly gratifying that the Wesley Foundation idea has met with such widespread approval. There is scarcely an instance of opposition to the policy of the Board of Education in organizing student work in State school centers under this significant name. In many places where student work has been under way for several years the Wesley Foundation basis has been adopted as a way of escape from serious limitations and a method of realizing larger usefulness. Wherever new work is contemplated a cordial reception is given to the Foundation idea.

The individual of greatest importance in developing the Wesley Foundation is the student pastor. The purpose of this article is to show why it is desirable for the Wesley Foundations of the South to strive to develop the permanent type of student pastor.

This leads naturally to the explanation that there are at present three types of student pastor actively engaged in student work.

The first may be characterized as the pastoral-experimental type. The worker of this type is usually a young person recently graduated who is willing to undertake service among students as a temporary employment. The salary is attractive, and the incumbent feels that he will gain valuable experience which will enable him to make permanent adjustments at some later period. This type of worker rarely remains in the service longer than two or three years at the outside.

The second variety of student pastor is what may be called the pastoral-instructional type. In addition to his duties of pastoral oversight of students, the incumbent also teaches Bible, or some subject in the field of Religious Education for which credit is allowed by the institution. The attractiveness of this combination of duties makes it possible to secure maturer men for the position, who are content to remain in the service a longer time than is true of the kind of pastor first mentioned.

The third type of student pastor may be described as the pastoral-permanent variety. The terminology, as will be understood, places the emphasis primarily upon the pastoral function, but looks in the direction of permanent service. The incumbent of such a position must either be mature when he enteres upon it, or remain in it long enough to become mature. In time, he will establish relationship with the student constituency that compares favorably with the relationship of a pastor to a local congregation. He will not only be responsible for improving religious fellowship among students, but also for directing their education through class-room activities and by means of special lecture courses. In order to accomplish this result, it would be necessary for the student pastor to gather around himself a staff of competent workers. Instead of changing frequently from one kind of service to another, it is presumed that this type of student pastor would remain in a given position long enough to become a real factor in the life of the students and of the university as well.

It is reasonably clear that this permanent type of student pastor is to be preferred over either of the other type mentioned. At the present time there are in the South several instances where such a kind of service may in time be developed. There are, however, several rather serious obstacles in the way of securing this type of pastoral leadership for students.

The first one of which is the matter of support. In only a few cases has it been possible to offer a salary that would command the service for an extended time of a properly equipped person. As it is, $3,600 without house, or perquisites of any sort, is the highest salary paid any worker in the field of student activities. The first requisite to the development of the permanent type of student pastor is sufficient funds to make the salary as attractive and as certain as that which the better grade of churches pay to their pastors.

A second requisite to the development of this type of student pastor is the frank recognition on the part of the appointing power of the church that the student pastor function ranks in dignity and importance with that of other forms of ministry. Strong men who are willing to enter the student pastor field ought to be encouraged to stay in that relationship indefinitely. To advise them to leave it for the purpose of accepting settled pastorates of the usual type will surely defeat the end that we ought to have in view.

Given adequate support and the unquestioning approval of church authorities, still the student pastorate cannot be made permanently attractive to strong men unless adequate facilities are furnished with which they may undertake their task. It will be necessary for the church at large to make available resources for church buildings and church equipment in school centers which will be adequate to meet the demands of the situation. In addition to a place of worship and class rooms where instruction may be carried on, every student pastor should have a student house, or social-religious center in which an efficient program could be carried on.

The cost of this policy would in the nature of the case be considerable; but after all is said, it would prove to be one of the least expensive forms of service that the church could possibly undertake. The reason for this lies in the fact that there are more than twice as many Methodist students in State institutions than there are in colleges supported by our church. Nearly 55 per cent of the Methodist young people in the South are enrolled in State institutions. The State provides all the facilities for giving them general, as well as highly specialized education. Class rooms, laboratories, libraries with appropriate equipment, are provided by the State without a penny of direct cost to the citizen. By making an investment to provide for the specific religious needs of her students in State institutions, the church may accomplish what it would cost her millions of dollars to undertake without the aid of the State.

The Board of Education will expend on religious work among students during the year 1927-28, approximately $25,000. Demands upon the resources of the Board multiply so rapidly that it will require fine discrimination to make the money available go as far as possible in securing the best results. It is highly desirable that the church give serious thought and earnest prayer to this question in order that out of her bounty she may be led to provide generously for her students in the institutions of the State.

THE ANTI-SALOON LEAGUE—AN APPEAL.

By Rev. T. J. Bailey, D.D., Superintendent.

1. With a deep conviction that the work the League is trying to do is necessary to the fullest development and greatest efficiency of our churches, we are pressing it. The work the League is trying to do may be likened to the work of cleaning up and preparing a field for the plow. Such work is difficult and slow. The timber must be cut away, the briars and vines removed, the stones, roots and stumps must be taken away, the creeks straightened and deepened, and the low places drained. All this is dirty and laborious, but essential before the plow can be used successfully. So, clearing out the liquor business with all its concomitants of swearing, lying, cheating, stealing, fighting, killing, disturbing public worship, breaking the Sabbath and drinking up money that ought to be used for family needs and church purposes, is necessary that the gospel plow may be thrust into the fallow ground and the seed of the truth be planted in well-prepared soil, and as far as possible all hindrances to the growth of the plants of the kingdom be removed.

2. The League has not the funds with which to do this work. It is entirely dependent upon people who love God and humanity for means to do this work of drudgery, to make conditions better for pastors and churches. In the end the churches will be the beneficiaries of the League work. It is, therefore, natural as well as necessary that the League should turn to the churches and Sunday schools for help to do a work that is necessary to their well-being. It is doubly important to turn to the Sunday schools, as they will constitute the future churches. If we can so instruct and enlist our Sunday schools as to inspire in them correct principles and practices, we shall have virile and efficient churches in the future. The League must look to the churches and Sunday schools for all the help it receives. People who will not line up with the churches will not aid any agency seeking to make the world better. Therefore the Anti-Saloon League being an agency for the moral uplift of human beings must look to the best people for support; and I do not hesitate to say that the very best aggregation of people in the world are Christians.

3. There are two main reasons why our League is apppealing to the Sunday schools. First, the churches' budgets are so large that they hesitate to take on anything more, however important it may be, and the Sunday schools are not so loaded up. Second, and mainly, we turn to the Sunday schools for the good we may hope to do them and through them the churches, particularly of to-morrow. If we can firmly fix temperance principles in the minds of the young and enlist them in giving to the cause of temperance and prohibition, we shall have much stronger advocates of temperance and prohibition in our churches in the future; and that being true, much stronger churches.

A very large majority of our young people-under the age of twenty never saw a saloon and do not know the horrors of one; therefore they are not competent to compare present conditions with conditions under saloon rule. For this reason they are much more susceptible to the pernicious and false propaganda that is flooding our country. We should teach them the truth about saloon days and the great blessings of dry rule. Some thought when prohibition came, there would be perfect enforcement of it. This was a short-sighted and foolish thought. As they now hear of some whisky being sold and occasionally see a drunken man, they are disappointed and discouraged, and allow people who sympathize with the liquor business to poison their minds with declarations that there is more liquor sold and used to-day than when we had open saloons. No well-informed, thoughtful person can entertain that view for one minute. But if our young people are not taught better, they will believe this falsehood. There is no better time or place to teach them the real facts about the liquor business than in our Sunday schools right now. May the Lord lead us older people to be faithful at this point, and "serve our day and generation well."

Prayers are ascending this moment that some large-hearted persons who may read this and who have the means will send the League liberal checks, and thus become helpers in saving the youth of our country from a drunkard's career to a life of Christian service.

A CHANNEL.

By Laura M. White.

If aught of help my life has meant,
Oh, let me not the credit claim;
'Tis but a radiance through me sent
By that eternal, Living Flame.

If I may but a channel be
Through which this burning love can run,
If any in my life may see
The shining of that glorious Sun,

Then shall my life indeed have been
Worth years of striving for the right;
If age but find me more like Him
Who is the perfect Light.

The Home Circle

GOOD COUNSEL.

Little children, always be
Kind to everything you see.
Do not kick the table's legs,
Don't beat unoffending eggs.

Do not mischievously try
To poke things in a needle's eye;
Nor guilty be such a fault
As to pinch the table salt.

Do not pull a teapot's nose,
Don't ask bread what time it rose.
Little pitchers' ears don't tweak,
Nor smack the apple's rosy cheek.

But remember it is right
To all things to be polite;
Let the hay-scales have their weigh,
Wish the calendar good day.

Kiss the clock upon its face,
Return the armchair's fond embrace,
Greet the sieve in merry strain,
Ask the window how's its pane.

If you learn to show such traits
To your dumb inanimates,
Toward your playmates then you'll find
You've an amiable mind.

—Carolyn Wells.

MARGARET MACY.

Mrs. Hall, the minister's wife, was glancing over the evening paper, when suddenly she dropped it and hurried to her husband's study, an adjoining room.

"What do you think, Robert?" she eagerly exclaimed. "Margaret Macy is one of the new teachers assigned to the high school for the coming year. Isn't that perfectly splendid? Of course, you remember her? She was at the university when we were there."

Mr. and Mrs. Hall had attended college after their marriage and the pleasant, little town of Helena was their first appointment after graduation.

"I certainly do recall Miss Macy as a very fine Christian girl. This is very fortunate, for she will be identified with our church life, and will have a wonderful influence with the young people."

The next Sunday Miss Margaret Macy was present at the Sunday school, and both church services. The pastor and wife were very happy to have her as a guest for dinner that day, and delightful college days were recalled.

The problems of the church and the general situation in Helena were reviewed. Miss Macy was so sympathetic, and almost feverish in her desire to help. She pledged herself for any kind of service.

At Sunday school and church the girls could not keep from making side glances in her direction, and they waited after service that they might be introduced to her.

"She is a peach," cooed one girl that afternoon. "I know that I shall love her."

"Didn't you think that her manner was awfully precise?" from another.

"Oh, no!" came a quick response, "school teachers must have some dignity and her smile is perfectly angelic."

It really was true that Miss Macy had a certain precision and reserve, but, as all the girls discovered, her smile won every one.

She was taken into the hearts of the girls to adore and into the hearts of the friendly church folks as a strong, womanly, Christian girl.

When Miss Macy was in college, although carrying a heavy classical course, she found time to render very practical, Christian service. Her activities were in the Sunday school and the Christian Endeavor Society. She taught a Sunday school class, and in the afternoon, with a good-sized committee, of which she was chairman, visited the sick, aged, and shut-in. They read to those lonely people and sang hymns. There were two blind people on the list, to each of whom they read regularly every week. Many times they were able to take flowers or plants, purchased from a small fund which they raised.

Margaret was never disturbed, perplexed, or tempted about how to spend Sunday, for it was one of her busiest days—but the time was almost entirely given to others.

The first year in Helena was not an easy one for Margaret. The text books were all new to the young teacher, and she found it necessary to put much time on them. Nevertheless, she was very faithful in attending all the church services.

When it was learned that this cultivated girl was very fond of visiting the sick and the poor, she was assigned the task of organizing this department in the Christian Endeavor Society. She gave most of her leisure time to this unselfish labor of love, and many a home was brightened by the radiant, young people who visited with Margaret. The praises of Miss Macy were on the lips of many. "How perfectly lovely for so busy a girl to give so much of her time to the afflicted and depressed," was the general comment. No one in the town had ever taken so much interest in the unfortunate as this college girl from a distance.

The months rolled on. The school year was near its close, and how strange it seemed—Miss Macy had lost the good-will of the people, and many hoped that she would not be returned the next year. How did it happen? Shall I tell you?

Margaret, with a kind heart, had a sharp tongue. She really seemed to enjoy making a stinging remark. She always made these remarks in a very pleasant way, but the girls declared that it did not remove the sting.

"We are always uncomfortable when Miss Margaret is around. She seems to ruin everything. We do our worst instead of our best. We know that we cannot please her."

After Margaret became well acquainted she assumed a kind of superiority among the people, many of whom, like herself, were college-bred, and many of them students of art and music in the city near by. She was hypercritical of everything. At the social gatherings, she criticized the music, although she did not know one note from another. She delighted to tell what she had seen and heard, and how very superior it was to their efforts. Then with a supercilious air, she frequently remarked how small the church was, and that the organ gave her creeps.

One day Miss Macy offered a severe criticism of a vocal solo rendered at a Christian Endeavor social gathering by a young girl with a remarkably sweet voice, but little training. After this criticism the president—a young man full of mischief—raised his voice above the social chatter and announced, "At the next meeting we will be favored with a vocal solo by Miss Macy."

For once the important young woman was abashed. She felt the rebuke and replied with flushed face. "I never sing."

The school board debated her return for the next year. They felt her usefulness as a teacher was curtailed by the unpleasant attitude of superiority, her critical spirit and sarcasm. It was suggested that it would be only fair to have a conference with her and give her another trial. This was done, but Miss Macy did not receive the proposition very cordially. She held her head very high and with all her precision minus the smile, replied, "I prefer to go elsewhere, where the people are not so critical."

Every one was so disappointed with this girl. Although she was a Christian, had a fine mental equipment, and a kind, sympathetic heart, yet she was not agreeable. She was disagreeable. The young people were really glad when she was absent from their gatherings.

Margaret Macy could have been a great help, but instead she was a great hindrance.—May G. McGee, in the Watchword.

APPLYING IT.

"Well!" Annette looked after Margaret in blank surprise. "Now, whatever made her do that? I haven't done a thing to offend her, so far as I know." She looked just ready to take offense herself at the abrupt departure of her dearest girl friend.

Usually they sat together at the young people's meeting, went out together, and walked home together in blissful harmony of word and thought. To-night, Margaret, coming in after the seats were pretty well taken, had sat down near the back of the room. When the meeting closed, instead of coming to Annette or waiting for her, Margaret had hurried out.

Annette followed slowly. In the vestibule she found Margaret, not waiting for her, but talking eagerly, charmingly, to a couple of strange, young girls.

—"And we'll love to have you come to every meeting," she was saying, as Annette came out. Then the strangers were gone, and Margaret was slipping an arm through Annette's in the old, loving way.

"Don't be jealous, dearie," she whispered, half laughingly, half in real pleading. " I see green in your eyes. But, honestly, Annette, I am glad I came near being late to-night and that I had to sit back there. It gave me a chance to catch those two strangers, talk to them, and get their promise to come again. It was my first chance to apply the advice our pastor gave us in his sermon this morning—don't you remember?" she quoted softly, as Annette shook her head:

" 'Let us be brave enough to neglect each other, whom we meet so often, while we cultivate the acquaintance of one whom we have never met. Let us study the art of making the stranger feel at home with us.' "

"You dear!" Annette gave her arm a repentant squeeze, "and I thought—"

"Stop thinking it, and help me apply the rule," laughed Margaret.

"I will," promised Annette gaily.—Cora S. Day, in the Girls' World.

"TIME OUT."

"Wanted—A boy to open oysters seventeen years old."—Exchange.

Mother: "I think we'd better call Doctor Jones. Freddy has a severe pain in the head."

Father: "Oh, pshaw! He's had that so often before."

Mother: "Yes, but not on a day when school is out."—Exchange.

He was fond of philosophizing. One day at the club, it was about the beauties of nature. "Seems to me that old Mother Nature has provided for every contingency," he said. "What prompts that reflection?" asked one of those who had the misfortune to be near him. "Why," answered Muggins, "look at the way she has placed our ears. Yet a million years ago she didn't know that we were going to hook spectacles over them."—Minneapolis Tribune.

One of the questions put to a class of rural adults was: "In the sentence, 'The bird flew over the house,' is 'flew' a regular or an irregular verb'?" This proved a sticker for the class, but finally one man ventured an answer. Said he, "If the bird that flew over the house was a wild goose, it went in a straight, regular line, so the verb is regular; but if it was a woodpecker, then it went in a crooked, zigzag line, and so the verb is irregular."

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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Editorial

PERSONAL AND OTHER NOTES.

Rev. Martin Hebert, our pastor at Morgan City, La., is continuing with church services though about half the town is under water.

Rev. H. B. Gilmore, 302 Miller Street, Hattiesburg, Miss., writes that he will be glad to assist in revival meetings.

Mrs. R. H. Harper made the address and delivered the diplomas to the large graduating class of the Capdau school, New Orleans, on Thursday evening of last week.

In renewing her subscription, Mrs. O. E. West, of Gattman, Miss., writes: "We could not do without the dear old Advocate, as it has been in our home most of the time for forty years."

Dr. and Mrs. Carley and Miss Kling Carley left on last Friday morning to drive to Atlanta, where Dr. Carley is to teach in the School of Theology of Emory University during the summer.

Dr. Mark Terrell, of Dallas, who has just assisted Rev. B. A. Watson in a great meeting at Anahuac, Texas, will be in a meeting at Madison, Miss., beginning on June 19. Prof. Charles F. Dunn, of Atlanta, Ga., will lead the music.

Miss Kling Carley, daughter of the editor, and Miss Mary Mitchell, daughter of Dr. J. B. Mitchell, pastor of Rayne Memorial Church, New Orleans, were among the graduates of the Sophie Wright High School for girls at the recent commencement.

Rev. P. H. Howse, our pastor at Avera, Miss., is at the present time conducting a meeting at Piave. Brother Claude P. Jones is doing the preaching. After the close of this meeting Brother Jones will be in a meeting with Rev. J. H. Moore, June 19-29, at Eden, Miss.

In renewing his subscription, Rev. E. D. Fayard, of Springfield, La., writes that he would be lonesome without the Advocate, having been a reader of it for about fifty years, subscribing first in Mississippi, "when Brother David Merchant was on the Whitington Circuit."

Evangelist Claude P. Jones, of Jackson, Miss., desires his brethren of the Louisiana and Mississippi Conferences to know that he will have some time open during July and August for evangelistic work. Those who desire his services should communicate with him at 103 Fourth Avenue, Hattiesburg, Miss.

Rev. J. M. Alford, of Vivian, La., is preparing to take a short vacation, and he desires through the pages of the Advocate to offer his services for a revival meeting to any pastor in the flooded districts who may be handicapped in securing help. He will be glad to give his services without remuneration, expecting only actual expenses, and will bear his own expenses if necessary.

Rev. M. M. Black, our pastor at Richton, Miss., writes that on June 1 was closed a fine meeting at Blodgett, Miss., conducted by Rev. W. J. Ferguson, our pastor at Gulfport. His soul-stirring sermons produced a profound impression. There were six additions to the church upon profession of faith and two by certificate, and the entire community received a great spiritual uplift.

A Methodist chapel of pleasing design will soon be built at Reserve, La., where the largest refinery, Godchaux Sugars, Inc., is located. This will be the only Methodist church on the east side of the river from Baton Rouge to New Orleans. Rev. R. H. Harper and Rev. Leon Picone enterprised the work there and provided for preaching services. Rev. E. C. Gunn, pastor of Carrollton Church, is assisting in this work.

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Protection Against Old Age

On Monday last the Vacation Bible School of the First Methodist church, New Orleans, began its session with a good attendance, and on next Monday St. Mark's will open a vacation Bible school. Miss Florence Dixon, principal of Capdau school, New Orleans, had made arrangements for the school at First Church but unfortunately is at present in the hospital with a broken arm. Her place for the time being is filled by Mrs. D. M. Campbell.

"Did you ever have a 'breakdown?'" This is the query that comes to us from Rev. J. M. Lewis, our pastor at Tylertown, Miss. He writes that the good people of his charge have decided that he needs a rest, though he may not be actually on the verge of a breakdown. Some thirty-five of his people got together, made up a purse and kindly asked him to leave town for a few days of rest. He is now at the White House at Biloxi, enjoying the first vacation he has had during the twenty-four years of his ministry.

Dr. J. Gresham Machen, Professor of New Testament Literature and Exegesis at Princeton Theological Seminary, will be offered the presidency of Bryan Memorial University, Dayton, Tenn., according to F. E. Robinson, of Dayton, president of the association establishing the university. Dr. Machen is an ordained Presbyterian minister and has been a member of the Princeton faculty for twenty-one years. Last summer he delivered a course of lectures at our Seashore Divinity School at Biloxi.

A complete program of all activities of the church at Natchitoches, La., during the months of June and July has been prepared by the pastor, Rev. H. L. Johns, and printed in neat form. The program shows that the church at that point is well organized and that every department will be active during the period of the year when some churches unfortunately think it is necessary to be rather inactive. One fine thing on the program is the Daily Vacation Bible School, which began on June 13 to continue three weeks. Miss Alberta Wilson, of Nashville, was secured to make the plans for this school.

Mr. John Edwin Gregory died at his home near Springville, Miss. The funeral was conducted by the Baptist pastor, assisted by Rev. James J. Baird, pastor of the Methodist church at Pontotoc, Miss. Brother Gregory was seventy-eight years of age, having been the greater part of his life a member of the Methodist Church. A few years before his death he became a member of the Baptist Church. Brother Gregory was the father of Rev. T. E. Gregory, pastor of the Methodist church at Itta Bena, Miss., and Rev. G. C. Gregory, pastor of the Methodist church at Nettleton, Miss.

Rev. A. M. Martin, pastor at St. Martinville, La., had to leave his home on account of the overflow in the Atchafalaya basin, and he is making his home for the time on the grounds of the Industrial Institute in Lafayette, La. More than half his charge is under water, and he will not be able to return to his home until two or three weeks. Meantime he is not idle. Captain Putney, who has charge of the flood relief work in Lafayette, and the Protestant pastor there have asked Brother Martin to take charge of Protestant activities in the refugee camps. The Red Cross provided a tent for headquarters and three services a week are held in the grandstand.

Mr. T. L. James, a fine layman of Ruston, La., has recently given a fine new boat for the mission work along the streams in the neighborhood of Morgan City. The boat was built at Morgan City and equipped with a 25 horsepower engine, being made ready for its service on the water just before the disastrous flood came upon the Atchafalaya and Teche country. It has had, therefore, an opportunity for an unexpected kind of usefulness in the very beginning of its career. Rev. Martin Hebert, of Morgan City, who has charge of the mission work, writes that the mission folk are all so badly scattered by the flood that he knows the whereabouts of but one family. The chapel at Bayou Shaffer has three inches of water in it.

President C. A. Bowen writes that the Executive Committee of the General Sunday School Council met recently in Nashville to make plans for the next meeting of the Council. The next session will be held in Nashville, December 12-16, 1927. The committees of the Council have been appointed and will be at work on their various problems during the intervening months. It is hoped that some very valuable information will be secured for study at the December meeting. The growth

of the Council has been steady and each year finds its influence greatly increased. The approaching meeting in December gives promise of being more than usually important to those who labor at the task of our Sunday schools.

A total of 176 degrees were conferred by Southern Methodist University at its twelfth annual convocation Wedensday, June 8. Honorary degrees were conferred upon Louis Blaylock, former publisher of the Texas Christian Advocate, R. E. Saner, former president of the American Bar Association, and Jesse Jones, publisher of the Houston Chronicle. Among the students winning university honors was Miss Martha Agnes Allen, of Monroe, La. President Selecman was given a fine set of binoculars for use during his trip to Europe. The election of R. H. Shettles, Dallas, to be chairman of the Board of Trustees to succeed Judge Joseph E. Cockrell, deceased, was announced. Congressman Fritz Lanham, Fort Worth, delivered the convocation address.

"Jimmie" Smith, one of our general evangelists, is now in the closing week of a sweeping revival at Florala, Alabama. The meetings are being held under a large tabernacle which was erected specially for the Smith revival, and all the churches of the city are united in the campaign. The tabernacle seats 2500 people and has been packed every night so far. There had been one hundred and twenty professions up to June 10. The meeting will close June 19. Mr. Smith will open a Union Tabernacle Campaign in Frost, Texas, on June 26, and will go from there to Eldorado. He has been in nine great meetings since last December —three in Texas, one in Oklahoma, one in South Dakota, two in Alabama, and two in Florida. In these nine meetings approximately sixteen hundred persons have professed conversion, over two thousand have been reclaimed and led to renew their vows to God. Mr. Smith makes his home in Dallas, Texas, at 4226 West Potomac Avenue. Mr. Robert G. Fraser is associated with Mr. Smith as director of song and personal worker. Mrs. Fraser is pianist and does special work with the women and girls. They are available for engagements after September 4.

"THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM, INC."

By Rev. John D. Ellis.

The June number of World's Work magazine (Homer Croy's article), shows the remarkable manifestations of atheism among the high school and college students.

"The Society of the Godless is a part of the national organization known as the Junior Atheist League, which functions in the high schools and colleges in the United States," and is "inspired by the American Association for the Advancement of Atheism, Inc."

Some of the names which the students have picked for their societies, or chapters are as follows: In Philadelphia, "God's Black Sheep;" in Los Angeles, "The Devil's Angels;" in Rochester, "The Damned Souls;" in the University of Wisconsin, "The Circle of the Godless;" in the University of North Dakota, "The Legion of the Damned." (The head of the society is called "His Satanic Majesty.")

Their beliefs are summarized as follows:

"There is no God.

"The idea of the Virgin Birth is laughable.

"There is no heaven and no hell.

"Religion is worship of the supernatural, and should be abolished.

"The church is a dangerous institution."

The Junior Atheist League publishes tracts, folders, and other literature, and some of its printed matter reads as follows:

"Don't let the Bible make a fool of you. Keep this Jew scrap book out of the public schools. Free our children from Superstition, Ignorance, Bigotry, Hypocrisy, and the Mental Disease of so-called Christianity. The dirty stories in this fake Holy Word of God compiled by Bishop Eusebius are an insult to civilization."

"The Junior League is established. Godless children shall have an opportunity to emancipate their companions from unreasonable religion. The League will remove boys and girls from the evil influence of the clergy. It will encourage them to protest against Bible reading and religious worship in public schools, and agitate against religious instruction during school hours. Children shall be told the truth about the Bible and Christianity. The magical, animistic, and phallic, or sexual origins of religion will be explained in simple language. The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught the rising generation as the chief end of man. Dispelling the illusion of immortality, the League will free sons and daughters from the fear of hell, and the hope of heaven. Sacrifice for postmortem considerations will be shown to be criminal folly. * * *

Stress will be laid on forming branches in high schools, as these will prepare students as organizers of Damned Souls societies during college years, and for effective work thereafter in combatting the church. * * * Picnics and outings, clean and healtful good times, will take the place of stultifying Sunday schools. * * * Morality based on the findings of modern science will supercede belief on the speculation of ancient, Asiatic theology. * * * Dues are 25 cents a year. * * * Miss Christine Walker, national secretary (Gap, Pa.), a sixten-year-old Atheist of exceptional ability, is waiting to hear from young Atheists and their parents."

Queen Silver, a seventeen-year-old girl, publishes a magazine at Hawthorne, Calif., which has a national circulation. Some quotations are as follows:

"The true religionist is a man or woman who suffers from a compound fracture of reasoning ability."

"The priest wears his collar turned backwards to show that he wishes to turn his face to the rear and allow his mind to revert to the primitive."

"**Ass:** Favorite means of locomotion of Jesus. He once rode into Jerusalem sitting on two of them which his disciples had previously stolen for him."

"**Christ:** A being, who came to save the world and died without being able to save himself."

"**Prayer:** Strong language which, when properly used, informs the Almighty how to run the universe. Without all this advice ascending to him in a thousand different dialects at the same time, God wouldn't know what to do next."

"**Omnipotent:** Another name for God. He proved his omnipotence by being unable to stop the great World War for five years, until there was no money left to fight with, and by allowing ten million innocent non-combattants to die of starvation and disease."

"The Holy Bible.

"Arrogance—forgery—lies—
Arson and rapine and fraud;
Tyranny—terror and spies—
This is the book of God."

The Vagabond, a magazine published by the students of the University of Indiana, says:

"Gods are like gowns—in style to-day, out of date to-morrow."

"If history repeats itself—and they say it does—perhaps some day the bewhiskered Jewish Jehovah will no longer be 'Big Bad Bill.'"

Some of the literature of the Junior Atheist League is in verse:

"Praise God from whom all cyclones blow,
Praise him when rivers overflow,
Praise him who whirls down house and steeple,
Who sinks the ship and drowns the people.

* * * * * * * *

"For persons who with hood and bell
Demand your cash, or threaten hell.
Praise God for war, for strife and pain,
For cheats and liars; and then,
Let all men cry aloud, Amen."

At one meeting of the Damned Souls Society, when ten boys and seven girls were present, the subject for discussion was: "Resolved, That marriage is an antiquated institution and should be abolished."

"The whole affair was conducted as a debate. * * * The popular decision was for the affirmative. Seemingly the girls were as much in favor of it as the boys."

The speaker who had the affirmative "attacked marriage as a worn-out institution. It had no logic, it wasn't good psychoanalysis, and it hadn't anything to do with morality."

"One girl, tall, and blonde, and good looking, said: 'The more you know about marriage, the less you think about it. It's like Christianity—fine in theory, but doesn't work out.'"

"Contraception was discussed freely, and without hesitation."

"Another said: 'Sex is what makes the world go round, and we've got to look it in the face as we should any other fact, and try to solve its problems.'

"Atheists believe there is only one life, and so we live to get all there is out of it, instead of being 'soft-soaped' along on the hope that there is another one off in the skies some place where everything will be perfect."

The American Association for the Advancement of Atheism claims that in the colleges there is one atheist out of every three students.

"The efforts of this organization are widespread and growing in intensity, the organizers hoping to take advantage of new tendencies of thought and action among boys and girl."

(To Be Continued.)

TO SUNDAY SCHOOLS IN FLOODED DISTRICT, MISSISSIPPI CONFERENCE.

The publishing agents, Lamar and Whitmore, have written me to say that all schools in the flood district, who order their literature through me and receive my O.K. will be furnished literature for the quarter beginning July 1, free. I have written to each of you, but take this means also of calling your attention to this generous offer of our publishing agents. If you accept this, please send the order direct to me.

JOHN C. CHAMBERS.

SCATTER THE SUNSHINE.

By Willie C. Page.

Children, if your heart is sad and gloomy,
Hide it—seem to be bright, happy and gay;
You owe it to yourself and others
To scatter sunshine along your way.

If sorrow and cares overtake you,
Misfortune and trial win one race,
Naught can conquer a glad, joyous spirit—
Just hold up your head and wear a bright face.

Don't hoist a flag that is dark and dreary;
Wave a banner that is cheerful and bright;
Don't weep and tell the world you are weary—
Just smile and sing, and all will be right.

Appear at your best if your heart is aching;
Don't peddle gloom and despondency;
Be merry and gay and scatter the sunshine—
Think you are happy and you surely will be.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EARL DANIEL JONES, son of Richard S. and Kate McDonald Jones, was born in Jackson, Miss., March 24, 1900, and died suddenly in the city of his birth on May 21, 1927. Earl Daniel was dedicated to Christ in baptism by his grandfather, the Rev. C. McDonald, of the Mississippi Annual Conference, in infancy, and his name entered on the Cradle Roll of the First Methodist Church, now Galloway Memorial, of Jackson, Miss. Being reared in a Christian home and brought up in the church, it was natural for him to give his heart to God and assume the church vows for himself, which he did, while quite young. His mother died in 1913 and Earl went to Rankin County to live with his aunt, Mrs. J. J. Daniels. He was educated in the public school at Brandon, and the University of Mississippi, finishing his law course at the latter place in 1924. On June 25, 1918, having heard the call of his country, he enlisted in the army, and saw a year of valiant service in France and Germany. He received an honorable discharge from the army on Aug. 5, 1919. At the time of his sudden death he was accountant for the Cumberland Telephone Company in Jackson. From a human point of view his life seems to have been all too brief. Equipped as he was for service, we can but lament his seemingly untimely death; and yet, life should never be measured by the number of years one lives, but by the service rendered and the ideals cherished. Many, indeed, were the sorrowing ones who gathered at the historic cemetery at Brandon, Miss., on the morning of May 23, where we tenderly laid away in its last resting place the body of our young friend. May the good God comfort and sustain the hearts of his loved ones.

HAL S. SPRAGINS.

Jackson, Miss.

MISS HILDA DEANE McALPINE has passed from earth to join the company of the redeemed. Her life was rich in spiritual values and radiated an influence for good that will forever abide. She was genuinely converted and joined the Methodist church at Yazoo City, Miss., when she was 11 years of age. It was her meat and drink to do her Master's will. With her, religion was more than a creed, it was a life. She loved the Lord Jesus with all her mind, heart and strength. She loved his church, and gave herself faithfully to its worship and services. It was under the shadow of the church, when she was returning from worship, that she sustained injuries from a fall that resulted in her last illness. This was as she would have planned it. During her illness she thanked God continuously for his goodness to her and that he had permitted her to worship in his sanctuary when she took the last step in life. Her life was rare and beautiful. The soul of it was immense. It was the incarnation of love and grace and all the finer virtues known to us. Frail in body and a cripple from infancy, yet what unbounding personality! She was made perfect through suffering. She was the daughter of William S. and Mary Lumbley McAlpine. She was born May 27, 1880, near Satartia, Miss. Her parents moved to Yazoo City when she was 5 years old. Here she resided until the death of her mother, 1918, when she moved to Jackson, Miss., with her father. Her father passed away in 1923. This was a sorrow from which this faithful daughter never fully recovered. Her last days were spent in the home of her sister, Mrs. C. H. Swearington, of Shreveport, La. After a ten weeks' illness she was called home on March 31, 1927. The funeral services were conducted in Shreveport by Dr. Jasper K. Smith, pastor of the First Presbyterian Church, and Rev. W. C. Scott, of the Noel Memorial Methodist Church; and in Yazoo City by Rev. J. L. Neill, of the First Methodist Church, and others.

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RESOLUTIONS.

Resolutions of respect passed at the recent meeting of the Corinth District Conference held at Potts Camp, Miss. Accompanying these resolutions were many expressions of affection and tenderness from the members of the conference who had known and loved Dr. Carmack for many years.

Whereas, it hath pleased Almighty God in his providence to translate to glory our brother in the faith, DR. FRANK T. CARMACK, of Iuka, Miss; and,

Whereas, Dr. Carmack as a Christian exemplified in his public and private life those virtues and principles that were so glorious in the life of Jesus; and,

Whereas, as a churchman he gave to his beloved Methodism a loyalty that was as inspiring as it was beautiful; laboring faithfully and efficiently as he filled important offices in both his local church and his Conference, giving to all God's work with liberality and sacrifice; and,

Whereas, as a citizen he gave to his country and his flag a loyalty and a devotion that marked him as a true American, his love for his own county should not go unrecorded; in his long life, he never had a dream or an ambition that did not include his beloved Tishomingo; he was an authority on the mineral resources of his county, and dreamed of that glad day when industry and commerce should make available to the world the rich mineral products of the county of his nativity; and,

Whereas, as a public officer he worked faithfully and efficiently in many different capacities to advance the interests of his fellowmen and to make life about him more wholesome and attractive;

Therefore, be it resolved by the Corinth District Conference of the North Mississippi Conference, in session at Potts Camp, Miss., That we express our gratitude to Almighty God for the gift of such a life to our Mississippi Methodism.

Be it further resolved, That we spread upon our records this loving token of our esteem and appreciation of this great saint of God.

Be it further resolved, That copies of this resolution be sent to his widow and children and that it be presented for publication to our Conference paper and to the Vidette at Iuka, Miss.

Done by unanimous vote of the Corinth District Conference at Potts Camp, Miss., this 1st day of June, 1927.

Signed: Rev. G. C. Schwartz, Rev. J. W. Raper, E. E. Reece, Committee.

WORK IN THE FRENCH FIELD.

Dear Advocate: I am enclosing a clipping from the local newspaper published last Saturday. In doing missionary work for the French refugees there is considerable opposition, but we will obey God rather than men. There are now over 18,000 refugees, and more coming every day. Our hearts are made to rejoice to see the Word of God receiving such profound interest among these French fellow-citizens now flood refugees. We are receiving invitations to come to their homes after the water recedes, and we are requested to hold services for them and their friends. We believe this to be the best opportunity, now and after the water recedes, for the Gospel of Christ in the history of our work for the French people in this section.

The ministers and members of the Protestant churches here are doing all that is within their power for the cause of Christ among the refugees, and in every way helping us to carry on our missionary activities.

Cordially,

A. M. MARTIN.

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NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Third Round.

New Albany Sta., June 5, morning.
Conference Standard Training School at Grenada, June 6 to 11, with Epworth League Assembly week following.
Sherman, at Bethel, June 17.
District Elementary Institute at Myrtle, June 21.
Missionary District Conference, Saltillo, May 19.
Rienzi, at Pizgah, July 2.
New Albany ct., at Ingomar, June 20.
Myrtle, at Bethlehem, June 22.
Pott's Camp, at Macedonia, June 23. (Preaching at Pott's Camp, evening of June 22.)
Baldwyn, at Liberty, June 25, 26.
Hickory Flat, at Pizgah, June 27.
Belmont, at Old Bethel, June 28.
Booneville ct., at Blackland, June 29.
Booneville sta., preaching, morning, July 3; Q. C., June 29, evening.
Kossuth, at Pleasant Hill, June 30.
Iuka ct., at Snow Down, July 1.
Wheeler, at Shady Grove, July 5.
Dumas, at Weir's Chapel, July 6.
Ripley sta., July 6, evening.
Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Andrew's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

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Woman's Missionary Society

DISTRICT MEETING AT ARCADIA, LA.

The Women's Conference of the Ruston District met at Arcadia, April 20. The meeting opened with a medley of songs. Our new District Secretary, Mrs. Carolyn Dawson, of Haynesville, presided in her usual easy manner.

Mrs. B. F. Key, of Shreveport, led the devotional. In her comments she stressed the consecration of our lives, observing "the morning watch" by a quiet hour with him; emphasized the various ways and places in which we find God; illustrated the narrow circle to which we confine our Christian activities by the "merry-go-round."

The secretary called the roll, and twelves auxiliaries responded, with a total attendance of seventy, with a number of visitors. A representative of each auxiliary present gave a report of their activities.

Our presiding elder, Rev. W. D. Kleinschmidt, of Ruston; Rev. W. F. Roberts, of Ida; Rev. W. F. Henderson, of Calhoun, and Rev. G. A. Morgan, of Arcadia, were introduced.

Brother Kleinschmidt said it would be well if we should spiritualize our work as well as we have organized it.

The roll was called by zones, and the responses and discussions proved that they are a helpful factor in our work.

"Quiet Hour" was observed and led by our State vice president, Mrs. V. H. Spinks, of Ruston. She also gave us a lesson on consecration, using Matt. 5.

After announcements for the various committee meetings, the Arcadia ladies invited us to the basement, where a lovely luncheon was served.

The devotional of the afternoon service was led by Mrs. Hefley, of Homer.

"The Importance of Bible and Mission Study," by our State Superintendent, Mrs. Loyd, of Ida, was presented in an interesting manner. She said our first qualification is consecration; that our study gave us a world outlook, stimulated original thought, makes prayer intelligent and specific, deepens missionary motives and interest, opens pursestrings, awakens us to community interest and unites a group of people to think and pray on the deep things of God's kingdom.

"Being True to Our Task, the Children," was the next subject. The appointed leader being absent, Mrs. Dawson made fitting remarks and emphasized the importance of training our youth.

Mrs. Pipes, Superintendent of Social Service, of Arcadia auxiliary, gave an interesting account of her work. She said social service means serving society, and that the three ways to do it are through the home, the church, and the individual. She stressed interracial work and told about her Bible class of Negro women.

"Our Weak Points and How to Correct Them," was led by Mrs. Spinks, and discussed by the various presidents. Some of the weak points: lack of consecration; not willing to give time; lack of study; lack of attending conferences and zone meetings; lack of encouragement to Young People. Some strong points brought out were: Interest in programs; a willingness to serve; harmony; growing spirituality.

Our leader told about the Pauline Randle memorial stone and the Eliza Stephen Hall at Mount Sequoyah.

The conference for 1928 was invited to Jonesboro, and the invitation was accepted.

The undercurrent that ran as a golden thread through the day's service was entire consecration.

MRS. J. H. PITTMAN,
Secretary Pro Tem.

ZONE MEETING AT IUKA, MISS.

A zone meeting met at the Methodist Church in Iuka on May 31, at 10 o'clock a. m., and was called to order by the chairman, Mrs. W. H. West, of Tishomingo. Rev. L. A. McKeown, of Hollandale, led the devotional exercise. A short business period followed, in which Mrs. H. L. Hamilton, of Iuka, was elected zone chairman, and Mrs. G. T. Carmichael leader for the next meeting.

In rendering the program, Mrs. C. W. McKnight gave many good reasons in answer to "Why Have Zone Meetings?" Mrs. Pilly, of Belmont, explained social service work. Mrs. Hamilton emphasized the importance of Young People and Junior work. The duties of the various officers were read and discussed. Mrs. Downs, of Belmont, made a splendid talk on Mission and Bible study. Mrs. J. R. Brown set forth the duties of women in the election of clean and law-enforcing officers.

The program was interspersed with congregational singing and prayer. Two special musical numbers were given by local talent.

At the noon hour, automobiles were at the door to convey the delegation to the Mineral Springs Park, where a sumptuous picnic dinner was spread, everybody having brouht a well filled dish.

Tishomingo, Belmont, Golden, Burnsville, Snow Down, and Iuka were the auxiliaries represented. Meeting adjourned to meet in Golden in October.

MRS. LILLA McKNIGHT.

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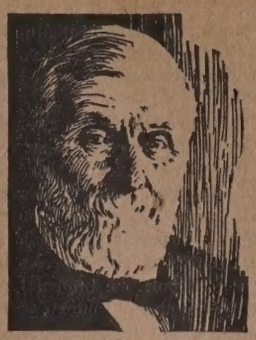
It kills the germs.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.


DR. W. B. CALDWELL AT THE AGE OF 83

Constipation! How to Keep Bowels Regular

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

GRACIOUS REVIVAL AT PURVIS, MISS.

Dear Brother Carley: We closed here last Sunday night one of the greatest revival meetings that Purvis has ever had. I have never been in a sweeter service than the one we had Sunday afternoon, where most every family represented at the service agreed to erect a family altar. It was a great sight to see fathers and mothers, sons and daughters taking their places by each other, agreeing to have family prayer in their homes.

Rev. C. Norman Guice, of Conway, Ark., began with me Sunday, May 22, and we closed Sunday, June 5. Brother Guice is a strong, forceful preacher of the Bible doctrine. He is a fearless preacher of the truth and he knows how to run a revival meeting. I have never had better help. I learned to love him during the fifteen days that he was with me.

We received twenty-four members by baptism and vows, one by certificate, and one restored. There were numbers who are already members of the church, who came and rededicated their hearts and lives to God. There were some real conversions and shouts in the camps of Israel. There was one who came up for membership in the Presbyterian church.

We expect to see and feel the results of this revival in Purvis for many years to come. We trust that the good done will last into eternity.

Brother Guice goes from here to Petal to help Brother M. W. Porter in a two-weeks meeting. He goes from Petal to Prentiss, Miss., to help Brother A. J. Davis.

C. W. WESLEY, Pastor.

Ma Buzz went to the country, Hooray!

FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT
DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"
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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We are in the midst of the Conference Training School at Grenada, and can give only a few facts at this writing. We have fifty preachers and eighteen of the preachers' wives are taking work with their husbands. I think not less than sixty pastoral charges are represented in the school. The work being done is the most serious and enthusiastic I have ever witnessed.

Reports from classes will be given next week from those participating in the work. These reports will be more satisfactory than anything I can give at present.

We are anxious for our people over the Conference to know the character of work these schools are doing. The results justify all the money we are spending. The truth is we are getting more for our money in the training of leaders than we can get in any other way.

Our next school is to be held at Kosciusko, June 27-July 2, with the following courses:

"The Small Sunday School," R. H. B. Gladney, instructor.

"Pupil Study," Mrs. J. B. Randloph instructor.

"Story Telling," Mrs. W. W. Adams, instructor.

"Bible" (New Testament), Rev. R. G. Moore, instructor.

"A Study of Later Adolescence," Mrs. W. N. Duncan, instructor.

Rev. J. B. Randolph, Educational Director.

Rev. R. P. Neblett, Registrar.

Let the preachers near Kosciusko work hard to have at least one hundred in this school.

MISSISSIPPI CONFERENCE ELEMENTARY SUNDAY SCHOOL NOTES.

Two very interesting and worthwhile Sub-District Institutes have been held recently in interest of the Elementary Work of the Sunday schools. The first of these was held at Reeves' Chapel, in the Jackson District, by Miss Mamie Dietrick, District Elementary Superintendent. A devotional service, led by Rev. J. O. Ware, was followed by a beautiful solo by Miss Lucille Moore. Mr. W. A. Luster, of Edwards, led a discussion of the importance of our Sunday schools providing for the religious education of the children of elementary age. Rev. Marlin H. McCormack followed this with a discussion of the importance of giving this religious training in accordance with the Program of Work as provided by the General Sunday School Board of our church. Miss Dietrick presented the Elementary Programs, and urged the observance of Children's Week in all of the schools represented. A delightful dinner was served by the people of Reeve's Chapel to the representatives of the six schools.

As a group meeting for Elementary workers at the Newton-Jasper County Institute at Montrose, Mrs. J. E. Oakey, Newton District Elementary Superintendent, and the Conference Elementary Superintendent held a Sub-District Institute with representatives from four schools. An informal discussion on Elementary problems was held, and Mrs. Oakey presented Children's Week. The next afternoon the Elementary groups of Montrose and Bay Springs schools were checked, and found to rank well.

The Daily Vacation Bible School at Brookhaven is having a very successful session. The school began Monday morning with a very successful and interested group of students in Beginner, Primary and Junior Departments. Under the leadership of Mrs. W. D. Davis, Director of Religious Education of the Brookhaven church, a competent faculty has been secured. During the first of the two weeks of the school Mrs. R. E. McDonald, assistant in Vacation Church School Work of the General Board, is helping them in tihs work.

Several other churches of the Conference are planning vacation schools for the next few weeks.

MAGGIE MAY JONES,
Conference Elementary Superintendent.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Standard Training Schools in the Louisiana Conference are going forward according to schedule in spite of the flood conditions. We are in receipt of a letter from Mr. O. W. Moerner, Assistant Director of Leadership and Teacher Training work at Nashville, commending the Louisiana Sunday school workers on their courage and determination in going ahead with the program under such trying circumstances, and offering his sympathy and prayers.

* * *

The Haynesville-Homer Standard Training School just closed was a decided success, fifty-five credits having been issued, and the spirit of the school most excellent all the way through. Dr. R. H. Wynn, Mrs. W. W. Templeton, Prof. J. D. Walker and Dr. W. W. Drake made up the faculty.

* * *

The Minden Standard Training School opened at 7:30 in the evening of June 5. This is the third Standard Training School held at Minden, and gives promise of being a fine one, with prospects of a goodly number of credits. Mrs. W. W. Templeton, Prof. J. E. Stephens of Millsaps College, Mrs. Harwell and Dean Smith compose the feculty.

* * *

On Sunday morning, the 5th instant, the writer had the pleasure of a visit to the newly erected church and Sunday school building in Pineville, and enjoyed very much being with the Men's Bible class, which is taught by the pastor, Rev. Claude K. Smith. This is a splendid building, and the people are justly proud of it. We noted the attendance record as posted on the bulletin board as 274.

In the afternoon of the 5th the writer went to Minden for the opening of the Training School.

* * *

On June 8, in company with Dr. Cleanth Brooks, of Alexandria, Prof. J. E. Stephens of Millsaps, and Rev. L. I. McCain, pastor of the Minden church, the writer went to Shreveport for the commencement exercises of the Centenary College. This marked the close of the one hundred and second year of the college, and sixty-six diplomas were presented, about equally divided between the young men and young women. Two honorary degrees were conferred, one Doctor of Law upon Hon. R. E. L. Sauer, of Dallas, and Doctor of Divinity upon Rev. G. F. Winfield, of Lon Morris College, Jacksonville, Tex.

We were glad to learn from Prof. Stephens that Millsaps College has an endowment of $125,000 for a Chair of Religious Eudcation. Centenary should have such an endowment.

* * *

We are in receipt of the program of the Leadership Schoools for 1927 to be held at Mount Sequoyah, and note the many splendid things promised in these schools. We call attention with pleasure to the fact that Miss Pauline Wynn, Director of Religious Education of the First Methodist Church at Beaumont, Tex., is to be the leader of recreation of the Young People's Conference Aug. 2-13.

* * *

We are indebted to Brother P. O. Lowrey for a recent copy of his Monthly Bulletin, which is, as usual, filled with good things.

* * *

The last school to send in its Sunday School Day offering is Epworth, and the nice amount was sent to us by Mr. O. J. Dunn.

* * *

A letter from Brother A. M. Mayo, of Lake Charles, tells us that they are seeking a fall date for a Standard Training School, and expect to have a good school.

* * *

The writer, while in Minden, had a talk with the old colored janitor of the First Methodist Church there. George West is the name of this veteran janitor, who says that he has been on the job for thirty-seven years; that he started out at a salary of $3.50 a month, and is now getting $25 a month. The old man recalled many of the old pastors of the church, detaling his impressions of each. The writer humorously asked him what church he was a member of. He said, "Zion's Rest Baptist Church."

* * *

While in Shreveport we had a conference with the leaders in regard to the Vivian Standard Training School, which will open on June 19, in the afternoon. The leaders are to be congratulated on securing a fine faculty, and will no doubt have a splendid school.

* * *

Mr. R. W. Cronin, superintendent at Barham, writes:

"I herewith enclose you check to the amount of $12.50, our Sunday School Day offering.

"We had a mighty fine time while Brother McLellan and Mrs. McLellan were with us during our Cokesbury Training Course, which Brother Mack held for us. It seemed as good to have them back with us again. We surely had a splendid attendance during this school, and I am sure much good will come from having had this course.

"Come and be with us some time, we are always anxious to have you visit our school."

* * *

Rev. Clem Baker, of Little Rock, writes: "Glad to get your card. Please let me know just when the first class week starts and where you will expect me to get off the train. Write me at once, as I am leaving for the Kentucky Pastors' School and will get back just in time to come to you." Mr. Baker is booked to teach a Conference-wide class on "Sunday School Management" in the Rochelle Standard Training School, June 26-July 1.

* * *

In this morning's mail we read this from Brother Claude Mayo, of Clay circuit: "In talking with Brother Kleinschmidt concerning our Cokesbury School, he was very much pleased, and promised to do all he could to help us make it a success. I have started advertising in the parish paper."

C. D. ATKINSON,
Conference Superintendent.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Kentwood, at Tangipahoa, May 22; Q. C., June 22.
Zachary, at Slaughter, May 29; Q. C., June 23.
Baton Rouge, First Church, June 5.
Hammond, June 5.
Denham Springs, at Friendship, June 11, 12.
Gonzalez, at Meadows, June 12.
Ponchatoula, May 19; Q. C. July 20.
Springfield, at James' Chapel, June 18, 19.
Baker, at Bethel, June 22.
Bogalusa, June 26.
Pearl River, at St. Tammany, June 26.
Jackson, at Gurley, July 3.
Clinton, at Clear Creek, July 2, 3.
Plaquemine, at White Castle, July 10.
Baton Rouge, at Istrouma, July 10; Q. C. July 6.
Greensburg, at Oakland, July 15, 16.
Pine Grove, at Pipkins, July 17.
Natalbany, July 17.
St. Francisville, at Tunica, July 24.
Baton Rouge, Keener Memorial, July 5; Q. C. July 24.
Washington, at Sunny Hill, July 31.
Franklinton, July 31.

H. N. BROWN, P. E.

MORE MONEY
If your Church, Ladies' Aid, Sunday School, Epworth League or Missionary Society needs MORE MONEY I will be glad to tell you of a successful plan of raising it. Write me today and I will send you the plan in detail. It always produces results.
GEORGE H. BARKER
1308 W. Goodale St.
COLUMBUS, OHIO

Send kodak or any picture and one dollar. We will make you three genuine 5 x 7 halftone photographs, five dollar value, money back guarantee.
MOSS & CO.,
Box C5, Tyler, Texas.

FOR SALE: Communion Service Set, Homan Quadruple Silver Plate; conventional pattern, consists of: 1 Quart Flagon, 1 Goblet, 2 Breadplates. Catalogue price $40.50. First check for $27.00 will take it. Illustration upon request. Address. "EXNER THE JEWELER", Denham Springs, La.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SUPPORT YOUR LEAGUE.

If you want to have the kind of a League
Like the kind of a League you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's really nothing new;
It's a knock at yourself when you knock your own League;
It isn't your League—it's you.

And if you'll make a personal stake,
Your neighbor can make one, too;
Your League will be what you want to see—
It isn't your League—it's you.

VICKSBURG DISTRICT INSTITUTE.

The all-day Institute of the Vicksburg District Epworth League, held at Hermanville, May 29, proved an inspiration to all who attended. Miss Chesley Hagan, the District Superintendent, had arranged a most interesting program around the general theme, "Leadership." Those discussing the different phases of the subject were Miss Hagan, Miss Eustace Hardin, and Mr. Carl Christmas, of Vicksburg; Mrs. T. M. Lord, of Lorman; Miss Ellis, of Fayette, and Miss Margaret Fife, of Hermanville.

Between talks Miss Hagan led an instructive open forum and question box discussion on League problems.

Mrs. T. M. Ford, who gave a helpful talk on "The Missionary Leader," had the delegates sing, to the tune of "Brighten the Corner:"

"Wake up the Leaguers where you are,
Wake up the Leaguers where you are,
Some of these Leaguers you may have to give a jar,
But—Wake up the Leaguers where you are."
Then—"Wake up the people where you are," etc.
And, "Work up the Mission class where you are."

During the devotional exercises, led by Mr. Veale Harmon, of Vicksburg, "Love Lifted Me" was sung, substituting "John 3:16" for the words "Love Lifted Me."

The Pep meeting just before closing was fully indicative of the enthusiasm and spirit of the Leaguers.

A most enjoyable feature of the day was the dinner served by the Hermnaville Leaguers, to which full justice was dine. They had fried chicken, 'n-everything.

REPORTER.

A SPLENDID REPORT OF A SPLENDID PRESIDENT.

On Tuesday at the business session the Conference President made his annual report to the Assembly. We wish it was possible to print the entire report at this time. However, we shall give certain recommendations contained in his report.

"First of all there is the question of housing our Assembly delegations, and I believe we would be unjust to our young people if we failed to consider this question. I recommend, therefore, that we request our next Conference Cabinet and Conference Epworth League Board to seriously consider this question. As you know, our present facilities provide for only one from each chapter, and our Conference is organizing new Leagues continually. I feel that each chapter should have not less than one representative for each ten members, and we ought to provide for more even than that number.

"Second, I would recommend that more stress be put upon the young people's revival and that we endeavor to take a greater interest in this feature of our program than was manifest last year. October is the month set aside this year for this work. Let us observe this throughout the Conference.

"Third. More attention should be given to reading circles and study classes under the supervision of the third department.

Fourth. After careful consideration and inquiries throughout the Conference I am of the opinion that there is a great deal of dissatisfaction within the Assembly of four days, and I recommend that we go back to the six-day Assembly.

"And now may I thank you again for your fine co-operation. May I urge you as Leaguers to make the coming year the best in the history of the Conference. Stand by the principles of your orgaization and make a personal application of your motto. May we truly be "All for Christ," presenting ourselves living sacrifices to him. My earnest prayer is that when you stand before the judgment bar to hear the "Well done thou faithful" that you will not stand there empty-handed, but that there will be a host of souls there to say "I am here because of your life and your effort to lead me in the right.

"J. H. WEEMS,
"President, Mississippi Conference Epworth League Assembly."

MISSISSIPPI EPWORTH LEAGUE NEWS.

Sixth Annual Epworth League Conference Assembly, Brookhaven, Miss., June 6-10.

The sixth annual Conference of the Epworth League opened Monday night with one hundred and ninety delegates, visitors and officers registered from the seven districts. All district secretaries were present with one exception. Newton District had the largest delegation, despite the absence of their district leader.

The first address of the Assembly was made by Rev. Robert Selby on the subject, "Life At Its Best." The Dean endeavored to get the Leaguers vitally interested in every phase of the church work, and to that end the superintendent of the Methodist Orphanage spoke briefly on the work done at the orphanage. The editor of this column represented the Methodist periodicals, substituting for Dr. Carley, who could not be present.

There were several changes made in the program due to the inability of several members of the faculty to attend. Rev. Jos. A. Smith could not attend because of the illness of his wife, and Rev. Benj. L. Sutherland was in charge of the morning watch service, and made these services of vital interest to every one present. Miss Rosa McNeil, one of our girls who attends Scarritt College, could not be with us, and Miss Helen Sells, another of our girls at Scarritt, assumed her part of the program, in addition to the supervision of the recreation of the Assembly.

Miss Sells, who arrived from Nashville on Tuesday morning, was the very able leader of the recreational activities. On Tuesday afternoon from 3 to 4 o'clock a baseball game was in progress between Seashore District and Vicksburg District, at which the Vicksburg District was the victor.

At the first business session the president made his report, and it was adopted. Committees were appointed and the members of the Electoral Commission were announced. Telegrams were sent to the Epworth League Conferences in session at present, and to Rev. and Mrs. Smith, Miss Louise Preston, Mrs. J. H. Weems and Harry.

After the business session a problem hour was conducted by Rev. J. L. Neill. This was a new part on our Assembly program for this year. Questions from a list sent out by Central Office were passed around and questions asked by members of each district. This part of the program was very creditably car-

(Continued on Page 14)

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Third Round.

Greenville, June 19, a.m.
Glen Allan and Avon, at Avon, June 19, p.m.; Q. C., 4 o'clock.
Boyle and Pace, at New Salem, June 26, a.m.
Cleveland, June 26, p.m.
Leland, July 3, a.m.
Hollandale, July 3, p.m.
Clarksdale, July 10, a.m.
Friars Point and Lyon, at Friars Point, July 10, p.m.
Coahoma and Jonestown, at Coahoma, July 17, a.m.
Lula and Dundee, at Lula, July 17, p.m.
Arcola and Murphy, at Hocks, July 7, all day.
Merigold and Deeson, at Deeson, July 24, a.m.
Gunnison and Sherard, at Sherard, July 24, p.m.
Duncan and Alligator, at Duncan, July 31, a.m.
Shelby, July 31, p.m.
Rosedale, Aug. 4.
Lake Cormorant, at Lake Cormorant, Aug. 7, a.m.
Tunica, Aug. 7, p.m.
Shaw and Litton, at Litton, Aug. 21, a.m.
Evansville and Dubbs, at Evansville, Aug. 21, p.m.

District conference at Cleveland, July 14-15. We need a great coming together after the things we have suffered and felt in the flood. We desire very earnestly a deeply spiritual and brotherly fellowship. A strong program will be prepared and a full attendance is anxiously desired. Brother S. V. Wall, our district lay leader, is anxious for a full representation of our charges in their lay leaders. They will be given right of way in the morning session of the second day. Now, let daily prayers be made for the presence of the Divine Spirit upon our sessions.

We want live issues and vital discussions. Whatever may from time to time engage the thoughts of men, our personal relation to the issues of moral and spiritual life stand first with all deeply thinking men. All the salvation we can or shall ever know is involved in knowing that at the center and heart of all is intelligence, law and love, and these are working for man's good.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Third Round.

"Group Conferences:"

1. June 29, at Ruleville: Ruleville, Drew, Drew circuit, Schlater, Minter City; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Judge J. M. Forman, Conference Lay Leader, and Hon. Thos. B. King, of Memphis. 2 p. m., quarterly conference.
2. June 30, at Fairview: Sunflower, Indianola, Moorhead, Inverness; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Judge J. M. Forman, Conference Lay Leader, and Hon. Thos. B. King, of Memphis. 2 p. m., quarterly conference.
3. July 8, at Black Hawk: Black Hawk, Acona, Carrollton, Cruger and Sidon, Tchula; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Mrs. W. V. Bailey, District Missionary Secretary, and Judge J. M. Forman, Conference Lay Leader. 2 p. m., quarterly conference.
4. July 15, at First Church, Greenwood: Night session, 8 o'clock, First Church, Price Memorial, Itta Bena; address: Dr. T. B. Holloman, District Lay Leader; banquet for all officials.
5. July 25, at Marks: night session, 8 o'clock; Marks and Belen, Lambert and Crowder; address, Judge R. L. Ward, Associate Lay Leader; banquet for all officials.

Dublin, July 3, 11 a.m., 3 p.m.
Webb, July 6, night.
Rome, July 17, 3:30 p.m. and night.
Swiftown, July 31, 11 a.m., 3:30 p.m.
Belzoni, July 31, night.

Preaching services, additional: Belzoni, June 26, a.m. and p.m.; Drew, July 10, a.m.; Sandy Bayou, July 10, p.m.; Doddsville, July 17, a.m.; Belen, July 24, a.m.; Vance, July 24, night.

J. E. CUNNINGHAM, P. E.

Lake Charles Dist.—Third Round.

Lake Charles, May 29.
Lake Arthur, June 5.
Sulphur and Vinton, at Sulphur, June 12, a.m.
Merryville, June 12, p.m.
Many and Peason, at Many, July 3.
Barkam, July 31, a.m.
DeRidder, July 31, p.m.
Acadia ct., at Estherwood, June 19, a.m.
Gueydan and Kaplan, at Gueydan, June 19, p.m.
Converse and Hornbeck, at Henrietta, June 26.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

DOING THE WILL OF GOD.

Dear Dr. Carley: "God created man in his own image." Why? We are taught in God's full revelation, Jesus Christ, that we are to do his will. The image has been marred and shattered and all but effaced by man's sin. But traces there are of the primeval plan still; fragments which may tell how beautiful and glorious the "perfect man" must be.

And our work is a work of restoration. Thank God, we are not left to put together the plan from such disjointed and disfigured fragments as we find or think we find. The Almighty Architect has set his plan before us that we may not err. He has shown us the pattern to which we are to work in our restoration. Behold "the measure of the stature of the fullness of Christ." As we fit our building more and more to that, we are bringing out the great design, and surely once more man is being fashioned. We have no such embodiment of the perfect state of the church as we have of the individual man. But the foundation has been laid and enough of the great purpose of the church executed to show what might be and what the Master-builder willed to be.

I think it is left for the Methodist church to complete some part of a building that was left unfinished by the builders of old. We have only to work on the old lines and to build on upon the plan begun to bring the building nearer and nearer to the mind of God. And so in truth all our work for the church of Christ—all of our endeavors to heal its breaches, to widen its borders, to strengthen its virtues, to correct its errors, to perfect its graces, to utilize its powers, to multiply its energies—all are a work of restoration.

Utilizing Its Powers: Brother E. G. Mohler and all others engaged in Teacher-Training work are doing much to utilize the power of our church. I feel called to the work of the church, and I thank God for men who are qualified to teach and help carry on the great work. Just in proportion as I give my heart to the program of our church and its working, just in that proportion do I find my Lord and Master.

We closed a Cokesbury Training School here last week, and I feel that it was the means of conserving some man-power, and that many gifts and graces were restored.

It is my deep and earnest conviction that in the system of teaching of our beloved church will be found the best helps towards that growth into the completeness of restored humanity.

I fearlessly maintain that in the broad, comprehensive, loving system of the Methodist Episcopal Church is to be found a far more harmonious, a far more duly adjusted, a far better proportioned setting forth of the truth of God than in any other system in this imperfect world. I can never cease to admire the wisdom and beauty of our Sunday school work.

The child trained in the system of the Methodist church will never be narrow in views, but broad and loving; not one-sided, but many-sided; not a party man will he be, but a simple and honest member of the church of Christ.

When I meet with the workers of our system I always feel strengthened in faith and hope and charity, and made to conform more and more to the mind of Christ and restored more and more to the image of God and rendered more and more fit for the new life in which we hope to come, in all its fullness, to the "Perfect Man." We believe that "we shall be like him, for we shall see him as he is."

Yours in Him,

GUY D. BURT.

Hickory Flat, Miss.

LAYMEN'S MEETING TO BE HELD AT ARTESIA, MISS.

This meeting, on the fourth Sunday in June, is to be held for the promotion and advancement of the kingdom of God in the various communities in the Columbus District. Therefore it is very necessary that all laymen of the eastern end of the district from and including Longview circuit, attend this meeting. Your name may not appear on the program, as it is impossible to assign all names to the program; however, you will be given an opportunity to bring a message during the day. Please study the program as given below and come prepared. All the ministers of the district are invited to be there and take part.

Program.

10 a. m., devotional, by J. H. McKinnon.

10:15 a. m., "The One Task of the Church," by Dr. H. H. Ellis.

10:45 a. m., "The Laymen's Responsibility to the Sunday School and Prayer Meeting," by A. S. McAlilly, A. J. Erwin, Jr.

11:15 a. m., "The Need of Laborers in Christ's Vineyard," by J. H. McKinnon.

Noon Hour.

2 p. m., "The Laymen's Work As It Relates to Winning Souls," by Dr. N. D. Guerry, Dr. James Locke.

2:45 p. m., "The Laymen's Duty and Responsibility to the Benevolences of the Church," by L. A. Sly, W. I. Campbell, A. J. S. Glenn.

3:30 p. m., "The Purpose and Value of the Wesley Brotherhood," by N. C. Oakes, B. L. Smith, Jr.

4 p. m., address by Rev. J. B. Randolph, presiding elder of Columbus District.

I hope all the laymen of the eastern end of the district will attend this meeting. We shall be disappointed if you are not there. Let's make the day worth while.

We hope to hold a meeting of this kind in the other part of the district soon. Who wants it?

J. H. McKINNON,
District Lay Leader.
N. C. OAKES,
W. S. McALILLY,
Associates.

Those hours which in this age are thrown away in dress, play, visits, and the like were employed in my time in writing out receipts or working beds, chairs, and hangings for the family. It grieves my heart to see a couple of proud, idle flirts sipping their tea, for a whole afternoon, in a room hung 'round with the industry of their great-grandmother.—Quoted by George Blake from the Spectator of about 1750.

Why try to tell the Salvation Army that the parks are crowded with drunken men the same as before prohibition, when we used to gather them in and fight to save them? They are gone. The benches remain, but their occupants are not drunk. Why try to make us believe that the workingmen spend their wages before their families can get money for food, and that they beat their wives and children, as in the old days? It is simply not true.—Evangeline Booth.

I would leave the days as they are in their beautiful and endless variety, but the long, shut-in winter evenings—these I would multiply, taking them away from June to give to January, could I supply the fire and the boys and the books and the reader to go with them.—Dallas Lore Sharp.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. At any drug store. (Adv.)

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HOW MANY WOMEN GET UP SINGING

Two Women Find Health Essential to Happiness

MRS. BELLE THOMPSON
ROUTE 2, ROSSVILLE, GEORGIA

Springtime streamed in through the open windows. The green fields of Georgia were basking in the sunshine. Somewhere a bird was trilling. It was a day to be happy.

But the pale woman at the table sighed and pushed away her plate. Nothing tasted right. She couldn't eat much. She couldn't sleep well, either. She was so weak, it was hard to do her work. When the baby cried, she wanted to cry, too.

She had not been well for four years. Her husband watched her with a man's helpless expression. But his mother knew a remedy.

"My mother-in-law," says Mrs. Belle Thompson, Route 2, Rossville, Ga., "told me of Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Sanative Wash. I took six bottles of the Vegetable Compound. I could sleep and would get up in the morning singing and feeling fine. I am the mother of three children, and always after the babies came I had to take treatments, but I can truly say that this last time I have only used the Sanative Wash. It does more good than the treatments. It keeps me on my feet to care for my children and I do most of my work. I feel it my duty to let you know how both of the medicines have helped me."

Another Happy Woman

Decatur, Illinois.—"I took your medicine for weakness. I would sometimes have to hold myself up with my hands. I was this way for five years, off and on. I read in the newspapers where Lydia E. Pinkham's Vegetable Compound has helped a lot of women, and I thought I would take it. I am now getting better so fast that every month I can feel a difference. My work now is cooking. If you like, you may use these facts as a testimonial. I am willing to help you boost your medicine."—Mrs. Irene Reed, 635 Greenwood Ave., Decatur, Ill.

This dependable medicine has been in use for over fifty years.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Algoma, at Camp Ground, June 18, 19, a.m.
Calhoun City, June 19, p.m.
Amory ct., at Grady's Chapel, June 21.
Greenwood Springs, at Pleasant Grove, June 22.
Eupora, at Lagrange, June 24.
Mathiston and Maben, at Double Springs, June 25, 26.
Bellefontaine, at Lebanon, June 26, 27, p.m.
Smithville, at Antioch, June 29.
Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Third Round.

Starkville, preaching, July 3, 11 a.m.; Q. C., June 3, night.
Caledonia, at Andrews' Chapel, June 4.
Crawford and Mayhew, at Curtis Chapel, June 5.
Conference Standard Training School, at Grenada, June 6-11.
Mashulaville, at Middleton, June 11.
Shuqualak, at Cooksville, June 12, 11 a.m.
Macon ct., at Center Point, June 12, 3 p.m.
Macon sta., June 12, night.
Ethel, at Liberty Chapel, June 23.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 5.
Sturgis, at Mount Airy, July 12, 11 a.m.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.

Remember Golden Cross Enrollment Campaign, May 8-15.

Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Sardis sta., May 15, 7:45 p.m.; Q. C., June 30, 7:45 p.m.
Como, May 17, 4 p.m.
Olive Branch, at Miller, May 22, 11 a.m.
Coldwater, at Love, May 29, 11 a.m.; Q. C., June 23, 11 a.m.
Pleasant Hill, at Baker's Chapel, June 5, 11 a.m.
Hernando, June 5, 7:45 p.m.
Arkabutla, at Hunter's Chapel, June 12, 11 a.m.
Crenshaw and Sledge, at Crenshaw, June 12, 4 p.m., 7:45 p.m.
Senatobia, June 19, 11 a.m.; Q. C., May 18, 7:45 p.m.
Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

.. M. BRADLEY, P. E.

Grenada Dist.—Third Round.

Ashland, at Liberty, June 4, 5.
Lamar, at Harris' Chapel, June 11.
Durant, June 12.
Abbeville, at Cambridge, Thursday, June 16.
Holcomb, at Ebenezer, June 18; preaching at Holcomb, June 19.
Water Valley, Main Street, at Pleasant Ridge, June 25.
Holly Springs, June 26.
Pickens, at Richland, July 1.
Winona ct., at Bluff Springs, July 2, 3.
Grenada, July 3, 8 p.m.; Q. C., July 5.
Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17.
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

E. S. LEWIS, P. E.

A generation ago there were a thousand men to every opportunity, while to-day there are a thousand opportunities to every man.—Henry Ford.

PILE REMEDY Guarantee

Every 75c tube with pile pipe and every 60c box of PAZO OINTMENT is sold by all Druggists with the understanding that money will be refunded if it fails to cure any case of Itching, Blind, Bleeding or Protruding Piles. Why not *try* it.

Dried-Out Bowels Hold Malaria in Your System

If malaria is in your system, the only way to get it out without torturing and upsetting yourself is to take Dodson's Liver Tone to clean out all the hardened, dried-out accumulation of bile in the liver and bowels, and carry the germs out with it.

Never take calomel. That's wrong. Calomel is mercury—a dangerous drug. It jars the liver and cleans constipated bowels, that's true. But it salivates you—makes you sick and you lose a day from your work. It stifles the muscles of the bowels, deadens them so they can't act at all.

Dodson's Liver Tone cleans you out good so the liver is free to get the malarial germs out of your blood, and the bowels can carry them off. Before you realize it the chills and fever stop. Malaria is gone.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before you go to bed.

Grove's Tasteless Chill Tonic

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New Orleans Christian Advocate

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FROM NATCHITOCHES, LA.

Dear Mr. Editor: Several things occurring in Natchitoches recently may be of interest to you and your readers. First of all, the State Normal College has completed another successful year of its work, graduating ninety-five with the A.B. degree and four large classes of two-year certificate teachers. Over 5,000 teachers have gone from here to the public schools of the State. Our relation to the students has always been a pleasant one, and the young people's department of our church here touches a number in a fine way.

We are planning three things between now and Conference which should be of benefit to our work. First comes the Daily Vacation Bible School, which will conduct a three weeks' session, with Miss Alberta Wilson, of Scarritt College, in charge. Then the Standard Training School, Sept. 18-23, offers an opportunity for study and training that we value. Last year our school was the third largest in the State, and we expect a better one this session. We have secured Dean Smith to teach Dr. Sledd's "Life of Jesus," Mrs. Templeton, to teach "Story Telling," and Rev. A. K. McLellan to teach "The Small Sunday School," and expect either Mrs. John A. Rice, of Tulsa, Okla., or Dr. L. W. Crawford, of Peabody, to complete our faculty. Pleasant Hill, Marthaville, Robeline, Campti, Clarence, Kurthwood and Alco and other churches will co-operate. Then, too, we will have Miss Daisy Davies, that splendid leader in the Woman's Council, with us Oct. 2 to 16 for an evangelistic campaign. These plans should do much to promote the spiritual life here.

We are losing an unusual leader among the young people this year in the going of Henry Rickey, our former pastor's son. He received his B. A. degree yesterday. He has been a faithful worker in all branches of our church. In token of our love and appreciation, a gift from the entire church was made him last Sunday evening in the form of a handsome gold watch, and the Epworth Leaguers gave him a brief case. So you see he is already equipped for the presiding eldership—but we are glad he will have three years in the Candler School of Theology before entering the Conference. Henry is a fine boy, and he will make a fine and faithful pastor, and we hope he will always be in Louisiana.

H. L. JOHNS.

GIVING THE BIBLE TO THE FLOOD SUFFERERS.

My report from the sub-depository, the Southwestern Agency of the American Bible Society, located at 900 St. Charles Steret, New Orleans, La., for the months of April and May, 1927, is as follows:

We have visited the refugee camps at New Orleans, Natchez, Vicksburg, Vidalia, Alexandria, Opelousas, and Lafayette. We went to Baton Rouge, New Iberia, Westwego, Gretna, Algiers, Myrtle Grove, Poydras and Violet.

We furnished the camps at Monroe, Baton Rouge, Harrisonburg, Eunice and New Iberia, but left the actual distribution to others.

The total distribution for April and May has been 46,747 volumes, consisting of 656 Bibles, 1,340 Testaments, 44,751 portions; 16,548 volumes have been sales; 30,199 have been donations. Total value, $1,214.83; $812.78 has been sales, $396.75 donations and discounts.

Some of these have been given to people who were working on the levees; to Coast, State and National Guards, rescue workers and others. But the most of them have been given to the flood refugees. I have had twenty or thirty hands held out to me at one time pleading for the Word of God. I have gone from tent to tent. I have stood in one place and given out 200 portions of the Scriptures. It was a surprise to me to see so many people reading these little books in the tents, on the streets, even while standing in the registration line or at the long dining tables. There were over 45,000 refugees in the camps visited.

I have been upon the battle fields in Mexico. I saw the dead and decaying bodies, and where hundreds had been piled up and burned. At the time of the death-dealing tornadoes in 1912-13, I helped to put away the dead at Snyder, Okla., and worked among the refugees at Omaha, Nebr., and distributed the Scriptures among them, but I have never seen anything so pathetic or tragic as this flood. No one will ever be able by tongue or pen to draw a true picture of this disaster. It is more tragic to me than a youth blown to fragments on the battle field.

While coming from Alexandria I saw people running with packs of bedding or a small bundle of clothes to flag the train. These people were fleeing from the raging waters. At one point we were marooned for a short time. The water was about two feet deep on the track and up to the steps of the coaches. While we were stopped I furnished the passengers with the Scriptures.

We expect to visit some of the newly established camps next week.

We received donations for this work from Mrs. H. F. Tilge, of New York, $5; Court of Esther, Westminster Presbyterian Church of New Orleans $1; Carrollton Avenue Methodist Church, $4; Miss Jessie Mae Clark, of Denton, Tex., $5, making a total of $30. Don't you want a part in this work? We beg an interest in your prayers.

Yours in the name of the Master,

G. A. PERKINS.

Epworth League

(Continued From Page 13.)

ried out. All Leaguers received great benefit from the problem hour, and hope that it will be made a permanent feature of the Assembly program.

On Tuesday night Rev. J. L. Neill, of Yazoo City, made the address on the subject "What Shall We Do With Christ?" after which he left for Jackson, Tenn., where the Memphis Conference is in session, where he is to make two addresses. All of us who were present last year and heard Rev. Neill make a splendid address, were well pleased with his address. We enjoyed the association of the Assembly with this outstanding preacher, and regretted that he could not attend the entire Assembly.

Miss Irma Kyle, of Washington, D. C., former secretary of our Epworth League Conference, was a visitor at the Assembly. Miss Kyle had not attended our Asssembly for five years, and it was with great pleasure that we welcomed her to our Assembly.

Our Dean, Mrs. Hawkins, and Miss Helne Hawkins leave Friday afternoon for an extended visit to cities of the north and east, arriving at Rye Beach, N. H., for the meeting of the National Council, Junior Order United American Mechanics.

The delegates of the Assembly paid honor to our own Conference girl, Miss Helen Sells, of Scarritt College, upon her arrival at the Assembly at 7 a. m., Tuesday, by forming two files and singing their greetings to her as she passed up the walk, accompanied by her father, Dean Hawkins and President Weems.

Wednesday night at the Assembly was District Night. Just after the address of the evening, each district met for a forty-five minutes social. Thursday night a social for the entire delegation was given just after the address.

The half hour given to the discussion of "Life Problems" at the business session was conducted by Dean W. D. Hawkins. At this time questions of administration were discussed.

The Assembly pictures were taken on Wednesday immediately after dinner. One group picture was taken and another of the cabinet and those people who knew Miss Louise Preston personally. The latter to be sent to Miss Preston as a token of our love and sympathy.

And now, Leaguers who remained at home, this is all of the news of the Assembly that we can give this week. There is more to follow. Watch the next issue of the Advocate.

THE EDITOR,
Mississippi Conference Epworth League Assembly.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Hazlehurst, June 19; Q. C., Aug. 3.
Foxworth, at Hopewell, June 26.
McComb, LaBranch St., June 29.
McComb, Centenary, July 3, a.m.; Q.C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 17.
Adams, at Ebenezer, July 19.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bogue Chitto and Norfield, at Norfield, July 26
Bayou Pierre, at Matthew's Chapel, July 27.
Scotland, at Galatia, Aug. 2.
Brookhaven, July 31, a.m.; Q.C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, a.m.
Meadville and Bude, at Meadville, Aug. 9.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at Hopewell, Aug. 23.
Wesson and Beauregard, at Beauregard, Aug. 24.

W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Union, at Conehatta, Sunday, June 19, 11 a.m., 2 p.m.
Newton, preaching, Sunday, June 19, 8 p.m.; Q. C., July 14.
Bay Springs, at Holders, Saturday and Sunday, June 25, 26.
Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, First Church, Aug. 12, 8 p.m.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th.

L. E. ALFORD, P. E.

Jackson Dist.—Third Round.

Grace, May 15, 7:45 p.m.; June 24, 8 p.m.
Galloway Memorial, May 22, 11 a.m.; Aug. 1, 8 p.m.
Capitol Street, May 22, 7:45 p.m.; July 1, 8 p.m.
Terry, at Spring Ridge, June 5, 3 p.m.
Edwards, at Reeves Chapel, June 12, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 19, 11 a.m., 2 p.m.
Fannin, at Lone Pine, June 25, 26, 11 a.m.
Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden ,at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.
Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.
Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. Decell, P. E.

Hattiesburg Dist.—Third Round.

Mount Olive, at Gilmer, June 15, 11 a.m., 2:30 p.m.
Collins, at Seminary, June 19, 11 a.m., 2:30 p.m.
Richton, at Richton, June 26, 11 a.m., 2:30 p.m.
New Augusta, at Beaumont, June 26, 7:30 p.m.
Leaf, at Royce, June 27, 8:30 a.m.
Avera, at Bothwell, June 29, 7:30 p.m.
Leaksville, at Pine Grove, June 30, 11 a.m., 2 p.m.
Heidelberg, at Philadelphia, July 3, 2:30 p.m.
Lucedale, July 6, 7:30 p.m.
Silver Creek, at Oak Vale, July 8, 11 a.m., 2 p.m.
Prentiss, July 10, 11 a.m., 2:30 p.m.
Sumrall, July 10, 7:30 p.m.; July 11, 8:30 a.m.
Purvis, at Union Grove, July 17, 11 a.m., 2:30 p.m.

J. R. JONES, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3654.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JUNE 23, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

VACATION BIBLE SCHOOL.

One of the finest things in our church activities during recent years is the Daily Vacation Bible School. Such schools have been conducted for several summers past in New Orleans, at First Methodist Church and at St. Mark's, where schools are now in session, and at some of the other churches of the city. These vacation schools have proven to be of such value that they have become a regular part of the summer activities of the two churches named. And we are glad to note that vacation schools are being conducted at other points.

The daily vacation Bible school is of great value because it adds considerably to the hours of time given to religious instruction by the church. One great difficulty in our Sunday school work is the fact that so little time can be given to the work, as at present carried on. One hour a week for Christian education is little in comparison to the number of hours a week children spend in the secular school. The vacation Bible school will enable any church, where such a school can be conducted, to add much to the time given to religious instruction.

Another advantage of such a school is the fact that it provides for continuous instruction through a period of several weeks, usually three hours every morning. This is a great advance over the one lesson a week of the regular Sunday school.

In the schools, which the writer has had the opportunity to observe, the instruction has been of a high order, and the course well arranged, including, besides the regular Bible lessons, supervised play and patriotic exercises.

There is also a missionary value in the vacation Bible School. Many children who have not regularly attended the Sunday school have been reached by the vacation school.

Unquestionably the daily vacation Bible School has gone beyond the stage of experiment, and it deserves the serious consideration of all who are engaged in the great work of religious education.

R. H. H.

SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School now in session at the Camp Grounds, Biloxi, Miss., is continuing the good work which it has been doing for years past. Many young men are in the classes, taking their Conference Course under the able direction of Dean McNeil and the teaching of the instructors representing the committees of the Alabama, Louisiana and Mississippi Conferences.

Bishop Candler was at his best in his lectures during the past week, and he preached to a great congregation on last Sunday.

The Divinity School has rendered a great service to the Conferences concerned, and it should be continued, with a larger support, during the years to come. The fine courses of lectures every summer should draw a larger number of our people to this delightful spot on the coast, where pleasure can be mixed with benefit and a wholesome vacation enjoyed "where cool breezes blow."

In this connection let us hope that some plan can be formed and carried out to improve the Camp Grounds and make them the place of a great assembly on the coast, comparable to what Junaluska and Sequoyah are among the mountains, with this unique advantage—that the Camp Grounds could be used the year round.

R. H. H.

ORTHODOXY.

We wonder if there are many really orthodox people anywhere in the whole world. We doubt if any two men of average intelligence can be found anywhere whose belief is exactly the same in all points concerning anything in the heavens above, the earth beneath, or the waters under the earth. By so much as one man differs in opinion from another man, by so much is he unorthodox according to the standards accepted by the first. The fundamental assumption of orthodoxy is that truth, or certain parts of truth, have been made accessible to the human mind in a form that is unmistakable, infallible, unchanging, imperative. Technically, the rule of orthodoxy may be applied only to a few things; actually, it extends to every detail of opinion and belief.

Rigid orthodoxy implies a closed mind and a crystallized intellect. It must be so, for to have an open mind and an active intellect is to concede the possibility if not the necessity of a constant seeking after truth. Rigid orthodoxy does not concede the possibility of error in conclusions previously reached and formally stated to which the rule is applied. Such matters have been placed beyond the pale of study and investigation. Concerning such things there is nothing further to be thought or said. To discuss them with an open mind is to become unorthodox. It must be so, or orthodoxy means nothing.

To some people the closed mind and crystallized intellect are thoroughly acceptable and perfectly comfortable. They may be right, at that, in their rigidly fixed opinions, and all who hold otherwise may be wrong. The difficulty is in securing universal acceptance of their views.

To assume that any one man has stated a truth for all time to come, or that any group of men has done so, in a form that can never be properly changed, is to attribute to the human mind a degree of infallibility that cannot be sustained by an appeal to history. It is one thing to find out exactly what a given man actually did believe; it is quite another thing to maintain that there was and could be no error in his views. John Wesley was a great and good man; but to cite his opinion as an authoritative settling of any question of belief that may be under discussion is no different from appealing to an infallible pope for the same purpose. Protestantism, somehow or other, has thus far escaped the institution of a papacy. It is to be hoped that it will always be free from it.

Of course this has nothing to do with the right of an organization, ecclesiastical or otherwise, to fix its own terms of membership. Any organization, by duly constituted processes, has the right to make its own conditions of membership what it will, and to require adherence to those conditions so long as membership is maintained. By the same token, an organization has the right to modify its conditions of membership, changing them in whatever way its wisdom may suggest.

"BISHOP SCORES EXPONENT OF FREE LOVE."

Under the above caption the paper on Friday of last week published a statement by Bishop William T. Manning, of the Episcopal diocese of New York, in which he took issue with Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Michigan. While it is to be regretted that one who calls himself a minister should give to the world such views as those credited to Mr. Lewis, it is indeed a satisfaction to find such views roundly condemned in no uncertain terms by a distinguished minister of the same church.

Mr. Lewis was quoted as having inquired, at the National Congress of the Episcopal Church in session at San Francisco, whether the church "might not do better to recognize unmarried unions" among the younger generation. The Bishop's statement is worth the reading:

"I hope Mr. Lewis will disavow these views," Bishop Manning said, "for any man who defends or approves unmarried unions is out of place in the ministry of the Episcopal church or any other church.

"Unmarried unions or companionate marriages, are not new. They are high sounding phrases for age-old immorality, and modern names for free love. I am aware that these ideas are being propagated among young people by some college professors, but that any Christian minister should advocate them seems incredible.

"Such teachings from a Christian minister would be even more vicious than from a tabloid newspaper or a sex magazine. A clergyman who should advocate these views, if mentally responsible, would be a dishonor to the Christian church and a menace to the community.

"Straight thinking and true-hearted young people will resent and reject any such teaching. We have had a most striking evidence of the kind of stuff that is in our young people by the modesty, poise, clear judgment and courage exhibited by Colonel Charles A. Lindbergh."

R. H. H.

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CHRISTIAN EXPERIENCE AND CHRISTIAN TRUTH.

By Bishop Warren A. Candler.

Religious experience can not be valued too highly nor emphasized too strongly. It is a matter of the greatest importance. From the first, Methodism has insisted upon it most justly and most earnestly.

But Christian experience is surely and seriously damaged when it is misplaced with reference to its relation to Christian truth. It is not the office of experience to determine Christian truth; but it must be determined by and conformed to "the truth as it is in Jesus."

The rationalists, who elevate experience above revealed truth, are fond of saying that the Christians of the primitive church had a religious experience before they had the New Testament. But this is a shallow and misleading statement, which proves too much if it proves anything. It implies that the Christian Scriptures were not necessary in the first century and are not indispensable to the Christian Church now. Why then were they written at all?

The facts and principles embodied in the New Testament were the substance of the preaching of the Apostles; but those messengers of God, inspired by the Holy Ghost, promptly composed the Scriptures in which those facts and principles were to be transmitted to all future generations after they passed away. They knew nothing of a Christianity without a foundation in assured fact. They tolerated no notion which questioned or minified the miracles of Jesus, or which held them as unnecessary to support the Christian faith. They never dreamed that a time could ever come when men calling themselves Christians would declare that there was any ground of certitude apart from the historic facts of the life of Jesus Christ on the earth and his authoritative teachings which they took pains to record in written form as well as to proclaim orally.

St. Luke in the outset of the third Gospel makes this perfectly plain. He says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the first, to write unto thee in order most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed" (Luke I:1-4).

Herein, the evangelist shows the true basis of "certainty" in Christian faith, and discloses how that many in the primitive church felt it was most important that enduring records should be made of the facts and truths which were "most surely believed" among them.

St. John declares that his purpose in writing the Fourth Gospel was to beget experience by the declaration of truth. His words are: "But these (i.e. the facts which he records) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life eternal" (John XX:31).

The beloved disciple accepted the truth that "Christianity is a life," but he taught that it is such a life as can not be experienced apart from the revealed dogma that "Jesus is the Christ, the Son of God."

In his first general epistle he brings forward the same great and decisive principle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." (I John i:1-4).

The great apostle thus rests the fellowship of faith and the joyousness of experience upon the foundation of immovable facts and fundamental truths.

In like manner St. Paul in the epistle to the Romans maintains the same order and relation between Christian experience and Christian truth. He says: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord Jesus shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher and how shall they preach except they be sent? * * * So then faith cometh by hearing, and hearing by the word of God." (Romans x:12-17).

Thus the apostle teaches that the Christian experience of salvation takes its rise in the word of God. He knows nothing of an "ethnic interpretation" of Christianity, but holds that both Jews and Gentiles must get their religious experience through the divine revelation.

St. Peter also utters the same truth. Speaking of the experience of regeneration he describes it as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter i:2-3). What he means by "the word of God" is made plain by the words which follow, which are, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Peter i:24-25).

St. James speaks to the same purpose of "the engrafted word which is able to save your souls." (James i:21).

The disposition to substitute experience for truth, which is now quite prevalent in some quarters, arises from doubt and not from faith. Men who deny the existence of any objective and authoritative revelation of God are ready to set up what they call their "experience" in the place of "the faith once for all delivered to the saints." Having lost belief in the certitude offered by the Holy Scriptures, they would establish a source of certitude in some vague and variable state within themselves.

Real Christian experience can not rest on such shifting sands. All manner of superstition, fanaticism and obscurantism can arise from such a foundation; but genuine Christian experience has in it too much body and too much weighty substance of truth to stand on such a boggy base.

That experience which is exalted above the truth revealed in the Scriptures is not Christian experience, whatever else it may be.

Amid all these confusing voices about an experience which is unbiblical and unchristian, we do well to heed the exhortation of St. John: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now is already in the world." (John iv:1-3).

St. John set forth the acceptance or rejection of the Incarnation as a testing criterion by which to determine any and all experience men might profess.

At another point in his epistle he speaks with even more positiveness, if possible, saying, "Who is a liar, but he that denieth that Jesus is the Christ." (I John xi:22).

Of course, such strong language shocks the delicate sensibilities of dainty Modernists, who appraise their own experience above the revealed truth recorded by St. John. But they need not suffer protracted pain from the shock; for they can discredit the epistle as a whole, or delete whatever may be found in it that does not accord with their own moods. So did Marconi, the ancient heretic who mutilated the Gospel according to St. Luke by deleting all the chapters that concerned the supernatural entrance of the Christ into the world, especially all that referred to the virgin birth of our Lord.

Deleting the Scriptures is an easy method by which modernists are accustomed to get rid of facts that contradicts their fanciful speculations. It is a process as easy as that which a dishonest debtor practices when he denies his signature on his promisory note, or fraudulently obtains possession of the paper in order that he may destroy it. The process is as facile as it is fraudulent, as easy as it is dishonest.

It is also an easy road along which to run into the wildest fanaticism and the most amazing credulity. A case of this sort is reported in a recent press dispatch which tells of the annual meeting of Spiritualists in England at which Canon Doyle, who led "the services," called upon all who were "sure that they had been in touch with their dead, to rise and testify." In response to his call more than three thousand men and women rose to their feet.

Here was a huge bulk of "experience" and a vast volume of credulity. That fanatical multitude had turned their ears from the truth and turned to fables. So is every one who thinks he can determine Christian truth by his experience instead of testing his experience by Christian truth.

SAFETY SIGNALS.

By Rev. S. J. Davies.

There is profound common-sense and insight into the nature of man's being, in making faith the great condition of spiritual life. The result of faith in God on life and character is not, as some would vainly teach, consequent upon superstition or weak credulity, but rather upon a masterful convincement of truth based upon trial and experience. Conditions fulfilled, results follow, even as the glowing light of day, the advent of the sun over the eastern hills. The men of faith are the men who are repeatedly astounding the world, in accomplishing seeming impossibilities. Your mere automaton does but little, he only works in well worn grooves. Your mere military martinet is never a great general. The human element may be ignored for the time, but will as surely assert itself in the end, for it is unconquerable. Faith not only laughs at impossibilities, but meets them and flouts them. I might instance great discoverers and these new couriers of the air. But now as a preacher I have a brief sermon, and I am dogmatic because I am convinced I am right.

As citizens, as men and women with the responsibility of right influence and results therefrom, there is need of firmer, stronger, more convincing faith in the righteous principles that maintain our common life and welfare. A laissez faire, a kind of creeping paralysis of indifference, is taken by many to be the essence of Christian charity. In all the history of the world a smile

never won a battle, nor a sheathed sword slew an enemy. I am no pacifist when peace must be had at the price of assassinating morals, and the wrecking of institutions that have enlightened the race and ameliorated the sufferings of helpless, impoverished humanity. King Arthur's Excalibur may only be a legendary sword, but it took the king of men to wield it, and it was a token of right against wrong. And God has divided these two as surely as he divided the land and the sea. But my sermon was promised to be brief. Here is the benediction—Blessed are the children of faith, masterful faith, reliant faith, that dares to assert itself when great issues are at stake.

* * *

I have been much helped and encouraged recently by hearing some earnest, straightforward addresses on Christian education and its intimate relation to good citizenship. Our leading speakers and writers are telling our people in no uncertain terms that the welfare, the happiness, the very life and continuance of our schools, our churches, our American institutions in general, are dependendt upon the recognition of these paramount truths. And that a passive, static condition of inaction on their part is not only dangerous, but destructive in the end. So we bid these commencement preachers and college occasion speakers God-speed. For he that sows the seed of right thinking and heeds not these modern catch cries of communism and infidelity which have brought untold suffering upon other nations is a public benefactor in the deepest sense of the word. Indulge me for the moment in the language of the ball park, "Go to it, son, and stay by it, we are backing you to the end of the game."

I see more happy, contented people about me, more comforts in their homes, more conveniences that lessen grinding toil, more opportunities for social betterment, more humanity, more good fellowship, more helpfulness, more sympathy, more of everything that makes life larger, happier, bigger than I ever saw before, or read about existing anywhere else.

So here is to our fair land, enthrone her in your hearts, arch her with rainbows of hope and faith, and courage, fling her banner to the breeze of heaven and pray to the God of our fathers to give us common sense and right judgment enough, not to be fooled by empirical jackanapes who neither fear God nor regard man.

Shreveport, La.

ADDRESS OF BISHOPS CONCERNING OUR SCHOOLS OF THEOLOGY.

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren: There is reason for thanksgiving that in the Methodist Episcopal Church, South, there is no shortage of candidates for the ministry of the gospel. Out of God-fearing homes and from revivals of religion where the power of God is manifest, large numbers of our best and finest young men continue to offer themselves for the work of the ministry. And so long as vital godliness continues to characterize our people and the gospel of redemption from sin and the witness of the Spirit and holiness of heart and life is preached and believed in, the church will never be lacking in men who have heard the voice of God calling and who gladly and joyfully answer, "Here am I; send me."

We believe also that the men who feel called of God to preach are in larger numbers than ever seeking the best possible preparation for their high calling. The Candler School of Theology at Emory University and the School of Theology at Southern Methodist University have been giving to the church numbers of young men well trained both in heart and mind for this great work. Our colleges have been sending forth each year men determined to fit themselves fully for the highest of all callings—and this in larger numbers than ever in the history of our church. There is nowhere reason for discouragement. On the contrary, there is much reason to thank God and take courage.

However, there are other things to be said. The education of our ministers has not kept pace with the education of the people at large. Everywhere the standards of popular education have been raised. Consolidated school districts and well equipped buildings with well trained teachers are bringing educational advantages to all boys and girls throughout the country. In larger numbers than ever our young people are attending college. Ambitious young men are in the great universities seeking the best that can be had in the way of professional and business training. Everywhere eager minds are asking questions and demanding answers that satisfy the intellect as well as the heart. In times past our preachers were leaders of the people; they must not be content now to be anything less. With knowledge of the problems of the day, with a deep evangelical experience, and with a positive spiritual message, they must be prepared to give guidance to the thought and life of the rising generation. An imperfectly trained ministry can never furnish the best leadership in spiritual things.

The General Conference of our church has from time to time endeavored to raise the educational standards of the ministry. At the present time the requirements as set forth in the Discipline are as follows:

"The requirements for admission on trial into the traveling connection, as far as academic training is concerned, shall be two years of work in a standard college or its equivalent; provided that under special conditions clearly recognized as unusual, the annual conference may by a two-thirds vote admit a candidate who does not meet this academic standing."

But when we turn to the records and ask: As a matter of fact, how well educated are our Southern Methodist preachers? the answer gives reason for thought. According to a survey made by the Department of Ministerial Supply and Training, the following showing is made:

Thirty-one out of every one hundred have received only an elementary education. Twenty-two out of every one hundred have received only a high school education. Twenty-two out of every one hundred have received some college training. Only eleven out of every one hundred are graduates of colleges. And only four out of every one hundred are college and seminary graduates.

This survey reveals a situation which must be remedied if our great church is to maintain her place of leadership among the religious forces of the land.

We take it for granted that the mature judgment of the best minds in the church is expressed in the language of our Discipline, paragraph 825:

"All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training."

And further to encourage them to do so, our last General Conference provided that "A certificate of graduation with the B.D. degree or its equivalent from one of the graduate schools of theology of our church may be accepted in lieu of the course for admission and for Conference undergraduates."

It should be clearly understood that our Correspondence School for undergraduates in our Annual Conferences and our Pastors' Schools were not intended to be a substitute for theological training in our schools of theology. For this there can be no substitute. Nothing can take the place of the severe mental discipline of the seminary and daily association with teachers who are not only scholars, but men of deep piety and of successful experience in the work of the ministry.

We, therefore, direct the attention of the ministers and laymen of our church to the Schools of Theology established by the General Conference of our church. The work done at Emory University, Atlanta, Georgia; and at Southern Methodist University, Dallas, Texas, has been highly satisfactory. Some of the most efficient young ministers in our church have come from these Schools of Theology. And these institutions call for our hearty and liberal support. But the work of these schools is at the present time greatly curtailed for the want of larger endowments. Most of our young preachers have to borrow money to enable them to attend college, and by the time they are ready to enter upon their graduate theological training they find themselves unable to do so unless scholarships are available to assist them in going forward with their work. The inevitable result is that they either stop short of further training or accept more liberal scholarships offered by institutions not owned by our church and in sections of the country where there are fewer men offering for the work of the ministry. And as a consequence such young men are lost entirely to Southern Methodism. This leakage was never quite so large as it is to-day. The demand, therefore, is imperative. Men of wealth who love our Methodism must establish scholarships at Emory University and at Southern Methodist University. We do not doubt that there are many loyal and liberal men who need only to have their attention directed to this matter. The endowments of these Schoools of Theology must be greatly increased. We know of no place where the investment of money will count more for the advancement of the kingdom of God than in the schools where our future leaders are to be trained. We give our full approval of the following resolution adopted by our Board of Education at its recent session:

"The Board expresses itself as being in hearty sympathy with Emory University and the Southern Methodist University in the proposal to inaugurate a concentrated effort to place upon the conscience and in the conviction of the whole church the need of a thoroughly educated ministry, and we pledge our support and co-operation."

We call upon our pastors and presiding elders everywhere to encourage our young men to go forward with their college and theological training. We urge our college presidents and professors to direct the attention of their students to our own universities. The advantage of studying under men who know Methodist doctrine and Methodist experience needs only to be mentioned to be self-evident. And the further advantage of association with the men with whom one is later to do one's lifework needs only to be suggested. To our younger brethren looking to the work of the Christian ministry, we say as St. Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And we add the apostle's exhortation to another young minister: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it"—that thou fill it full.

(Signed) WARREN A. CANDLER.
COLLINS DENNY.
EDWIN D. MOUZON.
JOHN M. MOORE.
WILLIAM F. McMURRY.
URBAN V. W. DARLINGTON.
HORACE M. DuBOSE.
WILLIAM N. AINSWORTH.
JAMES CANNON, JR.
WILLIAM B. BEAUCHAMP.
JAMES E. DICKEY.
SAM R. HAY.
HOYT M. DOBBS.
HIRAM A. BOAZ.

In England university football is still on an amateur basis; it is played for fun. Here an equally good game has been spoiled because it has been professionalized and commercialized until the fun has been lost for the player in a grim and grimy business.—The Nation.

An early Christmas manuscript recently unearthed relates how when a certatin Onesimus came late to public worship the church authorities punished his ox. Nowadays when people do not arrive at all the minister blames their automobiles.—John A. Holmes.

CONCERNING MODERNISM.

By Hon. T. M. Evans.

In the Southern Methodist of May 25, Rev. R. C. Armstrong, an honored superannuated minister, after having spent sixty-seven years preaching the gospel in the Methodist Episcopal Church, South, expressed great interest in the outcome of the controversy in the Protestant denominations, and especially in the Methodist Episcopal Church, South, over the Modernism which is now disturbing the Christian denominations, but fails to suggest a remedy.

This question does not seem to be confined to any particular Protestant denomination, but threatens the harmony of every Christian denomination.

I submit that this question must be solved just as all previous controveries have been solved, in the scriptural way, that is, that the "chaff must be separated from the wheat." Division is the only method that has ever settled any controverted subject. The devil or his teaching cannot be destroyed by human agencies.

Soon after the beginning of the Christian era the Romans and the Greeks divided, each establishing an independent organization of the Christian church, then came other controversies, and Martin Luther drew out of the Roman Catholic church and established the Lutheran church or Protestant church, from which all other Protestant churches have grown up, among which was the Episcopal church. And then John Wesley began his revival work from which the twenty-five or more organizations of Methodism have developed. But never before has the Christian church divided over so vital a question as the pending question of Modernism.

All Protestant churches have co-operated in opposing Roman or Grecian Catholicism, but the difference between the Roman or Grecian Catholic church and the Protestant churches shrink into insignificance as compared to the differences that now exist between ministers and between members of the Methodist Episcopal Church, South, and between ministers and members of most all other Protestant Christian churches.

There is no vital difference between the Roman or Greek Catholic churches, and the various organizations of Methodist churches except in church polity. The Roman and Grecian Catholic churches and the Methodist organizations have always accepted the Holy Bible as the Word of God, and as being the truth, the statement contained in Genesis as to the creation of man in the image of the triune God, the pre-existence of Christ and the Holy Ghost with the Father, and the presence of the Three in the creation, and that man was created in the likeness of the Three and indued with free moral agency, and that in the exercise of man's free moral agency he brought upon himself death and all of the troubles incident to life, and that he thereby became a fallen man imbued with the spirit of the devil, and that regeneration as the gift of God is necessary in order for man to become a moral creature.

They all agree that God covenanted with Adam to provide a Redeemer, and that Jesus Christ was the Son of God, begotten of the Holy Ghost, and not of Joseph, who made an atonement for the transgression of the world by his death upon the cross, and that by the grace of God through faith in the all-sufficency of Christ's blood shed upon the cross man may become a new creature in Christ Jesus, having a new heart created within him, and a right spirit renewed within him, and that there is no other method by which we may be saved.

But now we are confronted with a strange proposition; ministers belong to the same Annual Conference, and being sent out to different congregations of the same Methodist Episcopal Church, South, under an appointment from the same bishop and cabinet, one reading a lesson and taking a text from the Holy Bible as the word of God and preaching the doctrine as above stated, while the other reads a lesson and taxes a text from the same Book, but denying that it is the word of God, or that Christ is the Son of God, or that man was created in the image of God; but accepts a theory that a particle of vegetable matter —the creation of which is not accounted for in any authentic way—fell into water, not accounted for and in a manner, and was exposed to the heat of the sun—the creation of which has not been accounted for—produced animal life in the vegetable matter, which became what we called when I was a child a wiggle tail, and that this creature, through some unknown process, developed from one species of animal life to another until the lowest form of the human race came into existence, and that man, instead of being a fallen man, has by the environments that surround him and the light of reason developed himself into the highest species of the human family of which we have any record; and that Christ was just a human being begotten of Joseph, who became the wisest and the greatest teacher the world has ever known, an example for all men to follow, thereby teaching that purity of heart and purpose and character are purely matters of education, that may be acquired by observation and training, thereby doing away with the doctrine of regeneration and transformation through the grace of God and the influence of the Holy Ghost.

I submit that the question of the mode of baptism or any question of polity as to whether the head of the temporal church shall be the pope of Rome or some other established head acceptable to the various denominations, shrinks into insignificance compared to the question of dispute now pending in the Methodist Episcopal Church, South, and other denominations; therefore there must be a division, and there is no other remedy known to God or man.

I have known the worst drunkards and most profane characters and most abandoned prostitutes converted under the gospel of the Lord Jesus Christ and transformed into the most devout Christian characters.

While I do not say that it is impossible, I do say that I have never known a Modernist converted and transformed, however circumspect he might be in his conduct in society personally.

Should the bishop appoint a Mohammedan or a Buddhist priest who honestly believed in the doctriune of his church for my pastor. I would have more respect for him than for a minister ordained in the Methodist Episcopal Church, South, who reads a passage and takes a text from a book which he believes to be and declares to be untrue, a book of mythology which purports to be the word of God, but it is not.

We are now confronted with this proposition that a very large majority of the ministers of the Methodist Episcopal Church, South; and I am satisfied that 95 per cent of the membership of the Methodist Episcopal Church, South, believe and accept the Holy Bible as the Word of God, and that Jesus Christ is the Son of God, the doctrine of the fall of man and the redemption through Jesus Christ, and we are furnishing and maintaining the plants for the publication of our literature, and we are furnishing and maintaining the colleges and universities for the education of our children and the doctrines of our church, but by some unfortunate way the publication of our literature has largely fallen into the hands of the Modernists, who are using our plants and our papers to spread their propaganda contrary to the doctrines of our church, and our colleges and universities have fallen into the hands of Modernists, who are using them as places of propaganda for their Modernists publishing their insubordination to the church to the world, defying the church and the state who support the institutions to have anything to say as to what shall be taught therein, and thereby teaching insubordination to the young people who are attending those schools, the effect of which is to fill the minds of the rising generation with anarchy and insubordination to the government. Therefore we must either replace the editors in charge of such publications, and professors who have charge of such colleges and universities, who are insubordinate to the church and who are teaching insubordination and doctrines contrary to the doctrines of our church, with editors and professors who are loyal to our church and its doctrines, or we must abandon these institutions or let those who are not of our faith support them. We had better be without any literature, colleges or universities of any kind, than to be supporting publications of literature, colleges or universities which are under the control of those who dispute the doctrines of our church, and use these publications, colleges and universities for the propagation of the doctrine contrary to the doctrine of our church. Two cannot walk together except they be agreed.

ARE YOU INTERESTED?

Would you be interested in making your "congregation missionary?" To accomplish this, would it be worth your while, and even an effort on your part? How can it be done, and what will it take to accomplish this? These are questions more easily asked than answered; yet is it not a fact that information is very necessary if we are to have our people interested? Suppose our presiding elders, quite a number of our pastors (city and rural) and some of the leading laymen (both men and women) of the district would attend **"our School of Missions"** at Junaluska, July 20 to 27, would not this help very much in getting the information and inspiration back to the congregation, whom we are trying to make missionary? Why not get a number in each district to drive through in their autos, take several others with them, thus reduce the expense and enjoy the trip more, and at the same time enjoy their vacation (what better place for your vacation)? This is really worth your while.

Something About the School of Missions.

1. Leadership Schools will run conjointly with the Sunday school for twelve days, but at each Assembly the first six days will be given to a conference for the general work in each school, the topic of which will be "Making My Congregation Missionary."

2. The new mission study book, "Beginning at Jerusalem," General Work, will be taught two hours each morning and finished with regular credits in the six-day conference. The teacher will teach how to teach with reference to the use of this book in 18,000 congregations in January and February, 1928.

3. The last hour each morning will be given to a conference by the Assembly on practical methods of missionary education.

How about the evenings at Junaluska? How does a program like this appeal to you?

Opening night, Wednesday, July 20; China night, Thursday, July 21; Country Life night, Friday, July 22; Assembly night, Saturday, July 23; Sunday morning and night, July 24, Bishop W. N. Ainsworth; Stewardship night, Monday, July 25; "My Congregation" night, Tuesday, July 26; Pageant night, Wednesday, July 27.

Our missionary problem will be solved when our "Congregation is Missionary." Who is to help hasten the time when this shall be true; why not you? Remember the date and place, and plan now to be there when the school opens. Be sure to be there and watch the "Nights" and Sundays, the New Book, the Methods Conference, a Great Missionary Pageant and the People That Are Coming. **Don't miss it!** Glad to answer any question.

Yours for a school that will greatly help us in solving the problem of making the "congregation missionary,"

W. D. HAWKINS, Missionary Secretary,
Mississippi Conference.

It is inevitable that trade should follow the flag, but it is not inevitable that the flag should stand as the symbol of protection to all sorts of misdealing.—Henry Ford.

ANARCHY!

By Dr. R. H. Bennett.

Patriotic Americans will agree that the highest judicial position in the world is that of the Chief Justice of the Supreme Court of the United States. No other man's opinion carries such weight as his. Chief Justice Taft is reported to have said in a recent speech to the Yale Alumni in Washington, "If a man thinks that every law must suit him in order to obey it, he is not a democrat but an anarchist." Anarchy! Do we know what that means? It means no government, no police force except a Praetorian Guard of ruffians who terrorize the city and dominate the world for their own vile ends. It means no army, no navy, except a horde of outlaws with the fearful modern engines of destruction in their hands to minister to their own lawless lusts. Anarchy means your ballot as a free citizen is worthless. It means that the business you have built up with such care belongs to any one who cares to rob you of it. "Let him take who has the power and let him keep who can." It means that your bank deposits may be taken at any time by one who wishes to do so. It means no commerce, no credit, no business. It means no doctors, medicines, nurses or hospitals. It means no public schools, colleges or libraries, no Red Cross, no Y. M. C. A., no Y. W. C. A., no Travelers' Aid. It means the death of fraternal orders, and of civic and cultural clubs; no Masonic lodges, no Odd Fellows, no Kiwanis, no Rotarians, no Exchange, no Lions. Anarchy means no brotherhood anywhere, but every man's hand against every other man. Anarchy means the destruction of the church of God, with its pulpits, its worship, its teaching of gospel truth, its Sunday schools, its Rescue Missions, Orphanages, Salvation Army and Foreign Mission work. Anarchy means the blight of art, the death of music and the love of beauty, the end of the marvelous scientific discoveries of the day, and the starvation of the race for spiritual things. Anarchy means the destruction of marriage and of the home, of the sacredness of your fireside, the purity of wife, the honor of your son and the chastity of your daughter. There are hordes of starveling children in Russia to-day roaming about and feeding like alley cats on a crust from garbage and sleeping on ashpiles or where they can, who have no idea who their fathers are—for Bolsheyism abolished marriage. Anarchy is a vile retreat to the jungle where the strongest or most cunning beast ravages at his beastly will. Anarch spits upon the Holy Bible, blasphemes heaven, ridicules with horrid mockery the most sacred rights of religion by burlesque imitation in processions of the Holy Sacrament and by jeers at the Holy Ghost, and cartoons even the sacrificial suffering of our Savior upon the cross. So come the reports to us from Russia in recent years. The later reports are saying that Sovietism has failed in its attempt to destroy religion. Carried to its limit this foul spirt of resistance to all law and authority, if it could, would reach up and drag the Almighty from his throne and plunge all civilization into a bottomless abyss of insanity and chaos. Anarchy is a nation gone mad. Under its foul spell nations do not decay—go read history—they rot. They rot in a welter of shameless abandon of every true principle of life. The rallying cry of the Soviet army is: "We have abolished God!" And Lenine urged everywhere, 'Militant atheism"—that the army and navy must be used to destroy faith in God. And here is Dubosky, another of their leaders, in an article in their magazine, a journal well named, "The Godless," writing an article which labors to prove that "Religion must be destroyed." Why, that is what wretched half-crazy Nietsche, Germany's blind guide, taught that nation before it took the plunge into the unplumbed abyss of a colossal attempt at world-murder. He said that the greatest enemy of the human race was the religion of Jesus Christ—fit, he said, only for Englishmen, women and cows." And he added, "When thou goest to a woman, forget not to take thy whip." Ugh! When I read that I said to myself, "If he had ever started after one of these high spirited American women with a whip, he would have had a liberal education coming to him."

Doctor Van Ess, an able Presbyterian missionary to Arabia, tells of going to the Mission Hospital early one morning. He says, "At the door I found a leper whom some Arabs had felt there. During the night the rats had gnawed away his heels as he lay there in his helplesness. So I called the dresser, and together we began to carry him to infectious ward. The dresser put his arms around the wretched leper's knees and middle, and I put my right arm round his sholders and tried to suport his head with my left hand. As we were entering the ward I half stumbled and my left hand involuntarily clutched, and that ghastly skull gave way like a piece of rotten cardboard and the brains gushed over my fingers."

Anarch is the leprosy of government. It rots its bones and when the virus has done its work in a nation's tissue, that nation curses God and dies.

And whether he intends it or not, that is the poison that a man is putting into the views of his country, when he violates the Eighteenth Amendment and advocates nullification of that or of any other principle of law and of the Constitution. He would poison his government until it becomes a weak and despised thing to be jeered at and flouted. He is inoculating his country with the germs of leprosy. And be we men and suffer such dishonor to our motherland?

There is a verse in the Book of books that forever stands in the way of the return of the liquor traffic. You and I might not have written it so crassly. But let us take the Bible as we find it. A mighty majority of our citizens have sworn that that verse shall never be written over our country's portal, "The dog is returned to his vomit and the sow to her wallowing in the mire."

"America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

And I said, "Watchman, what of the night?" And he said, "The morning cometh."

ELZA-STEPHENS-REMMEL MEMORIAL BUILDING ON MOUNT SEQUOYAH TO BE COMPLETED BY SEASON OF 1928.

After conference in Conway last week and with Mrs. E. R. Steel, of Monticello, Ark., and Dr. A. C. Miller, of Little Rock, and after advising with Engineer E. M. Ratliff, Assembly engineer, Superintendent James W. Workman, of Mount Sequoyah, announces that the Woman's Building on Mount Sequoyah which is being erected as a memorial to three leading missionary spirits of the southwest, will be continued under construction the latter part of the season, and will be completed for use in the season 1928. The foundation of the building is completed at present and temporary floor covering has been laid over it. Structural steel and stone is on the ground to be used in continuing the construction late this fall. In conference with Mrs. Steel at Conway it is learned that the women have approximately $8,000 in cash drawing interest for this building fund. Colonel H. L. Remmel, of Little Rock, has promised $5,000 as a memorial gift in honor of his wife. This has been secured by Mrs. Steel, president of the Little Rock Conference Woman's Missionary Society. With this $13,000 the women have the beginnings of the fund which, when it reaches $20,000, will be used to pay cash for the continuous construction of the Woman's Building. Mrs. Steel announces also that the women of the other ten Conferences supporting the Assembly are now in the midst of their financial campaigns for this memorial building on Mount Sequoyah, and Mrs. Steel believes that the results of these campaigns will bring the total of the building fund well over $20,000. The building will be completely furnished and ready for use by the season of 1928.

SANITARY REHABILITATION.

Sunshine, fresh air, soap and hot water are the best cleaners and disinfectants. Clean the home, leave the doors and windows open for sunshine and air.

Clean your well and dose it with chloride of lime as the health officer or inspector will tell you. Call on your local health officer for advice. He will furnish you chloride of lime.

The State Board of Health has five units, consisting each of a trained health officer and four inspectors. These men are loaned by various State Boards of Health through Dr. John McMullen, liason officer of the United States Public Health Service, with their expenses paid by the Red Cross. These five units will cover the flood area as rapidly as possible and assist local health boards.

Upon request, through the State Board of Health, the nursing division of the American National Red Cross will furnish public health nurses who will instruct mothers in the care of the baby, in the production and care of milk and in the selection and preparation of food, which is such an important factor in the health of the family.

On request, through the State Board of Health, the Red Cross will furnish liquid soap, crude oil, spray cans, chloride of lime, dynamite (for burial of dead animals) and quinine. A limited number of homes where known malarial carriers live will be screened.

It is important to see that your water supply is protected and made safe, that human waste is properly disposed of and that the surroundings of home and town are kept clean. It is the purpose of the State Board of Health, with the assistance of the United States Public Health Service and Red Cross, to put the home and town in as good condition as before the flood, and to continue assistance for a period of twelve months or more if plans can be matured and where parishes are interested in all time health departments.

The State Board of Health urges local health officers, other officials and other citizens to be helpful to the visiting health officers, their inspectors as well as the sanitary engineers and nurses who may visit them from time to time. They are in your parish to help you and other citizens of the State as well as the local and State Board of Health, and have no motive but to see that your home and community are made safe for you. Any assistance given them will be appreciated by them and considered a favor by the health officials.

The American National Red Cross is sending notices to the local chapters throughout the overflowed area.

LOUISIANA STATE BOARD OF HEALTH,
OSCAR DOWLING, President.

New Orleans, June 13, 1927.

THE WAY TO SUCCESS.

"The secret of success," the stamp said, "sticking to it."

"To succeed," said the knife, "be bright and sharp."

"Keep up to date," said the calendar.

"Aspire to greater things," said the nutmeg.

"Don't knock—it's old-fashioned," said the electric bell.

"Do a driving business," said the hammer.

And the barrel added, "Never lose your head."

"Make light of everything," the fire observed cynically.

"But always keep cool," said the ice.—Exchange.

I cannot hold with "the pedagogic fashion of our time . . . against the attempt to influence anybody in any direction.—Dr. Richard Cabot Lodge.

ANNUAL MEETING OF THE MISSION PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Early in the year the Executive Committee of the Conference Board of Missions in conference with the Sunday School Board made plans for offering to the pastors serving mission charges a course on Rural Sunday School Management, which plan was to take the place of the annual Institute of two days. We have just finished a most profitable week of work. Thirty-two of our mission charge pastors were enrolled. In addition to the pastors, eighteen other representative men and women of our Conference and two from the Memphis Conference were enrolled in the class. The services of Dr. A. W. Martin, Extension Secretary of the North Arkansas Conference, were highly satisfactory and greatly appreciated by every one. He seemed to be at his best in the class room, and the fine spirit he showed in talking with the brethren about their individual problems will long be remembered. Well might our pastors speak in the highest terms of praise of this course and all of the work of our Conference Training School, for the whole atmosphere seemed to be surcharged with the spirit of worship and serious study on the part of all. We greatly missed the presence of the president of our Mission Board, Rev. R. A. Tucker, who, we are glad to be able to report, is improving under treatment at Hot Springs.

Space forbids my relating all of the many words of praise and expressions of appreciation from our mission pastors as to the course they took. Several of the pastors and other members of the class drew up the following resolutions which were unanimously adopted by the class:

"Whereas, the rural church presents problems peculiar to itself—and these problems have been intensified by the changing conditions of modern times; and,

"Whereas, the rural pastor faces difficulties not heretofore presented to him;

"Therefore, be it resolved by the group taking the course on Rural Church Management in the Conference Training School at Grenada, June 6-11, That we heartily endorse the action of the Conference Board of Missions in making it possible for the mission pastors to take this course, and that we express our high appreciation of the services of Dr. Martin, our very efficient instructor, and of the Sunday School Board, and the Conference Sunday School Superintendent, Rev. R. H. B. Gladney, for making possible this Training School.

"Be it further resolved, That because of the information and inspiration which this course has brought to each in dealing concretely and courageously with our church problems, we recommend the continuance of a similar course for the benefit of our mission pastors."

R. G. MOORE, Vice President.

SEERS.

By H. Walter Featherstun, D.D.

Moses on Sinai begged to see **God's glory**; but God gave him to understand that **no man could see God's glory and live** (Ex. 33:18-20), but there is a very essential sense in which living men can and do see God. In I Sam. 9:9, we read: "He that is called a prophet was aforetime called a seer:" in an essential sense, though not with fleshly eyes, these olden prophets saw God. Thus there ever have been, and are yet, those who see God; and such are seers indeed. "Woe is me! for I am undone," exclaimed Isaiah in his temple vision; "because I am a man of unclean lips: and * * * mine eyes have seen the Lord of hosts." A seraph touched his lips with fire from the altar and pronounced him clean, and then he reveled in the splendor of the theophany that had come to him. Elisha and his servant were besieged at Dothan by the Syrian army. The servant was appalled; but the old prophet was entertained; for he, the pure-hearted, saw the mountains about them thronged with God's army. In the Epistle to the Hebrews, we read: "Follow holiness, without which no man shall see the Lord." On Sinai, Moses talked face to face with God, until his face caught the splendor and bore it away; but all the while the sin-blinded children of Israel saw only the lightning-wrapped mountain and cloud, the trysting place of God and Moses. John, foreseeing a higher life coming to us who trust the Christ, wrote: "We shall see him as he is." In his Patmos visions, John saw God as human eyes had never seen: John was "pure in heart." It was Christ who said: "Blessed are the pure in heart: for they shall see God." Did Jesus mean that such should see God only in the life to come? Why not in this life also?

Tennyson, in one of his matchless Idyls of the King, retells the legend of the Search for the Holy Grail by King Arthur's Knights of the Round Table. The Holy Grail was supposed to be

"The cup from which our Lord
Drank at the last sad supper with his own,
Which, from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint,
Arimathean Joseph, journeying, brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord.
And there awhile it bode; and if a man
Could touch or see it, he was healed at once
By faith of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away."

For a long, long time no one had seen the Holy Grail, though many with prayers and fastings had sought to see it. At length, half a thousand having passed, a "holy maid," sister of Sir Percival, whose "heart was pure as snow," got a vison of it, and calling her brother, said:

"Sweet brother, I have seen the Holy Grail;
For waked at dead of night, I heard a sound
As of a silver horn from o'er the hills.
* * * Oh, never harp nor horn
Was like that music as it came; and then
Streamed thro' my cell a cold and silver beam,
And down the long beam stole the Holy
Grail. Rose-red with beatings in it as if alive,
Till all the walls of my cell were dyed
With rosy colors leaping on the wall."

Sir Percival told the story in Arthur's Hall at Camelot; and every knight was fired with a purpose to catch at least a glimpse of the wonderful all-healing Holy Grail.

Each sought in his own way. Some rode in one direction and some in another. All rode away on the quest and resolved to give a year to it unless the Grail were sooner found.

Sir Launcelot, the most famous of all the knights, had been the strongest and the bravest, but

"The great and guilty love he bore the queen,
In battle with the love he bore his lord,
Had marred his face and mark'd it ere his time."

He confessed it:

"There is many a youth
Now crescent, who will come to all I am
And overcome it; for in me there dwells no greatness."

In his quest he had many tempestuous experiences; and all in vain until at last, brought penitently to the Christ, his great sin was pardoned and purged; and then he got a mere glimpse of the Holy Grail.

When Sir Percival started on his quest he had this experience:

"Every evil word I had spoken once,
And every evil thought I had thought of old,
Awoke and cried: 'This quest is not for thee.'"

After many disappointing visions, each leaving him "alone wearying and thirsting in a land of sand and thorns," he sought a holy hermit, who counseled:

"O Son, thou hast not true humility,
The highest virtue. * * *
Thou hast not lost thyself to save thyself."

He needed the hermit's lesson and got a glimpse of the Holy Grail.

Sir Gawain started on the quest strong in purpose and hope, but

"Found a silk pavilion in a field
And merry maidens in it,"

and turned from his search, and never saw the Holy Grail at all.

The purest knight in Arthur's court was Sir Galahad, nicknamed "The Maiden Knight."

"God make thee good as thou art beautiful," said Arthur, when he dubbed him "knight."

Arthur's prayer was answered. Galahad caught the holy maid's spirit, and "believed in her belief;" and he saw the Holy Grail again and again. Catching the great lesson of old Merlin, he said, "If I lose myself, I save myself."

"When on a summer night it came to pass,
While the great banquet lay along the hall;
That Galahad sat down in Merlin's chair.
And all at once * * *
* * * there smote along the hall,
A beam of light seven times more clear than day;
And down the long beam there stole the Holy
Grail,
All covered with a luminous cloud."

All saw the cloud, but Galahad alone saw the Grail. He later had many splendid visions of it; and he followed where the visions led until at last "One crowned him king far in the spiritual city." **"Blessed are the pure in heart, for they shall see God."**

We have this lesson in the inspired measures of old Hebrew song; in the sacred histories of Moses and Elisha, Isaiah and John; in the rich legends of a shadowy era; and in the warm, glowing melodies of a modern poet: may God help us to get all the deep meaning of the lesson. Its deepest meaning for us is this: Sin—all sin, any sin, though it be but the idling of a Gawain with innocent maidens in a silk pavilion while duty called him; though it be but the dull indifference of Elisha's servant that left him blind to God's army about him; though it be but the merest worldliness or omission of duty—any sin blinds our spiritual eyes, and we see not.

Once when the Christ was teaching, a voice out of heaven came to him with a blessed message from the Father. He heard and understood; but the Pharisees heard it only as a common peal of thunder.

To the pure in heart

"There's nothing small:
No pebble at his feet but proves a world;
No sky-lark but implies a cherub choir;
No hum of lily-muffled bee but finds
Some cupling music with the whirling stars.
Earth is crammed with heaven,
And every common bush afire with God:
But only those who see take off their shoes."

672 North Jefferson Street, Jackson, Miss.

If you want to make dead certain of success, aim low, and you will be rewarded—and the reward will turn to dust or dirt as soon as you touch it.—G. A. Studdert-Kennedy, in the Churchman.

The worst that can happen to any country is for the common people to lose confidence in their public men.—The Rev. Samuel Horton, in Methodist Times.

The Home Circle

THE SHINING LIGHT.

By A. Marea Othmed.

Have you but a tiny candle?
Does your light seem very small?
Is it happy shinging through you?
Have you thought of that, at all?

Have you set it on a table,
Kept it trimmed and shining there;
Or is it smothered 'neath a bushel
Crowded down by worldly care?

You could be a lighthouse beacon,
A great city on a hill,
Spreading light to many people,
Teaching them to know God's will.

You could be a mighty searchilght,
Sending rays in blackest gloom,
Lighting up earth's darkest places,
Making life a lighted room.

First then, trim your tiny candle—
Keep it glowing bright and fair;
Soon you'll find a lamp is standing,
Shining on your table there;

For from Light to lihgt is given,
Growing stronger day by day,
Till at last a mighty beacon
Grows from feeble candle's ray!

Guard your light then in its shining,
Let no evil hide its ray.
Keep your life all bright and cheery,
Yield not, for one single day,

To fretfulness and weak complaining,
Selfishness and self-conceit,
Ugly temper, foolish habits,
Tongues that lead into deceit!

Even though no harm's intended;
Yet those bushels hide the light
And the ray of love expended
Covered o'er by Satan's might.

Christian, then be up and busy,
Shine for Jesus day by day,
Lamps are not for sunny places,
Let yours shine where he shall say.

Give it but a chance to brighten,
Keep the barriers cleared away;
Who knows when its rays may lighten—
Guide one who has gone astray?

So shine on, be never fearful,
Christ's one Light supplies the flame,
Then your life will please the Master
And men may glorify his name.

Muscatine, Iowa.

THE LITTLE PIG.

In a nice, clean pen with a warm little house lived old Mrs. Pig and her little pink pig family. Every little pink pig had a little curly tail and a sharp little nose, but one little pink pig had a small black spot just back of his ear. He was called Spotty.

Mother Pig found Spotty a difficult child to manage. When she called, "Come, children, Farmer Brown is bringing the pail of nice warm milk," the four other little pigs trotted up to the trough and poked their noses in and drank as little pigs should. But Spotty pushed and shoved and squealed and put his foot in, which was very bad manners, indeed.

When dinner was over, Mrs. Pig said: "Come, children, it is time to lie down in the nice clean straw and take a nap, for little pigs grow when they are asleep." But Spotty lagged behind and was the very last one in. Then he walked over his little pig brothers and sisters to get close to his mother's big warm side.

One day he refused to take a nap at all, but went up and down beside the fence, poking his sharp little nose into cracks and holes. At last he found a place where he could see under the fence. Then he found that by pushing and scrambling he made the hole larger. He wiggled and squeezed and pushed until his fat little body slid through.

How lovely it was out in the world! The sunshine was warmer and the breezes softer than he had known. The clover blossoms were sweet along the lane, and down at the foot of the hill he saw—what did he see? It looked like a patch of the sky. He trotted right down to find out about it.

When he came to the edge he looked in and saw a little pig about his own size. He walked right in to be with that other little pig, but for some queer reason that other little pig was gone. He found himself all cool and wet, so he came out and went on up the hill. I am thinking he must have looked like a mud pie on four little fat legs.

At the top of the hill he came to another fence with a hole under it. Once more he pushed until his fat little body slid, wriggled and squeezed through.

This time he was in the orchard. The sun peeped through the wide-spreading trees, the bees hummed, and the butterflies sailed overhead. Altogether it was a wonderful place for a little pig to venture into. After a time he came to the old yellow harvest apple tree. Do you know how yellow harvest apples smell when they are just ripe enough to fall.? Anyway, it is a very special smell and very delicious. Spotty tried one. It tasted better than it smelled. He ate another and another and ever so many others.

Then he began to feel very full and very, very sleepy. "Well, I have had a beautiful time, but I think I had better go back now." When he came to the fence, he had some trouble finding the hole; and when he found it, that hole looked much smaller than it did before. He put his nose in, and he wriggled and squeezed and pushed, but his fat little body would not go through. So he squeaked and squeaked, "Wee! Wee!" until he had no breath. Then he rested some, and then he began again. So he went through the long summer afternoon.

When Farmer Brown came up from the fields at night he stood at the barn door and said: "I think I hear a pig squealing." Then he took care of the big tired horses and came out again. "I'm sure I hear a pig squealing," he said, so he visited Mother Pig and found that Spotty was missing.

When Farmer Brown found the little runaway pig squeaking and squealing under the orchard fence, he pulled him out by the tail and carried him home and dropped him into the pen. Poor Spotty was too tired to complain of his tummy ache, so he snuggled into his straw and slept till morning. When he got up he ran right out to his hole under the fence, but Farmer Brown had found it, too. He had filled it with a good-sized stone, much too hard and heavy for little pink pig noses, and Spotty had to content himself with one adventure.—Christian Observer.

EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert! let me do that for you."

"Thank you, my little lassie. My poor eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go to school now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needlebook and was bending over it with busy fingers.

"See!" she said, presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see!"

"So I did."

The example was finished, and Jennie was soon at play with the others.

"Will ye look here, Miss Rachie?"

Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to my mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all, Miss Rachie? It's all the afternoon I ve been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you, Bridget," she said, and she did it. Then she went upstairs, singing—

"Our Master has taken his journey
To a country that's far away."

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—Selected.

"TIME OUT."

"No, Mrs. Hanson. I never brag about my children, though they are above the average in their behavior and intelligence."—Kansas City Times.

City Urchin (in the country for the first time)—"This is just like grass ain't it?"

Little Friend—"Why, it is grass, Chimmine."

Urchin—"No, it ain't, cos yer don't have to keep off it."—Selected.

A man rushed into an old furniture store. "What do you want?" asked the proprietor.

"Is this a second-hand store?" asked the man.

"Can't you see that it's a second-hand store?"

"Well, I want a second hand for my watch."—Exchange.

George, who has charge of the chickens; "Uncle Harry, is a chicken big enough to eat when it is three weeks old?"

"I should say not," replied Uncle Harry.

Well, how does it live, then?"triumphantly inquired George.—Selected.

Baby Betty had been fretful, and Teddy had heard his mother tell several how cross baby was, but that she would be all right when she cut that first tooth.

"How's Baby Betty this morning?" a neighbor asked of Teddy one morning.

"Her's all right this morning. She dot the toof her has been crying for."—The Boston Herald.

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Editorial

A CRISIS REACHED.

Last year the Publishing Committee of the New Orleans Christian Advocate put on a special campaign for subscriptions, known as the Whole Church Plan. The three Annual Conferences endorsed the Campaign at their respective sessions in the fall of 1926. The Plan provided that where a church sent in at least one-half of its membership as subscribers the price of the Advocate would be $1.25 per annum. The idea was to sell the subscriptions on a wholesale basis, thereby making it possible to reduce the price on a large volume of subscriptions which it was thought would be forthcoming. The Plan worked fairly well the first year, we having received 7,340 subscriptions at $1.25 from about 219 pastors, with 300 subscriptions of this number not yet paid for.

This year the Plan was repeated in modified form, but it was unsuccessful. Our pastors and people have not given the Advocate their hearty support. The results of this year's campaign are inadequate to maintain the paper until the Conferences meet this fall. A check-up on the subscriptions received as a result of the Special Campaign show that we received 4,524 subscriptions at $1.25, and that $4,800 was paid in cash on that number, with $850 charged on the ledger.

After a careful survey of all the resources, the Manager finds that the Advocate is being published at a financial loss, and that at the end of the next three months, or approximately, September 1, 1927, this paper will be entirely without funds and at the end of its resources, and unable to carry on.

This is due, in large measure, to the fact that the Advocate has been sent out, under the terms of the Special Campaign, at the price of $1.25 to a limited number of persons. Being a limited number instead of the large number contemplated in the campaign, every subscription at $1.25 has been a loss to the Advocate.

We have no hesitancy in speaking in the highest terms of the value of the New Orleans Christian Advocate. It goes to you every week a faithful messenger to keep you in touch with your brethren and to inform you on all the issues in the church. It advocates every activity in the church worth while and is unfailing in its loyalty to the church and all its institutions and activities. It is absolutely indispensable to the work of the church. You need the Advocate more than it needs you. Can you do without it? Are you willing for its publication to cease?

Evidently the Advocate has reached a crisis because of the poor support it has received from those it serves. It has been reduced to need in the house of its friends. After thinking upon the matter, the assistant editor—who is a member of the Publishing Committee—after consulting members of the Committee who were in attendance upon the Divinity School, decided to appeal to the pastors throughout our three Conferences to unite in securing 1200 subscriptions to the Advocate during the next three months, at the regular price of $2 per year. This number of subscriptions at the regular price would meet the present pressing financial difficulty. Many of our pastors have failed to give a very hearty support to the Advocate doubtless because of other pressing matters. It would be no great task for each pastor in our territory to secure a list of subscribers at an early date. An enterprising pastor here in New Orleans at once said, when this matter was brought to his attention, "Why, yes, I think I could secure at least fifty subscriptions in our congregation." If every pastor in the three Conferences would undertake to assist in this emergency there would be no doubt as to the outcome. And he would render his own church a great service while helping the Advocate to continue its great work.

R. H. H.

ANNUITY BONDS

SAFETY is the first requisite of an investment with a view to regular income.

ANNUITY BONDS have advantage over other investments in that they provide an income that cannot shrink.

YOU may in your lifetime without loss of income or any risk pay over to the Board of Missions, Methodist Episcopal Church, South, the amount that you had intended leaving in your will to be used in sending the Gospel "to every creature."

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Methodist Episcopal Church, South

J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

TO OUR SUBSCRIBERS.

During the last 22 years we have been lenient with our subscribers, being willing to wait on them and let them pay their renewal subscriptions at their convenience. Circumstances are such at this time that we are compelled to adopt a different policy. Notice is therefore given that within the next three months we will eliminate all delinquent subscriptions from our mailing lists. The force of circumstances demands that we do it.

MANAGER.

CONCERNING CHRISTIAN EXPERIENCE

Bishop Candler's article in this issue of the Advocate on "Christian Experience and Christian Truth" is a very sane and timely one. It is quite true that Methodists have always placed great emphasis upon Christian experience—but an experience which can be independent of any or all truths of Holy Writ, which can indeed be license to discard at will any part of the Bible is a new thing among Methodists or any other body of Christians. Yet that is the position of some of those who are stressing Christian experience today. Stressing Christian experience is by no means new, but claiming that Christian experience can at will do away with any part of the Bible is quite new.

Recently we heard an accredited Bible teacher say that there are many errors in the Bible, many things that should never have been in the Bible, and that we should exercise care in reading it—in other words, he said, "discriminate." And he did not make it clear that there should be any limit to discrimination. It it were true that we should "discriminate" in reading the Bible, it would be easy to imagine that if enough people turned their discriminating powers upon the Bible it could be discriminated out of existence, into "everlasting nothingness."

To advise every man to discriminate in reading the Bible is to put the authority for truth and righteousness in every man's conscience. And it is easy to see that, with such discrimination on the part of every man—for it would not be right under the circumstances to discriminate against any man by not allowing him to discriminate—we could esaily have fifteen hundred million standards of morality in the world.

Let not the man who would discriminate think he is getting off anything new. The idea that moral law can only be based in one's own conscience is not less than twenty-five hundred years old. If the man, who would discriminate, will accept any authority outside his own conscience, let him own Confucius as his ancient master. For Confucius said:

"However excellent a system of moral truths appealing to supernatural authority may be, it is not verifiable by experience and cannot command credence; and what cannot command credence the people will never obey. However excellent a system of moral truths appealing merely to worldly authority may be, it does not command respect; and what does not command respect cannot command credence; and what cannot command credence the people will never obey. Therefore, every system of moral laws must be based upon the man's own conscience."

This is what Confucius thought about it. And let the man who advocates discrimination in the reading of the Bible, claim Confucius as his master if he will, but let him not use Christian experience as a license to set aside the truth upon which plain saints of the days past have built their Christian experience.

R. H. H.

HELP FOR FLOOD SUFFERERS.

Bishop Candler and presiding elders in Louisiana and Mississippi have appealed to our people in our patronizing territory to give aid to Methodist pastors in the flooded section. It is to be hoped that these appeals are meeting with a general and generous response. The whole church was appealed to in behalf of those who had suffered from the Florida storm of last year. The damage wrought by that storm was small compared to the millions of wealth washed away, hundreds of thousands made homeless, and the many lives lost by the disastrous flood in the valley of the Mississippi.

R. H. H.

PERSONAL AND OTHER NOTES.

Rev. E. R. Smoot, general evangelist, has a few open dates for the latter part of June. Brother Smoot is an able man, doing faithful work. Let the brethren keep him busy.

Rev. R. H. Harper spoke over the radio, WJBO, New Orleans, called "The Little Church Around the Corner," on last Sunday evening. Mr. C. C. Hard directed the music.

"The more association we have with our presiding elder, Rev. Robert Selby," writes Rev. John W. Ramsey, of Chunky, Miss., "the more he is appreciated and enjoyed."

Rev. J. B. Peters, Rev. J. Cude Rousseaux and Rev. R. H. Harper of New Orleans were among the attendants of the Seashore Divinity School at Biloxi last week.

Mrs. W. A. Candler accompanied Bishop Candler to Biloxi, where he delivered a course of lectures during the Divinity School on last week. After convalescing from a recent severe illness, Mrs. Candler found the coast very beneficial to her.

The editor and Mrs. Carley and Miss Kling, driving leisurely in their big Elcar, reached Atlanta on Monday of last week, and Dr. Carley has entered upon his work of teaching in the Candler School of Theology during the summer term.

A letter from Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, states that Bishop Candler has secured Rev. J. M. Johnson for the work in Cameron Parish, Louisiana. He will reside at Grand Chenier.

Ministers and church workers from more than 200 Methodist churches in Texas are attending the ten-day pastors' school at Southern Methodist University. The school began June 14 and will close June 24.

Rev. Luther A. Horn, evangelist of Mobile, Ala., has been conducting a revival at New Augusta, Miss., and much good has been done. It was expected that good delegations from Pensacola and Mobile would attend these services on last Sunday.

Miss Wynn Harrison, daughter of Rev. H. N. Harrison, one of our New Orleans pastors, was one of the graduates of the Sophie Wright High School of this city at the recent commencement of that fine institution. Her father pronounced the benediction at the close of the graduating exercises.

Rev. B. C. Taylor, pastor of Louisiana Avenue Church, New Orleans, and Rev. R. L. Armstrong, pastor of Felicity Church, New Orleans, have returned to the city after an absence of several days during which they were teaching in the Epworth League Assembly recently in session at Mansfield, La.

Rev. T. D. Lipscomb has been one of our pastors to suffer greatly from the flood. Located at Waterproof, La., in the very midst of the flood in the Tensas Basin, he hurried his family away in advance of the flood to Vicksburg whence they went to relatives in Atlanta, Ga. Brother Lipscomb himself returned and remained at his post of duty.

Rev. John W. Ramsey, pastor at Chunky, Miss., writes that at the third quarterly conference for his charge finances were reported in full from all the churches with one exception, due to the continued illness of one of the best stewards. All the quarterly conferences throughout the year have been well attended. Some improvements have been made on the parsonage.

Miss Helen Sells, of Scarritt College, Nashville, Tenn., spoke on last Sunday night at our church in Pascagoula, Miss., where her brother, Rev. J. W. Sells, is pastor. Miss Sells is finishing her preparatory work for foreign mission work. She is specializing in religious education and physical education, and she spoke on the relation of these two to the gospel of Christ.

According to press dispatches, Dr. Sam Steele, who has been seriously ill in Mobile, Ala., has recovered sufficiently to be taken to his home in Mansfield, La., to the "Pelican Pines," which he has made so familiar to the readers of the Advocate and other papers in which his brilliant articles appeared. We trust Dr. Steel will be completely recovered soon.

Hon. Fred Sullins, editor of the Jackson (Miss.) Daily News, and "Layman extraordinary," spoke three times on last Sunday at the Carrollton Avenue Church of New Orleans: at 10 a.m. to the Men's Bible Class, and at the regular church service morning and evening. Rev. E. C. Gunn, pastor of this active congregation, was greatly pleased at the interest manifested in the addresses of Mr. Sullins.

We are glad to learn through the pastor at that point, Rev. T. F. King, that the levee around the town of Berwick has held and prevented that town from flood waters. Some of the Methodist people, however, who live below the town on the river front, have suffered, and some of them have moved away. Of the other points on the Patterson charge Patterson escaped the flood, and Jeanerette was only slightly affected.

Some one reported to the presiding elder of the district that the pastor at Franklin, La., had been seen recently working on the Sabbath day. But no action was taken, as Brother J. A. McCormack, our faithful pastor at Franklin, was working heroically with other citizens to throw up levees and protect the town from the flood. Surely that was legitimate Sunday labor. If the ox was not in the ditch the waters were at the door. Rev. T. F. King, our pastor on the Patterson charge, has also worked hard at the task of building levees at Berwick, La., where he resides.

Great progress has been made during the present year on the Cotton Valley charge, Louisiana Conference, under the leadership of Rev. E. L. Cargill, pastor. Three Epworth Leagues have been organized, the Sunday schools have grown in interest, the special for missions has been raised in full, and, best of all, a new church building is being completed at Cotton Valley. The new building will be equipped for departmental Sunday school work. It is expected that the first church service can be held in the building next Sunday.

SEASHORE CAMP MEETING.

The Seashore Camp Meeting will begin at the Seashore Camp Ground, Biloxi, Miss., July 1, 1927. The first service will be held at 7:45 p.m. The Coast Epworth League Union will have charge of a 30 minute song service and devotional service the first two nights, before the sermon. The meeting will continue for ten days. Rev. W. M. Sullivan and Rev. W. J. Ferguson will do the preaching. Rev. W. W. Nelson will lead the singing. Every pastor and church in the Seashore District and neighboring towns are urged to attend.

JAMES L. SELLS, P. E.,
Seashore District.

NEWS ITEMS.

Southern Assembly, Lake Junaluska, N. C.

Bishop W. A. Candler, Senior Bishop of the Methodist Episcopal Church, South, will deliver three sermons at Lake Junaluska, N. C. He will preach the evenings of June 26, 27, and 28.

Dr. A. J. Lamar, one of our Publishing Agents, will deliver an address the evening of June 30, on "Our Publishing Interests."

Dr. E. C. Webb, of Austin, Tex., will preach at 11 a. m., and Dr. J. Calloway Robertson, of Norfolk, Va., will preach at 7:30 p. m., Sunday, July 17.

Sunday, July 24, Bishop W. N. Ainsworth will preach both morning and night.

Dr. William T. Ellis, author and lecturer, will tell of his recent trip to the Holy Land in an address which he will deliver the evening of Aug. 6.

Bishop Hoyt M. Dobbs and Dr. Forney Hutchinson will be the preachers for Sunday, Aug. 7.

Dr. William S. Bovard, Secretary Board of Education, Methodist Episcopal Church, Chicago, Ill., will preach morning and night, Sunday, Aug. 14.

Dr. John A. Hutton, editor of the British Weekly, London, will deliver two addresses during the Conference on Evangelism, Aug. 21-26.

Bishop E. D. Mouzon will preach at 11 a. m., and Dr. Arthur Moore at 7:30 p. m., Sunday, Aug. 21.

Bishop U. V. W. Darlington, who has episcopal supervision of our European mission work, will preach on Haywood County Day, Aug. 28.

BISHOP CANNON'S CONDITION IMPROVED.

Bishop James Cannon, Jr., who was reported by the ship's surgeon on the steamship Balmoral Castle on May 31 as seriously ill of fever en route from Cape Town to England, is now in London, and the fever is under control, according to a cablegram received at Mission Board headquarters at Nashville, June 17, we learn from a letter from Dr. Elmer T. Clark. The cable was signed by Bishop Cannon himself, the first to be received from him personally since his departure from Cape Town, May 27. He states that all complications are being successfully treated, and that definite information as to his illness and its developments will be obtained after a thorough examination by experts in tropical diseases in a London hospital within a few days.

In spite of his own serious illness, Bishop Cannon in his cable takes time to praise the "consecrated Congo missionaries" who daily face dangers and disease to carry the gospel into the heart of the Dark Continent. He reports that the fever to which he fell a victim developed after he was compelled by a severe and continuous tropical storm to spend the night in one of the native huts, infested with mosquitoes and vermin. His health was normal during his entire stay in the Congo, but the fever developed some two weeks after this experience.

Bishop Cannon declares his own illness but emphasizes the sacrificial spirit of the Congo missionaries, and urges that the entire church accord these consecrated men and women of the Congo Mission full support and unstinted admiration.

Bishop Cannon sailed for the Congo early in February to inspect the work in that section, which is part of his episcopal area, and to hold the annual Mission meeting. His cable reports that this Conference stands out as a delightful gathering.

Leaving Cape Town May 27 en route for England, Bishop Cannon developed malarial fever after he had been on shipboard for a few days. Grave anxiety was felt for his condition throughout the church, especially in view of the fact that his ship was out of the radio area from London for two days or more after the first message telling of his illness was received.

FOR RENT.—Five-room cottage, furnished, Seashore Camp Ground, Biloxi, Miss. References. Reasonable. Phone Jac. 2479-W, 1304 Felicity, New Orleans, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORIAM.

On May 12, 1927, at about the setting of the sun, MRS. MABEL ETHEL HOLLAND looked up into the face of her nurse, smiled her sweet smile, closed her tired eyes, and was asleep in Jesus.

Whereas, God in his infinite wisdom has seen fit to remove from our midst, by death, this sweet-spirited Christian woman; and,

Whereas, by this inscrutable dispensation of Providence, her husband is bereft of a loving wife, and her children of a devoted, and considerate mother; and Fifth Street Methodist Church has lost a loyal, and consecrated member; therefore be it

Resolved, That in the passing of this godly woman, her family has been deprived of a wise, and loving counselor; and our church of a shining Christian example; be it further

Resolved, That we bow in humble submission to the will of him who doeth all things well; that we earnestly commend the bereaved family to the tender mercies of Almighty God; and that we all emulate the unselfish character of our departed sister; and be it further

Resolved, That the Baraca class of Fifth Street Methodist Sunday school extend its heartfelt sympathy to the sorrowing family; that a copy of these resolutions be sent the family; that a copy be made a part of the records of our class; and that a copy be sent to the Meridian Star and the New Orleans Christian Advocate for publication.

Signed: R. O. Dobson, G. M. Ethridge, J. M. Combs, Committee.

MRS. MATTIE HINTON.

Mrs. Mattie Hinton, whose maiden name was Davis, was born Oct. 10, 1845. Life came to a transquil close on Saturday, May 21, 1927 at 12:25 p. m., in the home of her daughter, Mrs. S. L. Broadwell, Ruston, La. She came to the dear old age of 81 years, 6 months and 20 days. More than fourscore years crowned that whitened head and honored a little frail frame. The funeral services were held Sunday at 11 a. m., May 22, 1927, at Wesley Chapel, near Clay, La. With all love and reverence she was laid away and the benediction was pronounced over that sacred spot, which was beautifully adorned with flowers. Mrs. Hinton's people moved from North Carolina to Mississippi. Her father came to this community when she was 13 years old. She and her husband were married in the New Hope church, north of Ruston. They enjoyed fifty-five years of happy married life. In 1922 Mr. Hinton passed away, leaving her to survive him five years. Eight precious children came to the home, whose names are as follows: Mrs. S. L. Broadwell, Ruston, La.; Mrs. Mattie Kavanaugh, Ruston, La.; Mrs. B. H. Jackson, Vienna, La.; Mrs. Pearl Kavanaugh, Clay, La.; Mrs. Jessie Grigsby, Clay, La.; Mr. L. M. Hinton, Ruston, La.; Mr. F. A. Hinton and Mr. Burton Hinton, Clay, La. All have lived to survive their dear old mother, except Burton, who died in 1914 at the age of 28 years. All of the living, two sons and five daughters, and their families are well known and beloved, and are taking an active and important part in the affairs of this community. Mrs. Hinton was the oldest living member of Wesley Chapel church, having joined the church at the age of 24 years at the Chapel. She was a continuous member for fifty-seven years, which is a record that few of this day and time may have the honor to claim. In his great love and will God has taken from our community one of the sweetest and most saintly lives we have ever known. Mrs. Hinton was a quiet and humble little person, with a happy smile and a pleasant voice. She had many friends and all that knew her loved her. She never saw ill in any one, but always found some good trait about everybody. She was a good neighbor and lived an example of love and thought for others. If there ever was a Christian she was one, for her life was Christ-like to the last. Her life measured up to the full conception of her church of Christianity and her Bible was her daily companion. Many relatives and friends mourn the passing away of one so beloved as Mrs. Mattie Hinton.

Her pastor,
CLAUDE H. MAYO.

WESLEY CALAWAY DAVIS was born Jan. 19, 1851, and died April 20, 1927. He was married to Miss Kathrine Atwood, who died Feb. 4, 1917, and to this union were born four sons and nine daughters. His sons are M. L., C. M., and H. F.; also one died in infancy. Daughters are Mmes. N. J. Blackman, D. A. McKinnon, C. M. Levitt, P. L. Massey, James Mallard, and Miss Ada Davis, who still live to mourn his death. Two daughters, Mrs. J. C. Smith and Mrs. A. A. Simms, died some years ago. Our Daddy was a good daddy. He was sick almost two years, and had to suffer so much pain. But would say it was all right, and in the midst of his suffering would sing such beautiful songs and say he was so happy. It was so hard to give him up, and we miss him so much. But our loss is heaven's gain. He was a consisitent member of the Methodist church. The funeral services were conducted by his pastor, Rev. M. K. Miller, of Rose Hill charge, and his remains laid to rest in Pleasant Grove cemetery. The following verse expresses his life:

Loving and upright in all his ways,
A beautiful character to the end of his days;
Sincere and true in heart and mind,
What a loving memory he leaves behind.
As we wander around the little home
And we think of days gone by,
How we will miss the kind instruction
Of our Daddy gone on high.

By his daughter,
MRS. D. A. McKINNON.

MOTHER.

On the afternoon of June 1, 1927, the death angel came into our home and took from us our dear wife and mother—so kind, so loving and so true. She was a true Christian, and loved her church and her Lord. With this love she worshiped her family and was devoted to them. To-day we long for her sweet smiles; we listen for her kind words, so tenderly spoken, we loved her so dearly and we miss her so much. Our home is truly sad without her. But we realize that she can be with us no more on this earth. We feel that Heaven is made brighter by her entrance there, and we also feel that Heaven is nearer to us to-day because of her being there. The Lord knows best, yet it is sometimes hard for us to say, "Thy will be done." But we are submissive to the will of God, and while we cannot bring her back to us we can go to her. And Oh, how I long to be there! Yet I have my dear children—treasures God has given to me—who are to be looked after here and whom I expect to train in the path that will lead them to ther mother in Heaven, where, some day, we will be a reunited family. We wish to express our heartfelt appreciation to the doctors and nurses who so tenderly and patiently ministered to her in her suffering. My sincere prayer to God is that his richest blessings may attend you all. Our hearts are filled with appreciation to the people of Booneville, and the circuit over which I preside, for the beautiful floral offerings and tender words of sympathy so generously given. We also want to thank the brethren for remembering us financially. May God's richest blessings be bestowed upon you all.

"She is gone but not forgotten,
Our loss is Heaven's gain."

I think I hear her singing with the angels this morning, where there is no pain, no sickness, no tears; but where all is happiness—in the city of God. Pray for us, for we need your prayers. God bless you all.

R. C. NANNEY AND CHILDREN.
Booneville, Miss.

NATALBANY REVIVAL.

Natalbany has just witnessed the conclusion of the most successful religious revival of some years. Starting on Sunday, May 29, the meeting lasted through Sunday, June 5, and resulted in fourteen additions to the Methodist congregation. Rev. P. D. McCullin, pastor of the Istrouma Methodist church of Baton Rouge, assisted the Rev. Royal, pastor.

Aside from the new additions, a general revivication of the church was noticeable and the entire membership brought in closer contact spiritually. Rev. McCullin delivered some highly interesting sermons during the meeting, attracting audiences that taxed the spacious church. He is considered one of the most learned members of the Methodist clergy and his services are in demand in the evangelistic field.

A laymen's Wesley Brotherhood was organized during the revival and $50 was raised to send the pastor to the Seashore Divinity School at Biloxi, Miss., which will be held this year from June 14 to June 27 inclusive. C. V. Avenius of Natalbany was elected to guide the brotherhood for the first fiscal year.

The churches of Natalbany are evincing a co-operative spirit and during the revival just closed a great number of those of other denominations were present. Next week the Baptists will start a revival and it now looks as though all sinners of Natalbany will be reached, backsliders redeemed, and Christians brought nearer the throne of grace.

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Woman's Missionary Society

PRAYER.

"If Ye Ask * * * I Will Do"
(Jno. 14:14).

You can at will close your eyes and, in vision, call up before you the men and women whom you love yet know to be lost. Friend after friend has wrought with and entreated them; you yourself would almost be willing to be anathema for them, if so be they might be saved, but all has been in vain. Suppose now there came some day a message from the Lord Jesus Christ promising that if you would but ask, he himself would go to these unsaved loved ones and deal directly with them. What an unheard of privilege would you count it to have Jesus Christ himself deal with a soul you loved! To have Jesus Christ work—not indeed in the body but in the Spirit—in your home, your church, your community; to have Jesus Christ give secret messages to your lost loved ones, to have Jesus Christ speak, woo, and win, as none else could; to have Jesus Christ, with all his tact, wisdom, winsomeness, patience, gentleness, and compassion following on with unwearied zeal and tenderest love to bring back to God that soul for whom he had died—what a promise! And yet this is exactly what prayer will accomplish, for he explicitly says, "if ye ask—I will do."

Think a moment of that unsaved loved one for whom all these years you have been doing. You have pleaded, argued, and expostulated in vain. You have preached Christ, you have tried to live Christ. You have exhausted every device and means that love, faith, or hope could conceive. Now that your doing has failed how wondrous it would be into that life to bring his doing through your asking.

Hear him speak: "My child you know not how to convict of sin, but I, who work as you pray, can bow down that soul in a very agony of conviction. You know not when to woo, and when to reprove, but I, who work as you ask, know just when to pour in the balm of love, and when to let fall the sharp, quick blow of needed judgment. You cannot follow a soul in daily, unbroken pursuit, for you are finite and must eat, rest, and sleep, but I, who do as you ask, follow that soul day and night, with sleepless vigilance, through every second of his existence. Now comforting, now troubling; now giving darkness, now light; now sending prosperity, now adversity; now using the knife, now the healing balm; chastening, troubling; bereaving, blessing; bending, breaking, making, yea, I can do all things needful to be done to bring that wanderer to himself and cause him to cry, "I will arise and go unto my Father."

If ye ask—I will do.—McConkey.

JACKSON ZONE MEETING.

The second zone meeting for 1927 of the Jackson, Miss., District, met in Brandon, Friday, June 10, with a splendid attendance, Mrs. Robert Pennington, zone chairman, presiding.

The Scripture lesson was read by Mrs. Koch, a representative from Grace Church, Jackson, after which Mrs. Koch sang a solo, "Have Thine Own Way, Lord." Mrs. J. C. Wood, of Jackson, our newly elected District Secretary, was then introduced.

The address of welcome, cordially expressed and beautifully said, was made by Miss Susie May Barnes, of Brandon. The response was given by Mrs. Pennington, in the absence of Mrs. Robert Wilson, of Pelahatchie.

Mrs. Wood then gave a splendid talk covering the proposed work of the Woman's Missionary Society for 1927, and calling especial attention to the Jubilee celebration in 1928. Mrs. Berry, of Pelahatchie, read a splendid paper on "Woman in the Missionary Work of the Church." Then Mrs. Avent, of Capitol Street Church, Jackson, gave a most interesting chalk talk, likening the Woman's Missionary Society, with all its various departments, to an automobile, stressing the fact that the efficiency of each is in proportion to the harmonious functioning of all the different parts.

After a song, "The Kingdom Is Coming," Mrs. Brownlee, of Capitol Street Church, Jackson, gave a most impressive talk on "Christian Stewardship of Time, Talent, Personality and Money."

A round table discussion of the problems of the Mission Study was led by Mrs. Wood, many helpful plans and suggestions being brought out.

Rev. J. D. Ellis, pastor of the Brandon-Pelahatchie charge, was then introduced, after which Mrs. W. E. Darnall, president of the Brandon Auxiliary, announced that a picnic lunch would be served to all in attendance.

After lunch a social half hour was much enjoyed, as the renewing of old friendships and the making of new, is always a happy occasion.

The afternoon session was opened by singing, "Come Almighty to Deliver," after which a Scripture lesson was read by Mrs. Wood, followed by prayer by Mrs. J. M. Evans, of Pelahatchie. Mrs. J. H. Payne, of Galloway Memorial Church, Jackson, sang, "Just for ToDay," asking that it might be the prayer of every one present. Mrs. C. B. Milner, of Jackson, daughter of the late beloved Brother W. H. Huntley, gave a talk on the Wesley Houses. Mrs. J. W. Marley, of Capitol Street Church, presented the claims of "The Missionary Voice," urging that the merits of this magazine entitled it to a wider circulation. She reported that it had a 100 per cent subscription in Galloway Memorial Church, it being included in the annual budget.

Mrs. Avent gave a very comprehensive outline of the Junior Work, calling attention to the changes made in this department at the last Missionary Conference. Misses Caroline Murray and Elizabeth Wilson, Juniors from Pelahatchie, sweetly sang for us, "Jesus Loves Me."

Misses Mary Waddell and Ruby Campbell, of Brandon, kindly favored us with two violin selections.

The rearrangement of the zones of the Jackson District was then discussed. There being five zones in the district it was decided that hereafter they should be known as zones 1, 2, 3, 4 and 5. Zone No. 1 to be composed of the auxiliaries of Brandon, Pelahatchie, Galloway Memorial, Jackson; Grace Church, Jackson, and the unorganized churches of Fannin, Holly Bush, Gulde, and Drakes. Mrs. Robert Pennington, Pelahatchie, was re-elected zone chairman, with the privilege of appointing a program committee. Mrs. S. L. McLaurin, of Brandon, was elected secretary. Mrs. Koch, who was born and reared in Denmark, then sang for us one of her native hymns, which was much enjoyed.

It was decided that of the four zone meetings held during the year the two, coming during the summer when the days are long, may be afternoon meetings if preferred, this matter being entirely optional with the host auxiliary.

There being no further business the meeting adjourned, the time and place for the next meeting to be named later by the zone chairman.

SUDIE McLAURIN,
Secretary Pro Tem.

(Continued on Page 14.)

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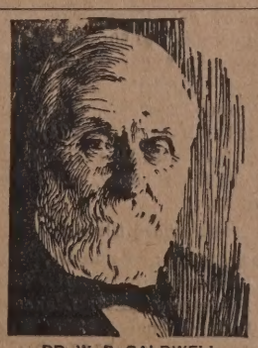
DR. W. B. CALDWELL
AT THE AGE OF 83

A Child's Laxative which Mothers Can Rely On

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

First term of Leadership School, Lake Junaluska, N. C., July 20-Aug. 3. Second term, Aug. 4-18.

First term Leadership School, Mount Sequoyah, July 5-19. Second term, Mount Sequoyah, July 19- Aug. 2.

The trip to Lake Junaluska for two weeks costs about $75, and the trip to Mount Sequoyah about $50 if you are economical. If we expect to keep pace with the progress of the church in establishing the kingdom of God a number of our officers and teachers should attend one of these schools.

Please ask your treasurer if he has sent Sunday School Day and Missionary Day money to Rev. H. P. Lewis, treasurer, Ruleville, Miss. We are projecting a number of Cokesbury Schools in different sections of the Conference, and we need the money to pay expenses. Help us in this hour of need.

The training school held at Grenada was the best we have ever held. The students worked night and day with enthusiasm. Many said they never expect to miss another school. We enrolled 155 and issued 145 credits, including office credits. We are planning to have not less than one hundred preachers attend next June. The Conference should know something of what we are doing, to this end we are having the resolutions offered in each class published for the information of our supporters. This week we are having the papers from two classes published: Those of the class that studied "Evangelism" under Dr. E. B. Chappell, and the class that studied "Beginner Administration" under Mrs. W. W. Adams.

We, the class in "Evangelism," are pleased to present this expression of our appreciation to the church and to any whom it may concern, our convictions as to the value of the work which was done in the Conference Standard Training School held in Grenada College, June 6-11, where we sat under the instruction of E. B. Chappell, D.D., editor in chief of our Sunday school literature.

1. We are heartily in sympathy with the program of our church, and this feeling has been justified by our experience during this week.

2. We have been impressed by his mental grasp, his spiritual passion, his earnest evangelical leadership.

3. We highly appreciate the information which he gave us concerning the fundamental doctrines of our church, especially as these teachings relate to the spiritual development of child life. We feel we have a firmer grasp on the real truths in this realm than we have had before. His teachings have been thoroughly Scriptural and entirely in harmony with the doctrines of Methodism.

4. We feel that we shall go home with a more reverent appreciation of the sacredness of our task, and prepared to work more intelligently, earnestly and successfully for the building of God's kingdom. Our regret is that a larger number of our leaders did not have the privilege we have enjoyed this week. Signed, J. B. Reynolds, Rev. J. J. Garner, Mrs. F. W. Norwood.

We, the members of the "Beginner Administration" class, under the supervision of Mrs. Adams, wish to express our deep appreciation to her and to the North Mississippi Conference Training School for the wonderful benefit that we have received while at Grenada College. Since we understand the beginner child and what our work with him should be in leading him to know Jesus Christ as personal Saviour and that in him is found the fullness of all spiritual values, we are going back to our respective churches and put into practice the knowledge that we have gained. Signed by the class.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The following Sunday schools contributed to the Dual-Extension work as follows:

Brookhaven District.

Ebenezer, $1; Brandywine, $2.43; Pleasant Ridge, $1.50; Brookhaven, $45; Foxworth, $1.05; Gallman, $1.30; Centenary, McComb, $21.34; Pearl River Avenue, McComb, $7.92; Meadville, $10.57; Monticello, $2.74; Muddy Springs, 60c; Hawkins Chapel, $2; Summit, $2.02; Topisaw, $2.19; Tylertown, $15.58.

Hattiesburg District.

Collins, $20.10; Seminary, $2.21; Junior Department, Court Street, $17.50; Heidelberg, $1.63; Leakesville, $7.50; Winburn Chapel, $2.25; Magee, $9.12; New Augusta, $2.37; Prentiss, $5; Carson, $2.50; Purvis, $3.67; Richton, $8.94; Silver Creek, $2.15; Bethel (Silver Creek charge), $2.26; Taylorsville, $5; Hebron (Taylorsville charge), 59c; Williamsburg, 40c; Santee, 50c.

Jackson District.

Benton, $3.95; Bolton, $15; Raymond, $2.17; Brandon, $4.55; New Providence, $5; Forest Grove, $1.20; Edwards, $8.40; Fannin, $2; Flora, $4.50; Harrisville, $1; Grace, Jackson, $8.27; Capitol Street, $230.47; Galloway Memorial, $30.90; Ridgeland, $2.20; Madison, $5.10; D'Lo, $6.54; Satartia, $3.56; Phoenix, $2.64; Mount Olivet, $1.25; Terry, $1.10; Yazoo City, $7.80.

Meridian District.

State Line, $3; Collinsville, $1.40; Suqualena, $2; Enterprise, $9; Langsdale, $6.21; Poplar Springs (Matherville charge), 35c; Theadville, 40c; East End, Meridian, $29; Hawkins Memorial, Meridian, $19.55; Marion, 85c; Porterville, $1.50; Quitman, $15; Shubuta, $8.33; Pleasant Hill, 70c; Oak Grove (Vimville charge), $1; Waynesboro circuit, Big Rock and Pleasant Grove, $2.41.

Newton District.

Bay Springs, $4.86; Decatur, $2.50; Hickory, $5.80; Harperville, $2.30; Hillsboro, $3.15; Lena, $1.40; Contrell, $2; Homewood, $2.41; Gasque Chapel, 90c; Lake, $3.17; Kingston, Laurel, $6.84; Antioch, 75c; Montrose, $5; Rose Hill (Rose Hill charge) $1.05; Walnut Grove, $4.22; Old Walnut Grove, $2.80.

Seashore District.

Pleasant Hill, $1; Hurley, $2; Main Street, Biloxi, $15.85; Bond, $2; Cedar Lake, $1; Escatawpa, $2.05; Pine Grove (Mentorium charge), $1.25; Ocean Springs, $2.44; Pascagoula, $4.07; Stillmore, $5; Mount Pleasant, $1.70; Epworth, $4.72.

Vicksburg District.

Cane Ridge (Lorman), $2.48; Hermanville, $2.84; Washington, $1.25; Woodville, $1.10; Tillman, $2.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, June 12, was spent in the Shreveport District in the interest of the Standard Training School, to be held at Vivian, June 19-24. This proved to be an interesting trip, as it covered a large territory with visits to five different places. The Sunday school hour was spent at Hosston and Oil City, where the writer spoke in the interest of the work, and at eleven o'clock listened to a fine sermon at Oil City by Brother W. F. Roberts, pastor at Ida, who had exchanged pulpits with the young pastor at Oil City, Rev. David Tarver, a recent graduate of Centenary.

In the afternoon we visited Munderlyn Chapel, one of the oldest Methodist churches in north Louisiana. The writer has many friends there, as it was at one time a part of his district when he was presiding elder. This chapel for years belonged to the Arkansas Conference.

At Oil City we were royally entertained at luncheon in the home of Mr. and Mrs. Lee Waldron, and in the afternoon at the parsonage at Ida, where we enjoyed some of the birthday refreshments of Brother Robert's son, and met the parsonage folks. Brother Roberts has a fine family of seven children. We also had the pleasure of calling in the Means' home, where during the lifetime of Brother Means, the Methodist preachers were wont to make headquarters when in the district. At Vivian the workers are exerting every effort to make the Training School a great success. The superintendent, Mr. J. M. Land, is hoping to have as many credits from Vivian as will be taken by all other co-operating schools. After the visit to Vivian we went over to Shreveport to spend the night. On Saturday night the writer enjoyed a visit out at Cedar Grove with Brother S. L. Riggs and his family, including the splendid young man of the household who will be a senior at Centenary next year.

* * *

News comes to the office of preparations for Sunday School Day program at Ethel, and we are sure this will be a success.

* * *

Lake Charles is calling attention to a revival to begin on the 19th. Another interesting item we gather from the Bulletin from Lake Charles is the dramatization of the Biblical play, Ruth, scheduled to be given on the 17th instant for the benefit of the flood sufferers.

* * *

A splendid letter has been received from Lamar & Whitmore, publishing agents, in which they offer to furnish for the quarter beginning July 1st, free literature to all schools affected by the floods. We think this is a commendable offer and the office is compiling a list of such schools. Any Sunday school in the flooded areas having been affected by the flood can send a list of literature supplies to this office and we will be glad to forward same to the publishers.

* * *

The most recent offering from Sunday School Day has been received from Lecompte, and we are grateful for the remittance. Mr. W. B. Robison is superintendent.

* * *

We are in receipt of a report sent to us by Mrs. Cora Travick Court, of the Home and Parent-Teacher Work as developed at the West End Church at Nashville. This is a most interesting report and gives a survey as made by the church relative to the co-operation of the home and Sunday schools, and shows an appalling lack of understanding on the part of the fathers in the twelve homes visited. This is the forward step that some of our schools in Louisiana have selected for their

(Continued on Page 13.)

Faith builds, doubt tears down.—Exchange.

Religion is not a cell but a highway.—Exchange.

You cannot have and hate.—Exchange.

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NOTICE!

There will be a Cokesbury School for all people of all Churches interested in Sunday School Work, Taught at the School House in Clay, La., July 12-15 inclusive, 10:30 a.m. to 2:00 p.m. Bring your lunch. For further information, address Rev. C. H. Mayo, Clay, La.

PLAN TO COME!

FOR SALE: Communion Service Set, Homan Quadruple Silver Plate; conventional pattern, consists of: 1 Quart Flagon, 1 Goblet, 2 Breadplates. Catalogue price $40.50. First check for $27.00 will take it. Illustration upon request. Address, "EXNER THE JEWELER", Denham Springs, La.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

(Continued from page 12)

work this year, and it is no doubt going to prove a huge task to accomplish the perfect co-operation between the homes and schools that we are striving for, but will indeed be a task worth the effort.

* * *

Interest in the Training School at Rochelle in July is gaining all the time, and many pastors and other leaders are planning to take the course on Sunday School Management to be taught by Rev. Clem Baker of the Little Rock Conference. A letter from Brother P. M. Caraway of Winnfield says that he is issuing invitations to every preacher he has occasion to write to. This is a good system for all of us to follow.

* * *

We also acknowledge receipt of the "program of work" sent to us by Mr. Sensabaugh of the Nashville office, which gives in detail the recent change in the score system that will benefit our schools materially, and we would be glad to have the superintendents to become interested in this matter.

* * *

The contract is to be signed this week for the beautiful new educational building of First Church at Alexandria, and the workers are enthusiastic over the prospects of having the building next year.

C. D. ATKINSON,
Conference Supt.

REPORT FOR APRIL AND MAY.

By Rev. A. K. McLellan, Sunday School Extension Secretary in Louisiana.

Schools visited, 21; missionary places visited, 7; Cokesbury one-teacher schools, 6; enrollment, 84; credits awarded, 57; "C" type Walls charts placed 5; sermons, 4; talks on Sunday school work, 6; illustrated lectures, 5; districts worked in, 4; promotional form letters, 1,000; days away from home: April, 20; May, 30; miles traveled: April, 1,226; May, 1,602.

Schools Visited.

Abbeville, Gueydan, Rayne Memorial, New Orleans First Church, Greenwood, Crowley, Rayne, Lafayette, Houma Wesley House, Labadieville, Griffin's, Bayou Blue, Lockport, Point au Chene, Barham, Hornbeck, Logansport, Colquitt, Athens, Kaplan, Bethany.

Missionary Places Visited.

Grand Island, Pointe a la Hache, Labadieville, Griffin's, Bayou Blue, Lockport, Pointe a Chene.

Cokesbury One-Teacher Schools.

Abbeville, Gueydan, Greenwood, Houma (McDonnell School), Barham, Logansport.

"C" Type Wall Charts.

Abbeville, Greenwood, Bethany, Rayne, Bayou Blue.

Sermons.

Abbeville, Logansport, Colquitt, Athens.

Talks on Sunday School Work.

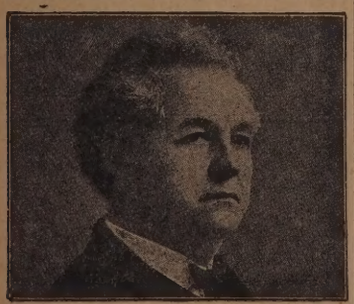
Rayne Memorial, Bethany, Crowley, Rayne, Barham, Hornbeck.

Illustrated Lectures.

Labadieville, Griffin's, Bayou Blue, Lockport, Pointe au Chene.

Districts.

New Orleans, Lake Charles, Shreveport and Ruston.



R. K. MORGAN, Principal
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Epworth League

REPORT OF THE EDITOR OF THE EPWORTH LEAGUE DEPARTMENT OF THE NEW ORLEANS CHRISTIAN ADVOCATE TO THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY, JUNE 6-10.

As editor of the Epworth League Department of the New Orleans Christian Advocate I wish to submit the following report:

I have tried to keep the readers of the Advocate informed of the Epworth League work throughout the Conference by reporting every bit of news gleaned from correspondence, visits, and newspaper clippings.

I have attended and reported two meetings of the Gulf Coast Union and two meetings of the Tri-County Union. Other League Unions reported were Meridian and Pike County.

League Institutes reported were: Jackson, Meridian, Hattiesburg, and Seashore Districts.

During the month preceding Hospital Week I made an effort to enlist Leaguers in the Golden Cross Society by calling attention to it through the columns of the paper.

I have reported the organization of each new League that has come to my attention, and have sent in all announcements sent me by the president and other officers of the Conference.

In conclusion I wish to thank each officer and member of our Conference who has helped me to carry on the work of the paper. I wish also to thank Miss Louise Preston, former editor, who has been a source of help and inspiration, and to give to her the credit for whatever degree of success that the editor has been able to attain with the column.

Respectfully submitted,
FRANCES ULMER,
Editor Epworth League Department
New Orleans Christian Advocate.

COKESBURY SCHOOL AT KREOLE.

Dear Editor: We had our first Cokesbury Training School last week. Mr. O. C. Hull, Dual-Extension Secretary of the Mississippi Conference, was with us from Sunday, June 5, to Friday, June 10. He preached for us twice on Sunday and held a Sunday school institute. Sunday night he organized a class to study "The Small Sunday School," by Sensabaugh. About forty enrolled, with fourteen taking work for credit. This looks like a small number, but considering the fact that this is just a beginning, and also that it was predicted before that we could get no one to take the work, we should be well pleased.

We are greatly encouraged over the results of the school. There was much enthusiasm; good work was done; and many of our teachers and workers have caught such a vision of the work of the Sunday school that they will not be satisfied any more to go along in the old "slipshod" manner. At our first Workers' Council Monday night much constructive work was planned.

Brother Hull made many friends while among us, and already they are looking forward to the time when he can be with us again. He gave us practical instruction, but, best of all, he inspired us with new zeal for the great work of the Sunday school.

Sincerely yours,
MURRAY COX,
Pastor Kreole Charge.

RED CROSS WORK AFTER THE FLOOD.

Houses in the flooded portions of Louisiana are due for another washing after the flood recedes, the next time with soap in adidtion to water.

This is one of the details of the campaign by which community health will be protected in Louisiana in the aftermath of the flood, made public by Dr. K. E. Miller, United States Public Health Service, Director of the Bureau of Parish Health Administration for Louisana, co-operating with the Red Cross medical officer, Dr. William R. Redden.

Briefly, the general plan is for medical and sanitation experts to follow behind the receding waters, putting their precautionary measures in effect as they progress through the flood regions of the State. One force, including sanitary engineers, inspectors, and Red Cross nurses, will operate from a headquarters at Monroe, La., under direction of Dr. C. W. Armstrong, health officer of Rowan County, North Carolina, loaned for flood service, assisted by A. H. Fletcher, sanitary engineer from the Louisiana State Board of Health. Similar groups will be formed for other sections, one being in process of organization at Alexandria, under Dr. George M. Boteler, for work in central Louisiana.

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It is planned to concentrate primarily on towns and villages where public meetings will be held to organize the work in each community. The program will be extended to rural sections as far as possible. It contemplates a general clean-up in the flood areas as the waters recede. Rubbish will be disposed of, animal carcasses destroyed, new sanitary provisions made, water supplies chlorinated, mosquitoes fought by oiling pools, use of paris green, and screening; while the nurses with the health forces will visit homes, interviewing parents of young children, and instructing in their care and diet, where such assistance is necessary. Inoculations will be completed where required. Special efforts will be made to combat malaria.

The novel feature of the program as explained by Dr. Miller, is the plan to literally scrub with soap and water the interiors of all houses flooded by the rivers and streams. He pointed out that aside from the depressing effect of muddied walls and floors, the waters everywhere held the possibility of all sorts of infections and diseases, and the scrubbing would be not only freshening, but really an effective safety measure.

Much of the success of the entire health plan, Dr. Miller emphasized, will depend on the people of the affected communities, who must necessarily help themselves, guided by the educational efforts of the health experts.

Health authorities of the Red Cross are seriously considering one detail already in effect at Vicksburg, Miss. At that camp, the refugees returning home are given tags marked "Vaccinated—smallpox and typhoid—Vicksburg Camp, 1927." It is thought the idea might be adopted to other points also.

Dr. Miller reported that excellent progress already is being made on the general health program, and that generally the forces are receiving satisfactory co-operation.

MARRIED.

On June 1, 1927, at the residence of Judge B. P. Alford, by Rev. N. E. Alford, Mr. HOMER GODBOLD and Miss RUBY JANE REEVES, of Summit, Miss.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

The third zone meeting was held at the Methodist church, Jackson, La., May 26, at 3 p. m., Mrs. I. G. Gayden, president.

There were present four members from St. Francisville, nine from Clinton, four from Ethel, five from Baton Rouge, and fifteen from Jackson; also nine Presbyterians, four Baptists, making a total of fifty.

The program was as follows:

Song, "All Hail the Power of Jesus' Name."

Prayer, Rev. J. H. Bowden.

Minutes of the preceding meeting read and approved.

Talk, by Rev. J. H. Bowden, "The Book of Jonah."

Vocal solo, "The Silent Voice," Mrs. C. S. Miller; piano accompaniment, Mrs. V. T. Broach.

Recognition service: St. Francisville, Mrs. Wadsworth; Clinton, Mrs. Irwin; Ethel, Mrs. Hawsey; Jackson, Mrs. Kit Dudley.

I am pleased to report that Ethel has organized a new Missionary Society, and the work is very gratifying. Mrs. Rayham, from St. Francisville, reported a silver tea for the benefit of Belle Bennett Memorial.

Following the reports Mrs. W. K. Rust, State Superintendent of Supplies, gave a very interesting talk.

Topics of missionary news, read by different members.

Song, "Touch of His Hand on Mine."

Collection for the expenses of rural worker.

Violin solo, "A Dream of Paradise," Mrs. I. G. Gayden; piano accompaniment, Mrs. V. T. Broach.

Vocal solo, "In the Garden," Mrs. M. V. Hubbs.

"A Study of Our Common Interests and Problems," Mrs. T. D. Dawson.

Mrs. J. H. Chambers, of Baton Rouge, gave a report of the conference and council meeting. It was very interesting and instructive.

The following officers were elected for the ensuing year: Mrs. E. W. Chaney, Clinton, president; Mrs. M. V. Hubbs, Clinton, secretary.

Installation of officers, by Rev. J. H. Bowden.

Benediction, Rev. J. H. Bowden.

A social hour followed on the church lawn, where delicious refreshments were served.

MRS. C. S. MILLER, Secretary.

ZONE MEETING AT SUMRALL, MISS.

A meeting of zone 4, of Hattiesburg District, was held at Sumrall church on May 30, with about forty members in attendance. There were representatives from the Societies of Prentiss, Bassfield, Carson, and Sumrall, and Sumrall Juniors.

The meeting opened with the singing of "He Leadeth Me." The devotional service was led by Brother Lane, pastor at Sumrall, who brought an instructive and inspirational message from the sixth chapter of John.

Mrs. Temple, of Sumrall, extended a cordial welcome to the visiting Societies, and Mrs. Carraway, of Bassfield, graciously responded.

Mrs. Griffith, of Prentiss, showed the importance of reading the Missionary Voice, saying it is to the missionary women what the Medical Journal is to the doctor. Mrs. Gray, of Carson, discussed very ably the subject of social service, after which we stood and sang, "Jesus Calls Us."

Mrs. C. Hudson, of Sumrall, presented the necessity of definite Bible study, bringing to us the thought that it is from the Word of God that we learn his will concerning our work as missionary women.

Our District Secretary, Mrs. Walters, of Magee, being with us, was brought forward and presented to the body. Mrs. Walters spoke on what we hope to accomplish in the next year, 1928 being Jubilee year. All auxiliary women are urged to give, work and pray to the utmost, and by studying past history get a vision for future accomplishment. She urged co-operation of the following: (1) Merging of Junior Society and League; (2) ten per cent increase in memberships and organizations; (3) fifteen per cent in crease in pledge to take care of Mississippi girl, Miss McNeil; (4) training school attendance; (5) Mission and Bible study classes reported; (6) Wesley Houses and Scarritt pledges paid in full. Mrs. Walters told that our district led Conference in Honor Roll societies, having nine last year. Belle Bennett Memorial put over in our Conference through prayer by our Conference president, Mrs. Alford. Attendance at district meeting June 9 at Leakesville was urged.

We then sang, "O Zion Haste." Sister Lane gave a splendid tribute to the women of the Missionary Society as friends of the pastor's wife.

Mrs. Turnage presented the importance of Mission study, saying that it gives us the what, where, why and how of our efforts as missionary women.

Sumrall Juniors were then presented and gave their report. Earnest prayer was made for them.

Discussion of zone officers for the coming year was led by Mrs. Walters. The election resulted as follows: President, Mrs. Clyde Smith, Prentiss; vice president, Mrs. J. H. Scott, Sumrall; treasurer, Mrs. E. N. Blount, Bassfield; secretary, Mrs. W. C. Dale, Silver Creek.

A free-will offering of $1.85 was taken.

The meeting closed with song, "The Kingdom Is Coming," and prayer by Brother Lane.

All went to the basement then, where we enjoyed ice cream and cake, served by Sumrall Society.

MRS. J. H. SCOTT,
Secretary Pro Tem.

MERIDIAN DISTRICT CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

The Meridian District Conference of the Woman's Missionary Society will meet in Waynesboro, July 7, at 10 o'clock.

MRS. W. R. HUGGINS,
District Secretary.

THE DEPARTMENT OF ARCHITECTURE.

By Dr. T. D. Ellis, Secretary, Board of Church Extension.

For a number of years the Department has been rendering a large service to the churches of Southern Methodism. At the present time we are prepared to render even a larger service than ever before. In view of the fact that plans are to be approved by the Department of Architecture before any amount of an appropriation is paid by the Board of Church Extension, our people should know that they can secure whatever architectural service they need from their own organization.

The Department of Architecture is prepared:

1. To make working drawings, including all plans, elevations, details and specifications necessary for the erection of a building by general contract or otherwise.

2. To supervise the construction of churches for which plans have been prepared by the Department.

3. To prepare preliminary sketches that will show the advantage or disadvantage of a given site and the approximate amount of building that can be done for a given expenditure.

4. To consult with and advise building committees preparatory to launching a building enterprise.

A skilled and competent organization is maintained to assist pastors and committees with their building problems, and to place within their reach the special knowledge required to make plans for an ever expanding program of religous education.

The advice and guidance of some one thoroughly informed with technical skill and experience is needed to assist the local committee. Various sketches and approximate estimates are often needed in order to clear up all questions involved, and to bring the undertaking to the point where the committee is ready to engage an architect to prepare working drawings. As this is the formative stage of the enterprise, here is where the Department can render good service.

We can always arrange to help you if you communicate with us in time. Do not prepare to build without consulting us.

It should be remembered also that in consulting this Department you are getting the expert service and advice of the Joint Committee on Church and Sunday School Architecture, as all important questions involved are passed upon by this Committee.

Isn't it fair to suppose that they who foster the spread of God's Kingdom on earth have the "right of way" on the road to Heaven?

LIVES ON FARM IN OKLAHOMA

Happy Woman Praises Lydia E. Pinkham's Vegetable Compound

In a sunny pasture in Oklahoma, a herd of sleek cows was grazing. They made a pretty picture. But the thin woman in the blue checked apron sighed as she looked at them. She was tired of cows, tired of her tedious work in the dairy. She was tired of cooking for a houseful of boarders, besides caring for her own family. The burdens of life seemed too heavy for her failing health. She had lost confidence in herself.

One day she began taking Lydia E. Pinkham's Vegetable Compound and her general health began to improve. She took it faithfully. Now she can do her work without any trouble, sleeps well and is no longer blue and timid.

This woman, Mrs. Cora Short, R. R. 9, Box 396, Oklahoma City, Okla., writes: "Everybody now says: 'Mrs. Short, what are you doing to yourself?' I weigh 135 and my weight before I took it was 115. I have taken seven bottles of the Vegetable Compound."

Other women who have to work hard and keep things going may find the road to better health as Mrs. Short did, through the faithful use of Lydia E. Pinkham's Vegetable Compound.

Ask your neighbor.

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Proven directions on each package. Physicians everywhere recommend it.

NEW PARSONAGE AT MATHISTON AND MABEN.

Hurrah! for Mathiston and Maben! A brand new six-room parsonage, on the best street in town—very little indebtedness—will be clear of debt soon. Built under almost as much opposition as Oliver built that one in South McComb, but built, and preacher's family moved in and feeling like new folks in such a nice, large, clean, roomy house, with plenty of windows to get fresh air and a most delightful east front porch, where the tired preacher and family can sit in the afternoon (if they chance to have time.) Mrs. Carter has painted the furniture all so pretty in bright colors. Why, my predecessors would neve believe it was the same old junk, even the old dingy-looking safe and kitchen table are sitting up here as white as snow, looking like "a bride adorned to meet her husband." And she has begun to worry already about those preachers' folks who move about and will not take care of the parsonage and its furniture. If they all would, it wouldn't be so hard on Oliver and me and others who do want a clean, good place to live.

Things are moving forward slowly—Sunday school, Leagues, Missionary Societies, etc.

The Woman's Missionary Society contributed almost as much to missions the first quarter as the whole charge did last year.

Pray for us, Brother Carley, and may God richly bless you.

Yours for the Master,

H. E. CARTER, Pastor.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Amory ct., at Grady's Chapel, June 21.
Greenwood Springs, at Pleasant Grove, June 22.
Eupora, at Lagrange, June 24.
Mathiston and Maben, at Double Springs, June 25, 26.
Bellefontaine, at Lebanon, June 26, 27, p.m.
Smithville, at Antioch, June 29.
Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Third Round.

Ethel, at Liberty Chapel, June 23.
McCool, at Chapel Hill, June 25, 26.
Kosciusko sta., preaching, June 26, night; Q. C., June 24, night.
District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 5.
Sturgis, at Mount Airy, July 12, 11 a.m.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.

Remember Golden Cross Enrollment Campaign, May 8-15.

Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Sardis Dist.—Third Round.

Byhalia, at Fountain Head, June 26, 11 a.m.
Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

.. M. BRADLEY, P. E.

Grenada Dist.—Third Round.

Water Valley, Main Street, at Pleasant Ridge, June 25.
Holly Springs, June 26.
Pickens, at Richland, July 1.
Winona ct., at Bluff Springs, July 2, 3.
Grenada, July 3, 8 p.m.; Q. C., July 5.
Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

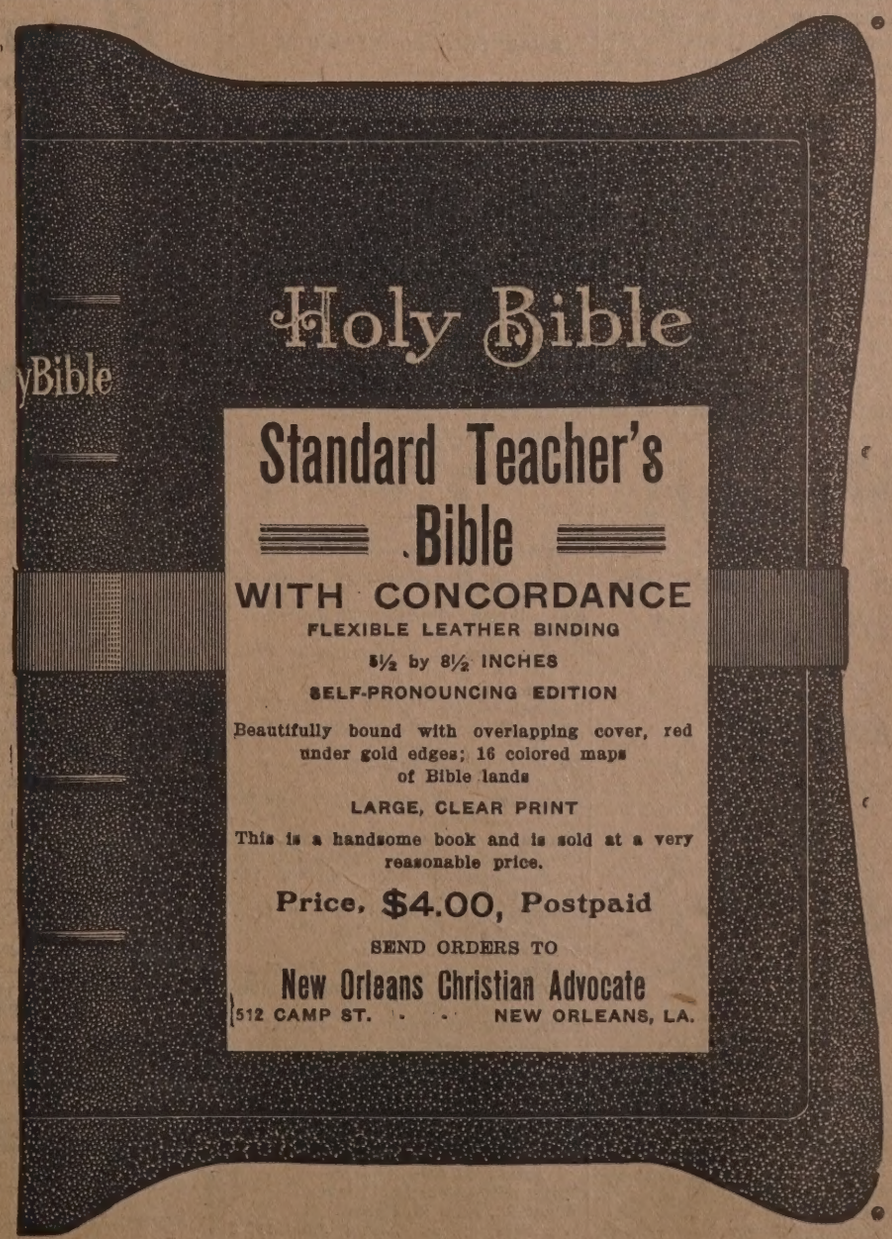
E. S. LEWIS, P. E.

Calomel Attacks the Bones and Deadens the Bowels

Never take calomel. It is mercury—a dangerous drug. If you are constipated, bilious, sick, headachy, stomach sour, meals don't taste right, hot days make you drowsy and lazy, take Dodson's Liver Tone. That's all you need.

Calomel salivates. That's why you have to take salts the next day to get it out of your system so it will not eat your bones. You have to stay at home a day to recuperate from the shock it gives you. No wonder Dodson's Liver Tone is so popular. All you do is take a spoonful at night. By morning you are cleaned out good, head is clear, you feel as light as a feather; you are not sick, no danger of salivation, and you can eat anything you want. Think of that.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.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MEETING OF THE NORTHERN GROUP, BROOKHAVEN DISTRICT.

Dear Brother Carley: The second regular quarterly meeting of the northern group of the preachers of the Brookhaven District met in the pretty new parsonage home of Rev. and Mrs. J. E. J. Ferguson, pastor of Gallman charge, Gallman, Miss., on Thursday, at 2:30 p. m., June 9, 1927.

The group meeting was called to order by the wide-awake chairman, Rev. Charles W. Crisler, D.D., and the Rev. James G. Galloway led the group in earnest prayer.

The following preachers were present: Rev. W. H. Lewis, presiding elder of the Brookhaven District; Rev. James G. Galloway, of Crystal Springs; Rev. A. S. Oliver, of Wesson; Rev. Chas. W. Crisler, of Hazlehurst; Rev. J. E. J. Ferguson, of Gallman, and Rev. Hilary S. Westbrook, of Georgetown. Sorry that Brothers Hope, Baker, Grimes, Griffin, Beasley, and Parritt were not present. Hope they can meet with us next time.

The presiding elder's wife and their daughter, Miss Alice, accompanied him to Gallman, and we were delighted to have them with us.

Dr. Crisler, our efficient chairman, had prepared a thought-provoking program, which was carried out under his wise leadership in a very helpful and effective way.

The following subjects were ably discussed:

First, Pastoral Visiting, its necessity, its character, its frequency, and its place in the spiritual life of the congregation. Rev. J. E. J. Ferguson opened the discussion with a well prepared talk, his splendid talk being followed by timely remarks from Rev. W. H. Lewis and Dr. Chas. W. Crisler. These brethren in the general discussion of this potent subject gave us some clear and concise points on the vital necessity of pastoral visiting.

Second, The Church and Pastor's relation to the larger life of the community. Revs. A. S. Oliver, James G. Galloway, W. H. Lewis, and the chairman of the meeting brought us helpful messages on this worthwhile subject of to-day.

How many have taken the collection for the preachers in the overflowed territory of the Conference? The answer was: Wesson, Gallman, and Hazlehurst, and the rest who were present and had not taken the collection promised to take it at an early date and forward the money to the presiding elder.

The Copiah Epworth League Union was suggested by Brother Ferguson, and it was decided to take it up with our young people and see if it could be done.

Georgetown was chosen for the next meeting place.

After delightful refreshments were served by our hostess and her accomplished daughter, the group meeting adjourned with an earnest prayer by the Rev. W. H. Lewis.

Greatly encouraged,

HILARY S. WESTBROOK,

Georgetown, Miss. Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Many and Peason, at Many, July 3.
Barham, July 31, p.m.
DeRidder, July 31, p.m.
Acadia ct., at Estherwood, June 19, a.m.
Gueydan and Kaplan, at Gueydan, June 19, p.m.
Converse and Hornbeck, at Henrietta. June 26.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Zachary, at Slaughter, May 29; Q. C., June 23.
Baton Rouge, First Church, June 5.
Hammond, June 5.
Denham Springs, at Friendship, June 11, 12.
Gonzalez, at Meadows, June 12.
Ponchatoula, May 19; Q. C. July 20.
Springfield, at James' Chapel, June 18, 19.
Baker, at Bethel, June 22.
Bogalusa, June 26.
Pearl River, at St. Tammany, June 26.
Jackson, at Gurley, July 3.
Clinton, at Clear Creek, July 2, 3.
Plaquemine, at White Castle, July 10.
Baton Rouge, at Istrouma, July 10; Q. C. July 6.
Greensburg, at Oakland, July 15, 16.
Pine Grove, at Pipkins, July 17.
Natalbany, July 17.
St. Francisville, at Tunica, July 24.
Baton Rouge, Keener Memorial, July 5; Q. C. July 24.
Washington, at Sunny Hill, July 31.
Franklinton, July 31.

H. N. BROWN, P. E.

Minden Dist.—Third Round.

Haughton and Doyline, at Haughton, June 5, 11 a.m.
Spring Hill, June 12, 11 a.m.
Winnfield, June 19, 11 a.m.
Winnfield, ct., at Atlanta, June 19, 8 p.m.
Rochelle, June 26, 11 a.m.
Ringgold, at Rocky Mount, July 2, 3.
Sibley, at Evergreen, July 6, 11 a.m.
Standard, at Selma, July 7, 8 p.m.
Campti, at St. Morris, July 10, 11 a.m.
Colfax, at Colfax, July 10, 8 p.m.
Bossier City, at Parker's Chapel, July 19, 11 a.m.
Castor, at Pollock, Juyl 22, 11 a.m.
Columbia, at Columbia, July 31, 11 a.m.
Zenoria, at Zenoria, Aug. 3, 8 p.m.
Hall Summit, at East Point, Aug. 7, 11 a.m.
Trout and Good Pine, at Trout, Aug. 14, 11 a.m.
Jena and Jonesville, at Jonesville, Aug. 14, 8 p.m.
Ferriday, Aug 15, 8 p.m.
Coushatta, Aug. 17, 8 p.m.
Minden, Aug. 21, 11 a.m.
Cotton Valley, at Bethel, Aug. 23, 11 a.m.
Plain Dealing, at Plain Dealing, Aug. 28, 11 a.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Matherville, at State Line, July 2.
Shubuta, at Andrew's Chapel, July 3.
DeKalb, at Spring Hill, July 6.
Vimville, at Toomsuba, July 9.
Scooba, at Scooba, July 17, a.m.
East End, July 17, p.m.
Central, July 24, a.m.
Hawkins Memorial, July 24, p.m.
Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, at Pine Springs, July 31, p.m.
Fifth Street, Aug. 7.
DeSoto, at Hopewell, Aug. 12.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m.
Waynesboro, ct., at Pleasant Grove, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at Concord, Aug. 18.
Pachuta, at McGowan Chapel, Aug. 19.

ROBERT SELBY, P. E.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

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Announcement

---the Board of Review announces the first Book selected for the MINISTERS' SELECTIVE BOOK SERVICE

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The most vital and dynamic book on preaching that I have read in many years. —*Bishop E. D. Mouzon.*

No finer expression has been made in the full light of the modern world of the heart of John Wesley's experience and gospel than this book.—*Paul B. Kern.*

The author deals with the question of certainty and finds the answer in an experience of God in and through the historic Christ.—*Gilbert T. Rowe.*

This is a vital book. The theme is an old one, but the treatment is unusually fresh.—*Franklin N. Parker.*

Other Titles Approved by The Board of Review in the Order of Their Selection

(2) PROVIDENCE, PRAYER, AND POWER. By Wilbur Fisk Tillett. Price, $2.50.
(3) THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown. Price, $2.25.
(4) THE PRACTICE OF THE PRINCIPLES OF JESUS. By William P. King. Price, $1.50.
(5) EXPANDING HORIZONS. By Dr. Cornelius Woelfkin. Price, $1.50.
(6) THE GALILEAN ACCENT. By A. J. Gossip. Price, $2.50.
(7) BIBLE LANDS TO-DAY. By William T. Ellis. Price, $3.00.
(8) RELIGION AND MODERN LIFE. Lectures at Harvard University. Recommended by Bishop Edwin D. Mouzon. Price, $2.50.
(9) MOTIVES AND METHODS IN MODERN EVANGELISM. By Charles R. Goodell. Price, $1.50.
(10) PROTESTANT EUROPE. By Adolph Keller and George Stewart. Price, $3.50.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3655.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JUNE 30, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"Is it well that while we range with Science,
glorying in the Time,
City children soak and blacken soul and
sense in city slime?"

—Sixty Years After.

FROM THE ASSISTANT EDITOR.

During the period in which I shall, in connection with other duties, assist in editing the New Orleans Christian Advocate, Dr. Carley will do the most of the editorial writing. In distinction from his work, what I shall write will be indicated by my initials. Dr. Carley has not even remotely suggested any policy for me to pursue in the expression of opinion upon any subject, but, inasmuch as there might be at times divergence of views between him and me, it is only just to Dr. Carley that I should indicate the articles for which I am responsible. R. H. H.

LEST WE FORGET.

Last week we called attention to the fact that a crisis had been reached in the financial support which the New Orleans Christian Advocate is receiving throughout the bounds of the Louisiana, Mississippi and North Mississippi Conferences. And, as a very practical and altogether possible way in which to meet the difficulty, it was urged that the brethren in the three Conferences undertake to secure a total of twelve hundred subscriptions during the next three months, at the regular price of $2. As mentioned last week, one enterprising pastor here in New Orleans said, when this matter was brought to his attention, "Why, yes, I think I could secure at least fifty subscriptions in our congregation." This week we can report that he has already begun work, with a good prospect of success. What he is doing, others can do, and ought to do. R. H. H.

IT IS STRANGE.

It is strange that we are reminded so often recently of the perfectly familiar fact that the church once condemned the belief that the earth is round. Such a reminder proves too much, if it proves anything—proves that the church cannot be trusted in matters of science, and that the church is always wrong. Therefore if the whole church could be brought to the right attitude toward the "proper teaching of science," the church would of course be wrong. And so the science, "properly taught," would be wrong.

* * *

It is strange that some teachers of religion seem concerned to explain all the divine out of the Bible. A scholarly man some years ago remarked, when he had read in a Sunday school text book the ingenious explanation of how a "mud bank" had fallen and stopped the flow of the Jordan, "It is interesting to note how some men seem concerned to explain all the divine out of the Bible." If they do succeed in explaining it all away, will they not explain themselves out of a job?

* * *

It is strange that some men would reduce the Bible to that minimum which is clearly intelligible to the human reason. The Bible is the revelation of an infinite Being to finite men, and we should expect to find in it some things which are beyond the perfect comprehension of men. One of the greatest preachers of our church, who had read the Bible through an amazing number of times, once said to the writer that no man should have any difficulty with the Bible if he believes the first verse in it, "In the beginning God created the heaven and the earth."

* * *

It is strange that some men would have God to be perfectly understood and explained and brought under the same laws which govern men. The gods of the Greeks were nothing more than apotheosized men. And those beings of man's imagination, lifted to the rank of gods, betrayed their origin and published their inventors by high carnival on Mount Olympus. But as to our God, the true God, there comes this question of his from the days of Job, "Where wast thou when I laid the foundations of the earth?"

* * *

It is strange that a man can write a book; carefully explain in the beginning of his book—to his own satisfaction—how one is at liberty to discard any part of the Bible, provided he holds on to his "Christian experience of God," and then throughout the book constantly appeal for fact, verification, quotation and illustration to the Bible.

* * *

It is strange how some men to-day would like to build a tower of vaunting knowledge to peer from its top into heaven and see how everything goes on. But such an effort results now, as in the days of Babel, in great confusion of tongues. R. H. H.

OUR THEOLOGICAL SCHOOLS.

The address of our Bishops concerning our theological schools, which we were glad to carry in the Advocate of last week, should have the careful consideration of our people.

The great advancement in education of all the people to-day is making a heavy demand upon our preachers. Too small a number of these faihtful men have had the advantages they should have had. Without discrediting any of these men who have been and are serving the church well, we should not fail to make better provision for the training of the men who are to serve in the future. And let our schools fail not to establish our young men in the "faith once delivered," and thoroughly prepare them for their high calling as preachers of Christ and him crucified. R. H. H.

STEWARDSHIP.

When David and his people brought to God what had been gathered for the building of the temple, David gave a clear expression to the great doctrine of stewardship which was afterward set forth, amplified and illustrated in the New Testament. He said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

One of the great sins condemned in the New Testament is the sin of treason to our stewardship. And its terrible results are pointed out. When Jesus drew aside the vail which separates time from eternity, whom did he show to be in perdition? A rich man who had proved untrue to his stewardship. Who went away from the Master sorrowful? A young man whom Jesus looked upon and loved; a young man who claimed that he had kept all the commandments, but a young man who was unwilling to take up his stewardship. And there is no evidence that he ever returned, inquiring the way of life. Who was cast into outer darkness where there is weeping and gnashing of teeth? An unprofitable steward. To whom did the Lord say, "Thou wicked servant?" A faithless steward. To whom did God say, "Thou fool?" A wealthy farmer who laid up treasure for himself and was not rich toward God.

According to the doctrine of stewardship, God is the owner of all we have and the Lord of all we are. He is the owner, we are the agents; all is debt, ever paying, never paid. Much preaching, we are sure, should be done upon this subject, not immediately preceding or during a "drive" or "campaign," when it is felt to be the means to an end, but at regular intervals as a part of every preacher's ministry. Much of the difficulty we find in providing for the maintenance of the church is due to the wrong attitude of the people. The most of them claim the right to do as they please with what they have and what they are. They do not seem to realize the significance of stewardship—that they are not called upon to give, but to return unto God what is his own.

We are stewards of all we are said to possess, of our time, of our talents, of the truth which has been committed to us, and we are the stewards of ourselves. Paul, in commending some ancient Christians for contributing above all that could have been expected of them, gave the potent reason and means for their doing this: he writes, "And this they did, not as we hoped, but first gave their own selves to the Lord."

Let the thought, the conscience and the love of our people be awakened to the great duty and privilege of stewardship.

R. H. H.

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PASEOS AND FIESTAS.

By Mrs. Garfield Evans.

"Paseos," artistically decorated floats, laughing Spanish beauties in costumes of distinctive charm, gay revelry and merry-making; Cuba's Carnival season has begun!

Each year, from the middle of February until after Easter, the Sundays and parts of other days are given over to the gayeties of Carnival throughout the Republic. Whatever outstanding social functions are to be given during the year are saved until this time. Weddings and dances and fiestas are the order of the day, and occupy the greater part of the nights. All this is a natural outlet of a desire for recreation and play.

Aside from the twice-a-week promenades in the park, the picture show, and an occasional public dance, the Cuban people in the interior of the island have little or no recreation. The Catholic church does not provide for the social life of its young people. In a country where every month of the year lends itself to picnicing, there seems to be little known of the joys of a day in the woods with books, nature and a lunch basket. Cuba's wonderfully rich flora and fauna should be a challenge to provide leaders of young people who will teach them to see and appreciate the beauties of God's great out-of-doors.

Only in parts of the island are children's playgrounds provided in the cities where the majority of the children have no place to play except in the streets. In some cases the government has appropriated funds for such playgrounds, and in other places the towns themselves have provided them, but seldom is there adequate supervision of the play life. A policeman guards the younger children from the other and rougher boys, but the apparatus is not used in a constructive way to teach the children the many elements of character-building that a trained playground leader might develop.

A stranger in an interior city was impressed with the gayety of the homes in the evenings. The long doors and windows are thrown open, after having been closed all day, the electric lights are turned on, and the girls and women of the home sit just inside the artistic iron-grated window or on the sidewalk, which serves as both sidewalk and porch of the Cuban home. Donned in their best and gayest, they sit until late into the night watching the passing on the street, and being admired by the passers-by. If the older daughter of the home has a "novio," the ardent admirer is a noticeable addition to the femininity of the group as he and she are accompanied by the women of the household while the men are at the clubs or on the streets. Very seldom do the families spend their evenings reading or singing. The people sing very little. The music consists of electric pianos, pianolas, victrolas, radios and the piano music of the girls, most of whom become experts only in the playing of Cuban and American syncopation.

Probably nowhere in the world do we find people so artistic in the making of fancy costumes for Carnival and fiestas. The new missionaries had quite a surprise, when, at the first attempt to prepare a Christian program with simple costumes for a short dramatization, they found the responsibility of the costuming and decorating could be left entirely to the children themselves and to their mothers, and the effect was a revelation of their distinctive ability.

The recreation programs of the Protestant churches meet with the heartiest co-operation from the young people. Epworth League socials are as successful in a Cuban church as in the States. Some of the fine Christian leaders of the church in Latin America have been led to know an abundant life in Christ through the social life of the church, for the Latin people easily respond to anything which calls forth their natural spirit of animation, gayety, optimism and pleasantry.

Moron, Cuba.

TIME TO ABOLISH CAPITAL PUNISHMENT.

By Rev. W. T. Bazzel.

Few human customs have endured longer, or had more universal sanction than the custom of putting men to death for certain violations of the rules of organized society. Can we safely abolish this custom now? I believe we can. And if it can **safely** be done, then it surely is high time for civilized society to stop killing men in order to maintain the sacredness of human life!

We no longer impose the death penalty for every sort of crime, from petty theft to murder; we only consider two or three crimes as being worthy of death. We no longer torture a condemned man, but use some humane and "merciful" method of execution, such as the electric chair, lethal gas, or the hangman's noose. Yes, we have made some progress. Could we not take one further step and abolish this cruel relic of mediaeval barbarity altogether? I think so.

Why should we continue the policy of executing criminals? Only one sound reason can be given, namely, to protect society and prevent crime. Other reasons, which are **not** sound are sometimes given. For instance, it may be argued that God sanctioned and commanded it in the laws given to Moses. True, but he also sanctioned and commanded many other things which we no longer consider binding upon Christians. Moses commanded that a man be put to death for blasphemy. Also that he who cursed his father or mother be stoned. Did Jesus indorse capital punishment? A criminal who was guilty of a capital offense according to the law of Moses was once brought to Jesus and he was requested to ratify the death sentence. He said, "Go, and sin no more!"

Again, we often hear an argument like this: "Well, if some brutal fiend murdered your brother, or your daughter, you would believe in capital punishment! You would want him killed!" Quite likely I would so long as I were controlled by anger or a spirit of vengeance. But that does not make it right for society to calmly take a human life with gruesome ceremony. In fact we do not execute men now for the purpose of gratifying some one's thirst for revenge, else the law would still permit criminals to be tortured to death. We hang or electrocute murderers for the **sole** purpose of protecting society. We presume that we thereby uphold the majesty of the law and that enforcing the death penalty will have some influence toward preventing crime. And I am sure this can be done as effectively without capital punishment.

I have worked out a plan that will make it safe to abolish capital punishment in my State, Mississippi, and if it will work in Mississippi it will work in any other State in America.

I do not believe it would be safe to abolish the death penalty in this State unless we made certain other radical changes. Too many convicts are pardoned. Few remain in our penitentiaries more than a few years, even though they be sentenced for life.

Here is the plan: Establish **a special prison for** "capital offenders." Let no one be sent to it except those convicted of the crimes for which we now impose the death penalty. Let it be entirely separate and distinct from the regular penitentiary. Let it stand as our substitute for hanging.

Provide employment, make it safe and sanitary, permit no unusual cruelties. Make reasonable provision for the intellectual and religious needs of the inmates, **but keep them there for life.** Let this prison be beyond the reach of any pardoning power. When its grim gates close upon a guilty man let it close forever all hope of liberty. Let there be one, and only one chance for a convict to ever regain his liberty in this world when he is sentenced to this institution—and that the chance of new evidence being discovered which proves him innocent. And then require this evidence to be examined by the coourt which originally convicted him, and a new verdict rendered by due process of law before the accused can be released or his sentence altered. If an innocent man should be condemned to this prison he would have a chance and a hope. A guilty man would have neither.

This special prison would be self-supporting, and thus would cost the taxpayers no more than it costs to have a man hanged. Our present penitentiary pays a huge profit into the State treasury every year, in addition to paying all operating expenses. So our special prison would at least pay its own expenses, and if there should be a net profit arising from the labor of the convicts therein it should be paid to the family or dependents of the person killed or injured by the convict.

Would this plan be a safe one, especially in Mississippi, with our large Negro population, and the present shameful frequency of lynchings? I am sure it would. Why?

First, it would put an end to further crimes on the part of a condemned man just as effectually as hanging.

Second, potential criminals would dread a sentence to this prinson even worse than they would dread death. All eminent authorities will agree to this statement. Threrefore, in so far as the dread of the penalty deters crime, this substitute would be at least as effective as the death sentence.

Third, the majesty of the law would be sustained, even more fully than at present. It is constantly growing more difficult to get a jury to agree on a verdict that means death, even upon the most convincing testimony. Under the new system juries would be willing to impose the extreme penalty if the evidence justified it, knowing that the cases could be reopened if new evidence should ever be found showing that the sentence was unjust.

Fourth, this prison would stand as a monument reminding all of the sacredness of human life, and this would be a good influence toward preventing murder. Human life is all too lightly regarded. It is too cheap. That is one cause of so many homicides. When the State regards human life as being so sacred that it refuses to kill even the vilest murderer, surely it would have a better effect than legalized killing.

But would we not have more lyching by mobs? Surely not, for we have so many lynchings now that it has become a national disgrace. Executing men by law does not prevent mobs from lynching a person when duly aroused. One argument frequently used to persuade men to join in lynching a Negro is this: "We know he is guilty, and the State would finally hang him anyway; so why go to the expense and trouble of a trial?" This argument would have to be changed to something like this: "The State will not put the culprit to death, but the State will impose penalty that will punish him far worse than death. He will have to work during the remainder of his life, and all profits from his work will go to the family of the wronged party."

Innocent men are sometimes executed. A few cases are known, wherein the deathbed confession of the real murderer, or other proof, has established the innocence of an accused man after he had been put to death; and God only knows how

many innocent men have been hanged and no proof of their innocence ever found.

Only an accident (or was it a miracle) prevented Mississippi from hanging an innocent man a few years ago. Will Purvis was convicted of assassinating Will Buckley in Marion County, in 1893, and was sentenced to be hanged. The day came and he was placed upon the scaffold, the black cap was adjusted, and the trap was sprung. He dropped—and the noose slipped over his head and he fell to the ground. The executioner was about to lead him onto the scaffold again when Purvis' lawyer interceded and persuaded the officer to take the condemned man back to jail to await further orders. Finally Governor McLaurin commuted the sentence to life imprisonment. After Purvis had been in the penitentiary several years the real murderer made a confession which fully established the fact that Purvis was absolutely innocent. The State Legislature later appropriated the sum of $5,000 and paid it to Will Purvis as part compensation for the time he served the State under the erroneous conviction. If that noose had not slipped the State would have hanged an innocent man; and possibly the real murderer would never have confessed. Buckley was murdered in 1893. The act of the Legislature which gave Purvis the money was passed in 1920. (See Miss., Laws, 1920, Page 98, Chapter 96.)

When we become truly civilized we shall abandon legal murder as a means of preventing crime. And instead of hurling the transgressor into eternity with his hands red with crime we shall give him the remainder of his natural life to labor and atone to society, and reflect upon the enormity of his offense; and, if possible, to repent and prepare his soul to meet God!

NATION'S OFFICIALS RECEIVE HERO OF THE AIR.

Background of America Revealed in "Lone Eagle."

By H. E. Woolever, Editor of National Methodist Press.

Never in peace time has the nation's capital given such enthusiastic tribute as is extended to Charles Augustus Lindbergh, the youthful aviator who pioneered the airway from continent to continent. Not even at a presidential inauguration has this federal city seen such outbursts of enthusiasm. The reception given the young air pilot was everybody's. Not as in an affair of state where officials and the favored few are privileged to participate, this was the people's reception, and no class was lacking in the make-up of the tens of thousands who greeted this mid-western lad. Neither were there geographical restrictions. In the tourist camp, cars from thirty-nine States were registered and representatives from the other nine States were in the cheering crowds. Not ever before had such a large crowd gathered in the national capital to welcome a living hero as surrounded the Washington Monument where the President of the United States received this quiet, unassuming boy and pinned the Distinguished Flying Cross upon him whom he had a few hours before commissioned a colonel in the United States Officers' Reserve Corps. The closing paragraph of this address of the Chief Executive was especially significant.

"And now, my fellow-citizens, this young man has returned. He is hero. He has brought his unsullied fame home. It is our great privilege to welcome back to his native land, on behalf of his own people, who have a deep effection for him and have been thrilledd by his splendid achievement, a colonel of the United States Officers' Reserve Corps, an illustrious citizen of our Republic, a conqueror of the air and strengthener of the ties which bind us to our sister nations across the sea, and, as President of the United States, I bestow the Distinguished Flying Cross, as a symbol of appreciation for what he is and what he has done, upon Colonel Charles A. Lindbergh."

The Deed and the Flyer.

President Coolidge, in the last phrase of his address, touched the note which prompts these lines. The daily press has carried to the people the story of Lindbergh's every hour since the day he left Roosevelt Field headed for Paris. It is "what he is" which made possible what he has done and which accounts for at least half of the enthusiasm which has been manifest in this country. The deed so notable in itself has been made a hundredfold more significant by the modest way in which the American lad has conducted himself, the character which, under most testing circumstances he has revealed. While presidents, kings, powers and principalities, prime ministers and cabinet celebrities showered praises upon an American boy in his early twenties, he did not lose his head nor assume the air of a boastful conqueror.

"If you can talk with crowds and keep your virtue,
Or walk with kings nor lose the common touch,
* * * * * * * *
Yours is the earth and everything that's in it,
And which is more, you'll be a man, my son."

A True American Type.

The Hon. Charles Evans Hughes, in presenting to Colonel Lindbergh the Cross of Honor of the United States Flag Association, declared that "in your flight you happily incarnated the spirit of America." This famous jurist and former Secretary of State referred to the fact that this country had sent many ambassadors of peace and good will to Europe, "but you were the most successful of them all. You carried healing in your wings."

No American who has visited Europe since the war has so stimulated good will and tended to change the unkind estimate which many in the old countries have regarded Americans as has this "Lone Eagle." They have claimed that we are a bragging, egotistical, self-asservative and money-grabbing people. This youth, who so significantly typifies the American people and their ideals, nullified in a day accumulated misrepresentations which have grown up in the last few years.

Charles A. Lindbergh was born of typical American parents, hardworking, purposeful and Christian. His father was born in Sweden in 1859, and the following year was brought to the United States by his parents who settled in Minnesota. He attended the rural schools, worked on the farm, in the woods and on the railroad which was being constructed through his section. He thus took his place among those who, because of honest effort and democratic ideals, are the real makers of America. He later made his way through Michigan University, receiving the degree of bachelor of laws, and married a bachelor of science graduate of the same institution. Both have made their contributions to society, one in the halls of legislation and one in the laboratory of learning. These two, endowed with high purpose and given to hard work instilled into their boy like ideals. During the ten years, 1907 to 1917, that the father served as a member of Congress, he won the reputation of being a hard worker. He was always at his office by 5 a.m., and often earlier. His principal effort in Congress had to do with curbing the money trusts. He was regarded as an "obstructionist" by his enemies and as an "idealist" by his friends. By example as well as by precept he taught his son, who was born in 1902 in Little Falls, Minnesota, the ideals of earnest and purposeful work. One of his favorite statements was, "Tireless striving stretches its arms towards perfection." The father died three years ago while a nominee for the governorship of his State.

The mother who has shared the triumph of the young aviator is one of the most queenly of American women, and her life ideals are reflected in her son. Her chosen task is that of school teaching. While her son was flying across the trackless Atlantic, she continued to teach her classes in chemistry in the Cass Technical High School of Detroit. While the millions followed every report of her son's progress toward Paris, she remained at her task, expressing confidence that he would get there.

She quietly slipped into Washington to greet her son on his return. Her coming was at the earnest invitation of the President, but she remarked, "I cannot understand why I should be needed for my son's reception." The mother of the hero became the guest of the First Lady of the Land who, like herself, once graced the teaching profession. Mrs. Lindbergh made no pretenses, and except that she was entertained at the White House and was escorted about by the reception committee, she would have been lost among the thousands of other mothers in Washington. She would have preferred to be. While waiting to board the ship to greet her son, the crowds were surging round the auto in which she sat calling for her to stand. She remarked, "I don't like all this publicity."

On Sunday, she bowed with her son in prayer, as with the President and First Lady of the Land they attended divine services. On Sunday evening she slipped away as quietly as possible from the White House to take her train to New York. The railroad insisted on adding a private car, and the White House attendants carried the luggage, which consisted, not of numerous wardrobe trunks, but of a hat box and one small suit case, which were sufficient for this typical American mother who, like her son, seemed to carry an air of "why is all this fuss necessary when one is just doing what one has set out to do?"

A Product of An American Home.

It is parents of this type who have made millions of American homes which are training grounds for heroes sung and unsung. This air pilot is indicative of the type of his home. While others talked much about the flight and quarreled over the division of the possible spoils, the quiet youth who was not known above scores of fliers six weeks ago, went quietly, ahead and did it. When he arrived in Paris, the cables carried messages offering him millions of dollars to appear upon the stage and in motion pictures. He refused to consider material fortune and will continue as a student of aviation interested in its future development.

Thus unswayed by the proffers of wealth, unspoiled by his wonderful record, untempted by the wine and frivolities of Paris, he the most conspicuous figure of the world, demonstrated the best type of American. No cigarette manufacturers could use him as a sales means, no liquor brewers or distillers could point to him as a user. Abstaining from liquor and tobacco, clean of thought and speech, this blonde youth of six feet three gave his fellows of this and other lands an example of what an American may be. President Coolidge expressed the spirit of the millions of admirers when he stated that it is what you are as well as what you have done.

Back of the boy was the father. As the youth sat on the Capitol steps watched by the tens of thousands, his mind must have gone back to the father who once served in that building. Likewise his character goes back to that Congressman parent who is described by his colleagues as exemplary. He never used liquor nor tobacco. He enjoyed toil, chose high ideals, and practiced the simple life.

Basis of a Hero's Character.

As the victor of the air was lauded and greeted by cabinet officers and senators here, repeatedly it was said, "How does the young fellow keep his poise and modesty? Will he not break under it?" However, at every turn when pressed to speak while in the national capital, he always diverted attention from himself to others—the scientists to whom he gave the credit for perfecting the art of flying, the American manufacturers who built the plane, and others.

While speaking at the National Press Club reception, he stated that when he landed in Paris it was the first time he had ever been abroad and that he wanted to stay and look around some. However, he had not been there long when the Ambassador told him that the President invited him

to come back to Washington to be received by the Nation. He smilingly remarked, "The Ambassador said that it was not really an order, but that a battleship was waiting at the shore to bring me back."

The chairman of the reception committee at this same gathering, a veteran newspaper correspondent in Washington, accounted for the unprecedented newspaper space given to the achievement of this youth. "He personified to a Europe amazed at the revelation, the real spirit of America." He said the press found pride in telling the story of the carrer of an American boy which brings to the peoples of the world a new realization "that clean living, clean thinking, fair play and sportsmanship, modesty of speech and manner, and faith in a mother's prayers, are the fundamentals of success."

A Boy of Christian Training.

When the source of the qunalities which have called forth the world-wide praise of this American boy is sought, it is found in that Christian foundation which has undergirded this Nation throughout its course. The strength and character of this country have always been found in the Christian homes of America.

The mother of the young trans-Atlantic flier tells of the careful Christian training given by the father to the son. Those who saw the earnest mother, educated and refined, could not doubt her large part in training the boy for manhood's responsibilities. She, as is characteristic of her son, gives the praise to another. She tells of Congressman Lindbergh's faithfulness to the Lutheran Church of which he was a member and in which the son was brought up. The father was a regular church attendant while in Washington, and he taught his boy the catechism of the church and held up to him Christian ideals of life. The mother gives the chief credit for "clean living, deep spiritual life and that daring and persistent element in her son's character" to his Christian ancestry and to the daily lessons in Luther's catechism which it was his father's custom to teach the son.

America hails a son for his achievement and character. Out of the accomplishment may soon come trans-oceanic passenger service through the air. Important as this may be, of how much greater significance to the world will the recent flight prove if out of it comes a new regard on the part of American youth for clean living, hard work, earnest purpose and Christian character. These characteristics, accompanied by a becoming modesty, if given a new emphasis because of the achievement of this youthful air pilot, will be of incalculable value to both the Government and the homes of this Nation.

"God give us men. The time demands
Strong minds, great hearts, true faith and willing hands.
* * * * * * * * *
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking!"

KEEP THE BALL ROLLING.

By Rev. John W. Ramsey.

The Nashville Christian Advocate of May 13, and the New Orleans Christian Advocate of May 19, announce the provisional discharge of Walter A. Hearn from the China mission field because of his heretical belief, he having disclaimed belief in the bodily resurrection of Jesus Christ, and for such disbeliefs he was also refused admission into full connection at the last session of the China Annual Conference. The statement is added that the Board of Missions, on the recommendation of Bishop W. N. Ainsworth, had decided to withdraw Mr. Hearn from the mission field. The action of Bishop Ainsworth in recommending, and the action of the Board of Missions will meet with the hearty approval of all orthodox Methodists the world over.

So far, so good; but the Advocates named above have not published all the facts in connection with the case of Mr. Hearn, and these facts should be given to the membership of the Methodist church. So I have set them down here as they have come to my knowledge.

Mr. Hearn was educated in part in the United States at Columbia University, an institution shot through with modernism, and, on this account, I do not believe that Mr. Hearn is wholly to blame for his attitude of mind; but, in my humble opinion, those who have been recommending such pagan institutions of learning as suitable places for preparation for service in the Methodist church to our workers must share a large part of the responsibility when they stand before the judgment bar of God.

Another fact in connection with the sad case of Mr. Hearn is that when he presented himself for full admission into the China Conference, he was rejected by a vote of 59 to 35. The statement has been made that most of the American missionaries voted to receive Mr. Hearn and that his exclusion was carried chiefly by the votes of the Chinese members. In other words, the majority of the 35 who voted in the affirmative were American missionaries, sent out by the Board of Missions, and maintained by money contributed by orthodox Methodists; while the majority of the 59 who voted for his exclusion were converts from heathenism. What a spectacle! What a commentary on the deplorable conditions existing on our mission field in China! In view of this situation should not the Board of Missions start an investigation of the attitude of the 35 who voted for the admission of Mr. Hearn? Will not some such action be necessary to hold the confidence of Methodist people in the homeland?

Still another fact closely related to this case is that Mr. Hearn is professor of religious education in Soochow University, of which, some time ago, Dr. W. B. Nance was president, and when an enquiry was addressed to the latter asking if evolution was taught in that institution, Dr. Nance, referring to the method of creation involved in the enquiry, replied: "I am inclined to think, however, that the majority of us incline to the opinion that the method was one of evolution." So, then, we are not surprised to learn that it is reported that Dr. Nance defended Mr. Hearn on the Conference floor, contending, so it is alleged, that one's view of the bodily resurrection of Jesus should be determined by his view of the resurrection of the human body, and proceeded to ridicule the rising from the grave of the human body. If this report be true, what will the Board of Missions do with Dr. Nance's case? Should his long years of service now shield him from an impartial enquiry, while Mr. Hearn is recalled for expressing his disbelief of the very thing that Dr. Nance also declares he does not believe, viz., the bodily resurrection of our Lord? To be candid, in my humble judgment, to be impartial, if not for the sake of the fundamental teachings of the Bible, the ball, once started, should be kept rolling.

Before closing this article, while it may seem presumptious on my part, yet with my ear to the ground, listening to the voice of the membership of the church, I shall take this opportunity of offering two or three suggestions which, I think, are pertinent at this time.

1. I would suggest, first, a dependable enquiry by the Board of Missions into the beliefs of the thirty-five members of the China Annual Conference who voted to receive Mr. Hearn, and also of Dr. Nance, who is reported to have defended him. Why recall Mr. Hearn and let these others escape a fair and just investigation? Indeed, if they do not stand for the things that Mr. Hearn and Dr. Nance stand for, should they not welcome, if not invite, such an investigation?

2. After concluding a thorough investigation of all missionaries now on the field, let the Board of Missions guarantee to the church the orthodoxy of all missionaries now on the field and those that may be sent out in the future, assuring the church that they are free from the taint of modernism. This suggestion is offered because I believe it to be necessary, if the Board of Missions would secure and maintain the confidence of Methodist people in the homeland; and if I were writing on educational matters, I would recommend a similar procedure to the Board of Education in its relation to educators in our institutions of learning—and for the same reason.

This article and these suggestions may not receive even a careful reading, much less prayerful consideration, by those most nearly concerned with the highest and best interests of the church, to say nothing of the kingdom of our Lord; but perhaps these words may contribute something toward molding sentiment which in its turn, may influence those of our leaders who have in hand the tremendous responsibility of shaping the future destiny of our great church and pointing the way for the onward progress of Methodism in the world, fulfilling the purpose of her founder in "spreading spiritual holiness over these lands!"

AN APPEAL FOR THE ORPHANAGE AT JACKSON.

The Methodist Orphanage of Jackson, Miss., belonges to the Methodists of Mississippi, and as president of its Board of Directors I desire that they should know and fully understand its financial condition. The home is doing a great and noble Christian work, and unless immediate aid is given the doors of this institution will be forced to close.

Three years ago the main building of the orphanage was found unsafe and was condemned. The two Mississippi Conferences instructed its Board of Directors to erect a new building and to issue bands to the extent of $125,000.

As is often the case, the new building, including its furnishings, cost $190,000—much more than was contemplated. The debt has been reduced to $165,000. This was nearly all done the first year after the new building was erected. Of this amount $115,000 is outstanding bonded indebtedness and $50,000 floating indebtedness, secured through the Capital National Bank of Jackson, Miss., which bank has been very kind and considerate of the home.

There were some eighty children who passed through the home during the past year. They carry about 175 in the home.

The children are being well fed and clothed and taught, and, as a whole, the home and its work can be pointed to with admiration and pride, but I am sorry to say that, if its friends do not respond more liberally than they have in the past two years, its doors will be closed.

The Conferences some years ago requested its preachers to give the basket collections once each month for the support of the orphanage, and this collection has taken care of the running expenses of the home, but I regret to learn that only forty or fifty per cent of the churches observe this request.

If this request was fully observed by all the churches it would very greatly relieve our embarrassment. I would request that our preachers throughout the bounds of the two Conferences call attention of our laymen to the distressed condition into which the home has drifted and see if fifty or more, besides others, can be found in each Conference that will contribute $100 each year for five years to the home, and give the name and address to our treasurer, W. M. Buie, Jackson, Miss.

Can we, as Methodists, afford to allow the doors of this great institution to close?

JOHN H. SHERARD,
President of Board of Directors.

TRINITY CHURCH, RUSTON, LA.

The first half of the Conference year has included a busy program, and marked some progress for Trinity Church, Ruston. Early in the year we had our annual campaign of evangelism in the Sunday school, which resulted in the reception of a class of thirty-four into the church on the last

Sunday in March. Our revival meeting followed, in which Rev. W. E. Thomas, general evangelist, was the preacher and leader.

Brother Thomas did excellent and acceptable work, preaching earnest and effective sermons, and winning the hearts of our people. About fifteen members were added to the church, but the meeting had to close before it had fully borne its fruit, several adverse circumstances having delayed its movement. Altogether we received during the six months ending June 1, eighty members. Our congregations have shown some growth, particularly the evening congregation.

A comparison of our Sunday school attendance during a specified period of seven Sundays in April and May with the same Sundays last year shows an average of 516 this year against 490 last year, or an increase of about 5 per cent. Two local classes in teacher training have been carried on during the spring, one taught by the pastor in the "Principles of Teaching," and the other by Mrs. Savery M. Lewis in "The Pupil." These classes have helped to stimulate interest in our Standard Training School to be held in September, for which plans are being perfected.

In the special missionary effort in February, with a suggested quota of $635, we raised over $1,300, part of which was the gift of one member, for the support of a special missionary, and directed to the support of Brother Thibodeaux in our French field. The offerings of the church besides this have been directed to the support of Brother McCoy at Houma. In addition to this one of our members contributed a mission boat to the work in South Louisiana, making a total of $2,000 for special missionary enterprises.

We have made progress toward our church building enterprise, by the raising of more than $18,000 for the purchasing of the new site, and the property has been deeded to the church; perhaps the most beautiful and suitable site for a church in the city, with sufficient space for church and parsonage.

Counting our magnificent Easter offering of nearly $3,000, we have contributed to the Orphanage since Conference about $6,600. The total amount raised during these six months, counting our regular budget collections, is in excess of $30,000.

In co-operation with the other churches, we have arranged for a union meeting, Aug. 28 to Sept. 18, to be conducted by Howard Williams, the well-known layman evangelist, and we are looking forward to a great spiritual blessing to our community.

Yours fraternally,

W. WINANS DRAKE.

MEETING OF BOARD OF TRUSTEES SEASHORE CAMP GROUND.

The Board of Trustees of Seashore Camp Ground at Biloxi, Miss., met in the tabernacle on the grounds, June 16. Twelve of the eighteen trustees were present.

Several items of business of minor importance were transacted, but the two outstanding items of business transacted were: The authorization of the reopening of the Camp Ground School, and the appointment of a committee to devise ways and means preparatory to the founding on the grounds of a junior college, and the development of the grounds into an attractive site for summer assemblies.

All present were delighted to find that Brothers Girard, Sells, Sullivan, and Saucier, who were appointed at the meeting, May 3, for that purpose, had done their work well, and the tabernacle and the grounds were looking quite attractive. The ruthless hand of time and vandalism had battered the tabernacle considerably. Some of the walls were badly battered; some of the doors were off the hinges, others were hanging awry; about two hundred panes of glass had been broken out of the windows, the wiring was in bad condition, and most of the light globes were gone, but now, through the faithfulness of this committee, who did much of the work with their own hands, showing that they are really in line of true apostolic succession, descending from the great tent-maker of Tarsus, the tabernacle is in good repair, and looks like it really has some friends, and the grounds give unmistakable evidence that the keeper is on the job.

In this connection it may not be out of place for the writer to say he had the privilege of spending some time on the Camp Ground and attending a part of the Divinity School, which was in session at the time the Trustees' meeting was held. A large number of preachers were present, a large per cent of whom are undergraduates who have the wisdom and good judgment to avail themselves of this splendid opportunity of doing their undergraduate work in the best manner available. We older men remember the battles we had studying the course without the aid of a teacher, and then going up to Conference and spending a hectic day or two being examined on six or seven books in rapid succession, and we congratulate the young men of to-day because for them has been provided a much better way.

The association with the preachers, and a goodly number of the preachers' wives, besides large numbers of the laity who were enjoying the Divinity School, was very pleasant, but the great feature of the school was the series of lectures on "A Bundle of Old Letters," delivered by that matchless orator, peerless thinker, and most powerful preacher of the present age, Bishop Warren A. Candler. The thrill which I experienced as I sat at the feet of that great teacher, and drank at the fountains of his superior wisdom dispensed by a magic voice, in convincing argumentation, and forceful illustration, beggars description. Thank God for such men.

T. J. O'NEIL.

WHITWORTH COLLEGE NOTES.

Mr. Hawkins Golden, nephew of President H. G. Hawkins, spent two days at Whitworth this week as the guest of his uncle. Mr. Golden was en route from Harvard University, where he has just received his Master's degree, to El Paso, Tex., the home of his parents, Rev. and Mrs. J. J. Golden.

The Whitworth State Normal and Summer School is ending the second week, with 140 in attendance. The students, who are chiefly teachers of the surrounding counties, are much pleased with the director, Professor E. S. Bowlus, and the other members of the faculty, who are as follows: B. Frank Brown, H. F. Stout, C. H. Lipsey, and Misses Lula Stevens, Earline Atwood, and Frances Preston.

Among the visitors who have addressed the summer school in the college chapel are Miss Minnie Austin, State Music Supervisor, and Miss Fannie Cook, who made a talk on nature and bird life. Miss Cook wrote on the blackboard the names of twenty-three different kinds of birds which she had seen that morning in Brookhaven between the hours of 8 and 9:30 o'clock. Miss Austin was quite complimentary of the work done by Whitworth Colllege during the past session in teaching Public School Music Methods.

Miss Mamie Penn, A.B., 1927, is connected with the Whitworth office force during the vacation. She will be the librarian for next session, and expects during the lattter half of the vacation to take a course in Library Methods at Peabody College, Nashville, Tenn.

Miss Wincie Carruth, who received a Physical Education diplomas from Whitworth at the recent commencement, has a private class in swimming and athletics at the Whitworth summer normal, and Miss Bernice Dupree, advanced expression student of Whitworth College, has an enthusiastic class of Whitworth Normal students in Expression and Story-Telling.

Miss Vercy Henry, of Glenmora, La., a Whitworth student, is also assisting in the office work of the college.

Miss Wei Lien Wu, of Soochow, China, Whitworth A.B., 1927, is still at the college, and expects to leave for Columbia University about July 5, where she will study to obtain a Master's degree.

There will be given in Lampton auditorium during next session, instead of the usual Artist Course, three "superior" attractions furnished by Moreland-Brown, of Steinway Hall, New York. The names of the attractions are: "Three Wise Fools," a John Golden play; DeWillo Concert Company, and the Riviera Artists.

Mrs. Kate Barlow, matron of the Copiah-Lincoln Agricultural High School, is doing efficient service as matron of the Whitworth Summer Normal.

Among the new members of the Whitworth faculty for next session are: Miss Virginia Bourne, A.M. of University of Tennessee; Miss Dorothy Warner, B. S., in Home Economics of Hood College, Maryland, and Miss Pauline Lewis, A.M. of Baylor University.

NOTICE FROM BISHOP CANDLER.

Bishop Candler announces the appointment of Rev. L. M. Lipscomb, of the Greenville District, Rev. J. E. Cunningham, of the Greenwood District, and Mr. S. V. Wall, Lay Leader of Greenville District, as a special committee to distribute funds that may be given for the relief of churches and pastors in the flooded parts of the North Mississippi Conference. Help will be given, as far as possible, in proportion to needs.

Mr. S. V. Wall, Cleveland, Miss., is secretary and treasurer of the committee. All funds should be sent to him. Communications addressed to either member of the committee will receive due consideration.

J. E. CUNNINGHAM, P. E.,
Greenwood, Miss.

CONCERNING REV. H. T. YOUNG.

As has been announced in the New Orleans Christian Advocate, Rev. H. T. Young, of De Ridder, La., under appointment as general evangelist, has withdrawn from our ministry and united with that of the Southern Baptist Church. He has surrendered to me his elder's credentials and states that he has lost his deacon's credentials.

W. L. DOSS, JR., Presiding Elder,
Lake Charles District.

STICK TO THE FINISH.

One time when Henry Ford was asked if he didn't stand to lose a great deal of money if certain things went wrong, he said one should not think about things going wrong. Things go wrong only when they are started with the wrong idea, but they'll always go right if the fundamental idea is right.

"You must never, even for a second, let yourself think that you can fail," said Mr. Ford. "Our first principle is that failure is impossible. You may not get what you're trying to do right the first time or the second time or the tenth time or the one-hundredth time, but if you shut out of your mind the possibility of being licked, then you are bound to win."

The trouble with so many people is that they are good starters, but poor finishers. They get a good idea, start working on it, encounter obstacles, fail to receive the co-operation they expected, and they abandon their original plans.

No man can let himself be defeated time after time without being weakened. Character is developed by fighting a plan through to success and triumphing over obstacles. Any one can start, but only a person with character will stick to the finish.—Exchange.

Men can be moral without religion, but it remains to be seen whether a whole people can solve the problem of living together without the help of the most powerful force.—John M. Clark, in "Social Control of Business."

LEAVING HOME—SOME MEDITATIONS.

By Dr. O. E. Goddard, Foreign Secretary of the Board of Missions.

I wonder if anybody ever got entirely ready to start on a long journey. Be he novice or veteran, young or old, cautious or impulsive—did any one ever put all the things in he wanted to put in, look after all the business affairs that should be attended to before starting, arrange all domestic matters satisfactorily, send all the farewell messages that ought to be sent, get all the vaccination certificates needed, observe all the red tape incident to passports, and sit down at the last moment and say, "All things are now ready for my departure?" If there ever was such a person, he is a "sui generis," a "rara avis," a model of perfection that ought to be preserved and set up in a museum with this inscription, "Let all travelers go and do likewise."

Saying good-bye is a trying experience. One does not want to be "gushey" or "mushey" or too emotional on the one hand, nor too nonchalant on the other. He well knows that the parting may be final for this life. If it should be, a flippant attitude would be regretted. Yet no man knows when he kisses his wife good-bye as he goes to his daily task, whether he or she will live till noon. Why then be too serious when parting for a longer period?

What do one's friends and loved ones think of him? Steerforth, one of the characters of Dickens, who had a combination of qualities both good and bad, often said that he desired to be remembered as he was at his best. Steerforth had no monopoly of this desire. This class is legion. Indeed, all of us would like to be remembered at our best. We could wish that our weaknesses, faults, foibles and sins might be forgotten, while our stregnth, our altruism, our heroism, our deeds of love and mercy might live with them forever. Of course, this cannot be. Our friends and foes will remember us as we were. The composite product of the good and the bad, the strong and the weak, the altriuistic and the selfish will write themselves indelibly on the memories of those with whom we have to do.

As I am now leaving the Grand Hotel in New York for the steamship Munargo for South America, I regret that I have ever spoken a harsh word, that I ever did a selfish deed, that I ever put a drop of bitterness in any man's cup. I could wish that every word had been kind, every deed unselfish and every act an effort to put joy into some one's heart.

This visit to Brazil is in some measure different from the regular official visit of a foreign missionary secretary to a mission field. Mine is not wholly administrative. Indeed, the major purpose is not administrative but evangelistic. The Board of Missions at its last meeting resolved to make Evangelism the dominant note in all our mission fields in 1928. The primary purpose of my visit to Brazil is to help get this movement started. If I can help some on this line, it will be a genuine joy to me.

Soul-winning has been the ever-increasing passion of my life. I began my ministry with some evangelistic zeal. My fervor did not burn out with youth. During the twenty-five years of my pastorate, there was a steady increase in the number of persons received on profession of faith from year to year. My first pastorate had the fewest number and my last the largest. As a presiding elder, I made soul-winning the chief business of the district. During the four years that I served as Home Mission Secretary I was officially chosen to conduct the Centenary revival campaign. The great ingathering from this campaign, owing to the fidelity and efficiency of the leadership of our church, was a great joy to me. Now that I have been officially sent to promote Evangelism in our foreign fields, I am hoping that I shall have that same beautiful co-operation in this campaign that I had in the Centenary revival campaign. While Evangelism has always been the final objective in all our missionary endeavor, it is the purpose of the Board to re-emphasizes this in 1928.

The united prayer of the whole church at home and abroad is requested. We need a Pentecost in every mission field. We need the conscious presence of God at all times. Let us forget a thousand non-essential things and center upon this one thing —"The conscious presence and power of God in all our work." We are planning large things for God.

ARE CHRISTIAN PEOPLE DOING THEIR DUTY TOWARD ENFORCEMENT OF PROHIBITION?

Some Bold Facts Regarding Actual Conditions in This Country As Seen by a Man from China.

That many Christian people are not doing their duty toward aiding in enforcement of the prohibition laws is evident from the fact that in many communities where Christians predominate lawbreakers are allowed to carry on their nefarious work in making and selling intoxicating liquors. Unfortunately these Christians seem to regard this matter as no business of theirs, or for fear fail to report to the federal officers information that would lead to the arrest of the offenders.

Sometimes one from the outside is better able to discern actual conditions than those who have been here all the while and have become accustomed to surroundings. One of the great surprises of my life is the indifference of Christian people to the enforcement of prohibition. Since the writer was in America eight years ago there has been great improvement in conditions as relates to the use of intoxicating liquors. Since coming from China last summer I have seen only three persons who were intoxicated. When here eight years ago this many could be seen in a week's time. Yet it must be admitted that there is still much drinking privately and in secret, and that whiskey can be had too easily. Young people are being seduced to places where whiskey can be bought, and some of these young people—even girls—think it is "smart" to drink. This is deplorable.

The wets are doing all they can to encourage violation of the prohibition laws, as is well known. They realize that the success or failure of prohibition in our country depends on whether or not the laws are ultimately enforced. But Christian people do not seem to realize this. Indications are that the prohibition forces are as a rule making a faithful effort to enforce the laws, but can they do this successfully without the earnest co-operation and support of the Christian people?

A few days ago I was in a well known town of Louisiana to speak. A young man told me of a raid that had been made the night before on a bootlegger outfit only a few miles from the town. The prohibition officers found many gallons of whiskey and wine for sale there, and broke hundreds of bottles, arresting the bootlegger and his wife. The young man followed the officers in their car and watched the proceedings. He claims that there must have been a hundred boys and girls in the woods drinking or buying drinks, when the officers appeared. He said it was generally believed that the man took in no less than a hundred dollars a night, sales being especially large on Sunday nights.

When asked how long this had been going on, the reply was: "For months." And it was not in a swamp, but in the piney woods in a dwelling not far from the highway which runs out from the town. The people of the town are largely members of Christian churches, and yet, this man claimed, the place had continued operation for months almost under their noses. He stated also that the officers had to find the place themselves, by following the young men and women who were known to drink. I said, "But surely this is an unusual case." He replied, "Not by any means. There are at least a half dezen other such places in this community." He intimated that these, too, were known to the Christian people.

This bootlegger was a Mexican. He had made good money in Texas, we are told, and when arrested there paid his fine and moved over here. For the first offense only a fine is imposed. The bootlegger moves to a new place where his record is not known, and startes over again. His profit is so large that he can well afford to pay fines. These bootleggers get rich at their job. For the first offense they should be sent to the roads. Many of these undesirable people who are violating our prohibition laws are not thorough-going Americans, and a great many are foreigners. Should you look over this list of daily offenders published in the newspapers here in New Orleans, you would note that they are foreigners almost without exception. They should be deported by the government, or their citizenship withdrawn.

At another town visited one week later on Monday morning a fellow minister stepped into a pressing club to telephone, and found the manager and others sitting around a table drinking whiskey in open daylight. The proprietor apologized, stating that had he known a minister was coming, he would have set the whiskey aside.

That afternoon we were at another town three miles distant. On our way back we were talking about the incident just related when the driver of the car spoke up and said: "Why, over at the town just visited you can buy whiskey over the counter at any time of the day or night." I asked, "Why is the law not enforced?" "It is a Catholic town," was the reply, "and it is hard to enforce such laws there." Whether this is a just criticism or not, I am unable to say. I asked: "Do you people report these facts to the prohibition officers?" "Yes, sometimes we do," he said, "but little comes of it."

The past week I was in a well known Christian community in Mississippi. We were driving through some beautiful woods to my appointment Sunday morning. I remarked: "This beautiful, clear stream reminds one of a mountain stream.' The driver, who is a deacon, replied: "Yes, and you know that it is up that stream where several bootleggers make their whiskey." I asked: "Why do you not run them out?" He answered: "We should, but just haven't done it."

The information is to the writer only second-hand, but he proposes to give these reports to the proper authorities. Mr. O. D. Jackson, who is at the head of the prohibition forces in this part of the country, has a reputation in New Orleans of enforcing the laws, and has recently been promoted. If an earnest effort is not being made to enforce the laws in every quarter, then it should be brought to the attention of members of the prohibition forces from your district. It is the will of the people that the laws be enforced. Ministers of the gospel and leaders in our business organizations should be organized by Christian people where needed to see that the law is enforced. I understand that in many other communities conditions are just as bad, or worse, than those places named. Brethren, these things should not be.

We are sending missionaries to foreign lands, as we should do; but do you know that the whole world is looking to America to see whether prohibition will, or will not, succeed? If it succeeds, other peoples will try it. If it fails, we will not only lose ourselves; but it will be a step backward for the whole world. We are spending millions of dollars for law enforcement, and yet the law cannot be enforced unless Christian people give their earnest, active support to its enforcement. For fear, or lack of interest, people fail to report bootleggers, and yet if they were aware that some one was maliciously destroying homes by fire, or even systematically robbing the neighbors of their chickens, they would not hesitate to give information to the officers of the law, and then see that the law is enforced. Why do less for the preservation of our homes, the success of prohibition, and the saving of our young people?

CHARLES A. LEONARD,
Baptist Missionary to China.

The Home Circle

THE GARDEN GATE.

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a motor car!
I'm traveling fast, and I'm traveling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sporting trip.
I'll ride a white bear, holding on by his hair,
And I'll hurry him up with a whale-skin whip."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.

"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to tea!"
It's a wonderful gate, but it just isn't able
To turn itself into a supper table.
—Laura E. Richards, in Woman's Home Companion.

MAKING THE HOME OF TO-MORROW.

This topic is one far beyond my years and one that I am unable to discuss, but as I thought the subject over my childish mind flashed to my own home. As I think of its qualities, I know of no better foundation. It is founded on love and unselfishness. Love for God, love for each other, love for peace, quietness, contentedness, and unselfishness toward each other and our fellow-man.

I can fancy no perfect home without a Christian mother; one who can smile through her tears of sorrow; one who can bear her burden of everyday life with its many struggles, its many disappointments with a smile on her face and a song on her lips. One who can devotedly sing,

"Must Jesus bear the cross alone, and all the world go free?
No, there's a cross for every one, and there's a cross for me,"

and feel that her life is not broken by a few hardships. A mother who by a kind word, a smile, a little pat on my childish head can drive the darkest clouds away. Nothing but a life founded on Christ Jesus can have this influence.

Then there's the good old Dad to share your sorrows, your burdens and fill the home with joy. One who by his straightforward, clean living and daily walk in life scatters nothing but the best influence in actions, words, thoughts, and manners to the higher and best standards of living.

As mother and father, so are the children. It is not hard to decide what kind of a home and how it is controlled when you are able to watch the disposition and manner of children, for all depends on their training. One can decide easily whether they are controlled and taught by kindness, or by force, by tempest or by sunshine.

Selfishness is one of the greatest destroyers of a happy home. One selfish person can disturb the quiet and contentedness of an entire household.

The word "home" suggests to our mind a haven of rest, where joy and happiness prevail, where we love and are loved and are understood, where our lives are so entwined that our hearts may beat as one. Then, let us start to-day on our homes of tomorrow. Let's make the foundation, the solid Rock, "Christ Jesus," and build each feature of his sound material, love, kindness, patience, unselfishness, charity and obedience, and, as the years roll by and the storms may come and the tempest rage, it will not be shattered, no, not even shaken, for these qualities will stand the test, even to the end of time.

"Home ain't a place that gold can buy or get up in a minute,
Before it's home there's got to be a heap of livin' in it;
You've got to weep to make it home, you've got to sit and sigh,
You've got to sing and smile for years, you've got to romp and play,
And learn to love the things you have, by usin' 'em each day.
You've got to love each brick and stone from cellar up to dome,
For it takes a heap of livin' in a house to make it home."

FERNITA MAYBERRY.

Barlow, Miss.

TOM AND HIS WISHES.

A Fairy Story by Elsie Bludworth Davis.

Once there was a boy named Tom who longed to be rich. He would play in his back yard for hours imagining that a sack of rocks was a bag of gold, or that the fine horses and coaches which sometimes drove past his humble home belonged to him.

One day while he was playing and wishing for money, he chanced to spy a strange looking egg half buried in one corner of the yard. Digging it out carefully, he found that it was of a dark green color and about the size of a big goose egg. Holding it close to his ear, Tom shook the egg to see if he could hear anything. What he heard made his eyes fly open in surprise, for a little voice cried, "Let Me Out!"

"It must be a fairy," thought Tom. He broke the shell and out jumped a little man.

"Who are you?" asked Tom.

"I am a pixie," answered the wee creature. "A wicked fairy shut me up in that egg long ago. Because you have set me free, I will let you make one wish."

"Oh!" exclaimed Tom, looking about quickly and spying the sack of rocks. "I wish to have a bag of gold."

The pixie jumped three times, and pointing to the sack said, "There is your bag of gold."

Tom looked, and sure enough the rocks had turned to pure gold.

"But beware!" cautioned the pixie. "Do not tell any one who gave you the money or it will vanish. Just tell them that your grandfather willed it to you." With these words the tiny man vanished.

Tom felt guilty about promising to tell a story, but was very glad to have the money.

Some time passed and Tom wished for a fine palace, so he went again into the back yard, thinking that perhaps there were more of the strange eggs. Sure enough he found another egg like the first. Without waiting to see if a voice would speak, he broke the egg and out stepped another pixie.

"The wicked fairy locked me up, too, but now that I am free, I shall get revenge," said the imp.

"Aren't you going to give me anything for turning you loose?" asked Tom anxiously.

"If you will promise not to tell any one where you got it and say you don't know," replied the bad little fairy.

"All right," agreed Tom, for he was eager to get the fine palace. "Give me a fine palace."

The pixie jumped like his brother had, and immediately an elegant palace of pure white marble stood gleaming in the sun where the hut had stood before.

Tom was so glad that he ran all the way to the palace and spent the rest of the day admiring its beauty.

He thought that surely now there was nothing more for him to wish for, but after a few days he decided he wanted to go riding. What he most wished for now was a grand golden coach with fine prancing white horses to draw it.

"Maybe I can find another egg," he exclaimed, and running to the green spot in the yard dug and dug until he found the last egg and heard a tiny voice crying, "Let me out!"

He quickly opened the shell and let the pixie out.

"I know that you are a pixie and that a wicked fairy shut you up in the egg. Now I have let you out and I want you to give me a golden coach and six white horses," declared Tom, all in one breath, for he was getting very greedy.

"You are in a big hurry," answered the little man, eyeing Tom impishly. "But before I give you anything you must promise to tell people that the king in the next country sent you the coach and horses."

"All right," said Tom, who was so eager to go riding.

The little pixie jumped up and down three times, and there before Tom's waiting eyes appeared the most handsome coach and six horses that he had ever seen.

While he was riding he saw one of his friends, who asked, "Where did you get the fine coach?"

"The king in the next country gave it to me. You see, I stand in great favor with kings," bragged Tom, puffing out his chest.

That night Tom tossed about on his beautiful bed for a long time before he went to sleep. Then in a dream a little fairy flew down and stood on the foot of his bed.

"Who are you?" Tom asked.

"I am Truth," she answered, looking very sad. "You don't know me any more for you have been telling so many stories since you found the green eggs which the Queen Fairy shut the imps up in."

"But if I didn't I'd lose all these fine things," answered Tom.

"Are they making you happy when you tell such falsehoods to keep them?" asked the fairy gently.

"Well, I do feel kinder 'shamed for not telling the truth," confessed Tom, hanging his head.

"It is better to be truthful than to have riches," said the fairy, and vanished.

The next morning Tom felt very dissatisfied. He could not enjoy his wealth now, for the Truth fairy's words kept ringing in his ears.

After worrying about it nearly all day, he decided what he would do. Calling his fine coach and horses he started out to visit the people to whom he had told the falsehoods. One by one as he told them the truth he saw his fine treasures change back to the old things.

That night, although he slept in his old bed between cotton covers, Tom felt better inside, and in a dream the little fairy named Truth came to him again.

"I know you this time, Truth," said Tom proudly.

"Yes," smiled the pretty little creature, and because you told the truth even though you lost all your fine things, I am going to grant you three wishes."

Tom could hardly believe his ears. He wanted to be sure to make good wishes this time, so he thought carefully for some minutes then answered: "Dear fairy, I wish to be good, strong and wise."

"Because you have made such good wishes, I will also give you back all the pretty things you had."

Tom thanked the fairy most heartily, and went to his fine palace where he grew to be a good, strong, wise man and married the most lovely lady in the land.—Texas Christian Advocate.

"Jilson claims to have caught a fourteen-pound trout."

"Why, I didn't know trout grew as large as that."

"They do after you've told the story a few times."—Boston Transcript.

New Orleans Christian Advocate

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

FROM NEW ORLEANS TO ATLANTA BY AUTOMOBILE.

Some facetious writer has said something like this: "Those who can, do; those who can't do, teach; those who can't teach, preach; those who can't preach, teach preachers; those who can't do, teach, preach, or teach preachers, edit religious newspapers."

The writer finds himself wholly out of harmony with the sentiments expressed in the above quotation, for he is at once the editor of a religious newspaper (the New Orleans Christian Advocate) and at the same time temporarily engaged in the work of teaching preachers. He respectfully declines to be placed "below sea level."

In order to reach the scene of his labors in trying to teach preachers, it was necessary for him to make the trip from New Orleans to Atlanta, the seat of Emory University, one of the great educational institutions of the church. Trains run regularly between these cities, on convenient schedules and with moderate charges for transportation; but when one expects to spend several weeks in a new environment, one naturally wants to have at hand a means of transportation that will enable one to see what is to be seen in such leisure hours as may be available. Hence, travel by train was voted down and the trip by automobile decided on.

The editor had planned to leave New Orleans, accompanied by his wife and daughter, early on Friday morning, June 10. All necessary preparations were made in advance, the car overhauled and thoroughly lubricated, such packing done as could be done the day and night before, and arrangements made for an early breakfast and an early start. The family were up at 5 o'clock—only to find it pouring down rain! Who can ever describe the disappointment experienced when a journey thus carefully planned is thrown out of joint at the very beginning!

There was nothing else to do but wait for a change of weather. Happily, the skies began to clear about 10 o'clock, and by 10:30 it seemed safe to start. The route chosen lay by way of the ferries across Chef Menteur and the Rigolets, through Gulfport, Mobile, Jackson, Ala., Selma, Montgomery, Auburn, La Grange, Ga., and so to Atlanta; and the trip was thus made.

We suppose the trip was made fairly well on schedule time. Not being a "speed demon," we never planned to cover the 576 miles between New Orleans and Atlanta at the rate of 50 or 60 miles an hour—though the car we drive is supposed to be able to make that and even better speed. If we had been in a big hurry, we would have traveled by train and made the trip over-night. Thirty or thirty-five miles an hour is a safe, comfortable rate of travel, giving driver as well as passengers a little chance to see something of the scenery along the way. Anyway, that was the rate we fixed upon and adhered to. We expected to reach Atlanta sometime Monday, presumably in the forenoon; the fact that we did not arrive until the early afternoon made no particular difference.

Friday night was spent at Gulfport, in the home of Geo. L. Carley, the editor's brother; the second night was spent at the Albert Hotel, Selma; the third night was spent at the home of Mr. and Mrs. Geo. T. Sargent, relatives of the editor's family, in Auburn, Ala. There were no serious mishaps along the way. We had planned to spend the second night in Montgomery if we were not able to make it to Auburn by that time. Upon arrival at Selma late in the afternoon, a slight attack of illness made it expedient to remain there for the night. The editor can never forget the courtesy and kindness of the pastor of the First Methodist Church, Dr. C. C. Daniels, who so graciously called at the hotel, or of the distinguished medical group at the Vaughan Memorial Hospital, who ministered so cheerfully and so efficiently to his needs. Christian gentlemen, all of them! The only car trouble that developed was between Montgomery and Auburn—over-heating, due to a loose fan belt.

Atlanta is a great city. It has miles and miles of paved streets—very crooked, most of them, to be sure, but beautiful at that. It is hard for a dweller in the lowlands to realize that houses can be built very attractively upon precipitous slopes and in—or over—deep gulches. All the houses have cellars for furnaces, and there are those who contend that a gully lot is an advantage in that the excavation for the cellar has already been made. It is a great gift to be able to turn to good account what seem to be natural hindrances. There are many beautiful homes in and around Atlanta, some of them being attractively placed in the midst of "estates," in which all the features of natnrally rugged scenery are preserved. We have an idea that the possession of an "estate" hereabouts implies the possession also of a considerable store of sheckels—land is not cheap.

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Protection Against Old Age

The business section of the city covers a considerable area, the retail district apparently being much larger than that of New Orleans. Skyscrapers are much in evidence, a good many of them being hotels. If all the hotels and apartment houses of Atlanta are filled to capacity—and we understand that they are pretty well patronized—there is many a family here that knows little of the delights of a private home.

There are many and beautiful churches in Atlanta, with some of a different kind. We worshiped the first Sunday at St. Mark, where Dr. W. L. Duren, formerly of Rayne Memorial, New Orleans, is pastor, being preceded by Dr. J. B. Mitchell, present pastor of Rayne Memorial. We met enough people to know that both the old and the new are held in high esteem. The congregation was larger than any we are accustomed to see in New Orleans.

Emory is a great university. It is unfortunate, it seems to us, that it should be so completely hid away in thick woods that passers-by would never dream that a great educational institution was close at hand. A beautiful group of marble buildings means nothing to the public at large because of the obscure location. We understand that plans are being considered for the construction of at least one adequate driveway through the campus. It is to be hoped that the plans will materialize.

Since our work is in the Candler School of Theology, we have thus far had little opportunity of meeting those engaged in other departments of the university; if they measure up, however, to the high standard of the theological faculty, the institution is well manned. Dean Parker, greatly beloved throughout the church, and especially loved and honored in Louisiana, has associated with him a group of devout, scholarly, loyal men, who are giving themselves unstintedly to the work of training for the ministry of the church as fine a set of young men as can be found, we dare say, in any similar institution in the land. It is an inspiration to come into contact with this competent faculty and this forward-looking group of young preachers. A confirmed grouch would find it hard to maintain his spirit of pessimism in such surroundings.

The climate of Atlanta thus far has proved to be materially different from that of New Orleans. This is not surprising, since the elevation is about 1,100 feet above sea level. The first three or four days we spent here were uncomfortably cool. The weather has moderated somewhat, but the nights are still cool enough to make light cover acceptable. A long dry spell has been succeeded by daily rains, and parched lawns and gardens are beginning to put on again the luxuriant garments of summer. We have neither seen nor heard a mosquito since our arrival. We sincerely hope that we are beyond the range of that pestiferous insect's habitat.

Delightul courtesies have been shown us on all sides, and we are looking forward to a pleasant summer. We wish the same for all readers of the Advocate.

Emory University, Georgia.

PERSONAL AND OTHER NOTES.

Dr. Culpepper and Mr. Robinson will begin a revival meeting in Minden, La., July 3. Rev. Leon I. McCain is the pastor at Minden.

The Methodist Messenger of the First Church, Shreveport, La., reports an attendance of 200 in the Daily Vacation Bible School at that point.

Dr. R. E. Smith, of Centenary College, preached at First Church, Shreveport, La., on the morning of June 19, and Dr. W. W. Holmes preached at the evening hour.

Rev. W. H. Saunders, of Philadelphia, Miss., preached at Pascagoula, Miss., on last Sunday morning, and Rev. J. H. Sharp, of Childress, Tex., preached at the evening hour.

Rev. H. W. Rice, pastor of the church at Demopolis, Ala., and long-time director of the Seashore Divinity School, preached at Wiggins, Miss., on last Sunday morning.

Dr. Robert E. Goodrich, pastor Frst Church, Shreveport, La., has recently been ill and was not able to occupy his pulpit on June 19. We are glad to report that he is recovering.

The property of the Texas Avenue Church, Shreveport, La., has been sold and two lots purchased on Park Avenue, where a new church will be erected. Rev. R. T. Ware is the pastor.

Dr. R. H. Wynn is in the midst of a revival at Lake Charles, La., being assisted by the lay evangelist, Brother J. V. Reid. The meeting is creating interest and the congregations are good.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, reports that a number of good revivals have been held in his territory and that it now appears that the district will report a decided gain in membership over last year.

The choir of Second Methodist Church, New Orleans, provided the music at the annual memorial service of the Druids in this city on the evening of June 24. Rev. A. M. Serex, pastor, sang a solo. Rev. R. H. Harper delivered the memorial address.

Rev. C. J. Thibodeaux, pastor of the Lafourche circuit of the New Orleans District, has been holding a tent meeting at Griffin, six miles below Lockport, La. This is in the "French Mission" section. We have not yet learned the results of the meeting.

We learn through Rev. J. A. Alford, our pastor at Rayville, La., that Mrs. S. H. Whatley, widow of Rev. S. H. Whatley, of the Louisiana Conference, recently had a fall and sustained serious injury. She is slowly improving, though suffering great pain, and it is hoped that she will soon be completely restored.

On June 20, Rev. W. C. Childress, pastor of the church at Mansfield, La., began a meeting at that point, the meeting being held under a large tent on the campus of Mansfield College, Dr. Goodrich, if Shreveport, the preacher, and Brother Otis Spinks the leader of song. This was designed to be a parish-wide meeting, and all De Soto pastors were expected to co-operate.

This fine and courageous message comes from Rev. J. A. Alford, pastor at Rayville, one of the Louisiana towns in the path of the great flood: "We are moving along nicely since the waters have departed. Our people are courageous and hard at work. Our losses are great, but the Lord is good to us, and with favorable seasons we hope to pass muster at Conference."

At Bossier City, La., the church is growing. Twenty-nine have been received into the church to date, sixteen upon profession of faith. The membership of the Woman's Missionary Society has grown from nineteen to thirty-two. The auxiliary is paying off the debt on the parsonage. Rev. Don E. Dulaney, pastor of the charge, has just completed the fourth year of the Conference course at the Seashore Divinity School.

There has been a great increase in the interest and attendance at Keithville and Stonewall, two of the churches of the Grand Cane (La.) charge. At Keithville the inside of the church has been given a new coat of paint. At Grand Cane the finances have been put on a better basis—the salary being paid regularly now on the first of the month. This is a great improvement over the old haphazard method in vogue in so many of our churches. Rev. J. B. Grambling, the pastor, has been one of the students in the Seashore Divinity School, just closed.

The Ruston District Sunday School Conference will be held at Simsboro, La., July 8. Those who attend will enjoy "dinner on the grounds" as the guests of the Simsboro, Antioch, Hilly and Salem congregations. Meetings will be held during the morning in the Methodist and Baptist churches of the town, we learn through the fine program given us by Rev. W. D. Kleinschmidt, the presiding elder. Rev. C. D. Atkinson, Rev. W. W. Drake, D. D., Rev. A. K. McLellan, Mrs. W. W. Holmes, Rev. D. B. Raulins and Rev. A. S. Lutz, D.D., will be the speakers.

A new road has been graded recently from the Skyline Drive at Mount Sequoyah down to the Mount Sequoyah Club. The grading of this new road will make the Mount Sequoyah Club within easy ten minutes, reach of the Mount Sequoyah Skyline Drive. The opening of this road will also make it one of the most interesting scenic features at Mount Sequoyah. It will pass within a stone's throw of the Mount Sequoyah girls' camp and in sight of the unique rock home of Mr. Keith. It is a part of the trail and touring features of the program of Mount Sequoyah.

One hundred and seventeen athletic coaches and prospective athletic coaches, representing colleges and high schools in Texas, Arkansas, Oklahoma, Missouri, and Louisiana, attended the two-week coaching school which closed at Southern Methodist University June 18. Knute Rockne, of Notre Dame, and Walter Meanwell, of the University of Wisconsin, conducted the school, which, according to Dr. R. N. Blackwell, business manager of S. M. U., is but the first of a series to be held annually. Five members of the S. M. U. champion football team, including Gerald Mann, John Roach, Ross Love, Stanley Dawson and Chris Cortemeglia, were used in making up a demonstration eleven.

Ministers' sons in Yale University rank highest in both class rating and mental ability, as shown by recent analysis of returns from a student personnel survey of occupations of parents, conducted in the spring of 1926. Sons of ministers made the average mark of 79.6; lawyers' sons, 77.9; the combined professions of teaching and ministry, 77.8; medicine, 77.3; business, 76.1; engineering and science, 75.8; writing and artistic professions, 74.2; all others, 75.2. The mental test ratings were: Ministry, 63; writing and art, 62; law, 57; teaching, 55; combined professions, 55; medicine, 53; engineering and science, 50; all others, 51. In the number of hours devoted to study, it was found that lawyers' sons put in the longest hours, and sons of writers the shortest.

The tourist camp at Mount Sequoyah is rebuilt. Mount Sequoyah tourists will enjoy a thoroughly model and up-to-date tourist camp this year. The kitchen has been rebuilt, with eight feet added to the roof and length of the building. The entire kitchen has been screened in and wainscoated. A new sink, with double drain boards and running water, has been installed. Electric lights have been installed also, and the sewer system in the bath houses has been worked over. Sufficient wood for the entire season has been sawed and stacked near the kitchen. New sawdust makes the carpet in the kitchen. And the stove has been rebuilt. A larger camping space is available this year than heretofore, which will be of additional room and greater privacy to the tourists. The camp is thoroughly modern. A number of reservations have already been made for the tourist camp.

Recently the Daily Corinthian carried the following item concerning the First Methodist Church at Corinth, Miss., Rev. A. T. McIlwain, pastor: "Corinth is happy in welcoming home the boys and girls who have been away the past year preparing themselves for the tasks of life. Their home-coming is always a joyous occasion. Sunday morning at the First Methodist Church the service will be dedicated to these boys and girls who are the hope and joy of the people of Corinth, and the subject will be 'Home.' Doubtless the thought of home and those back there has been a driving power to these young people on more than one occasion while pursuing their studies. This service will be for the purpose of giving them assurance of the appreciation of their efforts. Jeff Cunningham, who is a student in Millsaps College and a member of the Glee Club of that school, and Frank McAmis, a student in Branham and Hughes School at Spring Hill, Tenn., and who has sung for the Nashville radio on numerous occasions, will appear on the musical program for the morning hour, singing: 'There Will Be No Disappointment in Heaven.'" Doubtless the special service proved a great blessing to the church.

THE JUNE MEETING OF THE SUNFLOWER MINISTERIAL ASSOCIATION.

The Association met in the little city of Tutwiler with Brother W. S. Shipman as pastor-host. There were present of the preachers, E. E. McKeithen, J. C. Wasson, C. T. Floyd, C. L. Oakes, C. L. Rogers, W. J. Wood, W. L. Storment, J. J. Brooks, and H. P. Lewis.

C. L. Oakes preached, using as his text I Corinthians, 9:26.

A pretty full program was given us by the committee for discussion; but the one subject that was given the most attention was, "The Pastor and the Parsonage—how Should he Keep it, and How Should he Leave it?" Every preacher present seemed to want to say something on the subject; and a lot was said. One would judge that all these preachers present always leave the parsonage home in apple-pie order, and try to do something to improve it both inside and out. Some of the sisters present put in a say, and many doleful accounts were given of carelessness and negligence on the part of some in caring for the parsonage home. When the chairman thought we had discussed the subject enough, some one remarked, "We ought to have this discussion at an Annual Conference, where some fellows would get the benefit of it." If we all follow out our expressed views, we of the Greenwood District believe in caring for and improving the homes provided for the preachers of the district.

We had with us some young people who had recently attended the Epworth League Assembly at Grenada, and when we brought up the subject, "Are the requirements for an 'A' grade Epworth League too great?" these young people told us that they did not think so.

The ladies of the church provided a bountiful dinner and served it in the Sunday school room of the church, which was greatly enjoyed by all present. One of the real attractive features of our meeting is this social hour together at the noonday meal.

Our next meeting will be at Webb, with C. L. Rogers as pastor-host, on July 12. "Mister" Shipman will preach. We are inviting some leading laymen of the district, J. H. Foreman, Dr. T. B. Holloman, R. L. Ward, and T. C. Bradford, to discuss for us, "Criticism favorable or unfavorable of modern preaching."

"What style of preaching is most effective?" will also be discussed.

Two preachers' wives, Sisters McKeithen and Floyd, graced our June meeting and added to the success of the day.

H. P. LEWIS,
Reporter.

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REPORT ON FLOOD RELIEF.

Editor New Orleans Christian Advocate: As treasurer of the fund for Methodist preachers in the flooded sections of Louisiana, I request that you publish the following account of receipts and disbursements:

Up to this time, Monday, June 13, I have received in cash the sum of $1,045. I have disbursed to the presiding elders of the New Orleans, Monroe, Alexandria and Minden Districts the amount of $850, leaving in the treasury $195.

The following are the contributors: Mrs. L. Sexton, R. E. Milling, $50; J. W. Riley, S. H. Meyer, Mrs. G. F. Patton, Rev. A. J. Gearheard, Dr. R. L. Riley, Rev. F. N. Parker, $25; collected at New Orleans district conference, $23; L. Herman, A. R. Holcombe, Mrs. Munholland, Rev. A. J. Lamar, $20; Dr. M. F. Wilson, $15; Woman's Missionary Society, St. Elmo, Tenn., $23.50; J. K. Mann and wife, R. D. Crow, Mrs. Alice K. Kuhn, and Mrs. H. Keith (one check), H. J. Thompson, John H. Carter, Mrs. S. V. Baldwin, Edward Sullivan, Rev. F. S. Parker, J. B. Parker, W. Miles Pearce, Mrs. Ella K. Keener, Captain C. J. Zatarain, W. A. Sullivan, Alfred M. Barnes, Jacob Cohen, L. R. Levine, J. Han Meyers, H. E. Brister, Rev. E. C. Gunn, Rev. J. B. Mitchell, Rev. J. L. Williams, W. W. Sutcliffe, William Pfaff, E. T. Merrick, E. H. Cayard, Clinton Davis, J. S. Jordan, C. A. Palmer, George M. Kern, R. L. Byron, Mrs. B. Lutz, Robert A. Cross, T. W. Coffer, Rev. L. Picone, T. J. Ferguson, C. W. Eubanks, $10; Rev. L. W. Cain, $8; Bates Sunday school class, St. Elmo, Tenn., $8; Mrs. W. J. Amer, $7.50; Miss Violetta A. Smith, $6; H. H. Ahrens, Dr. Heath, Dr. G. S. Brown, Mrs. Isabel C. Woods, G. H. Wasson, Miss Addie E. Mitchell, Miss Priscilla S. Mitchell, Miss Emily J. Mitchell, J. H. Stafford, Anna J. Pearce, Porter McFerrin, D. L. Thornton, Dr. St. Clair Duke, Charles M. Vernon, Mrs. C. Walker, E. H. Singreen, Rev. J. B. Peters, Rev. J. G. Snelling, Mrs. J. G. Snelling, Frank Johnston, A. F. Godat, A. H. Ahten, R. G. Macdonald, Mrs. H. C. Vesey, Rev. H. T. Carley, Lota L. Troy, C. A. Hanson, Emma and Ethel Rhoades, C. O. Bradley, M. B. DePass, Rev. R. H. Harper, Mrs. M. B. Dottery, Mrs. Maggie J. Lay, Mr. and Mrs. F. Brandt, W. E. Rosser, O. J. Dunn, Mrs. W. B. Warren, Miss Emily Kundert, Mrs. Laura M. White, Mrs. Pringle, Miss Eleanor E. Riggs, Miss Katherine L. Riggs, blind lady in Home, sent in by O. J. Dunn, Rev. W. H. Giles, Berta Ellison, $5; Memorial Home, Mrs. S. M. Capiero, $3; H. R. Hafkesbring, Miss M. Werlein, Rev. Scott Chinn, C. P. Gelbke, Mrs. L. Brehm, W. R. Boner, A. L. Hufft, Miss Bess Sargent, $2; W. H. Favourite, $2.50; A. Demuth, cash, Brother Powers, Mrs. E. T. Adelott, A. F. Asenheimer, C. G. Whitehead, H. E. Alluzze, Mr. Obier, Captain Kelly, $1; Mrs. George Sluman, 50c. Charles O. Chalmers, $5.75.

HENRY H. AHRENS,
Treasurer.

New Orleans, June 13, 1927.

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NOTICE!

There will be a Cokesbury School for all people of all Churches interested in Sunday School Work, Taught at the School House in Clay, La., July 12-15 inclusive, 10:30 a.m. to 2:00 p.m. Bring your lunch. For further information, address Rev. C. H. Mayo, Clay, La.

PLAN TO COME!

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Tremont, at Tremont, July 2, 3, a.m.
Fulton, at Van Buren, July 3, 4, p.m.
Nettleton, at New Chapel, July 6.
Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Columbus Dist.—Third Round.

District Standard Training School, at Kosciusko, June 27-July 2.
Noxapater, at Flower Ridge, July 5.
Sturgis, at Mount Airy, July 12, 11 a.m.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.

Remember Golden Cross Enrollment Campaign, May 8-15.

Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Corinth Dist.—Third Round.

Rienzi, at Pizgah, July 2.
Baldwyn, at Liberty, June 25, 26.
Hickory Flat, at Pizgah, June 27.
Belmont, at Old Bethel, June 28.
Booneville ct., at Blackland, June 29.
Booneville sta., preaching, morning, July 3; Q. C., June 29, evening.
Kossuth, at Pleasant Hill, June 30.
Iuka ct., at Snow Down, July 1.
Wheeler, at Shady Grove, July 5.
Dumas, at Weir's Chapel, July 6.
Ripley sta., July 6, evening.
Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Andrew's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Third Round.

Pickens, at Richland, July 1.
Winona ct., at Bluff Springs, July 2, 3.
Grenada, July 3, 8 p.m.; Q. C., July 5.
Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

E. S. LEWIS, P. E.

Greenville Dist.—Third Round.

Leland, July 3, a.m.
Hollandale, July 3, p.m.
Clarksdale, July 10, a.m.
Friars Point and Lyon, at Friars Point, July 10, p.m.
Coahoma and Jonestown, at Coahoma, July 17, a.m.
Lula and Dundee, at Lula, July 17, p.m.
Arcola and Murphy, at Hocks, July 7, all day.
Merigold and Deeson, at Deeson, July 24, a.m.
Gunnison and Sherard, at Sherard, July 24, p.m.
Duncan and Alligator, at Duncan, July 31, a.m.
Shelby, July 31, p.m.
Rosedale, Aug. 4.
Lake Cormorant, at Lake Cormorant, Aug. 7, a.m.
Tunica, Aug. 7, p.m.
Shaw and Litton, at Litton, Aug. 21, a.m.
Evansville and Dubbs, at Evansville, Aug. 21. p.m.

District conference at Cleveland, July 14-15. We need a great coming together after the things we have suffered and felt in the flood. We desire very earnestly a deeply spiritual and brotherly fellowship. A strong program will be prepared and a full attendance is anxiously desired. Brother S. V. Wall, our district lay leader, is anxious for a full representation of our charges in their lay leaders. They will be given right of way in the morning session of the second day. Now, let daily prayers be made for the presence of the Divine Spirit upon our sessions.

We want live issues and vital discussions. Whatever may from time to time engage the thoughts of men, our personal relation to the issues of moral and spiritual life stand first with all deeply thinking men. All the salvation we can or shall ever know is involved in knowing that at the center and heart of all is intelligence, law and love, and these are working for man's good.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Third Round.

"Group Conferences:"

2. June 30, at Fairview: Sunflower, Indianola, Moorhead, Inverness; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Judge J. M. Forman, Conference Lay Leader, and Hon. Thos. B. King, of Memphis. 2 p. m., quarterly conference.
3. July 8, at Black Hawk: Black Hawk, Acona, Carrollton, Cruger and Sidon, Tchula; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Mrs. W. V. Bailey, District Missionary Secretary, and Judge J. M. Forman, Conference Lay Leader. 2 p. m., quarterly conference.
4. July 15, at First Church, Greenwood: Night session, 8 o'clock, First Church, Price Memorial, Itta Bena; address: Dr. T. B. Holloman, District Lay Leader; banquet for all officials.
5. July 25, at Marks: night session, 8 o'clock; Marks and Belen, Lambert and Crowder; address, Judge R. L. Ward, Associate Lay Leader; banquet for all officials.

Dublin, July 3, 11 a.m., 3 p.m.
Webb, July 6, night.
Rome, July 17, 3:30 p.m. and night.
Swiftown, July 31, 11 a.m., 3:30 p.m.
Belzoni, July 31, night.

Preaching services, additional: Belzoni, June 26, a.m. and p.m.; Drew, July 10, a.m.; Sandy Bayou, July 10, p.m.; Doddsville, July 17, a.m.; Belen, July 24, a.m.; Vance, July 24, night.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Oakland, at Oak Grove, July 3, 11 a.m.
Charleston, July 3, 7:45 p.m.
Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

M. BRADLEY, P. E.

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Woman's Missionary Society

The sixth meeting of zone 4, Seashore District, Methodist Episcopal Church, South, was held in Poplarville, Miss., in the church, with thirteen representatives from the Lumberton Auxiliary, five from Columbia, five from Picayune. The meeting was called to order at 10:30 a. m. by Mrs. Ruby Thornhill, zone chairman. Rev. Mr. O'Neal, pastor of the Poplarville church, welcomed the ladies and led the devotional. After song and prayer, he read the sixteenth chapter of the Acts of the Apostles, using as his subject, "Lydia and Woman's Opportunities of To-day." We were then given an unusual treat—a piano duet by two of Columbia's Epworth League girls, Misses Francis Austin and Sue Barns.

Our thoughts of the day were especially centered on China, and "The Obligation of Our Young People to the Youth of China" was forcibly impressed upon us both by Mrs. H. H. Hinton's paper on that subject and by Rev. Mr. O'Neal's comment on same. Having received his information from those who are making their homes in that country and giving their lives for those people, and from one of China's own young ladies, we felt as though we were receiving a message—an appeal—from the very heart of China. Mrs. Bunker and Mrs. West, new members from Picayune, sang a duet, to the delight of all. Mrs. Baugh, of Columbia, had a wealth of information on "Our Work Among the Mountaineers." This paper brought to us the realization of the fact that there is yet work to be done at home. Following a hymn the morning session was brought to a close by a chain of sentence prayers, especially remembering China, our workers there, and Mrs. Tom Ford, Conference Secretary of the Woman's Missionary Society, who is at her brother's beside. The prayers were led by Mrs. Stevenson, of Lumberton, and closed by Rev. Mr. O'Neal. The meeting was then adjourned for lunch, which was so deliciously prepared and beautifully served by the Epworth League girls in their League room.

The afternoon session was called to order at 1:15 o'clock, and opened by singing a hymn. Mrs. O'Donnell, of Poplarville, read an article, "Christian Missions and China's Christ," from the Christian Herald, written by a Baptist minister. Rev. Mr. O'Neal agreed with the writer and spoke of him and the article in most complimentary terms. Before the discussion on the Seashore Camp Grounds, Mrs. Thornhill asked Rev. Mr. O'Neal to tell us something of the facts about the Seashore Camp Grounds and the opinion of the last district conference with reference to disposition of the grounds. Rev. Mr. O'Neal stated that resolutions were adopted by the Conference to the effect that all beach front property be held, but that the property north of the Louisville and Nashville Railroad be sold and the proceeds used to improve the beach front property. A round table discussion on the subject was led by Mrs. Stevenson, of Lumberton. During the course of discussion it was suggested that the auxiliaries endorse the resolutions adopted by the district conference. Mrs. Thornhill, acting on this suggestion, appoitned Mmes. Adams, Austin and R. J. Williams, with Mrs. O'Donnell as chairman of the roslutions committee.

A letter was read from Mrs. C. W. Cockron, president City Misson Board of the Meridian Wesley Community House. This letter was concerning the plans of the board to enlarge and improve the Wesley House in Meridian, and concerning the birthday party they were to have May 31, and asking that all gifts be cash offerings for the building fund. It was agreed upon that this letter be acted upon in the individual auxiliaries, as it was too late at that time to do anything for the day set. It was suggested that instead of having the next zone meeting we would all go to Biloxi and meet at the Wesley House there, one morning about the first week in August, and spend the day studying the work being done there. This to be done if the Columbia auxiliary approves, as Columbia auxiliary extended their invitation to the zone to meet with them for the third quarter meeting. We were told that the Wiggins auxiliary has expressed a desire to come into zone 4. This was generally discussed, and the desire to have Wiggins auxiliary become one of us was made known. Mrs. Thornhill asked the secretary to get Mrs. Tom Ford's opinion on the question, and the zone will be governed accordingly.

Mrs. O'Donnell, chairman resolutions committee, then read the resolutions of the committee, and they were adopted as follows:

Resolved, That we, the members of zone 4, Seashore District, Mississippi Conference, Methodist Episcopal Church, South, in conference assembled at Poplarville, Miss., May 31, 1927, do unconditionally endorse the resolutions adopted by the Seashore District Conference, held at Pascagoula, Miss, March 30 and 31, in which they placed themselves on record as being opposed to the sale or other disposition of Seashore Camp Grounds and alienating or diverting the proceeds of said ground to any purpose than that of improving and developing said Camp Grounds, and that we, with the said Conference, request the Mississippi, Alabama and Louisiana Annual Conferences, now sole owners of said grounds, to dispose to the best advantage, that part of said Camp Grounds which lies north of the Louisville and Nashville Railroad, and invest the proceeds thereof in beautifying and developing that part of the grounds lying between the Louisville and Nashville Railroad and Mississippi Sound.

Resolved further, That a copy of these resolutions be furnished the Board of Trustees of Seashore Camp Grounds, the Seashore District Secretary of the Woman's Missionary Society, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. M. F. Adams, Mrs. W. H. Austin, Mrs. R. J. Williams, Mrs. W. H. O'Donnell, Committee.

A rising vote of thanks was then extended the Epworth League girls for the lovely luncheon. The afternoon session was then brought to a close by singing, "Blest Be the Tie That Binds." Rev. Mr. O'Neal pronounced the benediction.

MRS. W. S. HELMS,
Secretary, Zone 4.

A WORD FROM HOUMA MISSION.

We have twelve of the school children in the home this summer, and may find it necessary to take in a few more while the present conditions last. If we keep the children any length of time we feel that it will be best to employ a teacher and have them do more summer school work.

Next week the Vacation Bible School will open, and we expect to have a big crowd of eager, expectant children in the home for the two weeks' period. This is such a happy time for them, and mean so much to the work that we haven't the heart to call it off, unless it becomes absolutely necessary, though times have been in such an uncertain state for so many weeks that some of the older folks are lacking in freshness and enthusiasm that will have to be revived before the children come in.

ELLA K. HOOPER.

ZONE MEETING AT DERMA, MISS.

The first zone meeting of these auxiliaries of the Aberdeen District was held in the Methodist church at Derma, Thursday, June 9, 1927, with Mrs. Joe L. Davis, of Houston, presiding, the District Secretary absent on account of illness.

The meeting was opened by the song, "Blest Be the Tie."

Rev. Wallace, of Calhoun City, gave the devotional, reading the second chapter of Acts, having as a theme, "The Oneness of Spirit in Saving of Souls." After prayer led by Rev. Baird, Rev. Wallace, Mmes. Smith and Crewtherd sang, "Give Me Thine Heart."

A cordial welcome was extended by Mrs. Harden, of Derma, and responded to by Mrs. J. C. Sneed, of Pontotoc.

The readiing, "Why Have a Missionary Society," was given by Mrs. Rutledge, of Houston. She stated as its object, the training of members for service, thus raising the spiritual standard of life. With its social con-

(Continued on Page 14.)

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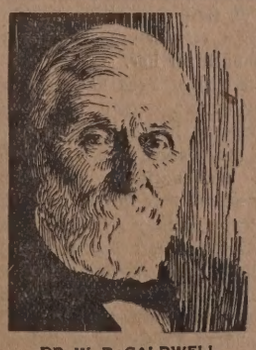
DR. W. B. CALDWELL AT THE AGE OF 83

"Purges" and "Physics" Bad for Old Folks

While Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, knew that constipation was the curse of advancing age, he did not believe that a "purge" or "physic" every little while was necessary.

To him, it seemed cruel that so many constipated old people had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to "regulate" the bowels of old folks. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but each dose helps to strengthen the bowel muscles, shortly establishing natural "regularity." It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

If past fifty, buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson.

Rev. Clem Baker, of the Little Rock Conference, who is to teach in the Rochelle Standard Training School next week, will be in Alexandria on Sunday morning where he will visit the Sunday schools and epeak to the adult department.

* * *

We are interested to note that Mrs. W. W. Holmes, of Shreveport, has completed the requirements for her Gold Seal Certificate in Standard Training work and will soon receive her diploma.

* * *

Mrs. R. C. Culpepper, formerly State Elementary Superintendent, has offered her summer home near Camp Grant Walker to Dean and Mrs. Smith for their stay during the Training School at Rochelle, in which they will both teach, and, having accepted the hospitality of the Culpeppers, the Dean is bringing his family for a real vacation of fishing and swimming and a general good time.

* * *

The Vivian Standard Training School opened at 3 o'clock in the afternoon of last Sunday, with an attendance of more than a hundred interested workers. The following pastors were present with their co-operating leaders: J. M. Alford, Guy M. Hicks, A. M. Shaw, W. F. Roberts and David Tarver. The instructors in the school were Dr. Cleanth Brooks, Dr. W. W. Holmes, Rev. H. L. Johns, and Mrs. R. E. Smith.

After the school session we reached Shreveport in time for the evening service at First Church, where Dr. Holmes filled the pulpit, as Dr. Goodrich is on the sick list.

While in Shreveport the writer enjoyed the hospitality of the district parsonage. We recently mentioned in these columns that we gave to Brother Lee, of Homer, credit for the finest preacher's vegetable garden we had seen. We want now to credit Dr. Holmes with the finest flower garden we have seen, and this is easily understood when one finds the Doctor rising at 5 o'clock on a June morning in order to map out his fall gardens.

* * *

Rev. Robert A. Cross, the young pastor of the Washington circuit, writes as follows. "Enclosed you will find check for Sunday School Day offering from Fisher Church. * * * The program was splendid and it was a great success."

* * *

There is much interest being shown in the Standard Training School to be held at Rochelle, in which Rev. Clem Baker, of Little Rock, will teach a State-wide course on Sunday School Management. Rev. J. W. Faulk, of Bonita, writes that he is planning to take this training, as will many others interested in the Cokesbury schools.'

* * *

The writer appreciates an invitation from Rev. B. D. Watson, of Clinton, to attend the Sunday School Day program there on the 25th inst., at which time there will be a good program and good speakers.

On the 19th the writer reached Mooringsport in North Caddo Parish in time for Sunday school, and secured the hearty co-operation of the leaders there in the Standard Training School at Vivian. The parsonage folks made my stay pleasant. Brother Shaw, the pastor, is in fine favor in Mooringsport. At 11 o'clock I had the pleasure of speaking in Oil City, six miles from Mooringsport, using as a theme that faithfulness is the crowning virtue of Christianity, basing this on Revelation 11:10: "Be thou faihtful unto death, and I will give thee a crown of life."

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The success of the Cokesbury work so far this summer has been most gratifying. Mr. Hull has taught two classes with unusual success. The pupils turned in good work and the influence on the school community was unusually fine. We are glad to give out this information because there are still a few communities that could get Cokesbury Schools if they would ask for them.

Mr. Branton conducted a Cokesbury School at Edwards. This class was largely attended by the workers of the Edwards school with the finest record up to now of any Cokesbury School reported. Every teacher in the school present. We are most happy to send this good news out. Mr. Branton and Miss Hattie Lewis will be in a Training School at Osyka as you read this note. Pray that their success will be just as fine here as at Edwards.

Miss Jones spent the first week in June at the Epworth League Assembly, where she had the privilege of teaching First Department work. She reports a most happy time, for which we are thankful and glad.

The next week was spent in a Cokesbury School at Port Gibson, and the rest of the month has been spent in superintending a Daily Vacation Bible School at Galloway Memorial Church at Jackson, Mississippi. This has been a full month for her.

The month of June has been spent by your superintendent in a Leadership Class at Richton, where he had a good attendance with a promise of sixteen examinations. The Richton Sunday school bids fair to be a Standard B Type Sunday school in a short time. Brother Black is going well with his people, and Brother Stevens is making a progressive superintendent. Blessings upon these workers.

A Standard Two-Teacher Cokesbury School was conducted at Port Gibson with twenty certificates delivered. Three schools were represented in this school. The work of the school was good and the interest was fine. We hope that this school will become a permanent organization. We have just closed a One-Teacher Cokesbury School at Tylertown. We had a large attendance of the workers with twelve credits issued. This is their first school and all are planning to make it permanent and plan for it a year in advance.

We have to date twenty-two names on our Sunday School Day Honor Roll and last year at this time we had twenty-three names on the Honor Roll. This is a very faborable comparison considering the difficulty through which part of our Conference has come. Still we need more money and more schools on the Honor Roll.

Please remember to pray for the work and the workers that the work may be done in a way that may be pleasing and acceptable to God.

Yours in Him,
JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The past week I had the joy of teaching a class of twenty-five at Bethel, on the Sardis circuit. We used "The Small Sunday School" as a text, The rains poured down, the people are in the grass, they are working from early to late, but in spite of these obstacles about twelve did the work required for credit. Rev. R. E. Woodfin is pastor. He and his wife took the work with their people. From his parsonage to the church it is close to fifty miles. We drove out in his car every evening and worked from 7 to 9 every night. The people made a partial survey. The following facts were brought out: Of 68 person, 31 attend Sunday school, 14 belong to the Methodist church, 9 to the Christian, 8 to the Baptist, 37 are not connected with the Sunday school, 20 are not members of the church. The workers agreed to complete the survey and tabulate the results, they agreed to begin the missionary program at once, they will observe Sunday School Day, and take the Program of Work as their guide. It was a wonderful week in every respect, the people are heroic, loyal and are willing to be led. They all agreed to study the Bible regularly and pray more constantly. It was a great week.

If half our Sunday schools would observe Sunday School Day and send the offering to Rev. H. P. Lewis, Ruleville, Miss., we could help the circuits in a hundred schools do the kind of work described above. It is a mystery to me why men do not care to help reach the people with the "good news" of the gospel. A large number want to do what needs to be done in establishing the kingdom of God in the community where they live, but they do not know how. May God give the courage and the strength to help us press on until the last church has been reached with the message of our Lord. I pray that the people and pastors may uphold the young men and women who are working with us in teaching the parents and teachers how to teach religion to the rising generation.

Words of appreciation by the class that studied Bible under Rev. A. B. Davidson during our Conference Training School, June 6-11.

1. "We feel that the General Sunday School Board of our church, working with our Conference Board, is doing real constructive work in providing these training schools for the better equipment of the leadership of the church. This class is very deeply appreciative of these advantages and finds these schools to be very helpful in doing the work of the kingdom of God. The Christian fellowship at this school is a real joy, inspiration and means of grace to every worker.

2. "We feel that this class in Bible Study has made a real contribution to our knowledge of God's Word as revealed in the life of Christ, and has made the will of God clearer, showing unto us the more perfect way of life.

3. "We feel deeply appreciative to our instructor, Dr. Davidson, who has so clearly presented the facts of the life of Jesus, exalting him as 'the way, the truth, the life.' We thank Dr. Davidson for his untiring labors in our behalf." Signed by the class.

SCHEDULE OF COKESBURY SCHOOLS IN NORTH MISSISSIPPI CONFERENCE.

July 3, Horn Lake; instructor, Rev. W. R. Hammontree.

July 3, West; instructor, Mr. E. M. Sharp.

July 3, Cooksville; instructor, Miss Thelma McKeithen.

July 10, Ashland; instructor, Rev. W. R. Hammontree.

July 10, McCool; instructor, Rev. M. Johnson.

July 10, Siloam (Cedar B Ct); Miss Elizabeth Burton.

July 10, Shuford, Shuford circuit; instructor, Rev. A. T. Clanton.

July 10, High Point (H. P. Ct.); instructor, Mr. E. M. Sharp.

July 17, Liberty, Ashland circuit; instructor, Rev. W. R. Hammontree.

July 17, Liberty, Ashland circuit; instructor, Miss M. L. Caraway.

July 17, Wheeler; instructor, E. G. Mohler.

July 17, Wheeler; instructor, Miss Thelma McKeithen.

July 17, Holcomb, Holcomb circuit; instructor, Mr. E. M. Sharp.

July 17, Longtown (L. T. Ct.); instructor, Miss K. Bryson.

July 17, Arkabutla; instructor. Rev. A. T. Clanton.

July 24, Pickens; instructor, Rev. W. R. Hammontree.

July 24, Sparta (Holcomb Ct.); instructor, Mrs. E. M. Sharp.

July 24, Longview; instructor, Miss Elizabeth Burton.

July 24, Chapel Hill, (Cortland Ct.); instructor, Rev. A. T. Clanton.

July 31, Brooksville; instructor Miss M. L. Caraway.

July 31, Tremont; instructor. Rev. R. W. Hammontree.

July 31, Pleasant Grove, Buena Vista circuit; instructor, Mr. E. M. Sharp.

July 31, Owens (H. Point Ct.); instructor, Miss T. McKeithen.

Aug. 7, Kossuth; instructor, E. G. Mohler.

August 14, Sturgis; instructor, R. W. Hammontree.

Aug. 14, Shady Grove, Blue Mountain circuit; instructor, Mr. E. M. Sharp.

August 14, Mt. Olivet (Shu'f Ct.); instructor, Miss Katherine Bryson.

August 14, Mt. Olivet (Shu'f Ct.); instructor, Miss Caraway.

August 21, Shilo (Courtlant Ct.); instructor, Rev. A. T. Clanton.

August 21, Oakland; instructor, Rev. R. W. Hammontree.

Aug. 21, Abbeville; instructor, Mr. E. M. Sharp.

August 21, Wesley C. Kossuth Ct.); instructor, Rev. R. H. B. Gladney.

September 4, Coffeeville; instructor, E. G. Mohler.

September 4, Coffeeville; instructor, Miss M. L. Caraway.

E. G. MOHLER.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

EPWORTH LEAGUE, MISSISSIPPI CONFERENCE.

Report of the Resolutions Committee.

Whereas, the sixth annual Assembly of the Mississippi Conference Epworth League has been such a splendid success, not only because of the fine attendance and spirit of the Leaguers, combined with the sympathetic interest of the faculty, but also because of the kindly and efficient co-operation of others; therefore, be it resolved:

1. That we thank the city of Brookhaven for all courtesies shown, especially thanking Hoffman's drug store for the fine and friendly way they have favored Assembly members.

2. That we thank Dr. Henry G. Hawkins, President of Whitworth College, and the board of trustees for granting us the use of college plant for assembly purposes.

3. That we most heartily thank Mrs. H. G. Hawkins for untiring efforts in behalf of the Leaguers, and particularly for the splendid condition of the grounds and dormitories.

4. That we especially thank Rev. Robt. Selby, Rev. J. L. Neill, Rev. J. L. Decell, and Rev. B. L. Sutherland for bringing us such beautiful and inspirational messages at the platform hour.

5. That we most heartily thank Rev. B. L. Sutherland for the helpful messages brought us at morning watch.

6. That we are indebted to Miss Helen Sells for her excellent services as recreational leader of the assembly.

7. That we thank the chaperones and Conference officers in their efforts in our behalf.

8. That we wish to compliment all delegates and visitors for the wonderful co-operative spirit that has prevailed throughout the assembly.

Respectfully submitted,
W. J. DAWSON.
F. L. APPLEWHITE.
RUBY CAMPBELL.

SIXTH ANNUAL EPWORTH LEAGUE ASSEMBLY, JUNE 6-10, 1927.

Report of the Plan of Work Committee.

We, your Committee on Plan of Work, submit the following recommendations:

1. That a meeting of the Conference officers be held early in the year 1928 at some time and place determined by the President of the assembly.

2. That we continue our efforts to raise the $1,000 of the Whitworth endowment, $273.29 of which has been paid.

3. That a District Institute be held in each district during the year, and in order that more convenient dates might be given each district, we endeavor to secure workers for these in-

(Continued on Page 16.)

Diabetes Discovery

The noted European, Dr. Stein-Callenfel's diabetic treatment, which allows you to gradually eat what you need, is now available in this country. A book describing this wonderful treatment will be sent FREE OF CHARGE to any diabetic sufferer. Write NOW to M. Richartz, Dept. 726, 220 W. 42nd St., New York.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

The quarterly conferences for the third round will be held as follows:

Pelican, Pleasant Hill, Provencal, Natchitoches, and Kurthwood-Alco, at Robeline, July 18, 8 p.m. Natchitoches is requested to give the pageant.
Boyce, Alexandria, Pineville and Rapides, at Pineville, July 19, 8 p.m. Pineville is requested to furnish the pageant.
Oberlin, Oakdale, Elizabeth, Melder and Glenmora, at Glenmora, July 20, 8 p.m. Glenmora is requested to furnish the pageant.
Bunkie, LeCompte-Cheneyville, Evergreen, at Cheneyville, July 21, 8 p.m. Bunkie is requested to give the pageant.
Opelousas, Eunice, Evangeline and Melville, at Opelousas, July 22, 8 p.m. Opelousas asked to furnish the pageant.

We will not expect lunches, but we desire special music and expect a pageant to be given as indicated that will give some good and wholesome instruction about the Superannuate Endowment.

The District Conference meets in Bunkie, July 6, 10 a.m. Please notify Brother Hoffpauir when to expect you.

C. C. WIER, P. E.

Baton Rouge Dist.—Third Round.

Jackson, at Gurley, July 3.
Clinton, at Clear Creek, July 2, 3.
Plaquemine, at White Castle, July 10.
Baton Rouge, at Istrouma, July 10; Q. C. July 6.
Greensburg, at Oakland, July 15, 16.
Pine Grove, at Pipkins, July 17.
Natalbany, July 17.
St. Francisville, at Tunica, July 24.
Baton Rouge, Keener Memorial, July 5; Q. C. July 24.
Washington, at Sunny Hill, July 31.
Franklinton, July 31.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Many and Peason, at Many, July 3.
Barham, July 31, p.m.
DeRidder, July 31, p.m.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—Third Round.

Ringgold, at Rocky Mount, July 2, 3.
Sibley, at Evergreen, July 6, 11 a.m.
Standard, at Selma, July 7, 8 p.m.
Campti, at St. Morris, July 10, 11 a.m.
Colfax, at Colfax, July 10, 8 p.m.
Bossier City, at Parker's Chapel, July 19, 11 a.m.
Castor, at Pollock, Juyl 22, 11 a.m.
Columbia, at Columbia, July 31, 11 a.m.
Zenoria, at Zenoria, Aug. 3, 8 p.m.
Hall Summit, at East Point, Aug. 7, 11 a.m.
Trout and Good Pine, at Trout, Aug. 14, 11 a.m.
Jena and Jonesville, at Jonesville, Aug. 14, 8 p.m.
Ferriday, Aug 15, 8 p.m.
Coushatta, Aug. 17, 8 p.m.
Minden, Aug. 21, 11 a.m.
Cotton Valley, at Bethel, Aug. 23, 11 a.m.
Plain Dealing, at Plain Dealing, Aug. 28, 11 a.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

McComb, Centenary, July 3, a.m.; Q.C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 17.
Adams, at Ebenezer, July 19.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bogue Chitto and Norfield, at Norfield, July 26
Bayou Pierre, at Matthew's Chapel, July 27.
Scotland, at Galatia, Aug. 2.
Brookhaven, July 31, a.m.; Q.C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, a.m.
Meadville and Bude, at Meadville, Aug. 9.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at Hopewell, Aug. 23.
Wesson and Beauregard, at Beauregard, Aug. 24,

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Heidelberg, at Philadelphia, July 3, 2:30 p.m.
Lucedale, July 6, 7:30 p.m.
Silver Creek, at Oak Vale, July 8, 11 a.m., 2 p.m.
Prentiss, July 10, 11 a.m., 2:30 p.m.
Sumrall, July 10, 7:30 p.m.; July 11, 8:30 a.m.
Purvis, at Union Grove, July 17, 11 a.m., 2:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden ,at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.
Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.
Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. Decell, P. E.

Meridian Dist.—Third Round.

Matherville, at State Line, July 2.
Shubuta, at Andrew's Chapel, July 3.
DeKalb, at Spring Hill, July 6.
Vimville, at Toomsuba, July 9.
Scooba, at Scooba, July 17, a.m.
East End, July 17, p.m.
Central, July 24, a.m.
Hawkins Memorial, July 24, p.m.
Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, at Pine Springs, July 31, p.m.
Fifth Street, Aug. 7.
DeSoto, at Hopewell, Aug. 12.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m .
Waynesboro, ct., at Pleasant Grove, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at Concord, Aug. 18.
Pachuta, at McGowan Chapel, Aug. 19.

ROBERT SELBY, P. E.

Newton Dist.—Third Round.

Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Trenton at Independence, July 23, 24.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Laurel, First Church, July 25, 8 p.m.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th. L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Biloxi, Sunday, 11 a.m., July 3.
Seashore Camp Meeting, July 1-10.
Pascagoula, Sunday, 11 a.m., July 17.
Ocean Springs, Sunday, 8 p.m., July 17.
Carriere, at Byrd's Chapel, Saturday and Sunday, 11 a.m., July 24.
Picayune, Sunday, 8 p.m., July 24.
Stillmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Anguilla, at Sunflower Chapel, July 3, a.m.
Vicksburg, at Crawford Street, July 3, p.m.
Centerville and Stephenson, at Macedonia, July 10, a.m.
Gloster and Liberty, at Gloster, July 10, p.m.
Nebo, at Sharp's Chapel, July 17, a.m.
Fayette, July 17, p.m.
Natchez, July 24, a.m.
Washington, at Natchez Mission, July 24, p.m.
Hermanville, at Tillman, July 31, a.m.
Harriston, at Lorman, July 31, p.m.
Rocky Springs, at Willows, Aug. 3.
Louise and Holly Bluff, at Holly Bluff, Aug. 7, a.m.
Silver City, at Midnight, Aug. 7, p.m.
Vicksburg, at Gibson Memorial, Aug. 10.
Rosetta and Mount Vernon, at Rosetta, Aug. 14, a.m.
Roxie, at ———, Aug. 14, p.m.
Utica, at Burtonton, Aug. 17.
Mayersville, at Mayersville, Aug. 21, a.m.
Rolling Fork, at Rolling Fork, Aug. 21, p.m.
Oak Ridge, at Bovina, Aug. 28, a.m.
Port Gibson, Aug. 28, p.m.
Woodville, at Woodville, Aug. 30.

J. T. LEGGETT, P. E.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

tact unsurpassed, how could the church be without a Missionary Society?

The discussion of "Why Have We a Zone Meeting," by Mrs. J. R. Priest, of Houston, brought out the point or organizing societies where there are none, thus interesting people in the same purposes, same aims and benefiting and helping one another in wroking together.

The song, "Come Thou Almighty King," was sung by the Calhoun City Auxiliary. Advice and ideas for zone meetings were advanced by Rev. Baird, of Pontotoc. He stated that the fellowship and association of getting together as workers of God gave us a greter determination to be better workers and better women.

Mrs. Dodds, of Houston, demonstrated how every cultured, busy, rich, and poor woman and every young woman has a place in the Missionary Society.

"Stewardship of Personality," by Mrs. Jacks, of Houston, was an appeal to use our personality and talent for our God.

The Young People's department, represented by Mrs. W. Davis, illustrated, "If we tax our own luxuries we will be surprised at our revenues."

Of the eight auxiliaries five were represented: Houston, ten; Calhoun City, fifteen; Woodland, five; Pontotoc, nine; Derma's not counted.

An interesting discussion, led by the auxiliaries represented, was very helpful. Suggestions on how to improve the societies were made. Mrs. Lee Wilson, of Pontotoc, spoke on the development of leadership and the furthering of the interest of public health. After a song, Rev. Hollingsworth dismissed the morning session with prayer.

The afternoon session opened with a song, after which Rev. Hollingsworth gave the devotional, reading the sixth chapter of Galatians, theme being, "Bear Ye One Another's Burdens." Followed by prayer by Rev. Wallace.

The topic of law enforcement was ably discussed by Mmes. Kennington, Wilson and Evans, urging Christian women to vote, and vote for capable officers.

A rising vote of thanks was extended to Derma for her royal enthusiastic entertainment.

Mrs. Sneed invited the third zone meeting to Pontotoc. This invitation was accepted, the date to be announced later.

After a song, Rev. Baird pronounced the benediction.

MRS. C. W. DAVIS, Secretary.

NORTHERN END GRENADA DISTRICT.

The district missionary meeting for the northern end of the Grenada District was held in Coffeeville, Miss., Friday, May 27, 1927.

When the delegates arrived they found the church beautifully decorated with fragrant flowers and ferns and a most cordial welcome was given to all by the ladies of the Coffeeville Society. The morning devotional service was led by Rev. W. L. Robinson, pastor of Coffeeville. Mrs. E. A. Collins, president of the Society, in a few well chosen words, gave all the delegates and visitors a hearty welcome.

The morning session was given over to reports from the adult societes and the report of the District Secretary. These reports were all good, showing that much earnest work has been done during the past year. A song by Mmes. Boswell and Coleman was much enjoyed. Beautiful music always gives inspiration to a meeting.

A most delicious lunch was served at the noon hour—served to about eighty people at the church. After the lunch there was an hour of social intercourse. Then the business of the conference was resumed.

The afternoon devotional service was conducted by Mrs. Paul Sisk, of Greneda. Mrs. H. H. Boswell had charge of the children's program. A most interesting program was given by children from Holcomb, Grenada, Holly Springs and Water Valley, and the reports from these societies were fine.

Mrs. Wade Turnage, of Water Valley, had charge of the Young People. She gave a most interesting talk on the work of the young people, and the young people from Coffeeville, Grenada College, and Water Valley put on a fine program and gave splendid reports of the work done by their societies.

We were greatly indebted to the Juniors and Young People for their fine programs and splendid attendance. There were forty-three Juniors and fourteen Young People present.

Rev. S. A. Brown told of conditions at the Orphans' Home and of the fine work being done there for our boys and girls.

Mrs. Eugene Cole, of Durnat, presented Bible and Mission study.

The afternoon session was closed with prayer by the presiding elder, Rev. E. S. Lewis.

MRS. A. W. STOKES,
District Secretary.

CHILDREN'S MEETING AT SHELBY, MISS.

The Greenville District meeting of the Children's Missionary Society and Young People's Missionary Society was held at Shelby, Miss., June 16, 1927, the morning session being devoted to children's work, and the afternoon session to Young People's work.

In the absence of Mrs. J. M. Hooper, Conference Superintendent of Children's Work, Mrs. Wm. D. Smith, of Rosedale, had charge of the program.

Opening song, "Thy Kingdom Come;" welcome, Gertrude Wilkinson, Shelby; response, Kate Wells, Duncan; devotional, two Shaw Juniors; song, "We've a Story to Tell the Nations," Shelby Juniors.

The following societies gave very interesting reports: Alligator, Bobo, Boyle, Clarksdale, Cleveland, Duncan, Gunnison, Merigold, Shaw, Shelby and Rosedale. After the reports the following numbers were given:

Reading, Mildred Perry, Merigold; Daily Vacation School, Mrs. W. D. Smith, Rosedale; song, Merigold Juniors; reading, "The Challenge of Youth," Allen Wyse Burton, Alligator; song, Boyle Juniors; reading, "Just Suppose," Sylvia Baskind, Bobo; song, Gunnison Juniors; presentation of pennant to Shaw Juniors by Mrs. Campbell; reading, by Clarksdale Juniors, "Nellie's Missionary Gift."

Mrs. Campbell made a motion that we express our regret at the absence of Mrs. Hooper by a letter to her. Mrs. W. D. Smith, of Rosedale, made a few remarks to Shelby for their hospitality. After a song the meeting was dismissed for lunch, which was most graciously served by the ladies of Shelby.

The prgoram of the afternoon meeting was as follows, under direction of Mrs. W. H. Ratliff, Conference Superintendent of Young People's Work, Greenville District:

Opening song, by audience; devotional, by Rev. Mr. McCorkle, of Shelby; prayer, Mrs. Ratliff; minutes, Mrs. Perry, secretary pro tem.; welcome, Shelby; response, Shaw.

Reports were given by Clarksdale, Merigold, Pace, Rosedale, Shaw and Shelby.

Miss Julia Stevens was introduced to the audience.

Reading, "Six Love Letters," Mary Hopson, Clarksdale; song, "Japan," Alligator Young People; Young People's standard of excellence, discussed by Merigold and remarks on it; duet, Clarksdale Young People; song, Pace; "Value of Senior Camp," Rosedale; reading, "A Cluster of American Beauties," Elizabeth Burton, Alligator; solo, Clarksdale Young People; address, by Miss Julia Lake Stevens, explaining the Young People's and Epworth League's correlation, also explaining the use of the Young People's special and some of her work in Japan; hymn, "Lead on, O King Eternal," used for consecration service; dismissal, Mrs. P. W. Smith, Alligator.

MRS. P. W. SMITH,
Secretary, Pro Tem.

ATTRACTED BY BOOKLET

Read of Other Women Who Found Health

Brooklyn, New York.—Mrs. G. Hegmann of 35 Central Ave., was in a run-down condition and could not do her housework. She could not sleep at night. Her story is not an unusual one. Thousands of women find themselves in a similar condition at some time in their lives. "I found your advertisement in my letter box," wrote Mrs. Hegmann, "and took Lydia E. Pinkham's Vegetable Compound and got relief." Mrs. Hegmann also took Lydia E. Pinkham's Herb Medicine and Lydia E. Pinkham's Pills for Constipation, with good results. She says, "I am recommending your medicines to all I know who have symptoms the same as mine, and to others whom I think it will help. You may use my statement as a testimonial, and I will answer any letters sent to me by women who would like information regarding your medicines."

There are women in your state—perhaps in your town—who have written letters similar to this one telling how much Lydia E. Pinkham's Vegetable Compound has helped them.

The Pinkham Medicine Company, Lynn, Mass., will gladly furnish other women with these names upon request.

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"The yellow can with the black band"

REVIVAL AT LUCEDALE.

We began our revival at Lucedale on the third Sunday of last month, and continued for ten days. Rev. J. L. Carter, of Mount Olive, did the preaching, to the delight of all our people. My choice this year as last was of a faithful and consecrated pastor who was doing in his own charge the things that needed to be done here. I had been with Brother Carter in meetings before, both in his charge and mine, in fact, I have known him from boyhood, and felt that he was the helper whom we needed. We were in no wise disappointed in the service that he rendered, and were pleased beyond measure in the fact that we had the sort of meeting that we had desired and prayed for before he came.

His sermons were earnest, thoughtful, spiritual, and constructive, mainly addressed to the membership of the church, which made up in this instance ninety-five per cent of the congregation, and resulted in the deepening of the spiritual life of those who heard him. We had a splendid attendance, both day and night, in spite of the fact that our farmer friends were exceedingly busy and the canning factory here was running day and night.. Five different prayer groups met each day, in which eighty per cent of those present took part in the prayers, many of them for the first time. This work still goes on, and in the Sunday school classes and the Epworth Leagues sentence prayers are had at nearly every service, participated in by most of those present. Two persons were received into the church on profession of faith.

The song services were led again this year by Mr. A. B. Goff, of Lucedale, who spared us time from his regular employment to help us in this part of the service. Singers from the whole community co-operated with him in a very helpful way. Those who have heard him sing know that there are few if any better song leaders than Alf Goff. We are indebted to him for much of the success of the meeting.

Sincerely,

J. B. CAIN.

Lucedale, Miss.

LOUISIANA COUNCIL OF RELIGIOUS EDUCATION.

The Louisiana Council of Religious Education, which is the officially accredited agency of forty Protestant denominations for the building and promoting of a co-operative program of religious education for Louisiana, announce that despite the overflow conditions that have prevailed in the State, the summer camps for boys and girls that they maintain at Forbing, La., eight miles south of Shreveport, on the Kansas City Southern Railway, will operate as usual, beginning the first part of July.

The first camp will be the Camp of the Guiding Spirit for girls 9 to 14 years of age, opening with supper Monday afternoon, July 4. Some of the outstanding leaders in this camp will be Mrs. R. T. Glassell, of Belcher, La.; Mrs. J. E. Locke, of Shreveport; Mrs. W. F. Tietje, of Roanoke; Miss Ruth Proctor, of New Orleans; Mrs. Ireta Simons, of Fort Worth, Tex.; Misses Anna Beth and Mary Brandle, of St. Louis, Mo.; Mrs. J. B. Mitchell, of Monroe; Miss Susie M. Juden, of New Orleans; Miss Fannie Norman, of Rayville; Mrs. Briscoe Carter, of Alexandria; Mrs. Peggy Garnett, of Monroe; and Miss Kathrine Robinson, of Forney, Tex.

The campers attending will, in addition to the swimming and recreational program, have courses in Morning Carols, Famous Pictures, Dramatics, Hygiene, World Friendships, Map Making in sand, drills and stories of brotherhood.

The other camps will be held as follows: The camp of the Four Life Lights for Girls 15 to 24 years of age, July 18-30; the camp of the Shining Path for boys 9 to 14 years of age, Aug. 1-13, and the camp of the Upward Trail for boys 15 to 24 years of age, Aug. 15-27. Due announcement of the leaders in each camp will be given by the Council from its headquarters at Forbing, La., as quickly as they are secured. Mr. Van Carter, the general secretary of the Council and director-in-chief of the camps, states that the indications are that the record of 250 campers in attendance at the 1926 camps will be surpassed.

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Epworth League

(Continued From Page 13.)

stitutes from within our own Conference. It is further recommended that group meetings be held wherever possible.

4. That our President represent us at the Presidents' meeting to be held in Birmingham, and in case he is unable to attend, he be empowered to name an alternate; and that our Conference Secretary-elect represent us at the Junaluska Assembly.

5. That the President of each chapter designate one person as publicity agent for the chapter, and, whenever advisable, that the Epworth Era agent be appointed to this position.

6. That we urge that the Leagues of the Conference continue to contribute $1 a month to the Back Bay Mission until the indebtedness is paid off, sending contributions through the Conference treasurer.

7. That, in view of the increased missionary budget and the condition of work in the field, we urge each chapter in the Mississippi Conference to make a pledge for missions.

8. That we request the Annual Conference to increase our appropriation.

9. That we endorse the change in name of the Intermediate League to the Epworth Hi League and urge the pastors and Leagues in attendance on this assembly to aid in putting this change into operation at once.

10. That we endorse the plan of a Conference Hi League camp and urge attendance.

11. We heartily rejoice over the completion of the consolidation of the Junior Epworth League and the Junior Missionary Society into the Epworth Junior Society. We urge the co-operation of each Leaguer in putting this plan into effect in his own church.

Respectfully submitted,
O. S. LEWIS, Chairman.
FRANCES HARRELL,
Secretary.

ELEVEN LEAGUES OF THE MISSISSIPPI CONFERENCE RATED 100 PER CENT EFFICIENCY.

Broad Street Church, Hattiesburg, Has Three Leagues to Make the Grade.

At the assembly recently held at Whitworth College the grading committee found that eleven Leagues had rated 100 per cent efficient, and on the last night of the assembly President J. H. Weems awarded the Gold Seal to these Leagues. Those receiving the Gold Seal were: Magee, Mendenhall; First Church, Laurel; Galloway Memorial, Jackson; Capitol Street, Jackson (Senior and Intermediate); Broad Street, Hattiesburg (Senior, Intermediate and Junior); Gulfport, First Church, Scooba.

Intermediate League Name Changed to Epworth Hi League, and Junior League to Epworth Junior Society.

At the Epworth League Assembly our attention was called to the change in name of the Junior and Intermediate Epworth Leagues. With the change of names it will be necessary to organize these under new charters. The Epworth Hi League will include the girls and boys of high school age from 13 to 17 years of age. The Junior Epworth Society will include those from 7 to 13, and is under the direction of the Woman's Missionary Council. If you wish any more information about the changes made in these organizations you may write either Miss Berta Nall or Mrs. J. L. Neill for further information.

Don't forget the Epworth Hi League camp to be held at Camp Dantzler, Aug. 28 to Sept. 3.

Gulf Coast Union Meets at Main Street Church, Biloxi.

On Friday night the Gulf Coast Union met at the Community House opposite the Main Street Church at Biloxi. Wesley Memorial League was awarded the banner because they had six of their nine members present at the meeting and had paid their mission pledge.

L. C. Corban, of the Main Street League, led the devotional exercise and took for the basis of his talk the parable of the talents, and made an application of it to the League officers and members. Glenn Rutledge led in prayer, and all joined in singing, "Help Somebody To-day."

At the business session that followed Glenn Rutledge presided. The Handsboro Leaguers were introduced to the Union, as it was their first time to attend meetings. A report of the League work was given by a member from each League represented. Of especial interest was the report of Dana King, who called to our attention the fact that Gulfport League had done "something big." This was the wedding of two members of their cabinet, Mr. Anderson Netterville and Miss Anna Gould Rhodes, to be solemnized on Wednesday, June 29.

The Union decided to comply with the request of Rev. Mr. Sells to take charge of two of the services to be held during the Seashore Camp meeting. The president to have charge of one, and L. C. Corban. The District Secretary was present and presented certificates of efficiency to three Leagues: Ocean Springs, 80 per cent; Wesley Memorial, 90 per cent, and Gulfport, 100 per cent. He also extended an invitation to the Union to meet for a picnic with the Tri-County Union on the Fourth of July. This invitation was accepted and a committee appointed to meet with a committee from the other Union and arrange the details of the picnic.

At the conclusion of the business session Miss Rush directed several interesting games, after which delicious refreshments of sherbet and wafers were served to the hungry young people present.

The next meeting of the Union will be held at Wesley Memorial Church, Biloxi.

Moselle League Gives Splendid Program—"The Essential of the Sabbath."

The editor of this column was fortunate indeed in being able to attend a meeting of the Moselle League Sunday. The subject was "The Essential of the Sabbath." Miss Hardis Grayson was leader. Miss Marie Grayson led in prayer. Those discussing the essentials of a Christian Sabbath were Misses Inez Porter and Marion Grayson and Mrs. Carr. After the program the leader led a discussion on questions pertaining to the right observance of the Sabbath. After this the editor told about the recent assembly at Brookhaven.

This League is small, but we appreciate the privilege that was ours in attending this devotional program.

FRANCES ULMER.

OBITUARY.

In the town of Simsboro, La., Oct. 14, 1899, a baby girl was born to Mr. and Mrs. E. Ledbetter. They named her Ruth. She was their first child. She lived until May 8, 1927. She is survived by her parents, one brother and three sisters. She was a double cousin to my children, so I was with her often and knew her well. She was a rare person in that she was good, so good that I do not remember ever seeing an unpleasant look on her face, or hear her speak an unkind word. Her voice was sweet and winsome. She joined the Methodist church in Ruston in childhood. She loved the good and pure. She knew but little of the wrongs of this world. She associated with the pure and good. If one had thoughts or words that were otherwise they were not for Ruth. She was an invalid for several months before her death. She loved prayer and often had her mother read the Bible to her. She was a person of wonder but of faith. She rendered no complaints. All was done for her that human hands and medical skill could do. So sweet a flower could not endure here long. She has been transplanted to the garden more beautiful to make the home-coming sweet for her loved ones. "She knew whom she had believed."

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Other Titles Approved by The Board of Review in the Order of Their Selection

(2) PROVIDENCE, PRAYER, AND POWER. By Wilbur Fisk Tillett. Price, $2.50.
(3) THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown. Price, $2.25.
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(5) EXPANDING HORIZONS. By Dr. Cornelius Woelfkin. Price, $1.50.
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(7) BIBLE LANDS TO-DAY. By William T. Ellis. Price, $3.00.
(8) RELIGION AND MODERN LIFE. Lectures at Harvard University. Recommended by Bishop Edwin D. Mouzon. Price, $2.50.
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CHRISTIAN ADVOCATE

Vol. 73—No. 27. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3656.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JULY 7, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE BAPTISTS HAVE THE RIGHT IDEA.

However much we may differ from our Baptist brethren as to doctrine and polity, we must give them credit for a most forward-looking effort to make more effective among their members the great program of church work they have undertaken.

We have had occasion once or twice to call attention to the fine circulation the Baptist Message, the official organ of the Baptists in Louisiana, has throughout the State. Recently the denominational authorities have launched a larger move to increase the circulation of all their papers throughout the South. They have set as a goal the securing of at least sixty per cent of their membership as subscribers to an official Baptist paper, realizing that this is one of the best ways known of developing an intelligent, active, and loyal constituency.

We think the Baptists have the right idea about the matter—and we have the idea, too, that they will put it into effect. We wish the Methodist church would become possessed of the same notion.

THE EXTRAORDINARY AND THE COMMONPLACE.

The extraordinariness of an event consists principally of its unusualness. When Lindbergh crossed the Atlantic in an airplane, he did that which no man before him had done—and he received world-wide acclaim for his exploit. Others have now not only crossed the Atlantic in similar manner, but also a voyage from San Francisco to Honolulu by air has been successfully completed. The wonder grows less as the journeys become more frequent. In all probability, the time is not far distant when a trip by airplane across the ocean will attract no more attention than a trip across the continent by train attracts now. So do men become accustomed to the most marvelous achievements. What a tragedy it will be, though, when men look upon the stupendous miracle of a newborn soul as a commonplace occurrence in human affairs! The wonder of it should never cease.

A HIGH PRICE.

A recent newspaper item: "The attempt of Samuel Klein and his father, Morris Klein, of Chicago, to beat the fastest rail time between their home city and Los Angeles in an automobile ended in disaster near Council Grove, Kans., when their machine left the road, killing the son and seriously injuring the father. Leaving Chicago at 3 o'clock Tuesday morning, they piloted their roadster to St. Louis without incident and roared through Kansas City at 2:11 p. m., four minutes ahead of the schedule announced for the 2,440 mile route. They covered the 551 miles to Kansas City at an average of approximately 55 miles an hour. Turning westward on the Santa Fe trail en route to Santa Fe, N. Mex., they maintained an average of about 45 miles an hour. As they approached Bushong, the road narrowed at a culvert, near which another car was parked. The roadster missed the bridge and hurdled a small stream. It landed on the bank of the creek and fell back into the water. When farmers and motorists reached the machine, Samuel was dead. His chest was crushed. His father was unconscious. He sustained a fractured skull, his left arm and right hip were broken, and his right foot was crushed. Physicians said he had little chance to recover."

Son and father paid a high price for what they desired—and what they desired was of little worth. What a pity that men will give their all for that which is worth nothing!

CONCERNING THE COLLECTIONS.

We hesitate to say anything concerning the Conference collections just at the time when so many of our people in the overflowed areas are either impoverished or are trying desperately to save themselves from financial disaster; yet it is this very situation that suggests the propriety of an exhortation to those who are not personally affected by the overflow to use all diligence to bring all assessments up in full. We have not the slightest doubt that at least some of the churches in the stricken territory will meet their obligations in full, and that many others will do nobly; but by the very nature of the case, some of them will be unable to do all they have been accustomed to do and that they would do this year if they had "half a chance." It will be a beautiful thing if those who are able supply the deficiencies of those who lack by raising their assessments in full and more, in order that the work of the church may not suffer. This is a good time for the loyal laymen to show that they can put their churches in the "paid in full" column, and keep them there.

THE STATEMENT BY THE BISHOPS CONCERNING THEOLOGICAL EDUCATION.

In the Advocate of June 23 appeared the "Address of Bishops Concerning Our Schools of Theology." That address contains statements that should cause the whole church to give serious attention to the matter of the better educational preparation of candidates for the ministry. For the sake of emphasis, we quote from the address:

"The education of our ministers has not kept pace with the education of the people at large. Everywhere the standards of popular education have been raised. Consolidated school districts and well equipped buildings with well trained teachers are bringing educational advantages to all boys and girls throughout the country. In larger numbers than ever our young people are attending college. Ambitious young men are in the great universities seeking the best that can be had in the way of professional and business training. Everywhere eager minds are asking questions and demanding answers that satisfy the intellect as well as the heart. In times past our preachers were leaders of the people; they must not be content now to be anything less. With knowledge of the problems of the day, with a deep evangelical experience, and with a positive spiritual message, they must be prepared to give guidance to the thought and life of the rising generation. An imperfectly trained ministry can never furnish the best leadership in spiritual things. * * *

"Thirty-one (Southern Methodist preachers) out of every one hundred have received only an elementary education. Twenty-two out of every one hundred have received only a high school education. Twenty-two out of every one hundred have received some college training. Only eleven out of every one hundred are graduates of colleges. And only four out of every one hundred are college and seminary graduates."

These figures are startling—and staggering! Only eleven out of every one hundred of our preachers graduates of colleges, and only four out of every one hundred seminary graduates also!

Well may the bishops say, "We call upon our pastors and presiding elders everywhere to encourage our young men to go forward with their college and theological training." A preacher who has received only an elementary education, or even a high school education, has a mighty poor chance to become a leader in a community where the young men and women of his church are college graduates. And if the preacher is not a leader, the church to which he belongs sooner or later loses its position of leadership. Our colleges and theological seminaries are institutions of the utmost importance, and they ought to be supported and patronized.

"THE SOUL THAT SINNETH, IT SHALL DIE."

A judge in a neighboring State has recently rendered an interesting decision. The driver of an automobile was on trial for running into and injuring a pedestrian. It was shown that the pedestrian was "jay walking," crossing the street in the middle of the block, and that the driver of the car was obeying all traffic regulations. The judge's decision was to the effect that the driver was blameless, the pedestrian, by his own violation of the law, having laid himself liable to injury.

The divine penalty against sin is explicitly and definitely made known; the sinner has nobody to blame but himself when he suffers the infliction of the penalty.

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UNIONISM HINDERING CHRISTIAN UNITY.

By Bishop Warren A. Candler.

A meeting to be held at Lausanne, Switzerland, early in next August, is attracting no little attention.

It is the meeting of "The World Conference on Faith and Order," and it has for its object the promotion of Christian untiy.

It will be composed of delegations representing all the churches of Christendom except the Roman Catholic Church and the non-evangelical churches.

The purpose of the Conference as outlined by Bishop W. A. Manning, of the Protestant Episcopal Church, in an address to the diocese of New York, is not to arrange terms of reunion between the communions, but to discuss differences in the spirit of love and brotherhood, with the hope that through such discussion misunderstandings may be removed, differing positions may be more clearly and justly understood, and the way opened for definite steps toward reunion. No surrender or compromise of any doctrine or position will be sought, and the delegates will carry no authority to commit the churches from which they come to any proposal. Their prayer is that from the deliberations will result recommendations worthy to be referred to all the churches for their consideration.

To the same purpose speaks Hon. Charles Evans Hughes, former Secretary of State and Associate Justice of the Supreme Court of the United States, who is chairman of the American Committee of Arrangements for the Conference, who says, "No one is to be asked to surrender honest conviction, to sacrifice independence of thought, much less to give up sincerity." He adds: "But the delegates cannot be insensible to the duty to rise above the differences which dissipate spiritual energy and make antagonisms more impressive than faith. We are not to conceal disagreements, but to ascertain in how much we agree."

Some are expecting too much of the Conference, imagining that it may bring to pass that indefinite thing called "the reunion of Christendom," which, if it means the merging of all churches into one ecclesiastical organization, is an undesirable result.

Upon this phase of the subject the Post-Dispatch of Houston, Tex., speaks most clearly and wisely as follows:

"The lines that divide many of the denominational bodies are very strongly drawn, and there is no prospect of their being wiped out, if by wiping them out is meant that organic union is to be effected. To do this, of course, is not the primary purpose of the Conference. In considering this matter it is desirable that a clear distinction be drawn between unity of spirit and union of organized bodies. The latter is a secondary consideration. Nothing would be gained, while a great deal would be lost, if organizations were merged without a unity of spirit having come to dwell in the hearts of the members of the combination."

Any who have dreamed, or are dreaming, of the organic union of all the churches in one body as the outcome of the Conference at Lausanne are doomed to disappointment. If the aim of the Conference is the accomplishment of that visionary and undesirable object, most of the great churches that have appointed delegates have been induced to adopt a misconception of the end designed by our appointments.

Providential conditions have arisen since my appointment as a delegate to the Conference which prevent my going to Lausanne; and this I greatly regret. But had I been able to go, I should not have felt myself authorized to vote for any merger scheme to bring all the churches into one huge ecclesiasticism. Such a merger would most surely hurt, and not help, the holy cause of Christian unity.

The mere discussion of such ambitious schemes is liable to generate strife rather than to promote peace among the churches. An example of such a strife-making proposal is found in the movement supported by Viscount Halifax in England, concerning which a newspaper correspondent, writing from London, has said:

"England is approaching a religious crisis such as has caused most of her civil troubles during the past 400 years.

"A proposal for co-operation and perhaps union with the Roman Catholic Church threatens to split the Church of England which branched off from Rome 400 years ago.

"There are powerful friends of union and enemies still more powerful. Both sides are tremendously in earnest in furthering their opposite views of what the Church of England should do. Briefly, the argument is between those who want to continue the church as it has been since the days of the Tudor kings and those who yearn for the ritualism of the Holy Roman Church. The modernist churchmen, including, of course, those who with Dean Inge of St. Paul believe in evolution, regard ritualism as showmanship. They want the Church of England to remain itself.

"Of the 2,500,000 communicants of the Church of England, 700,000 are claimed by the pro-union or Anglo-Catholic party. Lord Halifax leads the pro-union faction. Halifax created considerable stir in England when he went to Brussels during the illness of the late Cardinal Mercier and knelt at mass by the bedside of that great Catholic churchman."

It is not expected that any such a proposal of blundering unionism will get a hearing at Lausanne. The Conference will nevertheless promote Christian unity which is a matter of real importance.

Indeed, this World Conference on Faith and Order is a fine manifestation of the large measure of Christian unity already subsisting between the churches, and it will deepen doubtless this noble spirit of brotherliness.

Most thoughtful men will not agree with Dr. William E. Barton, one of the delegates appointed to represent in the Conference the American Congregationalists, when he says rather sharply that the devil will attend and find pleasant relaxation at the Conference because the "sanctified stupidity" of the committee appointed to frame the program of subjects to be discussed has arranged an agenda which he thinks "will get the delegates nowhere."

The devil will doubtess be there; for he is always on hand in any meeting which is likely to hurt his diabolical business. This was his habit and method as far back as the days of Job. In the book which tells us of the trials and tribulation of that man of faith, who "feared God and eschewed evil," we read: "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord" (Job ii:1).

Satan can afford to stay away from saloons and gambling dens; for he knows his work will go on there without his presence and supervision. But he attends always the meetings of the sons of God, that he may deceive, if possible, the very elect themselves. He followed the Saviour into the wilderness and he is supposed to have harrassed Martin Luther also.

He will be present at Lausanne, but he will not be there to "find a period of relaxation." He will be busy day and night to defeat Christian unity, and one of the devices he will probably try to use to this end will be firing the hearts of ecclesiastical leaders to advocate decisive schemes of unionism. He will probably repeat in their ears the part of our Lord's intercessory prayer in which our Great High Priest said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John xvii:20 and 21).

With the devil a favorite method of temptation is to misrepresent to good people, and misapply, Holy Scriptures. He tried that form of temptation with our Lord in the wilderness; and he has misled many good people by perverting this prayer of Jesus for Christian unity into a supplication for ecclesiastical unionism.

The very words of this sublime prayer clearly forbid the notion that Jesus prayed for oneness of mechanical organization. The unity for which he prayed was such vital unity as subsists between himself and the Father; and manifestly that supernal unity has nothing to do with a compacted ecclesiasticism which never has existed on the earth and will never come to pass here below.

The unity about which Jesus was, and is, so deeply concerned is that with reference to which the Apostle said: "He that is joined to the Lord is one spirit" (I Cortinthians vi:17). The same thought of union with him, the Master expressed, just before he made his intercessory prayer, when in the parable of the true Vine and the Branches he said to his disciples: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John xv:4). In all that wonderful parable there is not the remotest suggestion that the vine should have only one big branch, or that all its branches should be bound in a tightly compressed bundle before fruit could be produced.

To interpret the high-priestly prayer of Jesus as a supplication for a mechanical union of men in one huge ecclesiasticism rather than as a petition for the vital union of his followers with God the Father and the Eternal Son is such a perversion of its meaning as almost approaches its profanation.

AMONG THE LEPERS.

By Wm. C. Allen.

My first visit to a leper settlement was in 1905. It is on an island in the Atlantic Ocean, near San Juan, Porto Rico. It is a desolate spot. The accommodations were crude, the waves hurled themselves upon the rocks, the sea was in all directions with the exception of the faint outlines of the Morro and San Juan in the distance. My friend and I had a meeting with them. At first some of them feared to be beguiled by the invitation of "the Protestant priest," as they called me. That day my eyes were first opened to the thirst for sympathy and gospel cheer on the part of these afflicted people. How they drank in every word! How my own heart was stirred as I beheld their twisted limbs and distorted faces! I confess to feeling that that afternoon's service alone repaid me for my journey of thirteen hundred miles to Porto Rico.

I remember asking one of the patients through an interpreter how they passed their time. He replied, "We read a little, we talk a little and cry a great deal." I asked, "Why do you cry?" His response was, "We want to see our people." As our little boat tossed its way back to San Juan the government official, who had accompanied us and who did not profess to be a religious man, thoughtfully remarked, "After all, say what you will, religion is a great solace."

Another leper colony, surrounded by an ofttimes restless sea, is Robben's Island, about one hour's run from Cape Town, South Africa. Glorious Table Mountain, behind the city, recedes from view as we approach the landing. Here are hundreds of patients, mostly natives, awaiting their doom. Every care that can be afforded, according

to the depleted financial resources of the government, has been granted. The world war left the country very poor, and when I was last at Robben's Island, many partly arrested cases were being returned home. The wisdom of such a reduction of expenditure seems questionable.

I recall a funny incident when going over the hospital. I was endeavoring to comfort a native who could barely articulate because much of his face and mouth had been destroyed, but who brokenly conversed in the English language. Finally, rather inanely, I said, "We must leave our afflictions with the Lord." He replied, "We can't do better and we can't do worse." Of course, I knew what he meant.

In the high altitudes of the Transvaal, South Africa, one thousand miles north of Cape Town, is a large leper settlement. That lovable little Frenchman, Chaplain Bourquin, accompanied me when visiting it. The number of patients—Christian and non-Christian—were about one thousand, probably one hundred and fifty of them being of white or near-white parentage. There was a large group of young folks from six to sixteen years of age. I asked how long these children were likely to live, and was informed that possibly within eight years the remorseless malady will have completed its course.

At this colony I had two leper interpreters, one a Negro minister who translated into Zulu, the other into Santo. Elsewhere in Africa a full-blooded Kafir proved to be one of the most responsive interpreters I have had in any part of the world. Englishmen acquainted with him declared that he was the most nimble-minded man they had ever known, being apt at numerous languages, he also being a leper.

Chaplain Bourquin told me that a few days prior to my visit, when he had administered communion to 230 of these people, he in many cases had been compelled to hold the cup to their lips. It has always been a nerve-trying experience to address these deformed, scarred, mutilated wrecks of humanity, with their blighted hopes, their sufferings, their fears. What could I say to them? I admit that after meeting with such pitiful congregations I have been glad to leave the fetid air, yet thankful because of the happiness which visits from a stranger seemed to bring into their monotonous lives.

After a meeting with the natives in the overcrowed assembly room of the settlement in the Transvaal, Chaplain Bourquin overheard one man say to another, "Now I know that God loves us. See, he sent this gentleman all the way from America to tell us how sorry he is for us. Now I am sure God loves us!" How uplifting is a simple faith!

White lepers seem to suffer keenly from mental depression. Among the white patients in this large settlement were two brothers, both young men of fine physical appearance and presenting no exterior indications of trouble. I have been told that leprosy is "not contagious, but is transmissible," yet have observed that whilst in many cases it has not been transmitted where the most intimate relationships have existed there are other cases which seem to justify the belief that it can be communicated to others.

On the Canal Zone, 1916, I visited Palo Seco, a leper colony near Panama. It is controlled by the United States Government. The location is beautiful. Trade winds sweep through the rustling palms and lovely tropical foliage. The views across Panama Bay, for miles dotted with islands, are charming. The patients are given occupations in harmony with their physical ability. Ground is allotted to them, which they till, and the products are paid for by the institution at market value. When I was there two hundred reels of moving picture films were soon to be delivered to the colony. There is a little library. Tokens, made of metal representing the value of the denominations of United States money, are used by the patients. This does away with the possibility of money finding circulation outside of the colony after the lepers may have used it. A dollar of tokens has the same value among them as has a United States silver dollar.

There is a tiny church in this community. Romanists and Protestants use it alternately. Both have their own accessories for the one altar. An interesting history is attached to the brass book-holder in this little house of prayer. Years ago the lepers of Palo Seco heard through a visitor of a leper settlement in Japan. They raised $10 and sent it to Japan. The Japanese lepers in return raised $10 and forwarded it to Palo Seco. The proceeds were invested in the book-holder. International sympathy can be experienced by all peoples of any race or clime.

About eighty lepers have been declared cured at Palo Seco, and returned to their homes after treatment with the chaulmoogra oil remedy. Probably about twenty per cent of lepers to whom it elsewhere has been applied have been cured; but after having been released they have continued under medical observation. The same percentage of cures is being realized among thousands of lepers throughout the world. For centuries the oil of the chaulmoogra tree has been known in India as a remedy for leprosy. It has been comparatively of recent years that the identity of this tree has become known to European and American physicians, and the process of extracting the oil into a reliable medicament has become established. It is stated that after a few applications of the modern preparation, both physical and mental conditions improve. The awful sores eventually heal up. Of course, lost members can never be restored, and disfigurements remain.

The dark-skinned peoples of the Caribbean Sea are apparently susceptible to leprosy. They are often very religious. Their magnificent voices, strangely rich in pathos, pour forth such grand old hymns as, "Jesus, Lover of My Soul," or "What a Friend We Have in Jesus." Every syllable swings out a true note—every word carries a personal appeal to the Saviour, their abiding hope.

The number of lepers throughout the world is probably as large as ever. It is stated that in portions of East Africa one per cent of the native population suffers from the disease. The victims of this malady constitute a menace to the physical and economic life about them. They become destitute in almost every relation of life. They suffer in untold ways. The American Mission to Lepers aids more than one hundred hospitals in twenty different lands. I want my readers throughout our much-blessed country to help these suffering people.

San Jose, Calif.

DR. CARLEY AND "ORTHODOXY."

By Rev. J. L. Decell.

In the Advocate of June 23, Dr. Carley takes a fling at orthodoxy and gives forth intimations for liberalism. The editorial is more suggestive than specific, but its implications are "rigid."

Orthodoxy is the great affirmation of the soul corroborating the truths of the Biblical revelation. Gnostics, Marci-Onites, Neo-Platonists, Mancheans, and Socinians in the long ago won their reputations by denouncing orthodoxy. Yet it is still a good word and a more satisfying experience. The word is derived from arthos—right, and dokein—to think. The Doctor of course gives the word a "modern" interpretation, for his elegant sense of fairness would not have allowed him to charge "right thinkers" with having a "closed mind and a crystallized intellect." To him evidently the orthodox are not "right thinkers." We assume from his implications that the orthodox Christian has no ability to think through "new truth," for his mind is shut and his intellect is petrified. Pity the ortho-dokein! Well, the Saviour said something about needing the petrified (rock) in Matthew 7:24-27.

In contending for "the possibility of error in conclusions previously reached" it would be interesting to know just wherein the orthodox Christian has possibly erred. Those whom I know just believe:

The Bible is the Word of God, God's revelation to man and not merely man's groping after God.

Jesus Christ is the unique and only begotten Son of God. And not just a son of God in the sense that any man may be.

The birth of Christ was supernatural and not natural. "Born of the Virgin Mary."

The death of Christ is expiatory and not merely exemplary.

Man is the product of a special creation and not the result of an evolutionary process.

Man is a sinner fallen from original righteousness and apart from redemption in Christ is eternally lost. And is not merely a victim of a bad environment which by culture he will ultimately overcome.

Man is justified by faith in Christ's atoning blood and not by his good works in following the example of Christ.

That there is a heaven for the Christian and a hell for the incorrigibly wicked and finally impenitent sinner.

If it is a reflection to believe these eight points, or any cross to be borne for accepting them, I am sure that the vast majority of the Advocate's constituency cheerfully bear the stigmata.

To be a "constant seeker after truth" is to acknowledge that we have never received nor attained unto the truth, or to admit that all we may expect is to be always striving after but never arriving at the truth. Has there no finality been reached in matters of faith? Is not the Bible revelation true? Is there not a permanent principle of truth possible? Dr. Cuyler said: "I am sick of all this talk of advanced thought in religion. When thought advances beyond the cross of Calvary it goes over the precipice."

The human mind is constitutionally capable of a true objective knowledge as it is to interpret its subjective consciousness. It has been so as far back as history goes. Surely truth has not been hiding all these years awaiting our arrival. Truth has always been true, for as Chaplain Harris says: "A truth once true, is true for evermore, and not even the omnipotence of God can alter it." Then the truth of the existence of God, existence of other persons than ourselves, objective existence of physical objects, that things which are equal to the same thing are equal to one another, and that like causes produce like effects, may just as well be "constantly sought after" as the holy intuitions of the soul and the great affirmations of faith.

The historian Ranke said: "Moral ideas could only expand in area, not in quality. Beyond Christianity it was impossible to go." Development without change is one of the paradoxes of Christianity. The application of truth may never be exhausted and a richer and deeper experience of its power is always desirable. We would not for one moment discount the necessity of our constantly seeking to know more of nature's ways and to realize more of the glorious fullness of Christ. But when it comes to forcing the "open mind" and accepting the latest revised opinions in matters of Christian Faith and other basic matters of life and history, I confess I am skeptical.

As to who has or will "state truth for all time to come" I am sure that mankind will climb higher by proceeding upon the basis that God has revealed truth in his Holy Word and that Mr. John Wesley and the popes of Rome, in so far as they have spoken in harmony with that Word have stated the truth, than mankind will climb by rejecting the pyramids of the ages and go clamoring for a lot of "subjective popes" to climb upon their Babel towers and lead in the "constant seeking after truth."

Even secular papers are admonishing us that the "open mind" leads to trial marriages in the domestic life; utter disregard for law in the civic life; and vacillation and skepticism in the religious life. The three De Autremont boys held "open minds" towards certain great facts in human life, burying themselves in the study of Schopen-

hauer, Huxley and Darwin, to steel themselves to commit a dastardly crime for which they now serve a life sentence in prison. One of the great secular papers of the country in discussing editorially, "The Open Mind on Closed Subjects." said: "An open mind upon a subject that was long ago closed by divine order would be nothing else than an open breach in the foundation upon which the noble structure of our civilization rests."

There are immutable truths and the church will get further in the moral certitude of their joyous realization, than by the harrassing and unsatisfying conjecture that probably no one has spoken an unchanging truth and that likely "all is vanity and vexation of spirit." The great affirmations of faith, and not the questionings and arguments of dialectics, will help us on to a better day.

Jackson, Miss.

FROM HON. T. M. EVANS.

It is not my purpose to enter into a controversy with the Rev. W. T. Bazzel or to take up space in the columns of your paper merely for controversial purposes, but having spent approximately sixty years in careful study attempting to learn some truths, and some forty-seven years of that time in a careful study of constitutional and civil rights of a State to protect its citizenship from atheism or other destructive doctrines, and to direct for what purposes the money in the public treasury collected from the people shall be expended, I feel it my duty to give my neighbors and the citizens of my State the benefit of such information as I have acquired, as fully as it was the duty of Moses to lead the children of Israel out of Egypt, or Paul to preach the gospel of Jesus Christ to the Gentiles.

And since the right of the State to direct for what purposes the public money shall be used by an Association which purports to be a representative body of the Methodist Episcopal Church, South, many of whom are wearing ecclesiastical robes, and which action has also been approved of and fully indorsed by some of our church papers editorially, and by the publication of articles written by ministers supported by the church, I feel that I have a right to defend my State both in the columns of the church papers and the secular press.

Now, Brother Bazzel, in his reply of June 16, 1927, dodges the issue and says:

"A careful reading of all that I wrote will show that I did not refer to 'the testimony of God' contained in the Scriptures as a 'theory.' I did not call the Genesis account of creation a 'theory.' In using the expression, 'our pet theory,' I referred to that particular interpretation of Genesis which teaches that God created all things, including man, within six days of twenty-four hours each. So you see I did not refer to the Bible as a theory; I did not refer to Genesis as a theory; I did not call God's statement a theory, I referred to the literal, six-day interpretation as a theory; and it is a theory if it is disputed and debatable, is it not?" Now let me call Bro. Bazzel's attention to this fact that before a witness can testify in regard to any matter he must have a personal knowledge of the matters as to which he testifies.

Second, he must be an intelligent witness who is capable of testifying.

Third, he must be a witness of veracity, and if the witness testifies to any material fact which is untrue the jury may disregard his testimony in toto. And when the witness has testified the jury must decide the case on the testimony of the witness alone, and not on the theories of expert witnesses as to what the witness meant, by the statements contained in his testimony. The jury must arrive at its verdict upon the plain statement of the witness who testifies and not upon the construction of experts as to what the witness meant.

Now in the first place I would suggest to Brother Bazzel that he confine himself to the exact statements made in Genesis as to the creation, and if he can find any statement in the first chapter of Genesis to the effect that God created all things, including man, within six days of twenty-four hours he will find something that I have never read. The brother read this in the expert testimony of some witness construing what the Bible said and not in the Book itself.

In the first verse of Genesis it expressly says, "In the beginning God created the heaven and the earth." The heaven must have been created long before the creation of the earth, for we read that there was war in heaven and that the devil and his angels were cast out and a lake of fire and brimstone was prepared for them, and soon after the world was finished he appeared in the garden of Eden.

It was not necessary to state how long the heaven had been created or to write a history of the things preceding the creation of the earth, but the second verse says, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." As to how long this condition had existed or how it was brought about the Bible is silent.

It was unnecessary to write up a history of its creation. It was sufficient that God in his wisdom created. And then in the third verse we read, "And God said, Let there be light, and there was light." In the fourth verse, "And God saw the light, that it was good; and God divided the light from the darkness." In the fifth verse, "God called the light Day, and the darkness Night." "And the evening and the morning were the first day."

Now, are we to presume that the God who was capable of creating the heaven and the earth and all things that are contained therein, was incapable of using definite language to express his thoughts or to impart the truth?

Let us compare the witnesses; in order to compare the witnesses we must take into consideration their opportunities of acquiring knowledge, and a witness who attempts to testify as to matters which he had no personal knowledge of and has had no opportunities of acquiring any knowledge of the facts is not permitted to testify in court, and his testimony will be ruled out and not permitted to go to the jury.

Now certainly the testimony contained in Genesis as given by God is competent evidence, it is testimony as to facts within his own knowledge. Now what other witness has been abe to testify as to those facts of his knowledge. Genesis then proceeds to set out specific things which were created each day with the definite statements that the evening and morning were the first day, and the evening and the morning were the second day, and the evening and the morning were the third day, and the evening and the morning were the fourth day, and the evening and the morning were the fifth day, and the evening and the morning were the sixth day, and the evening and the morning were the seventh day. The most illiterate child ten years of age knows what the evening and the morning means. It was not necessary to say a day of twenty-four hours, but it was more definite in that it specifically said that the evening and the morning constituted the day.

Brother Bazzel again says:

"Brother Evans seeks to justify an appeal to civil law to protect religious opinion by referring to Aaron, the priest, who made the golden calf, and Moses, the civil ruler, who intervened. But the case referred to is not at all parallel with the modern legislature that would intervene to prevent erroneous teaching in our schools.

"In the first place, Moses was not a secular lawmaker, but a law-giver, who handed down God-made laws. No legislature performs a like function now. If the Mississippi Legislature speaks invariably as a mere mouthpiece of God, then I am willing for it to dictate my opinions.

"Second, the Israelites had no separate secular government at that time, but church and State were one. Moses was the supreme human authority in the church as well as the State. So it was not a secular ruler that saved Israel from the idolatry instigated by the ordained priest."

Now I must take issue with Brother Bazzel on the above statement. I again refer him to his Book of Theory, Genesis.

When God created the world and all that in it is, he had a purpose and his purpose for creating men is definitely stated in Genesis, first chapter, twenty-sixth verse:

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

So that we see that Adam was created for the specific purpose of exercising dominion or sovereign power over all the world. And that when created he was commissioned and endowed with sovereign power. Genesis 1:27-30.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." (See also chapter two.)

From this we learn that Adam or man became God's official agent to exercise sovereign power over the world, and all that is in it, except the fruit of one tree, and therefore man's official act is God's official act, and if man acting in his sovereign power enacts a law, then the law is God's law as to that State or sovereign power. However much it may be an abuse of his sovereign power.

But Brother Bazzel is off again; he says that Moses was not acting as the civil governor, but as the head of the church. I suggest to the brother that he read the Old Bible again.

From the Book of Exodus, we learn that it was the children of Israel as a nation that God led out of Egypt and not merely a church.

The Book of Deuteronomy contains the law of the civil government under which the children of Israel were to live.

The Ten Commandments were written by God with his own fingers and given to Moses as a constitution of a civil government. Deuteronomy 9:10.

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly."

It was also written in the law. Deuteronomy 6:4-9.

"Hear, O Israel; the Lord our God is one Lord;

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates."

The State of Mississippi recognized this to be the duty of the civil government, and in the Preamble to the Constitution wrote the following:

"We, the people of Mississippi in convention assembled, grateful to Almighty God, and invoking

his blessing on our work, do ordain and establish this Constitution."

And section 18 of the Constitution of Mississippi reads as follows:

"No religious test as a qualification for office shall be required; and no preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall be held sacred. The rights hereby secured shall not be construed to justify acts of licientiousness injurious to morals or dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public school of this State."

It will be observed that the last sentence of this Constitution reads "or to exclude the Holy Bible from use in any public school of this State."

The State of Mississippi has recognized the Holy Bible, and it remains for an educataional association posing as a representative body of the Methodist Episcopal Church, South, and a few editors, and a few licensed preachers of the Methodist Episcopal Church, South, to deny the right of the State to preserve its teaching and to prevent the teaching of atheism in its stead.

The Book of Deuteronomy contained the law of the civil government of the children of Israel, and was administered by Moses and the civil officers.

The Book of Leviticus contained the ecclesiastical law, which was administered by Aaron and the priest.

The Christian church is not founded upon the law, but is founded upon the covenant or treaty between God and Adam, entered into in the garden of Eden, and which has been fulfilled on God's part by the conception and birth of Jesus Christ, in shedding his blood upon the cross as an atonement for the sins of the world and his bodily resurrection and ascension.

The mission of the church is to keep out of politics and preach the truth of the creation, and fall of man and his redemption by Jesus Christ as given to us in the inspired word of God, the Holy Bible, to the four corners of the earth.

If the brother will run a line north and south and another across it east and west he will find four corners of the earth in which to preach the gospel. It is also true that the sun did not move upon the face of the earth, not a shadow was changed for the space of a day.

Gulfport, Miss.

"AN EARNEST APPEAL."

Under the above caption and in the New Orleans Christian Advocate of June 16, Bishop Candler makes a stirring and soulful appeal to the outside sympathy and help to rehabilitate and carry on our work in the flooded sections of Mississippi and Louisiana. He asks for $12,000 for Mississippi and $13,000 for Louisiana.

I have only a casual knowledge of the suffering and loss and needs of our church in Louisiana, but I know the needs in our Conference, and the Bishop's estimate is conservative enough, and much less than his asking would be insufficient to meet the situation in Mississippi. The following pastoral charges in the Greenville District have been hurt very badly, namely: Rosedale, Greenville, Leland, Hollandale, Glen Allan and Arcola, one church on Shaw and Litton. Winterville was in the mouth of the break and the water is still deep over that town. Greenville is still under water three to five feet deep in the northern part of that city. The damage to the church building was slight from the fact that the water did not get over the floors, but the parsonage and furniture were well nigh annihilated, and the people called Methodists have suffered losses beyond understanding.

Leland, Hollandale, Glen Allan, Arcola, all the churches and people, with the exception of the Arcola church, have suffered irreparable damage and loss to the church buildings and furniture. It will require thousands of dollars to repair and equip these churches, and they were all good, substantial and ample houses of worship. The people of all this territory have suffered the loss of about all they had except the lands, and they are still deep under water, or most of them, at this writing, June 23. Heretofore, after breaks in the levee the waters ran off in time to plant and make a crop. Not so this time.

After the first flood waters receded and the lands, not half, but thousands of acres, were planted the second time and the crops up and promising, when what is known as the "June rise" came on and covered and destroyed the second crop, and now there is no possibility of planting or making anything after this present flood retires, which will be far in July. The church houses in this flooded area of the Greenville District are damaged to the extent of thousands of dollars, and must be repaired and made usable at once, and the people of these communities are beggared and cannot do it.

Furthermore, these erstwhile happy, brave, heroic people who were carrying on the church and religious activities of their several communities and meeting all the financial obligations and appeals of their church and never failing in a single penny are now bankrupt and fairly on the breadline themselves. They are not able to maintain their pastors, and so help will be required to supplement the living expenses of the following pastors, namely: The Leland pastor, the Glen Allan pastor, the Hollandale pastor, the Arcola pastor, and possibly the Greenville pastor.

Most of all these places have built in recent years, brand new churches, and churches handsome and adequate to meet their needs and befitting the station of the people they serve, and all this without asking or receiving any outside help, with possibly one or two exceptions, and those in very small amounts. All these people suffering in these communities are not only rendered helpless and moneyless and do not know where their own bread is coming from, but they owe money on past and present personal debts, and every one of these churches damaged is in debt and debts must be arranged and interest paid and insurance provided. This is the present plight of our people. They cannot go. They must have help. The people have lost their mules, cows, hogs, corn and hay washed away, plows, wagons, farm implements, etc. Those on the outside cannot begin to realize what it all means, the mental and financial worry of it all, the drab outlook, the suffering, etc. Thousands of them lost beds, quilts, wearing apparel, everything.

With all this they are still brave, the bravest, most heroic set I ever saw, and will stage a comeback, sure as time and fate last. They are not squealing, mourning or giving up. They have grit, courage, pluck and faith, and are busy as ever you saw people with every opening chance as the waters clear away.

They are a proud, self-reliant and energetic folk, and such folks always have a future—they make it with only half a chance.

These lands will be protected because the whole nation has been stirred and aroused as never before to the sublime task of all the people taking over the levees in the name of Uncle Samuel.

But this is the hour of severe and liberal need. Let all who have a dollar's worth of sympathy or a hundred or a thousand or only a quarter's worth, remember, it will be helpful, and really I am persuaded that most all help will come in small amounts.

Remember you are not throwing your money away, casting it upon the "waters," and you know what the Book says about that. You are helping your brethren, a noble, self-reliant, industrious and coming-back folk. They have never begged or asked for help. They are only now being begged for by one who knows their plight. They have always met their obligations to the church, been ready and generous when any call was made on them for help. They have answered all the calls of their church, and no section of the church has been quicker or more liberal to respond to any emergency of need. Now, for their brethren to show sympathy, to rally to their help in this time of dire stress will so hearten and inspire them with the spirit of our connected brotherhood as to put a sweet new hope in their souls and send them on with a song of happy appreciation.

We ask all who will, without further notice or reminder, to do what they can to relieve a sad and appealing need, a need which is appealing and emphatic and cannot be pulled over without a generous response on the part of the more fortunate people whose property and life have not been jeopardized by such a calmaity. I thank our good Bishop Candler for his quick and ready response with his personal check and sympathetic appeal.

Yours truly,

L. M. LIPSCOMB,
Presiding Elder Greenville District.

Greenville, Miss., June 23, 1927.

P. S.—Here's a sample of a personal letter from one of our preachers in one of the good appointments of the district: "My own personal status is, $50 note past due, $100 note due in thirty days; salary reduced $1,000. Nothing paid me since April; $2.48 balance in bank, and nine days till first of month that brings its regular quota of bills. Somebody will have to tell me where I am."

Early help, and quite a lot of it, is needed. The above note is from one of our best, a man who pays his bills promptly and has a conscience as to his obligations and pride in his good name.

I trust help will be hurried, for the needs cannot be exaggerated.—L. M. L.

SEASHORE DIVINITY SCHOOL.

By Rev. H. M. Elllis.

The Seashore Divinity School opened with the best congregation we have ever had, and the coast people attended the lectures throughout better than ever before. Bishop Candler spoke several times of the good attendance. And the coast people spoke often of their appreciation of the meetings.

The attendance of the preachers was somewhat better than last year, and the interest was better sustained. Many pastors felt that they should get back to their charges for the second Sunday.

The only instructors absent were J. T. Weems, Anguilla, Miss., still in high water, and J. A. McCormack, Franklin, La., also in a section troubled with flood. H. W. Rice, of Demopolis, Ala., was elected treasurer, vice H. M. Andrews, absent, and H. R. McKee was put in place of Brother Rice as an instructor.

Many thought Bishop Candler excelled himself in his lectures on "A Bundle of Old Letters," his announced subject for discussing Romans, First and Second Corinthians, and Galatians, dealing with the great facts of Christianity.

Mrs. Candler accompanied the Bishop. She gave pleasure to many of the preachers and ladies. She said she enjoyed her visit and that the climate had benefitted her health.

Dr. Harold Paul Sloan, from Haddonfield, N. J., won his audience with his first lecture, and steadily grew in the affection and apprecation of the brethren with his clear and convincing presentation of the absolute dependability of the great doctrines of the church, his beautiful Christly spirit and his evangelistic passion. The people of the coast, as well as the visiting preachers, were delighted with him. He closed Monday night with a great consecration service and a call to the unconverted.

The following were elected as officers: J. T. Leggett, president; C. C. Miller, vice president; H. M. Ellis, secretary and publicity agent; H. W. Rice, treasurer, and R. H. Harper, dean. A unanimous vote of appreciation and thanks to Dr. H. H. McNeill, of Alabama, who had desired to retire as dean after serving in that position for seventeen years, was given.

The teachers during the session just closed were: C. C. Miller, J. F. Foster, V. G. Clifford, J. L. Sells, J. A. Smith, A. B. Carlton, A. L. Sellers,

(Continued on Page 9)

"THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM, INC."

By Rev. John D. Ellis.

II.

The A. A. A. A. proves the inspiration of the Bible by fulfilling its prophecies.

The apostles announced in advance that mockers would come in the last days, walking after their own ungodly lusts.

To-day they appear boldly upon the public stage, and give notice, that they do not wish to hear from God, or about him.

Modern atheism is bold in treating the most sacred truths with blasphemous contempt, and is unafraid.

It derives a great deal of amusement in referring to the Great I Am as "Big Bad Bill," or as a "whiskered old man up in the sky," who is not to be feared at all.

Its bravery is like unto that bravery which knocks on dynamite; like unto that bravery which walks amid magazines of gunpowder with blazing torch.

If all the foes of the Bible were on the outside of the organized church, the church could present a solid front to the enemy: but alas, the church has many within its folds who are unfriendly to the Bible, and to the faith once delivered to the saints: these are they who look upon the writers of Scripture as a "lot of chumps," and who contend for "sex freedom," "promiscuity," "unmarried unions," etc.

The infidels and traitors to Christianity within the church fulfill the prophecies of the Bible as truly as the avowed atheists on the outside.

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron: forbidding to marry."

Irreverent, false teachers in the church apostatize, and cause others to apostatize: with conscience cauterized—"marriage is a wornout institution," and should be stopped: sex liberty is an ideal state of society.

When the sanctity of the marriage relation is ridiculed, all sorts of abominations will be introduced, and practiced.

How the offspring of "promiscuity" and "unmarried unions" would fare is not difficult to state. Should they live long enough, they would at least have the "chance" to imitate their illustrious forbears.

It takes more than a contemptuous wave of the hand to disprove the Bible. Hundreds of fulfilled prophecies prove its divine origin. It is at the point of prophecy that Jehovah challenges all the false gods, and all his enemies. Through the mouth of Isaiah he said: "Let them shew the former things, what they be, that we may consider them, and know the latter of them: Or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods."

Jehovah proves that he is the one God of the universe by announcing in advance the things to come hereafter. Fulfilled prophecies through the centuries is a line of argument too absurd for atheism to consider.

If atheism rejects the Bible because it came out of Asia, why not spew the entire human race out of its mouth, because the human race had its origin in Asia. The cradle of the human race was in Asia, the Son of God was born in Asia, and the Light which lighteth every man that cometh into the world, shed its first beams in Asia.

A few of the books of the Bible were written in Europe: some of the apocryphal books in Africa.

Atheism acknowledges that the churches have done some very nice work, such as sending flowers, and visiting the sick, but this hardly represents the work of the church. It has done secular work, but its best work is moral and spiritual. With the gospel of Christ it has transformed character, and built up a Christian citizenship. It has given to men the spirit of good will and brotherhood. The very righteousness which the church preaches ministers to peace and well-being. It has given the world many institutions and its best civilization.

What would happen were we by mutual consent to adopt the program of atheism?

With atheism in the saddle, civilization would be ridden to its death. Chaos would reign in every part of America. Virtue would be ravished, and life and property would be unsafe.

Let people everywhere be permitted to do as they please for five years, or for five days, and the righteous, peace-loving people would have to hide, and carry their gold with them. A virtuous woman would not dare show herself.

Atheism at present, under the influence of the gospel of Christ, may be willing to send a few flowers, but atheism would soon forget, and its own marauding bands would terrorize, and take what it could.

Atheism, with its boast of intellectuality and superoirity, is yet to give the world anything like unto the parable of the Good Samaritan.

Were people generally to throw off the fact of God, and do away with Christian morality, we would soon have a world like unto the one God destroyed with water; an evil-minded, wicked, corrupt, violent world.

Even Voltaire said: "If a God did not exist, it would be necessary to invent one."

Atheism does not believe in authenticated, historical records, but it would accept any scrap of testimony to disprove the flood, and all the Bible truths which cluster around it. Atheism would also given its right arm, if it could trace any nation of earth beyond the time of the flood.

The church is still waiting for that science, or knowledge which overturns the religion of the Bible.

There is much "theory" in the world, but theory is not science. The word "science" comes from the Latin "scio," and means "to know."

The church still waits for that knowledge, truth, or fact which destroys the Bible.

The Christian religion is science, because there is much about it which comes under the category of actual knowledge. It is the science of history, and has for its basis revelation and prophecy.

"What we have felt and seen,
With confidence we tell:
And publish to the sons of men
The signs infallible."

"The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit."

What every one needs is Christian experience, even the love of God shed abroad in the heart.

Atheism waves aside the Christ by saying: "A being who came to save the world, and died, without being able to save himself."

He could have saved himself, as he proved when the mob fell backward to the ground: had he saved himself, it would have meant the damnation of the entire human race: he died to save all, except that school of atheists who blaspheme the Holy Ghost: for such there is no hope.

Preachers need to be watchful, because, like laymen, no preacher is impeccable: yet the per cent of preachers who go astray is small in proportion to their number. Were an atheist to commit a crime, it would soon be forgotten: when a preacher commits one, it abides in the memory, and atheists establish a Bureau to keep the record. According to the record kept by atheists, the crimes of preachers is largely connected with sex: therefore, such preachers should be highly commended by the atheists who contend for sex liberty, promiscuity, etc. Maybe also, they are of that class of preachers who preach promiscuity from the platform, and who are trying to practice what they preach. In any event, atheists should take them to their bosoms, and rejoice that their dogmas are beginning to take hold among the preachers!

(To Be Continued.)

THE CORINTH DISTRICT CONFERENCE.

The fifty-seventh session of the Corinth District Conference met in the elegant new brick Methodist church in Potts Camp, Miss., at 8 o'clock a. m., June 1, and closed at 9:30 p. m., June 2, Presiding Elder E. H. Cunningham in the chair. Rev. L. B. Wimberly was elected secretary. The roll was called and all of the preachers of the district were present except Rev. R. C. Nanny, who was detained on account of the serious illness and the going away of his good wife. God bless and comfort him in this the darkest hour of his life. The reports of the pastors evidenced interest and progress in the entire program of the church.

A large delegation of laymen was present and they seemed to be full of enthusiasm, and many of them are assuming the obligations of their respective offices in a very practical manner. Excellent reports were made. In their addresses before the conference they manifested earnestness and sincerity, and some made great speeches, and from their reports we judge they are living up to the speeches they made.

Our presiding elder, E. H. Cunningham, knows just how to preside over a district conference, and can dispatch business faster than any presiding elder I have known, and yet neglect nothing that should be considered, nor neglect the spiritual part. No man has made more rapid yet deserving advancement than he has, and he bids fair at some future time to be elevated to the episcopacy, which place he would fill with honor and credit to himself and his church.

Quite a number of the connectional brethren were present and represented the claims of the different fields that they represented.

The spiritual atmosphere of the conference was wholesome, and any who failed to catch a new vision of the risen Lord and an inspiration that would renew their faith and cause them to go back to their homes and renew their obligations to the church, reconsecrate their lives to God, failed to receive and appreciate what was given us. The preaching was of a high grade, both instructive and spiritual, and was delivered by the following ministers and in the order given: H. M. Weed, W. H. Menger, G. C. Schwarts, F. L. Wells, D.D., presiding elder of St. Louis Conference, and A. T. McIlwain.

One young man was licensed to preach, and two recommended for admission. J. R. Houston was elected district lay leader, with T. E. Pegram and J. A. Lane, assistants.

The following were elected lay delegates to the Annual Conference: J. G. Houston, D. H. Hall, S. S. Finger, Mrs. J. A. George, Walter Rodgers, H. D. Stevens, T .E. Pegram, W. L. Sweat, C. M. Murry, J. A. E. Pyle, J. A. Cunningham, D. T. Yates, F. M. Roper, Mrs. N. N. Maxey, Dr. F. P. Boatner, Rev. J. T. Gullet, Miss Tryphena Rodgers. Alternates: E. P. Cradock, J. B. Tompson, Bob Greer, Dr. L. W. Worsham, Gus Morgan, H. W. Rees, Miss Sudie Smith, W. L. Hamilton.

The pastor, Rev. W. F. Rodgers, and the committee looked well after their guests, and we were royally entertained in the homes of the local people of Potts Camp, who threw their doors wide open and fed us on the fat of the land. They have a magnificent new brick church there which would be an honor to a town much larger than Potts Camp. We wanted to go back next year, but accepted an invitation to go to South Side, Corinth.

The writer has been attending district conferences for forty-five years, and he pronounced this as being the best in his life.

Mr. Editor, we missed you and you missed the conference of your life.

HARDY W. REES.

Booneville, Miss.

The Home Circle

THE BOYLESS TOWN.

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still;
For all the boys had fled.

And all through the long and dusty street
There wasn't a boy in view;
The baseball lot where they used to meet
Was a sight to make one blue.
The grass was green on every base
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The cherries rotted and went to waste—
There was no one to climb the trees;
And nobody had a single taste,
Save only the birds and bees.
There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done,
They sent for a messenger man.

There was little, I ween, of frolic and mirth;
The sad old town, since it lacked its boys,
Was the dreariest place on earth.
The poor old woman began to weep,
Then she awoke with a sudden scream.
"Dear me," she cried, "I have been asleep.
And, oh, what a horrid dream!"

—St. Nicholas.

HIAWATHA MODERNIZED.

By the shores of Cuticura,
By the sparkling Pluto water,
Lived the prophylactic Chiclet,
Danderine, fair Buick's daughter.
She was loved by Instant Postum,
Son of Sunkist and Victrola;
Heir apparent to the Mazda,
Of the tribe of Coco-Cola.
Through the Tanlac strolled the lovers,
Through the Shredded Wheat they wandered.
Lovely little Wrigley Chiclet,"
Were the Fairy words of Postum,
"No Pyrene can quench the fire,
Nor any Aspirin still the heartache,
Oh, my Prestoline desire,
Let us marry, little Djer-Kiss."

—Exchange.

HOW THEY TOLD THE TIME IN CHINA.

By Frances Margaret Fox.

One day when Uncle Jack came visiting he said to the children, "What has become of your Chinese clock?"

The children started at first; then they laughed, because Uncle Jack was fond of jokes and they wondered what he was thinking about.

"You used to have a Chinese clock," Uncle Jack went on; "she drank milk from a saucer and said 'miaow, miaow.'"

"You mean our cat!" said the children.

"Certainly," answered Uncle Jack; "cats were always used for clocks in China. You can always tell the time if you own a cat."

In came the cat, stepping high, as usual.

"Now," said Uncle Jack, "what time is it by the clock on the mantel?"

Straightway the clock struck twelve times.

"It must be noon then, according to the cat," Uncle Jack went on.

"Our cat doesn't look much like a clock," said one of the children, "and I don't see how the Chinese can use cats for clocks."

"Look at your cat's eyes," advised Uncle Jack. "It is noon now. At noon, the pupil of a cat's eyes, the world over, will be only an up-and-down slit. Later in the day the slit will widen, until at midnight the pupils of her eyes will be round as saucers. As the daylight comes the pupils of her eyes will have grown narrower and narrower, until just at noon when the light is the brightest her pupils will look like narrow slits again."

All the rest of the day the merry children asked the cat to tell to them the time, just as if they were little children of China in the long-ago, when cats were the only clocks.—Selected.

A TRUE STORY.

He was only a hunchback newsboy. For years he stood on the corner dispensing his wares. No day was so stormy as to prevent him from being at his accustomed place. Passers-by frequently, out of pity, would purchase a paper, toss him a coin, and tell him to keep the change. In the great city where he lived, he was only one of many who knew only hardship and were compelled to toil. Boys of the rougher sort who frequented the corner selling the papers of their choice looked upon him with contempt because of his failure to frequent the drug store, where they indulged in drinking soda and smoking cigarettes. They pelted him with snowballs, taunted him, and many times caused him to inwardly grieve.

Towards his tormentors he exhibited a spirit of indulgence, because—as after-events will prove—he was apprehensive lest any act of reprisal on his part would jeopardize his job. He had a burden on his soul, of which the world knew nothing, and he was unwilling to permit any incident to interfere with his program in removing the burden.

Four years he withstood the taunts of the misguided boys on the corner. Then suddenly he threw off his bag, then his coat, and the submissive hunch-back became a raving maniac and pounced upon the one who had assaulted him. He desisted only after the beaten lad begged for mercy.

A crowd gathered, among them the newsies from the four corners. He then addressed them after this fashion: "Boys, for four years I have sold papers on this corner, and for four years I have been maligned, rudely treated, and called names, called a piker, because I would not each evening spend part of my earnings. Gee, but it all hurt! But listen, fellows. I like the good things of life as well as you, but I tried to save my nickels, and I'll tell you why. Down at my home I have a little sister who can hardly see, and four years ago the doctors in this town told me they couldn't help her, but they told me about a big doctor in another city who could cure Mary, but he wanted a lot of money and dad, you know, ran away a long time ago, and mother she works hard, and so I started to sell papers, and, boys, I have saved enough money so Mary can see!"

It is related that he took Mary to the "Big Doctor," and to-day she can see just like any other girl. What a splendid tribute to the unselfishness of the hunchback boy. His name? Never mind; there are others of this type among us to-day; and the moral of this human tale is: never condemn the boy who is not a spend-thrift; treat with deference the working, saving lad, for who knows but what he has some member of his family whom he loves who depends upon his earnings, and whose life is thus made brighter and happier? —Industrial School Journal.

A SWEET LITTLE SINGER.

By Mrs. W. L. Hunton.

Brushing and sweeping and dusting, a little Swedish girl was cleaning a big school room in Stockholm. She warbled and sang as she worked, like a bird in springtime. A lady riding past in her carriage heard the song, and stopped to listen to the sweet voice; then entered the building and hunted about till she found the little singer. The child was shy, and not at all pretty; but her manner was so courteous that the lady was charmed.

"I must take your daughter to Craelius, the famous music master," she said to the mother, who was the janitress of the school building. "She has a voice that will make her fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count Puche," he said. "He is a great judge of music."

But Count Puche looked coldly at the young singer, and gruffly asked the music master what he expected to do with such a child.

"Only hear her sing," sair Craelius.

This the count consented to do, and when she had finished he cried out in delight: "She shall have the advantage of the Stockholm Academy."

At the academy the child sang and studied, and studied and sang. She was not yet twelve, and with all the praise and attention showered upon her, she was almost in danger of being spoiled.

One evening at an entertainment she was to sing a higher part than she had ever tried before. The house was filled, and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little singer drooped with sorrow.

Her voice did not come back the next day, nor the next. Slowly the beautiful dream of fame and fortune faded away; yet she bore her disappointment bravely, and said, "I will study."

Four years passed, and the people had quite forgotten the little singer, till one day some one was wanted for an unimportant part in a chorus which none of the regular singers was willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practicing her part, to the surprise and joy of both pupil and teacher, the long lost voice suddenly returned with all its beauty and richness. All who remembered the little nightingale received her back with a hearty welcome, and she afterwards became one of the most wonderful singers in the world.

Have you guessed the little Swedish girl's name? It was Jenny Lind.—Deaconess Advocate.

"TIME OUT."

"I do wish you would agree not to talk when I am driving in traffic," said the man to his wife.

"All right, Henry, we can discuss that as we go along."

"Now, sir," said the professor of medicine, "tell me to what class of maladies insomnia belongs?"

"Why—er," replied the medical student, "it's a contagious disease."

"I never heard it so described. Where did you learn this?"

"From experience. Whenever my neighbor's dog can't sleep, I'm just as wakeful as he is."—Selected.

Two small girls were playing together one afternoon in the park.

"I wonder what time it is," said one of them at last.

"Well, it can't be 4 o'clock yet," replied the other with magnificent logic, "because my mother said I was to be home at 4—and I'm not.—The Tattler.

The teacher was using the phonograph to make the children familiar with good music. Two famous opera singers had just finished a duet, and the teacher said:

"Now, children, who can tell me the names of the singers we have just heard?"

"Caruso," replied a small boy.

"Yes, and who was singing with Caruso?"

"His man Friday," was the disconcerting answer.—Epworth Herald.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WHO WILL DO LIKEWISE?

Mrs. J. W. Collins of Winnfield, La., states that she has been a subscriber to the Advocate for twenty years, that it means much to her and that she would not do without it. In enclosing the amount for her own renewal, she writes: "I saw in the last week's paper where you are facing a financial crisis with the paper, so I am sending an extra two dollars for you to place to the credit of some loyal Advocate supporter who has been stricken by the overflow and will be unable to pay for the years subscription."

We certainly thank this good lady for her fine spirit of cooperation and helpfulness. If even a comparatively small per cent of the 198,000 Methodists within the bounds of Louisiana and Mississippi would manifest as sympathetic an attitude toward their Conference Organ, we should soon have the 1,200 subscriptions that we shall need, according to statement recently made in these columns, to take us over the financial difficulty of the present. R. H. H.

DEATH OF MRS. BRADLEY.

We regret to learn from a letter from Rev. T. M. Bradley, presiding elder of the Sardis District, North Mississippi Conference, that his mother died at Sardis on June 24, and was buried in Cedar Lawn cemetery, Jackson, on the following day. The funeral service was held at the Capitol Street Church, in Jackson, at 4 in the afternoon. Dr. A. F. Watkins conducted the service, assisted by Rev. T. M. Brownlee, Rev. Loyd Decell, and Rev. J. T. McCafferty. "Mother was nearly eighty-five years old," Brother Bradley writes, "and died as she had lived, trusting in God." May he who could weep beside the grave of his friend, comfort Brother Bradley and other dear ones.

PERSONAL AND OTHER NOTES.

Dr. Daniel A. Poling has recently been made editor-in-chief of the Christian Herald.

Rev. P. B. McCullin, pastor of Istrouma Church, Baton Rouge, preached during the middle of June in a meeting at Bethel Church, near Baton Rouge.

Parker Memorial Sunday school, New Orleans, has recently closed a very successful Daily Vacation Bible School of three weeks' duration.

Mr. John Wesley Young, of Montrose, Miss., called at the office last week to see Dr. Carley. The editor will regret not having seen him.

Dr. John F. Foster, pastor at New Iberia, La., passed through New Orleans one day last week, en route home from the Seashore Divinity School at Biloxi.

Rev. P. H. Fontaine, our pastor at Kurthwood, La., recently had an operation in the Baptist Hospital of New Orleans and is now convalescing in the home of relatives in the city.

Dr. B. P. Taylor, pastor of First Methodist Church, Baton Rouge, has returned to his home after a period spent as instructor at Junaluska. While he was gone he preached one Sunday at Charlotte, N. C.

Rev. William Schuhle, our pastor at Kentwood, La., called at the Advocate office one day last week. He was en route home from the Seashore Divinity School, in which he had served as a teacher.

Rev. Theodore Copeland, evangelist, who was once pastor of Rayne Memorial Church, New Orleans, writes that he is engaged in a great meeting at Montpelier, Idaho, in which all the Protestant churches are uniting.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, writes that Bishop Candler has authorized the release of Rev. O. L. Parker from the Converse and Hornbeck charge, and the appointment of Rev. J. H. French to that charge.

ANNUITY BONDS

SAFETY is the first requisite of an investment with a view to regular income.

ANNUITY BONDS have advantage over other investments in that they provide an income that cannot shrink.

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For further information, write to

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Protection Against Old Age

Rev. Leon Picone, missionary evangelist, has recently opened a preaching point at Port Eads, a village on one of the "passes" which form the mouth of the Mississippi. He is already preaching regularly at Pilot Town, another village in that section.

At the semi-annual meeting last week of the trustees of the Moody Bible Institute of Chicago, Mr. A. J. Nesbitt, of Montreal, was elected to the board. Mr. Nesbitt is the president of a concern which is identified with hydro-electric development in the provinces of Canada.

One of the best ways to restore houses in overflowed districts to a sanitary condition after the waters recede is the liberal use of lime in the form of whitewash, according to a bulletin recently sent out by Dr. Oscar Dowling, president of the Louisiana State Board of Health.

Church choir directors are in greater demand than the supply, according to J. Abner Sage, head of the department of voice at Southern Methodist University. Mr. Sage will direct a special summer school in sacred music at Mount Sequoyah during August.

From Oakdale, La., where Rev. H. W. Bowman is the pastor, comes the fine report that an indebtedness of $6,600 on the church has been paid. The earnest worker, Brother Hubert Cain, with unflagging zeal, raised the amount necessary, and on the night of June 26 a "burning service" was held and the last note destroyed.

Dr. W. E. Biederwolf, director of what is perhaps the world's largest Bible Conference, and his committee, have prepared what they believe to be an unsurpassed program for the conference which will be held for the thirty-third consecutive year at Winona Lake, Indiana, Aug. 5 to 14, inclusive.

Brother Claude P. Jones, evangelist, will assist Rev. B. H. Williams in a meeting at Mize, Miss., beginning July 10. Brother Jones writes that he has no engagement for the period, July 17 to Aug. 7, and that any pastor desiring his assistance at that time may communicate with him at 103 Fourth Avenue, Hattiesburg, Miss.

Rev. W. E. Thomas, general evangelist and formerly a member of the Louisiana Conference, has recently assisted Rev. A. A. Bernard in a fine meeting at Rayne, La., resulting in forty-one additions to the church and a great blessing to the whole people. Fifty-five have been received into the Rayne church since Conference.

The many friends of Rev. C. C. Millier, pastor at Franklinton, La., were glad to find him looking so well at the recent session of the Divinity School at Biloxi, after the severe illness which he suffered during and after the last Conference. He was an instructor in the school just closed, as he has been for many years.

Mr. S. H. Meyer, treasurer of the Board of Missions of the Louisiana Conference and prominent in other activities of the church, has just returned to New Orleans after a trip to New York City, where he had the pleasure of seeing Dr. F. N. Parker. While passing through Atlanta, he saw Dr. Carley.

The work at Union, Miss., under the pastorate of Rev. R. H. Clegg, is moving along well. Sixteen have been received into the church upon profession of faith. The Advocate goes into fifty per cent of the homes in the charge. Part of the Conference collections have been raised, the pastor's salary is up to date and the special for missions is in full.

Bishop W. N. Ainsworth, who had been in a hospital at Macon, Ga., where he had to undergo an operation for appendicitis, has recovered sufficiently to return to his home. Bishop Ainsworth has engaged passage on the Empress of Russia, sailing from Seattle Aug. 11 for the Orient, where he expects to go to preside over the mission conferences of the church.

Rev. Arthur C. Ryan, D.D., one of the general secretaries of the American Bible Society, died suddenly June 22 from pneumonia at his home in Scarsdale, New York. Dr. Ryan was formerly

secretary of the Levant Agency of the Society, with headquarters in Constantinople. On Feb. 5, 1925, while at home on furlough, he was elected General Secretary of the Society, and since that time has given himself devotedly to its work.

At high noon, June 29, Mr. John E. Ramsey, son of Rev. John W. Ramsey, was married to Miss Marion Smith, of West Point. The ceremony was performed in the First Methodist Church of West Point by the father of the groom, assisted by Rev. E. Nash Broyles, the pastor. The bride is a recent graduate of C. W. S., Columbus, and the groom is a successful salesman representing the Cabell Wholesale Electric Company, of Jackson, Miss. Blessings upon them.

Rev. R. E. Woodfin, writing from Sardis, Miss., reports a fine Cokesbury School at Bethel church, beginniing on June 19. Twenty were enrolled. He writes: "When I say that Rev. R. H. B. Gladney taught the school, every one who knows him knows that the work was the very best. I drove that week around 500 miles; we ran the school from 7 to 9 and sometimes to 9:30 p. m. God's blessings upon Brother Gladney as he goes to other fields; he is a great man with a great vision and has a great message for the people."

Graduation exercises at Randolph-Macon Woman's College were held on June 19. The address to the graduates was delivered by Dr. Raymond L. Forman, pastor of St. Paul's Methodist Episcopal Church, New York. The A.B. degree was delivered to 155 graduates, this being the largest class in the history of the college. President Anderson announced that the endowment of the college had reached $1,000,000, and that plans were being drawn for the building of a new library next year.

Rev. L. E. Crooks, our pastor at Standard, La., writes that he and Rev. H. T. Young were reared in adjoining communities on Little River, that the successive steps in their Christian life and ministry were taken about the same time, and that finally they were ordained elders together in the Louisiana Conference. Having known Brother Young thus intimately, he feels that Brother Young has "reasons for having taken the step he has" in entering the Baptist church and ministry, and asks that our brethren "be charitable in their criticism."

Bishop James Cannon, Jr., recently taken seriously ill on shipboard en route from Africa to London, sailed from England June 18, and expects to land in the States June 25, according to cable advices received June 20 at Southern Methodist mission headquarters at Nashville, Tenn. Bishop Cannon, who remained in England long enough for a thorough examination by specialists in tropical diseases, is reported much improved. Bishop Cannon's illness followed an inspection tour of the Congo Mission, which work is under his jurisdiction.

Rev. J. A. McCormack, pastor at Franklin, La., was a recent visitor to New Orleans, accompanied by his attractive daughter, Miss Nellie May. He brought the assistant editor a generous basket of vegetables from his own garden, including some very fine tomatoes. Brother McCormack is a very successul gardener, and finds the time, in the course of a successful pastorate at Franklin, to raise an abundance of fine vegetables, which he often shares with his friends. Let some others of the brethren make a visit to New Orleans in like manner.

Great progress has been made this year at Denham Sprigs La., where Rev. R. L. Clayton is pastor. A church has been built at Denham Springs at a cost of $5,000, and a parsonage at Walker, both buildings being completed without any indebtedness. To date seventy-one have been received into the church, fifty upon profession of faith. A young man from this charge will apply for admission at the next session of the Louisiana Conference. Brother Clayton was admitted on trial in the Conference of last November, and is the ninety-third preacher to come from the city of New Orleans.

"Our new church is the pride of these remarkable people situated between the Tensas and Ouachita swamp," writes Rev. H. W. Rickey, our pastor at Winnsboro, La. "In the headquarters of a 100 per cent Protestantism we propose, after the flood and the heroic task of building a new church out of a small membership, to engage in a grand campaign for new members. Miss Daisy Davies, of Atlanta, Ga., will do the preaching, and Henry A. Rickey, of Natchitoches, La., will lead the singing; the talented Harrisons will have the orchestral parts in hand. We are asking the subscribers of the Advocate to pray for a deluge of grace to descend on us here in Winnsboro and much distressed Franklin Parish."

Rev. Henry A. Rickey, A.B., of the Louisiana State Normal, a member of the Glee Club, Glee Club Quartet, and president of the Epworth League at Natchitoches, La., who has completed nine units of Standard Training Courses, and has had much experience in religious work among young people, and who is director of the Natchitoches church choir, desires to assist any preacher or evangelist as a choir director or soloist in summer meetings. His references are, Rev. C. C. Wier, presiding elder, Alexandria, La., and Rev. H. L. Johns, Natchitoches, La. His address during the summer is Box 393, Winnsboro, La.

Friends of Bishop W. B. Beauchamp throughout the church, who have been much concerned about his condition since he was taken so seriously ill in Atlanta about two months ago, will be gratified to learn that he has sufficiently recovered his strength to write his first letter since he was taken ill April 5. In this letter, dated June 17 and written to friends in Nashville, Bishop Beauchamp says that he has learned for the first time in his life to "sit down and watch the procession go by." Bishop Beauchamp has been prominent in practically every great movement of the church in recent years, and Methodists throughout the connection join in the wish that it will not be long until he will be able to come out and catch step again with the procession.

Methodism in New Orleans will lose a very valuable layman the latter part of the month when Mr. Allen F. Godat goes to New York City to live, a part of the office force of the Liverpoool, and London and Globe Insurance Company having been transferred from New Orleans to New York. Mr. Godat has held a position of great responsibility with this company for years. A native of New Orleans, Mr. Godat's earliest recollections are of "old Carondelet" Sunday school. He was long a member of Carondelet Street Church. Later he was a member of Parker Memorial Church, and then of Carrollton Avenue Church, where he holds his membership at the present time. In these several churches Mr. Godat has been an active worker as Sunday school teacher and steward, serving as treasurer of the board of stewards of Parker Memorial and as president of the board at Carrollton Avenue.

On Thursday evening of last week the two-story residence in the rear of Parker Memorial Church, New Orleans, which has recently been purchased at a cost of $8,500 by the Parker Memorial congregation for a religious education building, was formally opened with a fitting program. Mr. William Pfaff who, in the midst of his many activities as an outstanding leader in the civic life of New Orleans, has found time during many years to give valuable service to Parker Memorial as a trustee, made an address, as did Mr. W. A. Green, president of the board of stewards; Rev. L. W. Cain, the pastor; Mr. John S. Pearce, superintendent of the Sunday school, and Rev. R. H. Harper. A large number of happy people assembled on the spacious lawn to enjoy the program, which, in addition to the addressses, included some beautiful musical selections, and the evening ended, of course, with refreshments and good fellowship. The building purchased, with the remodeling already done, will serve well for the work of the Intermediate-Senior department of the Sunday school, adult classes, and social features of the church, while the congregation has acquired in addition much ground for future development. The personnel of the Advocate for years past has been rather intimately connected with Parker Memorial Church. Mrs. Meek and Mr. Robert Meek were members of the congregation during the period when Dr. Meek was editor; Dr. Carley was once the pastor of the church, as was also the present assistant editor. The Advocate is therefore pleased to chronicle this significant work which has been carried out under the able leadership of Rev. L. W. Cain.

NOTICE.

A middle-aged physician, with a small family, whose earniings have been lost by the disastrous flood of waters, would like to get a location above "over-flow" and near a consolidated school and churches. M. K. SCRUGGS, M. D.,
Anguilla, Miss.

SEASHORE DIVINITY SCHOOL.

(Continued From Page 5.)

H. R. McKee, W. A. Hays, Wm. Schuhle, and W. H. Saunders. In the class for Admission on Trial were enrolled R. H. Saucier and H. L. Daniel. In the Class of the First Year, T. O. Pruitt, J. W. Laudenslaker, and L. P. Anders. In the Second Year, H. F. Keeble, Watt H. Royal, G. E. Allan, L. E. Beasley, Chas. Assaf, T. E. Nicholson, E. J. Rutledge, A. J. Brown, J. H. Sharp, J. W. Sells, and M. H. McCormack. In the Third Year, Fred Sartin, J. B. Grambling, A. H. Vanlandingham, M. H. McCormack, J. J. Smilie, J. B. Holyfield, I. W. May, S. P. Ashmore, W. F. Daniel, and N. S. Loftus. In the Fourth Year, S. R. Towns, F. J. Jones, B. G. Whitehurst, M. H. Weed, and D. E. Dulaney.

Of the fine young preachers eight were from Alabama, three from Louisiana, eighteen from Mississippi, and one from Texas.

The next session of the Seashore Divinity School will begin on the Tuesday night nearest June 15, 1928, and continue two weeks.

GREENVILLE DISTRICT CONFERENCE.

This body will meet July 14 and 15 at Cleveland. Every pastor who has not already done so, will elect his delegates and send names to Rev. J. W. Ward and also to me. Please, every pastor, try and get your laymen to be present. This is a laymen's conference more largely than a ministers' conference. When it was constituted by the fathers it was meant to be a laymen's conference. Our Conference Lay Leader, the Hon. J. M. Forman, than whom none are stronger and more gifted or capable, and our own Brother S. V. Wall, have charge of this conference—that part of it devoted to laymen's work which will be the best hour or hours of the forenoon of the second day. Pray for this conference and be there.

L. M. LIPSCOMB.

Experienced singer, personal worker and young people's worker has open date August 21-September 18. Reference. Ross G. Smith, 3717 Penelope Street, Dallas, Texas.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, our Heavenly Father, who doeth all things well, has seen fit to call to his eternal reward our friend and co-worker, Brother J. B. Thompson; and,

Whereas, our church and community have lost a faithful and consistent member and an upright citizen, and our Sunday school an efficient librarian, where he served in that capacity for more than twenty-five years; therefore, be it resolved:

1. That we seek a closer relationship with the Savior he served, that at the close of life we may be able to say even as he did, "It is well with my soul."

2. That a copy of these resolutions be sent to the Christian Advocate for publication, and that a copy be sent to each of his daughters, Mrs. J. W. Moore, of Enterprise, and Mrs. Jack Ranager, of Meridian, to whom we extend sincere sympathy, and that a copy be spread upon the record of the Methodist Sunday school of Enterprise, Miss.

Signed: Miss Letitia Wright, Mrs. Wm. M. Estes, Mrs. Daisy C. Price, Committee.

Adopted by the Methodist Sunday school of Enterprise, Miss., June 19, 1927.

RESOLUTIONS.

Whereas, on June 6, death entered the home of our beloved pastor and wife, Rev. and Mrs. J. W. Ward, and snatched away their eldest daughter, MARY, who had just received a diploma at M. S. C. W., and was returning home so happy that her school days were over and that now she was prepared to enter upon her life's work.

A deep gloom settled down on our town when it was learned that she had been transplanted to a brighter clime. Our hearts go out in tender sympathy to the bereaved family. If it were possible we would soften this heavy blow.

Therefore, be it resolved, That the church in all the different departments, such as Sunday school, Missionary Society, Epworth League and prayer meeting, extend sympathy; that a copy be sent to the local papers, and also to the Christian Advocate, and that one be given to the family.

Signed: Mrs. S. C. Taylor, Mrs. J. T. Smith, Committee.

* * *

IN MEMORIAM

To the Memory of Mary Ward, Who Passed Away June 6, 1927.

She had started on life's journey,
The future looked bright and fair;
How little we know what was in store
For her, had she lingered there.

Now, she has solved life's problems,
All of its difficulties are over;
Sin's breakers can never reach her,
She is happy on that heavenly shore.

The righteous go away from all evil,
Earth's sorrow can never blight;
They gather flowers that never fade—
In that city where there is no night.

May your dear hearts find comfort,
Knowing you will meet her again;
Where there are no separations;
No pangs of sorrow and pain.

You will miss your darling Mary,
The burden seems too great to bear;
But try to remember she is happy,
With Jesus and loved ones up there.

You will gather up these treasures
That were torn out of your grasp,
And while the cycles of time roll on,
Your happiness shall forever last.

—Mrs. S. C. Taylor, in Cleveland Enterprise.

MISS MARY JANE SCARBOROUGH, sister of Rev. Henry L. Scarborough, of Yazoo County, passed to her reward May 29, 1927. Miss Mary was born in Lauderdale County in 1844, and spent a goood part of her young life in that county, moving from the Lauderdale to the Yazoo County, making her home with her brother, Rev. Henry Scarborough, the remaining days of her life. Miss Mary joined the Methodist church when a girl in Lauderdale County. After moving to the Yazoo County, Mechanicsburg, Miss., she moved her membership to Mount Olivet Methodist church, of the Satartia charge of the Jackson District, and remaining there until death. Miss Mary was born in 1844, and died May 29, 1927, aged 83 years. In that home it will be said, as it was said of David, thou shalt be missed because thy seat will be empty, but on Sunday, May 29, God called her from her home and brother and many friends, and gave her the reward that had been awaiting her coming to receive. So as pastor let me say to brother and friends, weep not as those who have no hope, but lift your eyes off of the lifeless form and behold Sister Mary resting sweetly with Jesus. Written by her pastor, who conducted and said the last words at her grave. I am sending this obituary to the New Orleans Christian Advocate; but by request of Rev. Henry L. Scarborough, her brother, that the Meridian papers copy her obituary that more people who knew her in her girlhood days may get it. So by the brother's request I as pastor am requesting the Meridian papers to please copy this obituary, written and requested by pastor.

A. J. LEGGETT.

On June 25, 1927, the death angel visited the home of Mr. and Mrs. Cecil Halloway and plucked their seven-months-old jewel. It was hard to see her go, but God knew best. He wanted heaven to be made brighter, but earth is made sadder. But that sweet thought of meeting her again gives a great consolation to all hearts. Little MARY JENE was sick for some time, but the four last days seemed more than she could bear, this being the third time the angels have gone and carried away their jewels. I can see the angels in their haste when God said, go bring little Mary Jene up here; too good for earth. God called her home. But all that could be done we could not keep little Mary Jene. The father and mother have the deepest sympathy from all.

MRS. S. B. POTTS.

Arkabutla, Miss.

On April 27, 1927, at the family cemetery, Connehatta, Miss., friends and loved ones laid to rest the body of J. E. W. (Waldo) HORTON, to await the resurrection morning. Brother Horton was born Oct. 17, 1867, and died April 26, 1927. He professed faith in Jesus Christ as his personal Saviour when he was a child, and joined the Methodist Episcopal Church, South, at Connehatta, of which he remained a member until his death. Brother Horton was one of the first members it was our privilege to know when we were sent to serve that church in the fall of 1924. He was a part of that loyal family of Hortons in the community in which he lived, always loyal and true to their church, and the things that make for a better place in which to live. He was confined to his room for only about one week before his death. However, he had not been well for about eighteen months, and had given a testimony to his friends that all was well with him. This being true, we look forward to that great day, when loved ones shall meet again.

R. H. CLEGG, P. C.

MRS. HOLLY PERSON, the oldest daughter of William Hinton, was born May 10, 1839; died May 30, 1927. She was married to Thomas Person in 1856. She leaves eight children, two sisters, a number of grandchildren and great-grandchildren, nieces and nephews to mourn her going away. The funeral services were conducted by Rev. G. C. Gregory, of Nettleton, and A. S. Briscoe, of Mount Pleasant, in her home church, where she had been a faithful member since a mere child. She loved her church, but for some time has not been able to attend. But she enjoyed the sermons over the radio in the home of her daughter, Mrs. Henry King. When we look on that vacant chair where she sat perusing her dear old Advocate and Holy Book, we are forced to say, with sad hearts:

Darling mother, you have left us,
And we miss your dear sweet face,
And our hearts will long be aching
For the times that could not last.

Home's sweet sunshine seems to vanish
As thy face no more we see;
And without thy living presence
It no more as home can be.

Her daughter,

LAURA.

MR. T. L. MURPHY was born Sept. 8, 1877, and died April 3, 1927. Brother Murphy leaves his wife, two children and some brothers and sisters to mourn his loss. He professed faith in Jesus Christ as his personal Saviour when a boy 13 years old, and joined the Methodist church at Hester's Chapel. He remained a member of this church until three years ago, when he moved to Union, Miss., to live; he then moved his membership to Union, and was a member of that church when he died. As a husband and father, Brother Murphy was true and faithful to the trust committed unto him, being willing to sacrifice anything for his family. He was always faithful and loyal to his church. When anything had to be done in the church, we could always count on him doing his proportionate share. To those who are left behind, let us be faithful and true till that "Home-coming day."

His pastor,

R. H. CLEGG.

NOTICE!

There will be a Cokesbury School for all people of all Churches interested in Sunday School Work, Taught at the School House in Clay, La., July 12-15 inclusive, 10:30 a.m. to 2:00 p.m. Bring your lunch. For further information, address Rev. C. H. Mayo, Clay, La.

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Woman's Missionary Society

CONFERENCE AT MERRYVILLE.

The district conference meeting of the Woman's Missionary Society was held in Merryville Thursday, June 16, the first time this conference has met here. Further interest centered in the event in the fact that it was presided over by Luella Frazer Dees, of Merryville, who is District Secretary.

The auditorium of the Methodist church was beautifully decorated with ferns, potted plants and cut flowers. At 10 o'clock the meeting opened with the program as follows:

Hymn—"The Kingdom Coming."
Prayer—Rev. F. B. Hill.
Hymn—"Take Time to Be Holy."
Devotional—Mrs. J. H. Cain.
Welcome Address—Mrs. F. B. Hill.
Response—Mrs. P. L. Ferguson.
Echoes from conference:
(a) Junior Work—Mrs. Jack Carmichael.
(b) Jubilee—Mrs. C. E. Roberts.
Solo—"In the Sweet By and By," Mrs. F. P. Jones.
Quiet Hour—Mrs. R. F. Harrell.
Noon—At this hour the visitors and delegates repaired to the community hall, where a delicious hot plate luncheon was served by Mrs. F. B. Hill, Mrs. Beeman Houser, Mrs. W. J. Bryce, and Mrs. V. H. Fuller.

Afternoon Session.

Hymn—"I Need Thee Every Hour."
Prayer—Rev. R. F. Harrell.
Devotional—Mrs. R. F. Harrell.
Social Service—Mrs. E. O. Williams.
Solo—"My Task," Mrs. Laurie Sandell.
Council Tidings—Mrs. J. N. McDonald.
Importance of Bible and Mission Study—Mrs. J. H. Cain.
Zone Work—Mrs. Robert Jones.
Report of District Work for 1926—Mrs. Louella Dees.
Short Address—Rev. R. F. Harrell.
Short Address—Rev. F. B. Hill.
Closing Prayer—Rev. R. F. Harrell.
Back to the community hall for supper.

Evening Session.

Young People and Junior program:
Leader—Miss Elsie Lowery.
Hymn.
Prayer—Miss Mannie Laura Grady.
Hymn.
Devotional—Miss Theresa Cole.
Offertory.
Solo—"Tell It Again," Miss Lucille Franklin.
Pageant—Merryville Juniors.
Solo—Miss Lucille Walker.
"What the Missionary Society Means to Me As a Junior"—Miss Inez Phillips.
"What the Missionary Society Means to Me As a Young Person"—Mrs. J. S. Bennett.
"What the Young People and Juniors Mean to the Adult Missionary Society"—Mrs. R. F. Harrell.
Closing Prayer—Mrs. J. H. Cain.

Visitors and delegates to the district conference June 16 were: Mrs. J. H. Cain, Mrs. E. E. Dunlap, Mrs. D. W. Smith, Mrs. J. D. Sanders, Mrs. N. W. Simms, Mrs. Robert Jones, De Ridder; Mrs. J. S. Bennett, Mrs. J. E. Green, Mrs. M. Bunkley, Barham, La.; Mrs. J. N. McDonald, Mrs. Jack Carmichael, Mrs. P. L. Ferguson, Mrs. F. P. Jones, Mrs. Dan Word and Juniors Joe Tucker and Miriam Hoffpauir, of Leesville; Mrs. R. F. Harrell, Rev. R. F. Harrell, and Young People, Sara Williams, Inez Phillips, of Many, La.; Mrs. Louella F. Dees, De Ridder; Miss Elsie Lowery, Leesville.

ZONE MEETING AT LAKE ARTHUR, LA.

The meeting of zone No. 1, of the Lake Charles District, held at Lake Arthur, June 14, was the best attended session so far, about seventy-five being present. Three auxiliaries were represented: Lake Charles, Sulphur and Lake Arthur, with visitors from Abbeville, Crowley, La., and Houston, Tex. All assembled at the beautiful Lake Arthur camp grounds at the noon hour, and when the dinner bell pealed forth, a happy crowd partook of the delicious luncheon. Between courses the "Who's Who" contest caused much merriment as well as proving instructive.

Mrs. S. C. Carroll, of Sulphur, zone leader, presided at the meeting, opening with "What a Friend We Have in Jesus." Rev. L. Wilson, of Lake Arthur, led the devotional. The first subject under discussion was "The Importance of Mission and Bible Study," which was most capably handled by Mrs. L. L. Harris, of Lake Charles.

The round table discussion was heartily entered into, Mrs. Hale, of Lake Charles, giving several good reasons on "Why Have Zone Meetings."

Rev. W. W. Perry, of Sulphur, spoke on "What the Missionary Society Means to the Pastor."

The little folks of the Lake Arthur Junior Society were so sweet in their sketch, "Suggestions for the Missionary Box."

"Alone" was impressively sung by the young ladies' quartet.

Mrs. Joe Wynn, of Crowley, in her capable manner, discussed "Social Service," keeping before us "Health," which is being stressed this year, and urging us to promote and assisit in clean-up and health campaigns, the recent flood affording wonderful opportunity. We learned more about the hospital work, a new phase of the work this year. In our social service program let us not neglect the moral welfare of our young people.

Miss Anna Mae Mack, of Lake Arthur, entertained delightfully with solos and guitar accompaniment.

Mrs. R. H. Wynn, of Lake Charles, concluded the program, speaking on "Preparation for the Jubilee year in 1928," when the fiftieth anniversary of the founding of the Woman's Missionary Society will be celebrated.

Benediction, by Rev. W. W. Perry.

MRS. L. JOHNSON, Secretary.

MEETING AT MONTROSE, MISS.

The Methodist Woman's Missionary Conference of the Newton District met at Montrose, Miss., Methodist church, June 15, 1927, at 10 o'clock, with Mrs. L. E. Alford presiding.

After devotional period, Mrs. Owen Shepherd was elected secretary.

Mrs. Ed. Sartor, from Montrose, gave us a hearty welcome, and re-

(Continued on Page 14.)

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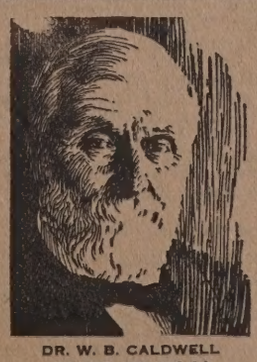
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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The school at Amory has ordered the wall chart, A, and has adopted this as their Program of Work. This school has the building and the equipment. Their next step is to see to it that every officer and teacher is thoroughly prepared to make the largest and best use of this splendid building. It will possibly require five years to demonstrate the value of religious education as a means of establishing the kingdom of God. Tupelo and Amory are the two schools in the Conference that are using the A Program of Work.

The next step we should take is for the small schools to use the Bible text, "The Life of Christ," by Humphrey Lee, and have this course taught in the Sunday school instead of using the quarterlies. The larger schools have a large number of texts to select from, "The Worker and His Bible," "Life of Christ According to Mark," "Teachings of Jesus, Mark and Luke," "The Apostolic Age," etc. Young people who have finished high school could take these courses, pass the required examination and receive credit. When we do work of this type we will begin to understand the worth of a high type of religious education. Who will be the first to blaze the way; who will set the example? The local church must do the largest part in training the future leaders.

Every superintendent, whether in the small school or in the large school, should study at least one book a year and read one book a month. The fact that a man is appointed to the place of leadership does not make him a leader. He must study and thus set the example to his officers and teachers. Most of them will follow, a few will quit and get out of the way. God's method of making great Christians is to give them a great task, and when the task is performed, we shall behold the strong Christian character that God has designed. Brother Superintendent, God is calling upon you to magnify your office and thus reach the heights.

For the third time we are conducting a Standard Training School at Kosciusko. The attendance is small. Owing to the fact that Cokesbury Schools have been enterprised to the north and south, the people say, "Why should we attend, we are going to have a school of our own?" The Cokesbury School has not been projected to kill the Standard School, but as an aid to make it stronger and more helpful. Let us be wise and take advantage of every opportunity offered for our improvement. Another obstacle is, the people are not willing to entertain those who desire to attend the school. Of course we have weather of some kind every day. This is not always the hindrance we think that it is. We thank God and press on.

BETTER SINGING.

Any small town, or pastoral charge may communicate with the undersigned. If we are to have in Southern Methodism singing congregations tomorrow, we must teach our children to-day the principle of reading music by note. We should also teach them to use a standard song book.

L. E. HAVENS.

Ocean Springs, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Third Round.

Sturgis, at Mount Airy, July 12, 11 a.m.
High Point, at H. P., July 9, 10.
Louisville, July 10, night.
West Point, preaching, July 31, night; Q. C., July 12, night.
Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.
Remember Golden Cross Enrollment Campaign, May 8-15.
Do not forget the "Forgotten Man."
Secure full quota at each church.
Push Conference Collections.
"Level columns" by Conference at Clarksdale.

J. B. RANDOLPH, P. E.

P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Corinth Dist.—Third Round.

Chalybeate, at Camp Ground, July 9, 10.
Marietta, at Gilmore's Chapel, July 12.
Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Andrew's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Clarksdale, July 10, a.m.
Friars Point and Lyon, at Friars Point, July 10, p.m.
Coahoma and Jonestown, at Coahoma, July 17, a.m.
Lula and Dundee, at Lula, July 17, p.m.
Arcola and Murphy, at Hocks, July 7, all day.
Merigold and Deeson, at Deeson, July 24, a.m.
Gunnison and Sherard, at Sherard, July 24, p.m.
Duncan and Alligator, at Duncan, July 31, a.m.
Shelby, July 31, p.m.
Rosedale, Aug. 4.
Lake Cormorant, at Lake Cormorant, Aug. 7, a.m.
Tunica, Aug. 7, p.m.
Shaw and Litton, at Litton, Aug. 21, a.m.
Evansville and Dubbs, at Evansville, Aug. 21. p.m.

District conference at Cleveland, July 14-15. We need a great coming together after the things we have suffered and felt in the flood. We desire very earnestly a deeply spiritual and brotherly fellowship. A strong program will be prepared and a full attendance is anxiously desired. Brother S. V. Wall, our district lay leader, is anxious for a full representation of our charges in their lay leaders. They will be given right of way in the morning session of the second day. Now, let daily prayers be made for the presence of the Divine Spirit upon our sessions.

We want live issues and vital discussions. Whatever may from time to time engage the thoughts of men, our personal relation to the issues of moral and spiritual life stand first with all deeply thinking men. All the salvation we can or shall ever know is involved in knowing that at the center and heart of all is intelligence, law and love, and these are working for man's good.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Third Round.

3. July 8, at Black Hawk: Black Hawk, Acona, Carrollton, Cruger and Sidon, Tchula; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Mrs. W. V. Bailey, District Missionary Secretary, and Judge J. M. Forman, Conference Lay Leader. 2 p. m., quarterly conference.
4. July 15, at First Church, Greenwood: Night session, 8 o'clock, First Church, Price Memorial, Itta Bena; address: Dr. T. B. Holloman, District Lay Leader; banquet for all officials.
5. July 25, at Marks: night session, 8 o'clock; Marks and Belen, Lambert and Crowder; address, Judge R. L. Ward, Associate Lay Leader; banquet for all officials.

Dublin, July 3, 11 a.m., 3 p.m.
Webb, July 6, night.
Rome, July 17, 3:30 p.m. and night.
Swiftown, July 31, 11 a.m., 3:30 p.m.
Belzoni, July 31, night.

Preaching services, additional: Belzoni, June 26, a.m. and p.m.; Drew, July 10, a.m.; Sandy Bayou, July 10, p.m.; Doddsville, July 17, a.m.; Belen, July 24, a.m.; Vance, July 24, night.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Longtown, at Mastodon, July 7, 11 a.m.
Sardis ct., at Wesley Chapel, July 10, 11 a.m.
Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.

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Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NINTH ANNUAL ASSEMBLY AT MANSFIELD.

Theme, "The Christian Life;" slogan, "All for Christ, and Christ for All;" Conference slogan, "For the Church Always." Such were the sentiments that guided the every movement and activity of the ninth annual assembly of the Louisiana State Epworth League, which was held in Mansfield College, June 7-14, just passed.

It has been the privilege of the writer to attend a goodly number of League assemblies over the church, and he does not hesitate to say that in every particular this was one of the most profitable he has ever been connected with.

Too much credit cannot be given Rev. J. B. Grambing for the success of this assembly. An able leader and organizer, thoroughly consecrated, everything moved along smoothly from the opening hour to the closing. Brother Grambling is a genius in this line of work, and Louisiana Leaguers do not fail to appreciate him to the fullest.

The faculty gathered together for this occasion was all that anyone could desire. It was composed of the following: Miss Ina C. Brown, Miss Julia Reed, Rev. W. W. Holmes, Rev. D. B. Raulins, Rev. W. C. Childress, Rev. R. L. Armstrong, Rev. C. K. Smith, Rev. Don Dulaney, Rev. Guy Hicks, Rev. B. C. Taylor, Dr. M. F. Wilson, Miss Consuelo Martinez, Mrs. Robert Jackson, Jr., Mrs. M. G. Brown, Miss Elizabeth Langford, Miss Agatha Brewer, and Charles White. A study of these names assures any one that the instruction was of the very highest order.

There gathered in Mansfield for this assembly about two hundred people, and practically every Leaguer present received credit for work done.

The following officers were elected for the new year's work: Charles White, president; Miss Grace Cook, vice president; Miss Elizabeth Daniels, secretary; H. L. Riggs, treasurer; Rev. J. B. Grambling was re-elected dean. The followinig District Secretaries were elected: W. R. Younger, Alexandria District; Miss Wilda Addison, Baton Rouge District; Miss Merle Whitman, Lake Charles District; Miss Elizabeth Langford, Monroe District; Miss Mary Searles, Minden District; Edgar Cayard, New Orleans District; Miss Nellie Gill, Ruston District; Mrs. Alvin Smith, Shreveport District.

I cannot close this brief account of this great assembly without making an observation or two. We were wonderfully inspired by the presence of our own Miss Julia Reed, now under appointment to Cuba, representing the Mission Board. Her personal charms, inspirational morning talks, and her beautiful consecration won all hearts completely. An assembly is hardly successful without the presence of Miss Ina Brown, of the Nashville office. Her instruction in the class room and her words of wisdom contribute much to every assembly which she attends. We are thankful for the presence of these two connectional representatives.

The writer appreciates the privilege

(Continued on Page 16.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

The quarterly conferences for the third round will be held as follows:

Pelican, Pleasant Hill, Provencal, Natchitoches, and Kurthwood-Alco, at Robeline, July 18, 8 p.m. Natchitoches is requested to give the pageant.

Boyce, Alexandria, Pineville and Rapides, at Pineville, July 19, 8 p.m. Pineville is requested to furnish the pageant.

Oberlin, Oakdale, Elizabeth, Melder and Glenmora, at Glenmora, July 20, 8 p.m. Glenmora is requested to furnish the pageant.

Bunkie, LeCompte-Cheneyville, Evergreen, at Cheneyville, July 21, 8 p.m. Bunkie is requested to give the pageant.

Opelousas, Eunice, Evangeline and Melville, at Opelousas, July 22, 8 p.m. Opelousas asked to furnish the pageant.

We will not expect lunches, but we desire special music and expect a pageant to be given as indicated that will give some good and wholesome instruction about the Superannuate Endowment.

The District Conference meets in Bunkie, July 6, 10 a.m. Please notify Brother Hoffpauir when to expect you.

C. C. WIER, P. E.

Baton Rouge Dist.—Third Round.

Jackson, at Gurley, July 3.
Clinton, at Clear Creek, July 2, 3.
Plaquemine, at White Castle, July 10.
Baton Rouge, at Istrouma, July 10; Q. C. July 6.
Greensburg, at Oakland, July 15, 16.
Pine Grove, at Pipkins, July 17.
Natalbany, July 17.
St. Francisville, at Tunica, July 24.
Baton Rouge, Keener Memorial, July 5; Q. C. July 24.
Washington, at Sunny Hill, July 31.
Franklinton, July 31.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Many and Peason, at Many, July 3.
Barham, July 31, p.m.
DeRidder, July 31, p.m.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—Third Round.

Ringgold, at Rocky Mount, July 2, 3.
Sibley, at Evergreen, July 6, 11 a.m.
Standard, at Selma, July 7, 8 p.m.
Campti, at St. Morris, July 10, 11 a.m.
Colfax, at Colfax, July 10, 8 p.m.
Bossier City, at Parker's Chapel, July 19, 11 a.m.
Castor, at Pollock, Juyl 22, 11 a.m.
Columbia, at Columbia, July 31, 11 a.m.
Zenoria, at Zenoria, Aug. 3, 8 p.m.
Hall Summit, at East Point, Aug. 7, 11 a.m.
Trout and Good Pine, at Trout, Aug. 14, 11 a.m.
Jena and Jonesville, at Jonesville, Aug. 14, 8 p.m.
Ferriday, Aug 15, 8 p.m.
Coushatta, Aug. 17, 8 p.m.
Minden, Aug. 21, 11 a.m.
Cotton Valley, at Bethel, Aug. 23, 11 a.m.
Plain Dealing, at Plain Dealing, Aug. 28, 11 a.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

McComb, Centenary, July 3, a.m.; Q.C. Aug. 10.
Osyka, at Osyka, July 10.
Crystal Springs, July 13.
Monticello and Pleasant Grove, at Tilton, July 17.
Adams, at Ebenezer, July 19.
Tylertown, at China Grove, July 24.
Magnolia, July 24, p.m.
Bogue Chitto and Norfield, at Norfield, July 26
Bayou Pierre, at Matthew's Chapel, July 27.
Scotland, at Galatia, Aug. 2.
Brookhaven, July 31, a.m.; Q.C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, a.m.
Meadville and Bude, at Meadville, Aug. 9.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at Hopewell, Aug. 23.
Wesson and Beauregard, at Beauregard, Aug. 24.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Heidelberg, at Philadelphia, July 3, 2:30 p.m.
Lucedale, July 6, 7:30 p.m.
Silver Creek, at Oak Vale, July 8, 11 a.m., 2 p.m.
Prentiss, July 10, 11 a.m., 2:30 p.m.
Sumrall, July 10, 7:30 p.m.; July 11, 8:30 a.m.
Purvis, at Union Grove, July 17, 11 a.m., 2:30 p.m.

J. R. JONES, P. E.

Jackson Dist.—Third Round.

Canton, June 26, 7:45 p.m.; July 18, 8 p.m.
Camden ,at Forest Grove, July 9, 10, 11 a.m.
Vaughan, at Thornton's, July 10, 3 p.m.
Madison, at Pearl River, July 13, 11 a.m.
Mendenhall, at Bethany, July 14, 11 a.m., 2 p.m.
Harrisville, at Poplar Springs, July 16, 17, 11 a.m.
Brandon, at Pelahatchie, July 17, 4 p.m., 7:45 p.m.
Florence, at Richland, July 19, 11 a.m., 2 p.m.
Clinton, at Drakes, July 21, 11 a.m., 1:30 p.m.
Yazoo ct., at Pleasant Hill, July 23, 24, 11 a.m.
Satartia, at Mount Olivet, July 24, 3.30 p.m., 7:45 p.m.
Bolton, at Raymond, July 27, 7:45 p.m.
Eden, at Dover, July 31, 11 a.m., 1:30 p.m.
Flora, July 31, 4 p.m., 7:45 p.m.
Yazoo City, Aug. 7, 11 a.m., 4 p.m.

J. L. Decell, P. E.

Meridian Dist.—Third Round.

Matherville, at State Line, July 2.
Shubuta, at Andrew's Chapel, July 3.
DeKalb, at Spring Hill, July 6.
Vimville, at Toomsuba, July 9.
Scooba, at Scooba, July 17, a.m.
East End, July 17, p.m.
Central, July 24, a.m.
Hawkins Memorial, July 24, p.m.
Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, at Pine Springs, July 31, p.m.
Fifth Street, Aug. 7.
DeSoto, at Hopewell, Aug. 12.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m .
Waynesboro, ct., at Pleasant Grove, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at Concord, Aug. 18.
Pachuta, at McGowan Chapel, Aug. 19.

ROBERT SELBY, P. E.

Newton Dist.—Third Round.

Rose Hill, at Pleasant Grove, Saturday, July 2.
Montrose, at Garlandsville, Sunday, July 3, 11 a.m., 2 p.m.
Homewood, at High Hill, Friday, July 8.
Raleigh, at Unity, July 9, 10.
Walnut Grove, at Zion, Friday, July 15.
Harperville and Lena, at Good Hope, July 16, 17.
Trenton at Independence, July 23, 24.
Forest and Morton, at Morton, July 24, 3 p.m., 8 p.m.
Laurel, First Church, July 25, 8 p.m.
Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.
The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th.

L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Biloxi, Sunday, 11 a.m., July 3.
Seashore Camp Meeting, July 1-10.
Pascagoula, Sunday, 11 a.m., July 17.
Ocean Springs, Sunday, 8 p.m., July 17.
Carriere, at Byrd's Chapel, Saturday and Sunday, 11 a.m., July 24.
Picayune, Sunday, 8 p.m., July 24.
Stillmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Anguilla, at Sunflower Chapel, July 3, a.m.
Vicksburg, at Crawford Street, July 3, p.m.
Centerville and Stephenson, at Macedonia, July 10, a.m.
Gloster and Liberty, at Gloster, July 10, p.m.
Nebo, at Sharp's Chapel, July 17, a.m.
Fayette, July 17, p.m.
Natchez, July 24, a.m.
Washington, at Natchez Mission, July 24, p.m.
Hermanville, at Tillman, July 31, a.m.
Harriston, at Lorman, July 31, p.m.
Rocky Springs, at Willows, Aug. 3.
Louise and Holly Bluff, at Holly Bluff, Aug. 7, a.m.
Silver City, at Midnight, Aug. 7, p.m.
Vicksburg, at Gibson Memorial, Aug. 10.
Rosetta and Mount Vernon, at Rosetta, Aug. 14, a.m.
Roxie, at ———, Aug. 14, p.m.
Utica, at Burtonton, Aug. 17.
Mayersville, at Mayersville, Aug. 21, a.m.
Rolling Fork, at Rolling Fork, Aug. 21, p.m.
Oak Ridge, at Bovina, Aug. 28, a.m.
Port Gibson, Aug. 28, p.m.
Woodville, at Woodville, Aug. 30.

J. T. LEGGETT, P. E.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

sponse was made by Bay Springs representative.

Mrs. L. E. Alford gave her report, which showed a gain in the work, adding that greater gains might be made if more interest was manifested. She stressed the need for leadership, especially for Young People, that they might be better fitted to take their places as future leaders.

Miss Boykin brought a message from our girls' school (Whitworth) at Brookhaven, Miss., outlining the work being done at the college, and making a stirring appeal for our prayers and support, showing so vividly the need of an endowment.

The roll was called and the following auxiliaries were represented: Bay Springs, Adult 3, Juniors 5; Decatur, 2; Dushan, 4; Laurel, First Church, Adult 3, Junior 1; Montrose, Adult 12, Junior 9; Newton, Adult 4, Junior 4; Raleigh, 3; Rose Hill, 3; Sylvarena, 4.

Mrs. Stanley Wilson, Conference Superintendent of Children's Work, outlined the work being done in that division, and explained the recent changes relative to merging the Intermediate Epworth League and Junior Missionary Society, and combination of Young Christian Worker and the Junior Epworthian. She also asked Newton District for $115 for this department.

Our Conference president, Mrs. L. W. Alford, brought us an inspiring message, which meant so much to us. She gave an interesting report of the Council meeting in Shreveport, La. She made an appeal to the women of the church to become more missionary-minded and gave an insight into the work being carried on by the women in the ten great foreign fields. God has indeed blessed our work and prospered it. She briefly set forth some of the plans for the Jubilee to take place in 1928, and reminded us that June 15 to July 15 has been set aside for personal examination and prayer for the work to be done, and for our reconsecration. She gave us the following five goals for the Jubilee:

1. Higher spiritual standards.
2. Extension of our organization.
3. Appreciation of our inheritance.
4. Re-evaluation of our work.
5. Great thank offering.

She mentioned our Wesley houses and community centers, and urged us to increase our pledges more than 15 per cent in order to bring up the deficit which will necessarily occur in the flooded sections.

The following delegates and ministers were introduced: Mrs. Gilman, from Laurel, a charter member of the Woman's Missionary Society for 49 years; Mrs. Neill and Mrs. McLaurin, of Montrose, members for 43 years, and our own Conference daughter, Miss Rosa Eleese McNeil, under appointment to Belgian Congo, in Africa; Brother McLelland, Superintendent of Conference Training School at Montrose; Brother Wells, Bay Springs; Brother McCormack, Brother Applewhite, Newton; Brother Young, pastor-host, and Brother L. E. Alford, presiding elder of Newton District.

Brother Wells led in prayer, and the morning session was dismissed.

The afternoon session opened with the hymn, "The Kingdom Is Coming," and devotional by Brother McCormack.

The minutes of the morning session were read and approved.

Juniors from Newton, Montrose and Bay Springs were presented and gave reports of their work.

The hymn, "Leave It There," was impressively sung by Brother Wells.

Reports of Forest and Laurel, West End, auxiliaries were read by Mrs. Alford. Reports from the following auxiliaries were given by their authorized representatives: Bay Springs, Carthage, Decatur, Dushan, Laurel, First Church, adult; Laurel, First Church, Young Workers; Montrose, Newton, Rose Hill, Raleigh, and Sylvarena. These reports were inspirational and made us realize that the women of our church are doing a great work.

Our District Secretary reported that Songdo, a mission school in Korea, is asking the Woman's Missionary Societies to purchase goods from their textile mills that they may raise $100,000 to maintain their school.

The following papers were given:

"The Importance of Mission and Bible Study," by Mrs. McMullan, of Newton.

"What the Woman's Missionary Society Should Mean to the Home Church," by Mrs. Wells, of Bay Springs.

"Stewardship," by Mrs. Beamon, of Carthage.

Miss Rosa Eleese McNeil told us of the work at Scarritt, and made us feel really proud of the Belle Bennett Memorial.

Conference voted to meet in Bay Springs next year.

Mrs. L. E. Alford read the financial report of the Newton District, which showed that our district has overpaid all its obligations.

Minutes of the afternoon session were read and approved.

After singing the hymn, "Blest Be the Tie That Binds," benediction was pronounced by Brother Applewhite.

MRS. OWEN SHEPHERD,
Secretary.

FROM ALLIGATOR, MISS.

Alligator Missionary Society is glad to report all finances paid in full for this the second quarter of our year's work, besides having contributed $15 to the Alvin Crittendon scholarship, $10 on social service needs, and a liberal supply of clothing to the Red Cross headquarters at Cleveland, Miss.

Our Mission and Bible study classes have been both interesting and instructive, therefore well attended.

All departments are well organized and doing good work. Pray for us that we may go forward to greater things.

Sincerely,
MRS. R. A. BUTLER,
Superintendent of Publicity.

WEBB, MISS., SOCIETY.

The Woman's Missionary Society of Webb church, Greenwood, District, has held all six business meetings, with a splendid attendance. All departments of work have live chairmen, and Bible study is very helpful and interesting. The Society was represented at the district meeting, both in person and on the program.

MRS. W. J. STEPHENS,
Corresponding Secretary.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Vardaman, at Hurricane, July 9, 10, a.m.
Houston, preaching, July 10, p.m.
Verona, at Palmetto, July 16, 17, a.m.
Okolona, preaching, July 17, p.m.
Woodland, at Foster's Chapel, July 23, 24, a.m.
Prairie and Strong, at Strong, July 24, p.m.
Pontotoc, preaching at Harmony, July 31, a.m.
Tupelo, preaching, July 31, p.m.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Waterford, at Bethel, July 9, 10.
Poplar Creek, at Shiloh, July 16, 17
Kilmichael, at Salem, Thursday, July 21.
Vaiden, at Wesley, July 23; preaching at Vaiden, July 24.
Water Valley, First Church, July 24, 8 p.m.
Winona, July 27, 8 p.m.
Ebenezer, at Hebron, July 30, 31.
Lexington, July 31, 8 p.m.
Oxford, Aug. 5.
Paris, at Raper's Chapel, Aug. 6, 7.
Sallis, at Sallis, Aug. 13, 14.

E. S. LEWIS, P. E.

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FROM SOUTH SIDE CHURCH, CORINTH, MISS.

Mr. Editor: The South-Side church has just closed a most satisfactory series of revival services. Brother J. W. Robertson, our Friar Point pastor, did the preaching, which was of the highest order. Scoring sin and hypocrisy in no uncertain terms, yet holding out to the sinner and penitent the wonderful promises of our gracious Father, stirring the hearts of the Christians to greater endeavor and more holy living, his messages were verily "live coals from the altar," for the whole church has been warmed and revived by the meeting.

Though the rain was persistent throughout the ten days, sometime regular downpours, and the street on which the church is located is being paved, the crowds grew in number to the last. The Tuesday morning reconsecration service was truly wonderful, and Friday night, at the last service, following the sermon on "She Hath Done What She Could" the feeling ran high, many men shed tears, and many promised to live so that they could say truthfully that they had served as best they could.

Brother Robertson is a convincing speaker, true as steel to his convictions, and aflame with the desire to save souls, revivify believers and keep in the straight and narrow path those who would listen to, and follow after "strange doctrines." We wish to thank Brother Robertson for his efficient, courageous and timely sermons.

We had the co-operation of our Baptist friends of Tate Street Church, Brother O. H. Richardson and congregation. Brother Cunningham, our genial presiding elder, was with us several times; Brother Maxey of Corinth circuit; Brother McIlwain, of First Church; our local preachers, Brother R. H. Kemp and Brother W. D. Bass, added to the interest by their presence and service.

The choir was led by Mr. Herbert Bass and Mr. Ed. Markle, with Miss Louise McKinney at the piano, and the singing added to the effectiveness of the services.

The spirit of fellowship was strengthened by the entertainment of the preachers in the homes of numerous members. The breaking bread and social hour helping touch the lives of the families as a whole.

We feel the Spirit led us to "higher ground" as a church, and go forward with high hopes.

Fraternally,

J. W. RAPER.

A CHALLENGE TO REV. W. T. BAZZELL.

Rev. W. T. Bazzell, of the North Mississippi Conference, the pastor of the Methodist church in the small inland village of Marietta, in articles which have appeared in the columns of the New Orleans Christian Advocate, has, more than once, expressed himself as believing that the creation required long periods of time rather than six days of twenty-four hours each, and has also stated more than once that one could believe in the theory of evolution and at the same time be a Christian; so I hereby challenge him to a public debate on both these questions. My proposition is: Let him select one man to act as judge, let me select one, namely, Rev. H. M. Ellis, of Biloxi, Mississippi Conference evangelist, and these two men are to select the third man. These three men are to arrange the time and place aftre consulting with Brother Bazzell and myself. The questions for debate to be as follows: I. Resolved, That the six days of creation were periods of time involving more than six days of twenty-four hours each; II. Resolved, That a man can accept the theory of evolution and remain an orthodox Christian. Of course, believing as he does Brother Bazzell will take the affirmative side of both these questions, while I shall take the negative, believing, as I do, in the Bible as the inspired word of God and, therefore, in perfect harmony with true science. I shall be glad also to discuss with Brother Bazzell any time and anywhere the question: "Resolved, That evolution is the true theory of creation rather than the Genesis history—negative mine.

It is understood, of course, that the three men, mentioned above and selected as stated, shall have the authority to arrange all rules of debate, and to decide the question at the close of the discussion.

JOHN W. RAMSEY,
Member of the Mississippi Conference.
Chunky, Miss.

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Epworth League

(Continued from Page 13)

of preaching to these fine young people every night during the assembly. He has been greatly blessed by this touch and association. Watching and studying the every movement of these Leaguers during this week, I returned home with no fear whatever as to our young people. They are eager, in earnest, anxious and willing to bring to their local congregation their consecrated talents. During one of the night services all the delegates present publicly tendered themselves in service to their pastors and local congregation. Brother pastor, take charge of them. They will serve in every manner possible, and obey every righteous command.

"As for me and my house," we thank God for this great gathering of young people, and the inspiration we have personally received.

MARION S. MONK, Pastor,
First Church, Monroe.

FROM DR. WILSON CONCERNING MANSFIELD ASSEMBLY.

I have been loooking for a report of the State Epworth League Assembly, recently held at Mansfield, in the Epworth League column of the Advocate. This was such a fine assembly, and so much real good was accomplished that I trust the State Epworth League reporter will pardon me for trespassing upon his territory, as I try to report, briefly, some of the wonderful things accomplished.

I have been fortunate in attending four State assemblies. In comparison I think I can truthfully say "this was the best ever." There was more harmony, zeal, spirituality, and earnest consecration. In fact, the delegates, from the first service, seemed to have come with the one purpose to make every minute count for the Master. I wish every Methodist in Louisiana could have seen those dear young people give testimony at the vesper services, held at sundown each day. Many with trembling lips and tearful eyes, signified their deep devotion and earnestness.

Dr. Monk delivered the first half of the message Monday night, pleading for entire consecration, and Miss Julia Reed, who is shortly to go as a missionary to Cuba, conducted the last half of the service, seeking Life Service voluteers. Her appeal, in Miss Julia's sweet devoted way, resulted in thirty-seven of those dear fine girls and boys responding. This service was held out in the open under a lighted cross—significant, according to Miss Reed, of a living Savior—and was the most impressive it has ever been my privilege to attend.

Much I could say about Brother Grambling's wonderful leadership and arrangement of the program of instruction, and the high class instructors, including Miss Ina Brown, who taught the book of which she is co-author, "The Choice of a Career," but space will not permit going into details. Suffice it to say that it should be the pleasure and duty of every pastor in the bounds of Louisiana Methodism to support the Epworth League Assembly in every way possible, for truly Christianity in Louisiana is much blessed with these one hundred and thirty-five consecrated young people disseminated throughout our State.

M. F. WILSON, M. D.
New Orleans, La.

MAY BREEZES AT ELIZABETH.

I have not often claimed space in your columns, as my policy has been to "saw wood and say little," but May was such a busy and telling month with us that we want to share our joy with the readers of the Advocate.

May was ushered in with our revival meeting in full swing, the Culpeppers at the helm. When we came to the first Sunday the services were so well in hand that we could safely leave them with the Culpeppers and our laymen while we went to Columbia to preach the commencement sermon. We met some rare characters at Columbia and had a great day with those people. Returning to our own services on Monday we continued them through that week, closing on the night of the second Sunday. The meeting was a success and the Culpeppers have a warm place in the hearts of our people.

At the morning hour of the third Sunday we, with the presiding elder, received our members into the church; administered sacrament to the largest group of communicants ever assembled around our altar for that sacred service, and held the second quarterly conference.

At the evening hour of that day it was our pleasure to preach the commencement sermon for the Elizabeth High School. Rare flowers of the human kingdom shall bloom, from that class, to the glory of God in service to man.

On the following Wednesday we took up our abode in the Elizabeth Hospital, and underwent an operation. Under the skillful hand of our surgeons and careful work of the nurses we passed through the ordeal like magic, and are now back at work. Long shall linger the sweet memories of our people's affection. It was worth getting sick to find out, and we were made to feel that the greatest life on earth is that of a shepherd of a people. They came with their many rare flowers, with their encouraging smile and their devoted prayers. Who would not love to be a Christian servant among God's people? I could not help looking, at times, beyond the veil into God's heaven, and I would find the angels looking down with an approving smile upon the scene. My people came; the others came. We all live, love and serve together here, regardless of station or religious denomination. God loves our people and blesses them. We know the workings of Satan and the weaknesses of mankind, but we pity the individual who finds the world moving away from God!

We are indebted to Brother Wier and Brother Knight for the filling of our pulpit on the two Sundays of our confinement. And, as we pronounce our blessings upon the Advocate and its readers, we pray that June may close as profitably and as pleasantly as did pass the days of May.

H. B. HINES.

Elizabeth, La.

CONFERENCE ON EVANGELISM AT JUNALUSKA.

A Conference on Evangelism will be conducted at Lake Junaluska, Aug. 21-26, under the auspices of Southern Methodist Assembly and the General Conference Committee on Evangelism, Bishop Darlington, chairman, and Dr. J. W. Perry, secretary. The general subject of the conference will be, "Mobilizing for a Church-Wide Revival."

On Sunday, Aug. 21, Bishop Mouzon will preach at the morning hour, and Dr. Arthur Moore will preach at the evening hour.

The subject of study on Monday, Aug 22, will be, "Our Need of a Revival." Dr. Luther Bridgers, Dr. Robert E. Goodrich, Dr. Burke Culpepper, Mr. O. B. Andrews, and Rev. J. L. Miller will be the speakers. Dr. Arthur Moore will preach in the evening.

The subject for Tuesday will be, "Preparation," to be discussed by Dr. Lovick P. Law, Dr. Harry M. North, Dr. Walt Holcomb, Dr. L. H. Akers, and Dr. Arthur Moore. Dr. Charles L. Goodell will preach in the evening.

On Wednesday Rev. J. W. Carter, Dr. R. L. Russell, Dr. Thurston B. Price, Dr. Charles L. Goodell, and Rev. Henry W. Bromley will be the chief speakers, discussing the subject, "Mobilizing the Different Groups—Church and Community." Dr. John A. Hutton will preach in the evening.

Rev. John B. Andrews, Dr. Luther Bridgers, Dr. J. W. Perry, Dr. John A. Hutton, and Dr. W. G. Cram will speak on Thursday, discussing, "Conservation." Dr. Goodell will preach in the evening.

Friday will be given to the subject of "Consercation," to be discussed by Rev. W. M. McIntosh, Dr. Andrew Johnson, Dr. William F. Quillian, Bishop Darlington, and Dr. Arthur Moore. The addresses of the day will be followed by a consecration service.

The music of the Conference will be in charge of the song leaders of our church who are approved by the Committee on Evangelism.

On Aug. 19 all railroads in the Southeastern Passenger Ass'n, except the Florida East Coast, Atlantic Coast Line and Clinchfield, will sell round trip tickets for one fare plus one dollar. Arrangements are made for the entertainment of guests at the hotels, including the assembly fee for the six days of the Conference at $15.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 28. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3657.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JULY 14, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

Was it so strange that on his daring flight
He reached the goal with all the world a-thrill?
Perhaps One walked upon the waves that night,
And seeing faith, He bade the winds "Be still!"

—From the Living Church.

* * *

The above lines, which of course refer to Lindbergh, should also remind us of the firm faith which should ever be the companion of the "sky pilots" of a different kind than Lindbergh—of the preachers of the church. If they would themselves reach the city of God and faithfully pilot others, they must have a strong hold upon the eternal verities.

* * *

The large and highly organized Bible class is often a doubtful asset to the church, its method following very closely the usual order of church services, bringing it into actual though not intentional competition with the morning worship. Great care, therefore, needs to be exercised that the Bible class may strengthen instead of hinder the work of the pastor.

* * *

Rev. H. R. L. Sheppard wrote a letter to his congregation recently on the occasion of his resignation on account of ill health from Saint Martin's-in-the-Fields Church in London. Speaking of the treatment which should be given his successor, he wrote: "And you won't say, will you, as was so often said to me then, 'This can not be done and ought not to be done, for it was not done by the last vicar?' " We agree with the New York Christian Advocate that this was good advice. When a preacher leaves a church, he ought to leave it, and likewise the church should let him go —should not be always telling the new pastor how the retiring pastor did things.

* * *

It is to be hoped that the returns from our three Conferences will show a wide observance of Sunday School Day. The observance of the Day is required by the Discipline and it would seem that no loyal pastor and people would evade the responsibility. Sunday School Day provides a fine opportunity to exhibit the work of the Sabbath school to the church, to "sell" the church, to use a common expression of the day, on the importance of the Sunday school, and to secure funds for the extension of the work.

* * *

While the pastors should be able to arrange for a period of rest, usually during the summer, there should be no let-up in the activities of the churches in the larger centers during the summer. In the rural districts the summer is often a period of great activity in revival meetings and otherwise, but in the cities the churches often resign themselves to a supposedly necessary apathy. Other things are going at high pressure during the summer and it is an error to suppose that God is limited by times and seasons. He is not asleep nor gone on a journey during the summer, as were Baal and Ashtaroth when old Elijah mocked their priests on Carmel's top.

* * *

A celebrated preacher fell into the habit of quoting, "In my hand no price I bring," every Sunday. One day he received a brief note, "We think we have been sufficiently reminded of the emptiness of your hands." A full and complete preparation for every service, a preparation which has in it many elements—pastoral visiting which brings a preacher to know the needs of his people, much Bible reading, other good reading, some knowledge of current events and current thought, and, above all, prayer and meditation, will save a preacher from "vain repetitions," which are as wisely to be avoided in a sermon as they are in a prayer.

* * *

There is an old saying that a turtle will not turn loose until it thunders. But it takes more than thunder to shake some old sayings loose, though some of them have never had any facts to sustain them. This is true of the old saying that the children of ministers are worse than the children of other men. The children of ministers hear this from their earliest years. They are never allowed to forget it. Even people of culture seem to find pleasure in reminding them of it. A recent issue of the Times-Picayune is sufficient comment on the above. We take the following from the column of Questions and Answers:

Q. Are the children of ministers really worse than the children of other people? E. W. F.

A. Recently published statistics do not bear out the old time supposition that ministers' children were in any way inferior either in morals or otherwise to the children of other people. On the contrary, the percentage of ministers' sons and daughters who are represented in Who's Who in America is surprisingly large. In the 1927 edition, 2697 persons, or 11.7 per cent, of all those noted were sons and daughters of clergymen. There were also many others, where the fathers combined preaching with other occupations.

* * *

Sunday school leaders will be interested to learn that "the Synod Sunday School Committee of Egypt is investigating the Daily Vacation Bible School idea in connection with working out a plan for a Sunday school union for Egypt and the Soudan."

* * *

Ex-Governor M. R. Patterson, writing in the Memphis Commercial Appeal, roundly condemns Rev. William Norman Guthrie for some astounding opinions which he has recently expressed, particularly for declaring that "the New Testament is a book written by a lot of chumps, who were thick in the head." Mr. Guthrie then goes on to say that Christ was a genius and knew how to make the "chumps" serve. Mr. Patterson aptly writes, "I wonder how the frocked priests, who should speedily be unfrocked, got this information that Christ was a genius, or information of any other sort about Him except from the testimony of those who wrote the New Testament whom this preacher calls thick-headed."

* * *

If all the clocks and all the watches should go on a strike some Sunday and observe the Sabbath by doing no work therein the congregation would be left with the insoluble problem as to whether they had heard a good sermon or not, if we are to trust the judgment of some who seem to think that the quality of a sermon is measured by the time it consumes. We have scant interest in the announcement that some pastors make in the summer that their services will be very brief, while picture shows are advertising the **length** of time which they are giving to a varied program. The wise pastor will use discretion in handling his service when the weather is hot and the people uncomfortable on account of it, but let him not advertise **brevity** as the chief attraction in the house of God. We knew of one pastor who advertised "Breezy Subjects for Warm Days." Consistency would have demanded later that he advertise "Hot Shots for Cold Days," but he did not.

* * *

We have little approval for the tendency in many quarters to raise nearly every financial obligation of the church by some kind of entertainment. Criticising the Catholic church for their "fairs" for raising money, we often put on the equivalent in our own churches. The limit is a "rummage sale" for the Master—selling cast-off clothing in lieu of bringing our "tithes into the storehouse." Is our Christ so poor and our religion so cheap that it must be supported in this wise, and stewardship neglected and worship of giving unknown? Paul says, "God loveth a cheerful giver," but he does not say, "God loveth a cheerful worker in a rummage sale, or amateur theatricals, or in a benefit supper."

R. H. H.

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CENTENARY COLLEGE OF LOUISIANA.

(From the report of the President, Dr. George S. Sexton, to the Board of Trustees in Annual Session, June 7, 1927.)

The year 1926-27 has, like the past few years, shown a most satisfactory increase in the student body, both in number and personnel; in teaching efficiency; and in the general marked success in every department of college work and activity.

The enrollment for the regular terms, fall, winter and spring, shows a total of 588. In the summer school, there was a total enrollment of 183, making a combined enrollment of 771. In addition to these students doing regular college work, extra-curricula classes have been conducted in the city, bringing the total number to approximately 900 students that have been taught by the Centenary faculty. Of course you understand that these extra-curricula students are not counted in the regular enrollment of the college.

Great improvement and success have marked all student activities. Six out of seven major debates were won by Centenary, and this, too, when such institutions as the University of Mississippi, University of Arkansas, University of Oklahoma, were among Centenary's opponents. Centenary again won first place in the National Peace Contest in the region of Louisiana. The young ladies have just recently taken up debating, though they did not win, they showed satisfactory improvement. The Band and Glee Club had successful tours, and by common consent have taken rank with the best in the State. The band rendered service to the city by furnishing music for the annual Good-will Tour conducted by the Chamber of Commerce. The Y. M. C. A. and the Y. W. C. A. have been exceedingly active and have contributed largely to the morale of the student body. Plans are being made to increase the work of these two organizations the coming year. As usual, in baseball and football, Centenary has been successful, winning the championship of the S. I. A. A. for the season, 1926-27. For the first time a Tri-State Track Meet and Musical Contest was held in connection with our annual high school oratorical contest. It was considered a success by those having the matter in charge.

The college is being given increased national recognition. The Louisiana-Mississippi section of the Mathematical Teachers' Association of America held its annual meeting at Centenary College this year. The President and Professor Cline had places on the program of the Conference on Foreign Affairs and American Diplomacy held at Louisiana State University.

The faculty of Centenary College is doing excellent work. Graduates of Centenary are being received with full credit in the greater universities, where they are doing graduate work, and, in every instance, they have been an honor to the college. Because of the intensive work being done by the faculty with the students, resulting in excellent scholarship, our students are being recognized by being awarded scholarships, and, in some instances, teaching fellowships. These honors are being given by the University of Virginia, Vanderbilt, Emory, Kansas and Iowa. It will be remembered that only a few years ago, undergraduate work at Centenary College was not accepted except by a very few institutions, and that after much discussion, while to-day the credits of Centenary College are being accepted both for undergraduate and for graduate work, with the additional honor of scholarships and teaching fellowships in the greater universities.

Our Department of Education keeps in touch with the teachers going out from Centenary College. Written reports from school boards, superintendents, and principals, show that the teachers we are turning out are giving approximately 100 per cent satisfaction. With the placement of those graduating this year, more than 100 teachers from Centenary College will be engaged in educational work throughout our territory for the year 1927-28. These facts cannot be overlooked when we are considering the growth and success of the college.

* * *

The following named students having completed the required work, it is recommended by the faculty that the degrees for which they are candidates be conferred: Classical A.B.: Millard Baggett, W. G. Banks, Jr., Annie Brown, Fannie Lou Houston, Mary Katherine Jones, Jessie McCabe, Sybil McDade, Florence Melton, Lillian Nelson, Myrtle Petty, William B. Phelps, Nell Reynolds, Edith Roney, Bentley Sloane, Hazel Smith, Ruth Spaulding, David Tarver, Lota Lee Troy. Literary A.B.: Virginia Ben Allen, Helen Bell, Adelle Biedenharn, Hattie Bubenzer, Ruby Ray Hanks, Mary Louise Hussey, Robert Ernest Kepke, Gertrude Marks, Mary Martel, Loryne Martin, Marguerite Platt, Annie Ora Rice, Opal Roquemore, Novyse Shaw, Margaret West Wilkinson, Mary Frances Young. Bachelor of Science: Albert A. Beam, Joe L. Beecher, Zollie Bennett, Frank Boydston, Mrs. T. A. Brown, J. Edwin Carlisle, Claude S. Chadwick, Lloyd C. Clanton, Walter Colquitt, Glenn Crawford, John Mauree Davis, Edgar C. Dufresne, Lake Dupree, Helen Elder, Henry Morel Glass, Gerald Hause, Selmah Holcombe, Anna Lee Honaker, W. Aubrey Houston, Burney Howard, James E. Hyde, Hiram D. Lawrence, George Martin, William Marshall May, E. A. McDonnell, J. Clingman Munday, Reginald C. Pou, Herbert G. Purcell, Metta Reeder, Robert Allen Shive, Arthur L. Tatum, Regina Taylor, W. Clyde Wafer, Percy Wood, Louis Dale Worley.

The following are recommended by the faculty for honorary degrees, to-wit: LL.D., R. E. L. Saner, of Dallas, Tex.; D.D., Rev. G. F. Winfield, President of Lon Morris College, Jacksonville, Tex.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Having been reared in southern Louisiana, I have always had a weakness for real good soup. Dining one day with a most excellent family the hostess urged a second plate of aforesaid comestible upon me. The first plate was all that good soup should be, the second so sadly diluted that it was flavorless. I presume the pig drank that second supply; I did not, for neither diluted soup nor diluted coffee are fit for a white man to drink or hand out to a black one.

Dilutions are too often the bane and disappointment of life. Poor, weak imitations of good literature worse and more of it than the Mississippi flood. It vitiates the taste for the "good, beautiful and true." Some one recommends a new book to me. I wade through the thing. Badly written, worse composed, devoid of morals as a wild Sengambian, and so diluted with sloppy attempts at modern so-called psychoanalysis as to be wearisome and inane. I wonder where is the "appeal," the "call" in this kind of stuff. If this is the latest, one may devoutly wish it is the last. When a youth, I hunted with a muzzle-loading shotgun, and found that bad wadding ruined much shooting. Read the masters, friend, and you will in some measure share their spirit and style. If reading, as Bacon says, makes a full man, the filling of poor literature is very unsatisfactory mental pabulum. On last Sunday I preached a sermon from a series of Bible texts about the Bible. Before I finished I felt like one gazing on the boundless sweep of old ocean from a mountain top. For here is lasting, proven literature, history, story, poetry, biography, and revelation. Its psychoanalysis outlasts the ages, for these seers and saints who wrote it, under God, knew more of the wants and nature of human souls than all these later day cultists rolled in one. For these fellows who are running stunts on psychology have gotten the thing upside down. They are trying to reach the ways and behavior of the soul through the medium of the body. Even patient, suffering old Job knew better than that, knowing through all his long, hard discipline that spirit was even greater than matter, and so in humility won the victory in the end sitting at the feet of God. Even his comforters, Bildad and company, though they were fatalists, were dead game on the facts as they knew them, and were not sailing around in sloppy seas of theories and unknown may-be seas. In fact, their Calvinistic theology kept the old patriarch pretty warm for a season.

* * *

Now all this leads onward to something more. Men like our patriarch can only find comfort, help and convincement sitting at the feet of God. Confucius would have been all right, Brother Harper, concerning conscience and experience being safe guides, if he had not denied all divine revelation of spiritual things. Only the responsive heart, with all its avenues of approach open heavenward, can fully know what our Lord meant by saying, "Ye shall know the truth, and the truth shall set you free." Heaven and earth were joined together in our Christ, and through faith in him alone can we have the enlightened conscience and assured experience. Then how worse than folly is the teaching of men, who would strip our holy faith, the fairest jewel of spiritual and supernatural life, which shines and glows with radiant light in the otherwise darkened heart of man.

* * *

The great powers are met in conference at Geneva to consider the reduction or equalization of armament. England hitherto has beaten the world at diplomacy. France and Italy bluster around and then pay but little attention to what has been agreed upon. Japan, keen as a briar, manages to hold her own fairly well. The United States comes out in the open, and tells them her plans and purposes, and they listen. The greatest thing the race of man can do to-day is to outlaw war with all its implements of wholesale slaughter. The good Lord knows they killed one another fast, and on a scale large enough, and disrupted society and impoverished millions, and some of them are now buzzing around like ring-tailed hornets about it yet, this last war. Another one, with all the killing machines now known, will just about wipe out civilization, and there won't be enough of us left to wonder where it has gone.

Yes, let us write Ichabod—glory departed—over the portal of Mar's temple. This old god was a miserable heathen creation anyway, and enlightened men who follow his cult will surely perish. Put up your sword, Peter, you have not sense enough and grace enough to carry a sword, much less to wield one. I sincerely hope that the representatives of the nations now meeting in Geneva—a city which through the years has been a refuge for the oppressed and persecuted—may establish an everlasting truce of God. Then Isaiah's vision shall be fulfilled, and our blessed Lord's mission hastened to its accomplishment.

Shreveport, La.

"CITIZENIZE."

By H. Walter Featherstun, D.D.

Some years ago, in quoting Paul's words in Phil. 1:27, I apologized for coining this word; but I have since learned that my apology was out of place; for I had not coined the word. It is given as a good English word in the Standard Dictionary, with a sense that needs no explanation. That neither the Authorized version nor the Revized version in translating recognizes the word does in nowise forbid the proper use of this good English word, and in nowise proves that what Paul meant to say in this passage was: "Citizenize as becomes the Gospel of Christ." It means simply that every real Christian must be a good citizen.

The New Testament leaves us in no doubt as to what are involved in our civil obligations. When the tax collector came to collect taxes of our Christ, he promptly paid them. When the Jewish ecclesiastics demanded that he should say whether or not it was proper for them to pay, as God's chosen people, **taxes to a pagan government, alien and tyrannic,** which held them in subjugation; and he answered unequivocally: "Render to Caesar the things that are Caesar's, and to God, the things that are God's."

Paul, following the teaching of his Lord, wrote to the Christians at Rome: Pay ye tribute—i. e., **"Do not elude the tax collector."** Let me render freely yet very truly Paul's words in Romans 13:1-5: Let every one of you be subject to the civil government; for there is no civil government that is not of God, and all of them are ordained of God. Therefore he that disobeys the civil law withstands the ordinance of God: and they who set aside the law of the land shall stand condemned in God's sight. * * * Therefore you must respect the law * * * for conscience sake."

When Paul, under divine inspiration, wrote these things to Christians in Rome, the reigning emperor was Claudius, who was Nero's rival in villainy, cruelty, and hatred to Jews and Christians; and a little later was succeeded by Nero to the throne of the Roman empire. There was no such national government at that time on earth, such as we have wherever Christianity is the dominant faith. Then the ruling monarch was master of all, and his subjects were in an essential sense his slaves. But now in our Christian land every officer, from President to constable, is a servant of, elected by the people, who are the sovereigns of the nation. Slavery, gambling, drunkenness and the making and selling of intoxicants, and such evils are forbidden, and very largely prevented by law. Our moral standards are high and generally respected; and all because our Christianity is a dominant force in our world.

What would Paul have thought of such government as is ours? What would he have thought of citizens in such a nation ignoring the highest obligations and most wonderful privileges—things that we sometimes find in this glorious commonwealth? He would have paid taxes scrupulously and carefully; and he would have looked into every governmental issue as it arose; and he would have voted in every election; and would never have dodged any call for jury service.

672 North Jefferson Street, Jackson, Miss.

FOUR DECADES IN THE FAR EAST.

Interview With the Rev. S. H. Wainwright, D.D.

"Our missionary obligation in the Far East was never greater than it is to-day," declares Dr. S. H. Wainwright, General Secretary of the Christian Literature Society in Japan, now in the States on furlough. Next year will mark Dr. Wainwright's fortieth year as a missionary to the Far East, and he has seen four distinct decades of history since he went to Japan in 1888.

"The four decades which I have spent in touch with the Far Eastern situation have been times of transition and often times of conflict and disturbed conditions," added Dr. Wainwright, "but the work of the church has gone steadily on and its purpose does not change."

Dr. and Mrs. Wainwright are both natives of Missouri. Dr. Wainwright went to Japan as a layman, but was licensed to preach shortly after reaching that country. During one of his furloughs in America he was pastor of Centenary Church in St. Louis, and served four years as presiding elder of the St. Louis District. Dr. Wainwright has received many flattering offers of positions with salaries many times what he receives as a missionary, but he prefers to remain secretary of the Christian Literary Society of Japan, which position he has held for a number of years and which is considered one of wide influence and importance. He is considered an outstanding leader of the Christian movement in Japan—has been a hard student of things Oriental, and has a profound knowledge of Buddhism. Dr. Wainwright crossed the ocean for the sixteenth time when he came to America last December. He delivered the Fondren lectures at Southern Methodist University in Dallas in March, has assisted in a missionary campaign in Georgia since he has been in the States, and delivered a course of lectures at the Missouri pastors' school.

In speaking of the changes that have taken place during his forty years of residence in the East, Dr. Wainwright said:

"The first half of this period shows slow but very real changes, marking the opening of Far Eastern countries and the adoption of Western civilization.

"The second half of the period has been characterized by more inward changes in the attitude of the people toward life. We are now in contact with a very different Oriental from the one that the missionaries first knew during the earlier period of missionary work. The early Oriental peoples with whom the missionaries first came in contact had their minds formed under the unchanged traditions of the past. The present generation has grown up under more modern conditions; new energies have been awakened and new aspirations kindled until the Oriental of to-day might almost be termed a new creature.

"But in spite of changes and in spite of wars, the work of the church in the East must go steadily on. I do not like the way of presenting our missionary obligation as if our task in this section were nearly done. I do not even like the phrase 'unfinished task,' for that seems to me to imply that only the finishing touches remain to be done. That idea is far from the truth, for there are more people in Japan to-day that have not heard the gospel than there were when I went to that country nearly forty years ago. Just during the time of my residence in that country the birth rate has increased 25,000,000. The great trouble is that in considering our missionary task we rarely take into consideration the increasing population. As yet great hordes of people remain unevangelized in the East.

"As a rule, protection and liberty are given to those who preach, even to foreign missionaries, and people in the East have more time for attending preaching services and fewer things to distract their minds than Western people. However, this great opportunity for preaching to people of undistracted mind will soon be passing away, for the busy age of individualism is rapidly spreading in the Orient. I can remember in times past when I have preached two sermons on the same night to audiences, being refreshed merely with a cup of tea between whiles.

"In spite of the Exclusion Act the Japanese people are friendly toward the United States. They understand the nature of the immigration law better than they did at first and they realize that legislation on that subject was necessary, and did not primarily have reference to the coming of the Japanese to this country. They understand that the law was not intended to be unfriendly to the Japanese, but there is really a feeling of dissatisfaction among the Japanese regarding the method of enacting the law and the discrimination between the Japanese and certain other races. The Japanese want a pro rata basis applied to them as to the European nations.

"We should understand some of Japan's difficulties. Their island is no greater in area than California, and their net population increases at the rate of half a million annually and every door in the outside world is closed to Japanese immigration. Some sort of solution must be found giving greater freedom of movement to Asiatic people.

"The energies of the new generation in China are manifesting themselves in their national aspirations. But it is necessary to distinguish between national aspirations on the one hand and propaganda on the other. Political propaganda is a new phase of the situation in the Far East. It made its appearance after the European war, and its most active agents are the Russians.

"I have sometimes been asked what is the difference between the Russian and the missionary propaganda, as both are foreign in their origin and both have spread among the Chinese. One difference is that the Russian propaganda is a very poor imitation of the missionary propaganda, although it has adopted missionary methods in part. A second difference is the selfish motive that prompts political propaganda and the sacrificial spirit which characterize missionary propaganda, which has no other thought but the uplift and welfare of the Chinese people. A third difference is that political propaganda sends into China money and literature while the missionary propaganda offers a life in the service of China and her people. The missionary learns the language of the country, takes up his residence among the people, and becomes a real and sympathetic part of the life in China. Lastly, perhaps the greatest difference lies in the effect of these two types of propaganda, for the Russian propaganda stirs up ill-will against other nations, while the missionary propaganda lays the foundations for closer, friendlier, and more helpful relations between nations that have existed at any previous time in the world's history.

"Very many of the Chinese people realize that there is a great difference between the Russian and the missionary propaganda, and they look upon the missionaries as their friends, and even the Chinese leaders value the contributions that the missionaries have made toward the growth and progress of China.

"Continuous strife is reducing China to poverty, and the Chinese churches will need the sympathetic support and backing of the American churches for years to come.

"Certainly our task in the Far East is far from finished, and our missionary obligation never greater than it is to-day."

Dr. Wainwright spent June 10 in Nashville en route to Missouri. He expects to return to the Orient in the autumn.

THE RELIGIOUS PRESS FROM THE STANDPOINT OF A PASTOR.

By Rev. Frederick Brown Harris.

(Part of an address delivered at the meeting of the Editorial Council of the Religious Press, in Washington, June 14.)

Recently, on my way to a conference at the headquarters of the Washington Federation of Churches, waiting on the street corner for the traffic to subside, I found myself glancing over the contents of a typical newsstand, where publications of all sizes and hues were crying aloud—some very loudly—for the attention of the passers-by. What a medley! The daily nawspaper, of course, was there. In many ways the modern newspaper is a miracle, and sometimes there is much more to commend them than we give credit for. And yet, in the very nature of things, the newspaper is often the product of prejudice, antagonisms, aversions and rumors. There is a dis-

(Continued on Page 6.)

IS THE BELIEF IN THE BODILY RESURRECTION OF JESUS CHRIST FROM THE DEAD PECULIAR TO METHODISTS ONLY?

By Rev. S. S. Bogan.

When I scan your fair pages I find much that is helpful, instructive and interesting, but I sometimes find utterances that are strange to Methodism and contrary to sound doctrine, and untrue to fact. Such is your editorial comment, "Recalling a Missionary," appearing in your issue of May 19.

Ye Editor's Comment is neither Methodistical nor Scriptural, but a vagary without a semblance of truth or basis of fact. But then, we are living in a day of strange utterances and illogical reasoning and anti-Biblical teachings. When to deny the supernatural and doubt God is the highest mark of intellectuality and superior complex, a man is not wise at all unless he presumes to be wiser than what is written in the old Book. Men these days in schools, pulpits and platforms and on the tripods of the religious and secular press seek to make and maintain their reputation for learning and scholarship by denying the inspiration of the Holy Scriptures and repudiating the doctrines taught therein—all of these are nonessentials to goodness. They maintain that a man can be a good Christian while denying the validity and veracity of the Holy Scriptures: for the supernatural and miraculous are an offense unto them. How can these things be? And how can the dead be raised up? They say, it can't be done, therefore they reject the bodily resurrection of the dead and deny that the body of our Lord was raised up—but with them, that has nothing to do with being a Christian.

Therefore ye Editor comes forward to defend Mr. Hearn and declares him a good Christian in spite of the fact that he rejects the doctrine of the resurrection of the dead and the bodily resurrection of our Lord—for which the Mission Board recalls him from the mission field. In this the Mission Board acted wisely and as it should, but they expose themselves to the criticism of being inconsistent and at variance with their policy. I may ask, why should the Board reject Mr. Hearn who has been sinned against as grievously as he has sinned? Why make a scapegoat of him while they steadily uphold and retain Mr. W. B. Nance as head of Soochow University and the other thirty-four members of the Conference who are in harmony with Mr. Hearn's views and voted to receive him?

But the doors of the Conference were not closed against Mr. Hearn by anything that the Mission Board did, but by the vigilant exercise of the native franchise of the Conference that brought to the fore a condition that forced the Bishop and the Mission Board to act; hence his recall, in which Mr. Hearn got what was due him. Yet, notwithstanding, he was the victim of the force of circumstances and perhaps less worthy of judgment than the thirty-five that supported him, whom the Mission Board retained in the field.

In the meantime, ye Editor condemns the offense of Mr. Hearn while he justifies the action of the Board—thus: "If Mr. Hearn avails himself of the privilege of appearing before the Board to explain his belief—unbelief—and it appears from his statement to the Board that he is out of harmony with Methodist belief, the Board's action can only be approved and commended. The outcome, of course, will have no bearing on Mr. Hearn's character. A man may be unorthodox from the Methodist standpoint, though a good Christian. The point at issue, as we understand it, is whether or not Mr. Hearn is an orthodox Methodist. We hope he is." Hence, the pertinence of the question at the head of this article, Is the belief in the bodily resurrection of Jesus Christ from the dead peculiar to Methodists only?

You who are responsible for the publication of the New Orleans Christian Advocate, read that comment over again, and think it over, and then consider, can you assume the responsibility for such editorial folly, and give your official approval to such claptrap?

Is it possible that ye Editor has expressed his sincere conviction? Does he really believe he knows that the doctrine of the bodily resurrection of our Lord from the dead is peculiar to Methodists only? That is what he affirms. Read his comment and see. Remember, Mr. Hearn's offense was his denial of the bodily resurrection of our Lord. Then see, ye Editor's conclusion—"The point at issue, as we understand it, is whether or not, Mr. Hearn is an orthodox Methodist. We hope he is." Does ye Editor presume upon the credulity of his readers, or does he just take for granted they are ignorant? Or is he himself the victim of his own ignorance of the historical setting of the doctrine of the bodily resurrection of Jesus Christ from the dead? Seeing that he has to all intents and purposes given Methodists credit for the origin and rise of the doctrine of the bodily resurrection of the dead in general and of our Lord in particular, I challenge the Editor and the Publishing Committee of the New Orleans Christian Advocate to cite one new doctrine that had its origin and rise in Methodism. And as for the doctrine and fact of the bodily resurrection of Jesus Christ from the dead, it antedates the organization of the Christian church, and from the first has been believed and taught by Christians in every age for these nineteen centuries. Why then, does the Editor condone the unbelief of Mr. Hearne as a small offense committed against Methodism only, and make it appear to his readers that Mr. Hearn's only offense is his misfortune of being out of harmony with the Methodist church; while as a matter of fact, he has repudiated and rejected a universal doctrine and fact of the universal church and Christian faith?

Only Modernists who have no church, but are parasites upon the body of the Christian church, with the Unitarians, infidel and atheist, deny the fact of the bodily resurrection of Jesus Christ from the dead.

Mr. Hearn is not simply out of harmony with Methodist doctrines, but he repudiates the faith of Christendom, and gives the lie to the record itself, and rejects as untrustworthy the witness and testimony of every Christian that has lived during nineteen centuries. Yet, ye Editor goes out of his way to defend and justify Mr. Hearn's unbelief, and vouch for his Christian character, while the Publishing Committee have sat on and by their silence approved his sayings.

It has not been so stated by Mr. Hearn, as far as I am informed; but venture the assertion that the man who denies the bodily resurrection of Jesus Christ from the dead also denies his atoneing sacrifice of himself for the sin of the world, and rejects his supernatural birth, his duty and his miracles. And with these go the doctrine of the fall of man, of sin, repentance, justification by faith, regeneration, or the new birth. No punishment, for there is no guilt; no judgment, for there is no condemnation; no hell, for there is no devil; and as for God, well, as the number of men so is the number of gods. Such indeed is the ripe fruit of Modernism and its final and logical result. Unbelief and rejection of one cardinal doctrine and historic fact of the Christ stultifies faith and turns its flow to ebb and sets up a recession in the life of faith that yields and surrenders one by one every cardinal doctrine and historic fact of the Christian faith, until it has reached the full round of negation.

If ye Editor is right, when he says, "A man may be unorthodox from the Methodist standpoint, though a good Christian"—let the reader bear in mind that the particular standpoint herein referred to is belief in the bodily resurrection of Jesus Christ from the dead, the which Mr. Hearn rejects, and, according to ye Editor, is still a good Christian. If it is so, then Paul made a great ado about nothing, when he took it upon himself to correct and reprove the Corinthians about this very thing. "Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain. Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be, that the dead rise not. For if the dead rise not, then is Christ not risen. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable (I Cor. 15:12-21.)

Now if Paul is right, and the Word of God cannot be broken, then ye Editor is wrong and bears false witness when he affirms, a man may reject the fact of the bodily resurrection of Jesus Christ from the dead, and still be a good Christian. It is evident that the whole of Christianity, in all its ramifications, stands or falls with this one identical doctrine and historical fact of the Christian faith, the bodily resurrection of Jesus Christ from the dead. To reject it renders null and void all the allied doctrines of the redemption and salvation of man, and destroys every hope and benefit of the Christian's faith. When will the Modernist in general and ye Editor in particular, ceases such vain prattle and dissemination of false doctrines, and give heed to the truth?

MODERNISM.

By Rev. W. T. Bazzel.

In his thought-provoking article in the Advocate of June 23, Hon. T. M. Evans charges that a grave situation exists in our church, and suggests a remedy. This is not written for the purpose of disagreeing with his diagnosis, nor do I deny the necessity of the remedy which he suggests. Before taking a positive stand either for or against his position I must have further light. I am satisfied that the time has come for Methodists to thoroughly thresh out and frankly discuss the whole question of "Modernism," but I am exceedingly anxious that it be done in a courteous and brotherly spirit, with all charity and tolerance on both sides. Intolerance and bitterness will not only hurt the church but will do more to drive young people into infidelity and atheism than "heresy" among a few church members and preachers.

Brother Evans' article makes three distinct charges: First, that preachers sent out by our church are taking texts from the Bible, "but denying that it is the Word of God, or that Christ is the Son of God, or that man was created in the image of God;" etc. Second, that "the publication of our literature has largely fallen into the hands of Modernists, who are using our plants and our papers to spread their propaganda contrary to the doctrines of our church," and third, that "our colleges and universities have fallen into the hands of Modernists, who are using them as places of propaganda for their Modernists" (Modernism, or Modernistic teaching?—I suspect a misprint here) "publishing their insubordination to the church to the world, defying the church and the State," etc.

These charges are severe, and if true the situation is a serious one indeed, and calls for radical measures. I do not know of any Methodist preachers who deny that the Bible is the Word of God, or that Christ is the Son of God, or that man was created in the image of God. But if any such preacher is filling a pulpit in our church he should be dealth with according to the laws of the church. The question, "What shall be done with preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion?" is answered by paragraph 269 in our Discipline of 1926. I suggest that if Brother Evans knows of a preacher of our church who denies either that the Bible is the Word of God, or that Jesus Christ is the Son of God, or that God created man in his own image, that he prefer charges against said preacher in due form, and no doubt such preacher, if found guilty, will either have to recant or be expelled

from the ministry and from membership in the Methodist church.

If any of our colleges or universities are in the hands of men who are using these institutions as places for spreading propaganda contrary to our Articles of Religion, or defying the church and teaching insubordination thereto, then the guilty party or parties should be dealt with in the same manner. Paragraph 291 answers the question, "What shall be done when a member disseminates doctries contrary to our Articles of Religion?"

So if any member or minister of our church is dissemating doctrines contrary to our Articles of Religion, whether in the pulpit or classroom, or church press, the remedy is perfectly plain. And any one who denies either that Jesus is the Son of God, or that the Holy Bible contain all things necessary to salvation is most assuredly disseminating doctrines contrary to our Articles of Religion.

The remedy suggested by Brother Evans is "division." He makes the following statement in the third paragraph: "I submit that this question must be solved just as all previous controversies have been solved, in the scriptural way, that is, that the 'chaff must be sifted from the wheat.' Division is the only method that has ever settled any controverted subject. The devil or his teaching cannot be destroyed by human agencies." Further on in his article he says: "Therefore there must be a division, and there is no other remedy known to God or man."

Possibly so; but I am wondering just how this division is to be brought about, and who is to draw the line. Brother Evans expresses himself as confident that 95 per cent of the membership of the church and a very large majority of the preachers are loyal to the doctrines of the church, in which I agree with him, except that I would use the terms "more than 95 per cent of the preachers."

If his estimate of the percentage of the loyal is anywhere near correct, then instead of publishing abroad to the world the oft-repeated charge that our church press and our church schools are subverting the very foundations of Christianity, let the 95 per cent of loyal members and the "very large majority" of true preachers simply proceed according to the Discipline and turn the heretics out of the church!

The fact that so many are publishing to the world such charges as the foregoing is certainly hurting the institutions of our church. We cannot expect the rank and file of our members to stand by and support our church colleges when they are told that the said colleges are hotbeds of Modernism and atheism! We cannot expect the members to respect and support our publications when they are told that the publications are in the hands of heretics who are defying the church! If these charges be true the guilty parties should be dealth with according to the rules of the church. And unless Brother Evans and others who make similar charges can furnish proof to sustain their complaints they should be very careful about making public their suspicions. But, on the other hand, if they have proof to sustain such grave charges, let them name the guilty parties, and proceed according to church law.

I have said before in this paper that the controversy over the questions at issue between Fundamentalists and Modernists is injuring the church, hindering the gospel and threatening to divide our beloved Methodism into hostile camps. This is true, not because controversies concerning differences of opinion are necessarily harmful, but because the ultra Fundamentalists are manifesting a spirit of intolerance toward all who disagree with them. They would denounce as heretics a great many devout and loyal men simply because said men do not accept their own special interpretation of Genesis; they would even go further and class all men as atheists who have not closed their minds against all additional light, but are willing to investigate and learn. They would have State laws enacted compelling the schools to accept their views, and forbidding, under severe penalties, any one to investigate the origin of man. They tell the world just what the first chapters of Genesis mean, and then denounce as traitors to the church all who fail to agree with them as to just what said chapters really do mean!

Yes, it is the spirit of intolerance manifested in these controversies, and not the mere fact of the controversy itself, that makes it hurtful.

In all that I have written on this subject I have tried earnestly to be tolerant and to manifest a brotherly spirit. And if I have chosen words that express my real sentiments I have succeeded, for there has been nothing unbrotherly in my heart. If intolerance has appeared anywhere in my articles it has been due to my inability to find words that correctly express my thoughts. I recognize the sincere Christian character of those who differ with me, and acknowledge their right to their views; and I humbly crave the privilege of exercising the same right without being denounced as a heretic!

Marietta, Miss.

"THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM, INC."

By Rev. John D. Ellis.

III.

The purpose of the Association to destroy the idea of God is a large undertaking for a bunch of half-wits. The job is like unto them, who with naked feet kick against the spikes.

Because God is invisible Spirit, and cannot be fully known, atheism denies his existence: because God is out of sight, he is out of mind.

In order to be an atheist, a man must disregard the facts of history, and the testimony of creditable witnesses: irrationality and fallacy must also take the place of reason. Here is the key with which some have endeavored to interpret creation: "The world was formed by a fortuitous concourse of atoms which met, and united, and formed all things." Where did the atoms come from? There is so much chance, or accident in fortuitism, it leaves out all intelligence and design.

If, as some affirm, all life on earth had origin in a single cell, which developed microbes, insects, reptiles, birds, animals, and men, where did the original cell come from? We marvel not that many men are beetle-headed, since they candidly admit that their forbears were insects.

Some affirm that what we term "God" is simply "the continuous resultant of all forces capable of voluntarily concurring in the universal perfectioning of the world." How did the "forces" originate, and what started them in their operation? The existence of a great First Cause is not contrary to reason, and it is not contrary to reason to regard him as intelligent, all-powerful, and as revealing himself to the children of men.

History shows that he revealed himself, and we have the testimony of men through the centuries who were eye-witnesses to the manifestations of his being and power. The God with whom we have to do, is Spirit, as distinct from flesh and bones, or any material substance: he is unconnected with bodily form, or organs; and is free from all the infirmities of corporeal beings: he is immense intelligence, and self-active: he is Spirit absolute, sovereign, the Great Original.

Man is similar in nature to the God who created him: man is more than material substance, and the essential part of man is spirit: within the flesh of man is spirit, and the God with whom we have to do is "the God of the spirits of all flesh." We judge man to be a spirit, because he is capable of reason, judgment, thought, admiration, thanksgiving, faith, etc. Matter however organized, is not capable of reasoning, affection, etc. For man to deny the existence of God because he is invisible, is but to deny the existence of his own spirit, which he has never seen, and of other invisible forces in the air around him: air is invisible, so is gravitation, latent electricity, the law which produces form and color, etc.

According to history, the God with whom we have to do, has given to men of every dispensation, visible manifestations of his being, and power: men have had demonstrations of his presence and glory in the concrete: they saw with their eyes that glory which was the outward splendor of Jehovah in all his perfections: while not seeing Jehovah in his essence, they saw the august display of his glory: God appeared unto them in awe-inspiring phenomena, super-natural manifestations, in visions, dreams, audible voice, and in the form of an angel. The manner was varied, but the manifestations of his presence and glory were unmistakable. "God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

When Jesus was born, God again looked through the window, and shewed himself at the lattice: the invisible God was made visible to human senses in the person of Jesus Christ: modern history was ushered in by the greatest of all manifestations, Jehovah on earth in human form: the heavenly choir also came to earth, and sang in the presence of men. The fact of Jesus Christ proves the fact of God.

Men are foolish to disregard the testimony of Jewish saints: and Christian historians who were eye-witnesses to Christ's majesty. The apostle Peter, who was an eye-witness, wrote: "We have not followed cunningly devised fables, when we made known unto you the person, and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

Atheists cannot overturn the facts of history: neither can they overturn the testimony of eye-witnesses. Jesus Christ had majesty because of what he was, and where he came from. Atheism boasts of its intellectuality, but its stupidity is marvelous in the presence of majesty.

Atheism would take from the human family the promises, comforts, and joys of the Bible, and the hope of everlasting life. Atheism candidly admits that it would destroy the fact of God, and the religion of the Bible, and give the world nothing in the place, except what would follow naturally. Chaos and everything bad would naturally follow: men would become unreliable, and without solidity of character, and they would be swept away by the storms of passion.

Modern atheism grieves because of lawful wedlock; but Jehovah instituted marriage in order to keep people from living in that promiscuous fornication which atheism seeks. Were a man commanded to run to and fro through the streets of atheism, with the endeavor to find a man, he could find male adults "a-plenty;" but male-adulthood, with its desire for sex-freedom, promiscuity, and unmarried unions, is not manhood: it is beastly sensuality, and men who advocate such a regime, are as much a menace to society as rattlesnakes, thieves, and murderers.

The 4 A's is not an institution so much as a destitution. It will lead astray the young, thoughtless, and ignorant. It is sowing the seed of lust and crime which will have harvest in tears and woe. Children nurtured by it will grow up into the semblance of men and women, but alas, they will be counterfeits.

A man with just a little philosophy can be an atheist, but if he has more than a little he will turn to the matters of religion. Under the gospel of Christ, the God with whom we have to do, is "not far from every one of us." He can be sought and found by meeting the conditions of the gospel.

If the A. A. A. A. would give as much as a widow's mite for every authenticated answer to prayer, the saints of America could burst the institution. Jehovah is a being of infinite intelligence, and kindness, and he takes delight in having honest, sincere people call upon him: he answers in time of trouble, and he forgives iniquities, transgressions, and sins. "He hath no pleasure in fools." An atheist knows that if there is a God, he himself is in a bad way: therefore, he hopes that there is none with whom he has to do, and that when he dies he will never wake up.

FACTS THAT MUST NOT BE IGNORED.

By Rev. Bob Shuler.

I have just returned from a banquet in honor of Dr. Northridge, the fraternal delegate from Irish Methodism that so stirred our last General Conference. In the course of his simple and yet pungent remarks, he spoke of the fact that Irish Methodists were now "put to it" to find room within their churches for the people that have been constantly crowding them since the Irish revival broke out three years ago. To use his language, "That revival answered the challenge of the empty pew." He also spoke of the fact that for these three years the Irish Methodist Church has shown its most phenomenal gain, the growth for the past year being most heartening. He stated that for the first time in the history of Irish Methodism, there were enough young men offering for the ministry to supply the demand and sufficiently meet the challenge of the field.

The most significant statement made by Dr. Northridge in his address was that the Roman Catholic people of South Ireland were petitioning the Irish Methodists for ministers to preach to them this great gospel that has brought peace to Ireland, content and prosperity, together with a great joy to the hearts of the people.

In view of these utterances from Dr. Northridge, I am going to venture some observations that will not be denied by those who read history. Early Methodism made her spectacular rise to spiritual leadership in the world through the altar processes of a genuine revival of religion. The gospel messages heralded by the giants of those days were messages concerning sin and its penalties, salvation and the experiences of grace that comes through personal faith in Jesus Christ as the world's sin-bearer. Nine-tenths of the preaching of early Methodism was evangelistic and the other tenth had to do with those doctrines that support the faith of God's saints. Matters of social service, moral reform, uplift and human benefit were magnified only as fruits and graces of a genuinely converted life, a heart from sin set free.

Not only is it true that Methodism was born amid the shouts of new born souls, but it is also true that her most surprising progress has been made during those years that have been featured by mighty revival awakenings. In a day when she had few schools, and those very poorly equipped and financially supported, she forged forward to the leadership of Protestant Christianity within the world. But let us not forget that those were days of mighty power beneath the brush arbors, in the simple meeting houses and even out in the open air, where the gospel of salvation was preached with unction and great rejoicing.

If we had been able to number our membership then as now, to command our resources then as now, to educate our leaders then as now, to organize and equip for service then as now, to gather our people into great houses of worship then as now, we would, making our caluclations upon the basis of the accomplishments in those crude days, take the world with a conflagration of spiritual power within a score of years. We ought to have added a million souls to world-wide Methodism last year, figuring results that necessarily accumulated within the flood-sweep of such spiritual causes as the Methodism of the great revivals witnessed.

My brethren, might it not be possible that the way to recoup our mighty missionary endeavors, to establish our great educational centers, to put over our much needed financial enterprises is the old, old way? Personally, I am convinced that a mighty, sweeping revival of genuine Holy Ghost power, resulting in the conscious salvation of tens and hundreds of thousands of people is the one thing needed above all other things in this hour.

It so happened that last evening, one of the most prominent and successful evangelists within our great church spent a couple of hours on my front porch and we gave much of the evening to this very discussion. This brother, a regularly appointed general evangelist, seemed very much discouraged at the outlook along evangelistic lines, through our church, remarking that it was the all but unanimous opinion of our general evangelists that the matter of holding a successful revival meeting within our church was becoming harder and harder. I asked him if he had reached any definite reason for such a condition. His reply was startling. He declared that there was a widespread feeling throughout the church that the leadership of Southern Methodism was no longer in sympathy with the revival as conducted by the early Methodists and throughout the period of our phenomenal growth and victory. Surely this is not true. If it is, certainly the hour has come for prayer throughout the church and a return from our backslidings.

Nothing can take the place of the geuine revival of religion in Methodism. There is no successful substitute. Only the gospel that cuts like a two-edged sword will bring our church to vanquishing and establish us as the real ambassadors from the courts of heaven. God grant that again the fires may fall and glory crown the mercy seat.

THE RELIGIOUS PRESS FROM THE STANDPOINT OF A PASTOR.

(Continued from Page 3)

proportionate emphasis upon abnormal things and sensational happenings. To secure reader interest, and with the question of circulation ever before them, most newspaper makers go to unheard-of lengths in throwing the spotlight on stories of crime, featuring sex news, and in a greatly increased use of photographs, many of which have a decidedly low moral appeal, and a whole mass of entertainment material, comic strips, confessional stories, faked advice to the lovelorn, and dozens of other features.

Side by side with the great newspapers which, in spite of conspicuous defects, have much to commend them, there is the gutter journalism, the smut-crammed picture tabloids. And also on that stand, in magazine form, was the poison of unwholesome literature, the whole putrid mass with its sinister influence upon the plastic young life of this generation. As I looked, I seemed to hear again the thunder tones of Carlyle as he exclaimed, "Are there not in this nation men enough to venture forward and do battle for God's truth versus the devil's falsehood?"

Then, two minutes after leaving that newsstand, I was in the quiet office of the Federation of Churches, and, having a few moments before the conference, found myself glancing through one after the other, dozens of religious journals of various denominations. There are no words to describe the difference between the voices that were speaking there and the voices of the newsstand. Here, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." The answer to Carlyle's passionate question as to whether or not there is any voice to be lifted up for God's truth against the devil's falsehood is here, and I found myself saying, "Thank God for the religious press of the nation!"

And, in spite of the fact that in this vociferous age there are so many voices in the air, it is a matter of thankful rejoicing, on the part of those who work and pray for the coming kingdom, that the voice of the religious press is a mighty voice. A government official, recently appointed to an important task, in giving an interview, referred to the early background of his life. He said to a representative of the religious press that he was born in a parsonage in the Middle West where the last word about most questions could not be said until a certain religious weekly had been received and they had heard from Buckley. Granted, times have changed since the versatile editor of the Christian Advocate was the autocrat of so many breakfast tables—times when there was no Mr. Mencken and writers of his ilk to throw black ink from green bottles at the devils of the wholesome and respectable, to turn ancient vices into modern virtues and to insist that the three chief blots on American life are the Methodist Church, the Y. M. C. A. and the Anti-Salooon League—times when there were not tons of syndicated news articles for those who do not think, and pictorials for those who do not read—still the number of those whose opinions are colored and molded by hearing from the editor of some religious publication are legion.

When one thinks of the 8,920,000 Methodists, the 8,397,000 Baptists, the 2,546,000 Lutherans, the 2,561,000 Presbyterians, the 1,164,000 Episcopalians, and many others, and considers the goodly number of these great totals whose opinions are affected by the impressions that come from some religious journal, it is evident that there are a good many bottles of editorial ink per week hurled at devils more real than any Luther saw.

The great army of pastors owes much to the ministry of the church press. It feeds their minds, encourages their efforts, stretches out their horizons, saves them from provincialism, turns the currents of world affairs and world thought through their own tiny parishes. It sounds bugles of prophesy and progress that in local fields oft-times change cringing compromise into militant marches. And then, as the pastor gives the church press a chance with his people, it does much for the pastor because of what it does for his people. It refutes sophistries, brings an antidote for the poison that seeps into the homes from unwholesome literature. It does a score of things that make the pastor's work easier and more effective. It increases the acreage of good soil for the sower who goes forth to sow.

TEN REASONS FOR THE ESTALISHMENT OF THE FAMILY ALTAR.

1. It will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. It will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. It will make you conscious throughout the day of the attending presence of an unseen, divine one, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. It will sweeten home life and enrich home relationship as nothing else can do.

5. It will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold as nothing else the boys and girls when they have gone out from underneath the parental roof.

7. It will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. It will enforce as nothing else can do the work of your pastor in pulpit and in pew, and stimulate the life of your church in its every activity.

9. It will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. The Word of God requires it, and in thus obeying God we honor him who is the Giver of all good and the Source of all blessing.—Exchange.

"You remember that watch I lost five years ago?" said Twitter. "Yes," said his friend. "You remember how I looked high and low for it? Well, yesterday, I put on a vest I had not worn for years, and what do you think I found in the pocket?" "Your watch—splendid!" "No. I found the hole it must have dropped through."—Edinburgh Scotsman.

The Home Circle

MYSTIC MUSIC.

By Willie C. Page.

Mystic chords of summer music are sounding in the breeze,
Notes as soft as heart throbs are rustling in the trees;
Like a pulsing trill of ecstasy flung out against the sky,
Drifting across the stillness a lark song sweet and high,
Rain-silvered elm trees, wide stretches of emerald green;
Come walk along the woody path where God's wondrous works are seen,
The earth seems to be singing litanies joyous, happy, gay,
The south wind is playing on hidden harps just across the way.

Tiny, rapturous bells are ringing down in the deep, misty dell,
Laughing fairy voices come from where the lilies dwell;
The bobolinks burst into song, the cardinals flash and call,
Their chants and hymnings cast a flood of golden glory over all.
Softly through the deepening shade the little breezes sing,
And play on the lute strings of the aspens as the vespers ring;
Each waving leaf, bud and flower seem to join in sacred praise,
And whisper: "Be happy, for you God made the beauteous summer days."

Lexington, Miss.

PROGRESS.

By William Olney.

Lord! grant that we may never rest
In what we are:
There yet are glorious mounts to climb,
Beauteous but far:
There is much progress still to make,
Though foes may bar.

Lord! grant that we may never rest
In what we have:
There are so many gifts from thee,
Which we should crave:
From foolish pride and selfish ease
Our spirits save.

Lord! grant that we may never rest
In what we know:
Thy spirit has much deeper things
Which he would show:
We would know more from day to day,
And wiser grow.

So as the nearer to life's end
We daily come;
Grant our desires may ever burn,
While here we roam,
Fully to be, to have, to know,
When we reach home.

—Northwestern Christian Advocate.

VIRGINIA'S SURPRISE PARTY.

"Deary me! deary me! such a worry as I'm in!" exlaimed Granny Mullen. Virginia, who was crossing the Mullen farmyard, having waded up the brook, paused at the back door, and called out anxiously:

"What kind of trouble is it, Granny?"

Startled the little old lady slammed to her oven door, and came out on the porch.

"Trouble enough with the children having a party this afternoon and I promising to make the little cakes and the cream puffs. Now the hens have stolen a nest in the haymow, and I'm too stiff-jointed to climb the likes of that."

A party! Virginia loved parties, and she had not been invited to this one. She hadn't lived in the village many weeks, but why should they have left her out? She felt a lump in her throat, and she remembered that she had caught the boys and girls whispering often that week at school. When they had seen her coming they had run away laughing.

"Well, I'm sorry, but there won't be any party to-day. I can't make little cakes and cream puffs without eggs!" commented Granny Mullen, the cake woman.

All the village came to Granny Mullen to have their wedding cakes and Christmas cakes made, and no one ever thought of having a party without having Granny Mullen making the sweets.

Suddenly Virginia laughed out loud. Why couldn't she climb the haymow and hunt the eggs? But it wasn't her party, and she hadn't been asked. Still it was too bad to spoil a party just because there weren't any eggs in the pantry when there were plenty in the haymow.

"Give me a basket, Granny, and let me climb the haymow," offered Virginia.

"Bless your heart, honey, think you can? I was afraid I couldn't get them till grandpa came home to-night," Granny Mullen answered, taking down from a nail a little red basket.

Virginia, with the basket clutched in her fingers, skipped across the barnyard to the stable. A cackling hen flew out through the open doors as she ran across to the haymow. How would she ever get on top? Her bright eyes searched the dim barn; then catching sight of a ladder half-buried in hay, she saw that it led straight up to the top.

Very slowly, one step at a time, for Virginia was not used to ladders and haymows, she crawled up rung upon rung. A little breathless, she dropped into the depths of the sweet-smelling hay. Shaking the hayseed out of her hair, she stumbled forward, searching for nests. Ah! here were two eggs, and here another nest with more, and still another nest, and another. She soon had a dozen —surely enough eggs to make cream puffs for the party. Now she must get down.

Suddenly she leaned over the edge and looked across the barn. She could not climb down the ladder and carry the basket of eggs. She had used both her hands in climbing up. Away in the opposite corner the hay was heaped in a mound on the floor, and built clear to the mow where she stood. What fun it would be to slide down! But the eggs would smash all to pieces.

Perhaps if she packed the soft hay all around them they might not break. So she took them out and, wrapping each, laid them back in the basket. Then she put more hay on top.

Squatting on the edge of the mow, with the basket held firmly in her dimpled hands, she slipped easily over the side. She felt as if she were sinking, sinking; then suddenly she came to a stop. She was on the barn floor and half buried in the mound of hay.

With a funny little shake she scrambled to her feet and ran out of the barn to the farmhouse. Granny Mullen unpacked the eggs, laughing happily.

"Thanks, deary," she exclaimed, "and I hope they give you a good share of the little cakes at the party."

But Virginia could not even smile in response, for she had not been invited to the party.

It was late in the afternoon as she snuggled up in the crab-apple tree, half asleep that she heard mother calling excitedly:

"Ginnie, Ginnie, Ginnie, come quick! Somebody is here to see you."

Her eyes all starry, Virginia ran to the garden, and there, all dressed in their Sunday best, romped the boys and girls of the village. They were laughing at her surprised face, and calling for games. Mother was spreading a snowy cloth under the tress, and a little girl in blue was counting out Granny Mullen's cream puffs.

"Ginnie, Ginnie! did we surprise you?" chorused the children.

Virginia laughed aloud. The party had been for her after all, and just suppose she hadn't hunted the eggs in Granny Mullen's haymow?—Exchange.

ON PLEASANT STREET.

"I guess she lives on Pleasant Street."

Rhoda's eyes opened. She spoke very quickly, for it was not very often that she had a chance to correct Uncle Charles.

"Oh, no, uncle! She lives on another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure its real name is Pleasant. She looks to me like the sort of girl to live on Pleasant Street."

Rhoda understood. That was only Uncle Charlie's way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emma's temper.

"Pleasant Street is a very fine street to live on," said Uncle Charles. "I wonder why some other girls I know don't move there."

Rhoda laughed outright, and Uncle Charles studied her dimples approvingly. "It looks to me," he said, "as if you were about ready to move into Pleasant Street yourself."—Young Evangelist.

"TIME OUT."

The pessimist, says the Washington Post, reminds us that the lily belongs to the onion family, while the optimist reminds us that the onion belongs to the lily family—The Outlook.

Prof: What is the formula for water?

Frosh: HIJKLMNO.

Prof: Where did you ever get that idea?

Frosh: Why, yesterday you said it was H. to O. —Exchange.

Johnny (to old lady visitor): "So you're my grandma, are you?"

Old Lady: "Yes, dear, on your papa's side."

"Huh, you're on the wrong side, and you'll soon find that out."—Exchange.

Lady—"I want a nice book for an invalid."

Bookseller—"Yes, Madame. Something religious?"

Lady—Er—no—no—er—he's convalescent."—The Churchman.

Mother—"I've told you half-a-dozen times, and you don't take the slightest notice. I don't know what you will be fit for when you grow up."

Elsie—"Well, mamma, I can be a telephone operator."—Exchange.

He—"The editor says that lack of space alone prevents him from accepting my manuscript."

She—"And is the rejection blurred much with hot blinding tears?"—Life.

Golf Widow—"My husband accused me of doing nothing but chase around to afternoon teas."

Friend—"What did you say?"

Golf Widow—"I reminded him that that was how he spent his own afternoons, chasing from one tee to another."—Boston Transcript.

Toot-Toot.

If a Hottentot tot taught a Hottentot tot to talk e'er the tot could totter, ought the Hottentot tot be taught to say augh, or naught, or what ought to be taught her?

If to hoot and to toot a Hottentot tot be taught by a Hattentot tutor, should the tutor get hot if the Hottentot tot hoot and toot at the Hottentot tutor?—The American Boy Magazine.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. J. B. Mitchell, pastor of Rayne Memorial Church, of New Orleans, is away on his vacation in Florida.

The "Outdoor Church" of the Pascagoula charge met on the beach on last Sunday night, Rev. J. W. Sells, pastor, conducting the service.

Rev. E. R. Smoot, evangelist of Greenville, Miss., is in a meeting with Dr. Sturdivant at Cullman, Ala. Brother Smoot has August open and brethren desiring his aid should address him at Cullman, Ala.

Rev. J. G. Snelling, Louisiana Conference Missionary Secretary and superintendent of the Memorial Home in New Orleans, will preach at both services at the Methodist church in Morgan City, La., next Sunday.

Enclosing $2 for the renewal of her subscription, Mrs. Sarah E. Morris, of Shreveport, La., writes as follows: "Have been reading the Advocate over forty years, and enjoy it more and more. May the Lord bless you."

Rev. E. L. Crawford, of Greensboro, Ala., was at the recent meeting, elected general secretary of the Board of Temperance and Social Service. Dr. Crawford is a native of Alabama and one of the outstanding men of the church.

Rev. R. H. Harper, presiding elder of the New Orleans District, made a trip to Louisville last week to see Dr. Ellis, Secretary of the Board of Church Extenson. Before returning home he made a brief visit to Indianapolis.

Miss Mary Willard Ledbetter, daughter of Rev. H. W. Ledbetter, pastor at De Ridder, La., and Rev. L. R. Nease, our pastor at Gueydan, La., were married in the Methodist church of De Ridder on July 5, the father of the bride officiating.

Rev. C. Norman Guice, evangelist, of Conway, Ark., closed a good meeting at Prentiss, Miss., on July 3, and left at once for a meeting at Lexington, Tenn. Brother Guice has an open date the week, July 24-31, and could assist some brother at that time.

Among the members of the Board of Temperance and Social Service present at the recent meeting at Lake Junaluska were Dr. F. S. Parker, of the Louisiana Conference, and Rev. J. S. Peters, of Richmond, father of Rev. J. B. Peters, of the Louisiana Conference.

Rev. A. W. McLellan, Dual Sunday School Extension Secretary of the Louisiana Conference, has been in New Orleans for several days with Mrs. McLellan, who, we regret to report, is in one of the hospitals suffering from an illness that may require surgical treatment.

Rev. W. W. Nelson, our pastor at Vancleave, Miss., writes that Prof. L. E. Havens, of Ocean Springs, Miss., Motor Route A, is in a position as song leader to assist pastors in meetings. "He is thoroughly reliable," Brother Williams states, "and will give good service."

Rev. Martin Hebert, pastor at Morgan City, La., is this week assisting Rev. George Purcell in a meeting at Deerford church, of the Baker charge, Louisiana Conference. Brother Hebert has spent a number of years in evangelistic work, and is well qualified for the service he is now giving at Deerford.

Rev. M. L. White, our pastor at Lake, Miss., reports a good revival at Lake during June. Brother W. C. Swope, of Charleston, Mo., did the preaching, and Brother P. H. Scott, of McComb, Miss., led the singing. Fourteen were received into the Methodist church and some were received into the Baptist church.

Rev. Leon I. McCain, pastor at Minden, La., has recently assisted in a meeting at Marksville, La., where Rev. C. B. White is pastor. Nearly every member of the church pledged to tithe, a dozen or more family altars were erected, and six subscribers to the Advocate were secured, in addition to other gracious results of the meeting.

The thirty-seventh annual Bluff Creek Camp Meeting is scheduled for August 12 to August 21, 1927. Rev. P. B. McCullin, of Baton Rouge, will be the leading preacher. Mr. O. E. Townsend, president of the organization, and Mr. H. C. Lipscomb, secretary, give a cordial invitation for this meeting to our readers.

On July 3, 1927, in Memphis, Tenn., Miss Nova Marsh and Mr. R. H. B. Gladney, Jr., both of Ruelville, Miss., were married, Rev. R. H. B. Gladney, father of the groom, officiating. Brother Gladney also officiated at the wedding at Sardis, Miss., on June 26, of Mr. Mack G. Stovall and Miss Suedelle Peebles, both of Memphis.

Dr. John F. Foster, our pastor at New Iberia, La., was in New Orleans one day last week to attend the ceremonies incident to the opening of the quarters of the Royal Arch Masons in the splendid new Masonic Temple on St. Charles Street. Dr. Foster has been for many years Grand Chaplain of Royal Arch Masons of Louisiana.

In writing to renew her subscription, Mrs. A. E. Rogillio, of Tunica, La., who calls herself "An Old Subscriber," states: "I am a dear lover and reader of the Advocate. It has been cherished in my home as far back as I can remember, and I will be 68 on the fifteenth of July." More than a half century of constant acquaintance with the Advocate! May God's blessings continue with this good woman.

Rev. John A. May, of Montevallo, Ala., general evangelist, has recently closed a revival at Belle Mina, Ala., in which 35 adults were baptized, 50 persons joined our church, and one fine young man answered the call of God to preach. Brother May began a meeting in Oak Grove, a suburb of Birmingham, Ala., on July 10, in which meeting Methodists, Baptists and Presbyterians are cooperating.

We are indebted to Mr. W. A. McKinnon, superintendent of the First Methodist Sunday school, Shreveport, La., for a clipping concerning the Daily Vacation Bible School recently closed at First Church. The attendance reached 253, and particularly impressive was the number of different churches and denominations represented in the enrollment—including Christian Science, Catholic and Jewish.

The Seashore Camp meeting was closed on Sunday night last with a good service, in which the sermon was preached by Rev. W. M. Sullivan, a talk was made by Mr. Gates, of Gulfport, and many testimonies given by persons present. The entire camp meeting has been attended by good results. Rev. W. J. Ferguson did much of the preaching. Rev. J. L. Sells, the presiding elder of the Seashore District, also preached during the meeting.

Bishop James Cannon, Jr., presided over the annual meeting of the Board of Temperance and Social Service in session at Lake Junaluska July 4 and 5, this being his first official work since being stricken with African fever several weeks ago while returning to America from the Belgian Congo. The Bishop's physicians in London and in the States have ordered him to take a complete rest for the next sixty days. He expects to hold the three Brazilian Conferences early in October.

Miss Dorothy Hillard, A.B., of Galloway College, who has just completed her first year at Scarritt, has been in charge of a Daily Vacation Bible School recently in session at Campti, La. Misses Ina Fulton, Dollie Grappe, Oleta Fouts, Trudie Mae Weathersby, and Clara Brown; Mmes. Clyde Howard, J. K. Hawthorne, H. H. Albrittin, and C. C. Hattaway; Rev. P. O. Lowrey, pastor, and Mr. Hollier Colliers were the instructors and helpers. The school closed with graduating exercises at the church on Saturday evening of last week.

Rev. P. O. Lowrey, pastor at Campti, La., has been unfortunate as to his automobile. Six months ago the car was stolen, but later recovered. Recently in a collision in Natchitoches, Brother Lowrey's oldest son at the wheel, the car was badly damaged and the repair bill amounted to $150. We join with Brother Lowrey in the following sentiment expressed in the monthly bulletin of the Campti charge: "If like 'every man eating a peck of dirt' during his life, every automobile must have so many calamities, we trust that the worst with this parsonage family car is past."

Rev. H. M. Ellis, pastor at Marion Junction, Ala., writes: "We have just closed a series of gracious services at Marion Junction, Ala., in which Brother J. V. Bennett, of the North Mississippi Conference, did the preaching. The writer has never heard Brother Bennett preach with more earnestness and power. The revival is calculated to be permanently helpful to the entire community. Eleven were received into the church by baptism and vows. Many pledged themselves to more earnest endeavors and greater fidelity. All denominations joined heartily in the services and large congregations attended."

In the Daily Vacation Bible School now in progress of its four weeks' session at St. Mark's Hall, New Orealns, 175 children have been enrolled—children of ages 6-12. If children of other ages could have enrolled in the school the attendance would have been even larger. Fourteen nationalities are represented in the school—American, French, Italian, German, Russian, Dutch, Filipino, Mexican, Chinese, Irish, Syrian, Greek, Cuban and Guatemalan. Eighty per cent of the children come from Roman Catholic homes. This is surely a very interesting and effective work. Rev. W. H. Giles, pastor, is gratified at the work being done.

Madison, Miss., has just closed a community-

wide revival, which was far-reaching in its influence, resulting in a very substantial increase in membership of the different churches, the Methodist church receiving a large share; some of the converts being among the wealthiest and most influential people of the town. The pastor, Rev. H. C. Castles, is highly pleased with results of the campaign. Dr. Mark Terrell, of Dallas, Texas, general evangelist,did the preaching, which was of an exceptionally high order, and Mr. Chas. F. Dunn, of Atlanta, Ga., directed the music. Dr. Terrell is now in a meeting at Pocahontas, Miss., which will continue until July 17.

A Standard Training School, sponsored by the northern end of the Hattiesburg District, will be held at Mt. Olive, Miss., July 17-22. The Training School is being conducted because of the need for the training work in this section. It is the first attempt to have this type of school. "We shall be glad to have any come in from neighboring churches or charges and share the privileges of this school with us," writes Rev. J. L. Carter, Educational Director of the School. The courses of study and the instructors will be as follows: Pupil Study, Miss Maggie Mae Jones; Bible, Rev. Robert Selby; Christian Religion, Rev. O. S. Lewis; The School, Rev. J. C. Chambers.

Cash contributions to the maintenance fund of the Louisiana Methodist Orphanage at Ruston, La., from March 15 to June 15, show a total of $23,958.54, according to a detailed report just sent out by Rev. R. W. Vaughan, the faithful superintendent of the institution. Of the above amount the several Districts raised the following: Alexandria, $2,174.46; Baton Rouge, $2,106.91; Lake Charles, $1,838.76; Minden, $2,963.98; Monroe, $3,310.49; New Orleans, $2,241.19; Ruston, $5,377.28; Shreveport, $3,945.57. It will be seen that the Ruston District, in which the Orphanage is located, leads the list. The total amount for the Conference year, November 1, 1926, to June 15, 1927, is $40,321.64. This is a fine showing.

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District of the Louisiana Conference, has arranged a very fine program for the four group quarterly conferences to be held within the bounds of his district, on July 19 at Bryceland, on July 20 at Claiborne, on July 21 at Douglas, and on July 22 at Summerfield. In each of these conferences Brother Kleinschmidt will conduct the devotional service; then pastors appointed will discuss the themes, Justification by Faith, Regeneration, Witness of the Spirit, Work of the Holy Ghost, and Apostasy. Shortly before noon the communion will be administered. At the noon hour all will enjoy lunch as the guests of the church where the conference is held. In the afternoon the business session will be held.

Rev. Albert Y. Brown, pastor at Minter City, Miss., writes that on June 29 was held a very interesting group quarterly conference at Ruleville, Miss., the Ruleville, Drew, Drew Mission, Schlater and Minter City charges uniting in the meeting. Lunch was served by the ladies of the Ruleville church. At the morning hour Mr. Thomas B. King, of Memphis, Tenn., brought an inspiring message, "Beholding the Glory of God." The presiding elder, Rev. J. E. Cunningham, brought encouraging reports from the District, and the charges participating in the group meeting at Ruleville were "well up" with other charges. Among the visitors at the meeting were Dr. J. R. Countiss, of Grenada College; Rev. C. T. Floyd, Moorhead; Rev. J. L. Storment, Sunflower; Rev. F. H. McGee, Okolona, and Rev. J. J. Brooks, Schlater.

We take the following from the Slidell Sun of recent date: 'A few days ago the pastor of the Methodist church in Slidell received notice of the presence of four electric fans directed to him as pastor of the church. Upon inquiry, he found that the fans were shipped from Noah's Ark, New Orleans, La. No card bearing the kind donor's name was attached. Evidently some good Samaritan, believing in the doctrine, 'Let not your right hand know what your left doeth,' responded to the appeal of the pastor and made the donation. The same are now installed in the Methodist church. The pastor and congregation are deeply appreciative of this kind act of their unknown benefator." Rev. S. A. Seegers is the pastor of the church at Slidell. The installation of the fans is only one of a number of improvements made upon the church and parsonage during the year and a half in which he has been pastor, in addition to the canceling of the debt on the parsonage and the building of a church at Lacombe, La.

TRAINING SCHOOL AT GRENADA COLLEGE.

By Rev. E. S. Lewis.

We have just closed the eighth session of the Grenada Training School for the Sunday school workers of North Mississippi Conference. It was a most profitable occasion, many claiming that it was the most helpful school ever held at the college. Fifty or sixty pastors were present besides a great number of others. It would be difficult to say which course given was the most popular, or which instructor held the center of the stage. It makes little difference about that, anyway, for such a matter is determined by private opinion, and that always varies. Dr. Norman E. Richardson is immensely popular and deserves to be. His work this year was of the highest type, and it dealt with the every day problems of high school boys and girls. They had the signed statements of many hundred boys and girls giving their life problems, and the six days devoted to these problems proved a great boon to a large and enthusiastic class of men and women. They discovered that with the boys the temptation to drink is the prevailing tendency with a great majority of high school boys, and with the girls the big problem is obedience to parents. These and many other life problems were considered in the light of the Bible and opportunities of the Sunday school. This week marked the opening of a new and larger day in the experiences of many of our choicest Sunday school people. They will never forget the solemn lessons these life problems presented.

The largest class in the entire school was that directed by Dr. A. W. Martin, of the North Arkansas Conference. There were fifty or sixty in this class. We studied "Rural Sunday School Management." The whole problem of the rural church was seriously considered, and the discussions were of the most helpful sort. Dr. Martin is no dreamer, but has spent much time dealing with the problems which were under discussion. The man that says there is no rural problem has not been out there, or if so did not see anything. We still have multitudes of fine, religious people in the country districts, but the challenge of the town, of better living conditions, better salaries, better schools and churches, has drawn away from the country thousands of people, and left the church to be supported by those that remain. Here and there you will find a church as strong as it was thirty or forty years ago, but they are very few. Some new churches have been organized in the country according to changing conditions, but the fact remains that if we are going to make our rural territory Christian and keep it Christian we must give to it a little more intelligent consideration. That was what Dr. Martin's class was for. The Conference Board of Missions fostered this class, and it never did a finer piece of work. Forty or more pastors on mission charges were in attendance, and they were loud in their praise of the value of the class.

Dr. E. B. Chappell, our Sunday school editor, the St. John of Southern Methodism, taught a course on Evangelism. His work was greatly appreciated and his presence was a benediction.

Brother Davidson, of the Woman's College, Montgomery, taught a class in the study of Mark's Life of Christ.

Mrs. W. W. Adams, Mrs. W. F. Cann and Miss Linda Ramey had good classes, and did most acceptable work.

About 150 credits were issued and the school was pronounced on all sides as most helpful and most delightful.

Why have a training school at all? Did not Jesus say: "Learn of me?" How shall we learn without a teacher? The man who says that we get nothing practical and nothing that will help us with our work in the rural section is blinded with either prejudice or ignorance, possibly both. In one of our charges some years ago a very helpful and inspiring institute was held, lasting most of the day. When the program was over a superintendent of a little school ten miles out in the country, a school that under favorable conditions ran from April 1 till the beginning of the all-day singings, about three months, said to the writer: "There is nothing in that. I knew all that before I came." The superintendent of the town school where the institute was held, thoroughly educated and a constant student of the best methods, came up and said to the leader: "I want to thank you for this fine day. It was most helpful." Which type of superintendent constitutes the hope of the church in the years ahead?

The authorities at Grenada College contributed largely to make the week a bright spot in the life of all who were in attendance. Grenada College is filling a great place in the life of North Mississippi Methodism. Should she drop out of existence Christianity in these parts would suffer an irreparable loss.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MILDRED B. WEBB.

When we come to survey the character and life of Mrs. Mildred B. Webb we ask: was there a virtue she did not possess in large measure? Her gracious manners, beautiful, winsome personality, her admirable consideration of others made her ever a charming member of the social circle. No one, perhaps, who has ever lived in Minden has had so many friends in so many phases of our modern life, and retained their friendship for so long a period as Mrs. Mildred Webb. In a city and parish noted for its educational achievement and advancement, she rendered a noble service, and made a large contribution in an educational way. It was, however, as a Christian that she exerted her greatest and widest influence. There was no interest in Christ's kingdom that did not excite her interest, inspire her prayers and command her support. I never knew a more joyous giver—and one who gave so intelligently, proportionately and systematically. She truly honored the Lord with her substance. But her largest contributions were her prayers, talents and labors. She bound the world closer to the feet of God through her prayers. Heaven to her was more than a state. It was a place. She enjoyed the heavenly state here as she lived "soberly, righteously, Godly in this present world." But heaven was a place—God's home and now hers. She daily looked for the city that had foundations, realizing that here she had no continuing city. In her last days of uncomplaining in the midst of afflictions, she yet did rejoice with "joy unspeakable and full of glory." Mrs. Mildred B. Webb, citizen, educator, friend, Christian, benefactor—gone, but she yet speaketh to the life of the world.

REV. L. I. McCAIN.

MRS. MARGARET C. LEWIS passed to her eternal reward Sept. 6, 1926, near Kokomo, Miss., where she reared her family. She was born May, 1846; married Mr. B. B. Lewis April, 1865. God blessed this union with eight children, of whom James A. is a Methodist preacher in California; T. B., a physician in Greenville, Miss.; H. B. lives in Hamlin, Tex.; T. S., in whose home she died on the home place; Mrs. Celia Foxworth, in Gulfport, Miss.; Mrs. Beulah Barnes—Lammie and Inex Lewis preceded her to their reward. She joined the Methodist Episcopal Church, South, at China Grove when 16 years of age. She declared her interest in the church by taking her membership with her as she moved to different localities after her husband's death. She gave expression of her devotion to God and his work. Her Bible was her constant companion. Her home was the preacher's home, where he was ever welcome. She leaves five children, thirty grandchildren, twenty great-grandchildren, and a host of relatives and friends to mourn their loss. God grant his grace to each of them here that they may meet her in their home above.

J. T. ABNEY.

MEETING AT RAYNE, LA.

By Rev. A. A. Bernard, Pastor.

We have just closed what was said to be one of the best revivals that the church in Rayne has experienced in years. We began our revival on May 22, and closed it on June 12. From the first service to the close we had a full house at the evening services, with a few exceptions. Often the number in attendance at the morning services was a surprise to some of us.

It seemed that Brother W. E. Thomas, who did the preaching for us, was at his best. Seldom have I seen a man throw himself so whole-heartedly into his messages. Sometimes he struck swiftly and hard, and the efficacy of it all revealed itself in the numerous answers to his earnest appeals. He stirred the church to its foundations, and under the circumstances I do not believe any could have been a more efficient instrument in the hands of our Lord. A loving disposition, a never-say-die attitude, and a faith that takes no denial, I would say, are part of the panoply with which this soldier of the Lord goes forth to war.

Rev. M. V. Lewis led the song services for us. He is a sweet singer in Israel. How the spirit of song filled our souls! Many of us could not sing, but with such a leader it was not long before we realized the power of song in breaking down the old barricades that were reared to hedge in some old sinful hearts and keep them from the freedom and light of this divine love.

As a result of the meeting, and during the meeting, we received forty-one into the church. Of this number ten came to us by letter, eleven by baptism, and twenty upon profession of faith. We have another, a man who will come to us as soon as he returns home. Beside these forty-two there are at least three more who intend joining the church in the near future. Of these who have united with us fourteen have come from the Sunday school.

We are sure this is a kind visitation from God, and hope and pray that his hand may lead us on, each one of us, into better service for Christ. With those who have come to us during this meeting we find that fifty-five have thus far been added to the church this year.

We need your prayers, and the prayers of the brethren. Pray for us.

SANITARY REHABILITATION.

To Health Officers and Field Workers: The State Board of Health cooperating with the United States Public Health Service, International Health Board and American Red Cross (the last furnishing emergency funds) is endeavoring to rehabilitate all flooded sections. Active co-operation of all local (parish and municipal) boards of health is indispensable.

Quinine (thousands of capsules) is being requested. One parish, from which no malaria was reported in 1926 or 1927, makes requisition for a large amount. If malaria had existed the cases should have been reported.

Authorities agree that quinine is a specific for malaria, but that it is not effective as a prophylactic. It will not prevent infection, unless continued for at least two weeks after the last exposure. However, as soon as infection is manifested by the development of symptoms, quinine should be given generously. It may also be given regularly where malaria is very prevalent and infected mosquitoes are known to be numerous—in short, where there is much danger of infection. Such treatment will tend to control the development of infection and will also tend to prevent mosquitoes from being infected and thus limit the spread of the disease.

Provision has been made for screening a limited number of homes where known malaria carriers live; this is practical.

Mosquito bars are not furnished by the medical division of Red Cross, but applications for bars may be made to local chapters, and will be transmitted by them to proper officials of the American Red Cross.

Protect all water supplies. Sterilize all water not positively known to be safe. Provide for sanitary disposal of human, animal and other wastes; drain all standing water and oil the water that can't be drained. Keep drainage ditches free from weeds or other obstructions. Make it a morning exercise to kill all mosquitoes in the house.

OSCAR DOWLING, President,
Louisiana State Board of Health.
New Orleans, June 20, 1927.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Columbus Dist.—Third Round.

Cedar Bluff, at Pheba, July 13.
Longview and Sessums, at Bevil Hill, July 14.
Ackerman and Weir, at South Union, July 24, 25.
Chester, at South Union, July 24, 25.
South Union Camp Meeting, July 22-27.
Remember Golden Cross Enrollment Campaign, May 8-15.
Do not forget the "Forgotten Man." Secure full quota at each church. Push Conference Collections. "Level columns" by Conference at Clarksdale. J. B. RANDOLPH, P. E.
P. S. Mrs. L. H. Roberts, our District Secretary, W. M. S., announces the District Meeting for Columbus District at Macon, June 9 and 10.

Corinth Dist.—Third Round.

Mantachie, at Ozark, July 14.
Burnsville, at Hebron, July 16.
Guntown, at Guntown, July 17, 18.
Tishomingo, at West Side, July 19.
Mooresville, at Andrew's Chapel, July 21.
Blue Mountain, at Shady Grove, July 24, 25.
E. H. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Coahoma and Jonestown, at Coahoma, July 17, a.m.
Lula and Dundee, at Lula, July 17, p.m.
Arcola and Murphy, at Hocks, July 7, all day.
Merigold and Deeson, at Deeson, July 24, a.m.
Gunnison and Sherard, at Sherard, July 24, p.m.
Duncan and Alligator, at Duncan, July 31, a.m.
Shelby, July 31, p.m.
Rosedale, Aug. 4.
Lake Cormorant, at Lake Cormorant, Aug. 7, a.m.
Tunica, Aug. 7, p.m.
Shaw and Litton, at Litton, Aug. 21, a.m.
Evansville and Dubbs, at Evansville, Aug. 21. p.m.

District conference at Cleveland, July 14-15. We need a great coming together after the things we have suffered and felt in the flood. We desire very earnestly a deeply spiritual and brotherly fellowship. A strong program will be prepared and a full attendance is anxiously desired. Brother S. V. Wall, our district lay leader, is anxious for a full representation of our charges in their lay leaders. They will be given right of way in the morning session of the second day. Now, let daily prayers be made for the presence of the Divine Spirit upon our sessions.

We want live issues and vital discussions. Whatever may from time to time engage the thoughts of men, our personal relation to the issues of moral and spiritual life stand first with all deeply thinking men. All the salvation we can or shall ever know is involved in knowing that at the center and heart of all is intelligence, law and love, and these are working for man's good.

L. M. LIPSCOMB, P. E.

Greenville Dist.—Third Round.

3. July 8, at Black Hawk: Black Hawk, Acona, Carrollton, Cruger and Sidon, Tchula; morning and afternoon sessions; basket dinner. 10:30 a. m., addresses: Mrs. W. V. Bailey, District Missionary Secretary, and Judge J. M. Forman, Conference Lay Leader. 2 p. m., quarterly conference.
4. July 15, at First Church, Greenwood: Night session, 8 o'clock, First Church, Price Memorial, Itta Bena; address: Dr. T. B. Holloman, District Lay Leader; banquet for all officials.
5. July 25, at Marks: night session, 8 o'clock; Marks and Belen, Lambert and Crowder; address, Judge R. L. Ward, Associate Lay Leader; banquet for all officials.

Dublin, July 3, 11 a.m., 3 p.m.
Webb, July 6, night.
Rome, July 17, 3:30 p.m. and night.
Swiftown, July 31, 11 a.m., 3:30 p.m.
Belzoni, July 31, night.
Preaching services, additional: Belzoni, June 26, a.m. and p.m.; Drew, July 10, a.m.; Sandy Bayou, July 10, p.m.; Doddsville, July 17, a.m.; Belen, July 24, a.m.; Vance, July 24, night.
J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Courtland, at Center Hill, July 14, 11 a.m.
Tyro, at Tyro, July 16, 17.
Red Banks, at Mahon, July 21, 11 a.m.
Horn Lake, at Eudora, July 24, 11 a.m.
Cockrum, at Independence, July 30, 31.
Mt. Pleasant, at Union, Aug. 7, 11 a.m.; Mt. Pleasant, 7:45 p.m.
. M. BRADLEY, P. E.

How many sentences can you form which contain within themselves all the letters of the alphabet? Here is one:

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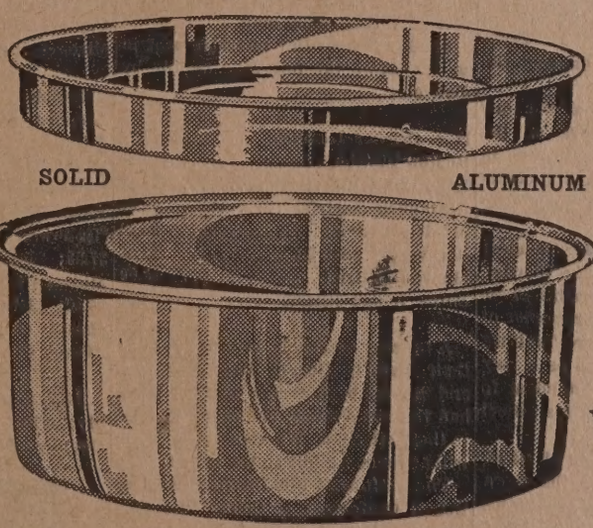

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson.

Sunday, June 26, was spent in the Minden District in the interest of the Standard Training School at Rochelle.

In the morning we visited Trout, Good Pine and Jena. We reached Jena in time for the closing of the Sunday school program, and spoke at the 11 o'clock hour on "Religious Education." While in Jena we enjoyed a splendid hospitality in the home of Dr. and Mrs. Thompson.

Sunday night we were present for the opening of the Standard Training School at Rochelle. This school has been one of the best we have had, with a State-wide course on "Sunday School Management" taught by Rev. Clem Baker, of Little Rock, Ark. The number of credits issued by the school were forty-two. A number of preachers took the course taught by Mr. Baker, among them Brothers Dodson, presiding elder of the Minden District; Faulk, of Bonita; Crooks, of Standard; Harris, of Rochelle; Boddie, of Opelousas; Knight, of Melville; Pfost, of Springhill.

Dean and Mrs. Smith, who taught in the school, were delighted with the arrangement they had of living at the Culpepper summer home at Camp Grant Walker, and have enjoyed the outing afforded them.

The success of the school was due largely to the splendid work of the committees, and those taking part in the school. Both teachers and students have appreciated the fine hospitality of the Rochelle people.

Brother A. M. Mayo, superintendent of the Sunday school at Lake Charles, has asked us for a list of credits given to his teachers. This is a forerunner of Brother Mayo's fall Standard Training School, and it impresses us as a very good idea for each superintendent to check up on the credits in his school when arranging for courses.

We are in receipt of a fine bit of advertising being carried in the newspapers of North Louisiana by Brother Claude H. Mayo relative to a Cokesbury School to be taught at Clay, La., July 12-15, inclusive. We believe Brother Mayo's preparations spell success, and it is hoped there will be a large attendance.

DANGEROUS BLOOD.

Impure, weak, germ-laden blood causes Rheumatism, Neuritis, Stomach Trouble, Hemorrhoids, Weak Kidneys, Liver Complaint, Piles, Pimples, Boils, Pyorrhea, Chronic Sores, Eczema, a run-down tired feeling and poisons the system generally. Indian Springs MINERAL, a natural mineral taken from the earth in California where hot springs abound in medical properties, has brought relief to thousands for over ten years. Write for leaflet telling about this wonderful natural mineral. It has been a revelation to thousands. YOU WANT TO KNOW. Information free. Write us today.

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In the recent Training School at Vivian, Mr. Tom Pitts handed in such an excellent paper on "How Would You Manage a Sunday School of 300 People," that Dr. Holmes, his instructor, has forwarded the paper to the Conference superintendent for publication in the next issue of the Outlook. We congratulate Brother Pitts.

The Vivian Standard Training School issued 59 credits, distributed as follows: Vivian, 16; Ida, 10; Trees, 4; Oil City, 1; Mooringsport, 8; Belcher, 2; Gilliam, 1; Hosston, 14; Munderlyn Chapel, 3. The spirit of the school was fine.

Brother G. M. Hicks writes to the office his regrets at not being able to attend the Rochelle District meeting, stating that his people at Gilliam are in the midst of a Daily Vacation Bible School, which is a wonderful school, with a daily average attendance of 64 plus.

Brother H. L. Johns, of Natchitoches, tells us that he is also in the midst of his Vacation Bible School and had an attendance of eighty-one the day he wrote.

Brother J. W. Faulk tells us that his son, Roland, who is a student at Centenary College, preached his first sermon on last Sunday, taking his father's pulpit at Bonita. We are always interested in our young ministers and trust that God's richest blessing may rest upon this young man.

Sunday School Day offerings sent in so far shows the following results by districts:

New Orleans District	$169.74
Ruston District	119.50
Lake Charles District	91.95
Alexandria District	66.55
Minden District	30.00
Shreveport District	21.42
Monroe District	15.00
Baton Rouge District	4.50

A number ofschools have not yet had their Sunday School Day programs, and no doubt a larger number have had the observance, but failed to send in their offerings. We hope these totals will advance rapidly in the near future.

The Minden Sub-District Sunday School Conference at Colfax on July 1 was one of the best yet held in Louisiana. The pastor at Colfax and his people did everything in their power to make the conference a great success. Presiding Elder Dodson and District Secretary Wren were pleased.

Rev. L. W. Cain, pastor of Parker Memorial Church, New Orleans, writes June 29: "The magnificent new Sunday school building open to all. Be mighty glad to have you with us." We appreciate the invitation and congratulate the congregation.

At the closing exercises of the Rochelle Training School the out-of-town preachers, Brothers Dodson, Pfost, Boddie, Knight and Faulk, presented the following resolution:

"Whereas, the pastor and people of Rochelle have so wholeheartedly welcomed us into their midst for this Standard Training School; and,

"Whereas, they have so generouly and hospitably entertained us, thereby making our work of the school so delightful, we desire to express our deep appreciation, and pray a parting prayer for God's continued blessing upon them and their work."

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. John C. Chambers.

The following Sunday schools have observed Sunday School Day and sent in an offering up to this date, July 7, 1927. Those marked * are on the Honor Roll:

Brookhaven District.

Barlow Charge—*Rehoboth, $17.31; Brandywine, $11.35; Lebanon, $18; Bayou Pierre, charge—Pleasant Valley, $7.70; Pleasant Ridge, $2; Sweet Water, $5; Fernwood charge—Fernwood, $10; Kokomo, $10.53; Centenary, McComb, 43; Pearl River Avenue, McComb, $20.80; Meadville and Bude charge—*Meadville, $12.25; Bude, $6.20; Osyka, $5.60; Scotland charge—Galatia, $5.13; Quentin, $2.70; *Tylertown, $20; Wesson, $8.12; Adams charge—Auburn, $11.46; Smithdale, $3; McCalls, $2.54; Bethel, $2.60.

Hattiesburg District.

Moselle, $5; Broad Street, Hattiesburg, $7.67; Lucedale, $6.80; Magee, $6.09; Eucutta charge—*Eucutta, $1; Boyles Chapel, $4.50; New Hope, $3; Goodwater, $4; Heidelberg charge—Heidelberg, $2; Vosburg, $1.20; Leakesville charge—Leakesville, $9; Pine Grove, $4.10; Mount Olive charge—*Mount Olive, $26.25; Bethel, $4.24; New Augusta, $2.30; Purvis, $10; Silver Creek, $2.34; Richton charge—*Richton, $12; Ovett, $5.10; Taylorsville charge—Taylorsville, $3; Mize, $4.15; Hebron, $4.10.

Jackson District.

Brandon, $9.15; Pelahatchie, $9.25; Learned, $4.60; Fannin, $5.51; Flora, $10.32; Camden charge—Forest Grove, $5.16; Millville, $1.50; Lottville, $1.50; Florence charge—Florence, $8.31; Rexford, $3; *Capitol Street, $150.82; *Galloway Memorial, $151.60; Grace, $7.52; Millsaps Memorial charge—Millsaps Memorial, $11.33; Ridgeland, $5.10; Satartia charge—Phoenix, $5; Mount Olivet, $5.55; Vaughan, $6; *Yazoo City, $24.80.

Meridian District.

Bucatunna, $5.50; *Central Meridian, $70; Fifth Street, Meridian, $15.26; Chunky charge—Meehan, $2.95; Suqualena, $7.75; Do Soto charge—De Soto, $4.62; Cooper's Chapel, $2.56; *Lauderdale, $8.50; Matherville charge—Poplar Springs, $3.35; East End, Meridian, $10; *Hawkins Memorial, Meridian, $25.20; Shubuta charge—*Shubuta, $15.50; Andrew's Chapel, $5; Vimville charge—Coker's Chapel, $4.

Newton District.

Forest, $20; Morton, $11.65; Newton, $10; Kingston, Laurel, $7; Homewood charge—Gasque Chapel, $6.50; Homewood, $10.01; Montrose, $2.65; Raleigh, $5; Philadelphia circuit, North Bend, $6.55; Shiloh charge—Johns, $5.13; Shiloh, $8.45; Union charge—Conehatta, $4.

Seashore District.

Hurley, Americus charge, $4.35; *Bay St. Louis, $17.17; *Main Street, Biloxi, $40; Brooklyn charge—Brooklyn, $6.71; Double Springs, $1.50; McLaurin, $2.25; Columbia, $15.79; *Logtown, $16.61; Moss Point, $15; *Pascagoula, $14; Vancleave charge—Vancleave, $15; Mount Pleasant, $13; Wesley Memorial, $2.50.

(Continued on Page 16)

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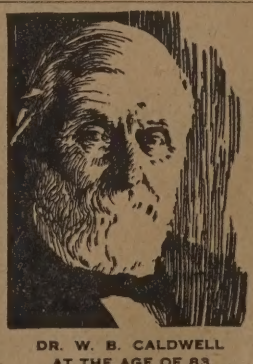

DR. W. B. CALDWELL AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

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While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" was necessary.

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Dr. Caldwell's SYRUP PEPSIN

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

By Miss Frances Ulmer.

Broad Street League Gives Benefit Banquet.

On the night of June 24 the Senior League of the Broad Street Church, Hattiesburg, gave a banquet for the benefit of the new church fund. There were about forty-five in attendance, despite the inclement weather. A very enjoyable program was rendered, the main features being two vocal selections by our Conference president and two very interesting dialect readings by the secretary of Hattiesburg District.

State Teachers College Leaguers Enjoy Outing.

On Saturday afternoon the College Leaguers and the officers of the Broad Street League went to the river at Eastabutchie for a "chicken fry." About seventy Leaguers were present, and amused themselves by ball games, swimming, picture making, and music by a portable victrola.

First Church, Laurel, League Gives Musical Program.

On Sunday evening the Senior League of the First Church, Laurel, gave a splendid musical program that had been arranged by their capable leader of the First Department, Miss Minnie Lee Lovett. The leader for the evening was Mr. James Taylor, president. The Scripture was read by the leader. Mr. S. C. Flowers, who assists Rev. Claude Jones in his meetings, brought a very beautiful message in song, "I Am Satisfied With Jesus." Mrs. Holt and Mrs. Branch sang a duet, "When You Know Him." Mrs. Branch gave a splendid reading, "I Need Not Fear." Mr. and Mrs. A. H. Brown sang, "My Only Hope," and Miss Ruby Mae McClellan closed the program with a beautiful piano selection.

First Church, Laurel, Hi League Gives Good Program on "Need of a Christian Sabbath."

At 6 o'clock the Epworth Hi League of the First Methodist Church, Laurel, met and studied the above subject. Those taking part on the program were Charlotte Walters, Thomas Dupree, Nelson Carmichael and Pat Lester. This program was under the supervision of Miss Ina B. Anderson, superintendent of the Epworth Hi League.

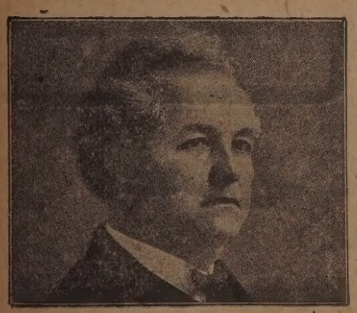
The Mississippi Conference is justly proud of the Laurel Leaguers, and especially of First Church. The Senior League was one of the eleven Leagues of the Conference that rated a Gold Seal. This church sent the largest delegation to the Epworth League Assembly recently held in Brookhaven.

Lucedale Leagues in Active Church Work.

Just recently the editor received a glowing report of the Lucedale Leagues, and we want to pass it on to our readers. The Senior League has been active since its organization, April, 1926; has fifteen members and ten subscribing to the Epworth Era. W. S. McRay was re-elected president for this year. The Sunday night after the Assembly the service was given over to the League, at which time the newly elected officers were installed. Mrs. R. E. Crocker brought an inspiring message as delegate to the Assembly.

The Epworth Hi League is also active. It was reorganized in September, 1926, out of the younger Seniors and older Juniors. Has twenty-five members and nine Epworthians. Miss Marion Helveston is president of this League, and Mrs. O. F. Moss is superintendent. This League is planning to send a representative to the Camp Dantzler.

The Juniors of this church are organized as the Junior Missionary Society, with Mrs. G. S. Helveston as superintendent. They hold regular meetings and are doing splendid work. During the revival meeting they held regular prayer meeting each evening preceding the preaching service, as did also the other Leagues.



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TRI-COUNTY EPWORTH LEAGUE UNION MET GULF COAST UNION AT HENDERSON POINT FOR ALL DAY PICNIC ON THE FOURTH.

On Monday, July 4, the Leaguers of the Gulf Coast Union and those of the Tri-County Union came together for a picnic at Henderson Point. A splendid crowd was in attendance at this picnic, and every one was in a joyful mood. The first thing on the program was swimming. Quite a number went swimming immediately upon their arrival, but all came out at the signal for dinner. A bountiful lunch was spread, and all enjoyed the dinner and cold drinks. After dinner several lively games were played. Upon arrival of the president of Gulf Coast Union a ball game between the two unions ensued, which showed some splendid playing and resulted in a victory for the Gulf Coast Leaguers. After the ball game all went into the water and played merrily until time to depart for our homes. Each agreed that this had been the means of bringing us to realize what really fine folks belong to our Epworth League Unions.

AN EPWORTH LEAGUE WEDDING OF INTEREST.

Wednesday night, June 29, the culmination of an Epworth League romance came in a beautiful wedding at the First Methodist Church, Gulfport. The principals were Miss Anna Gould Rhodes and Mr. Anderson Netterville, both members of the cabinet of the Gulfport Epworth League, and very popular young people. We note that quite a number of Leaguers were members of the bridal party. A very pretty musical program was rendered by members of the choir of which the bride was a member. This is the first Epworth League wedding that has come to our attention, and we are glad to report it for the encouragement of other Leaguers who may be contemplating this step. We forgot to tell where this couple went for their wedding trip, but we don't know—they didn't tell anybody.

MY IMPRESSION OF THE EPWORTH LEAGUE ASSEMBLY.

By Rev. Don E. Dulaney.

I have recently returned from the ninth annual Epworth League Assembly of the Louisiana Conference, held at Mansfield College, Mansfield, June 7-14, where it was my privilege to serve on the faculty. It is my purpose in writing this statement to highly commend the work done by Rev. James B. Grambling, dean of the Assembly. This was one of the most spiritual and constructive efforts the church has made in the interest of our fine young people of the State. The entire program as planned and carried out under Brother Grambling's leadership was indeed of high value. This I am sure is the testimony of every one who attended the Assembly. The eight days' program may truly be characterized as Inspirational, Educational, Recreational, and Consecrational.

One of the impressive features was the great Conference slogan: "For the Church Always." This was emphasized at various times.

The morning watch services, under Miss Julia Reed; the afternoon vesper services (testimony meetings), and the evening evangelistic messages by Dr. Marion S. Monk, of Monroe, were all of deep spiritual value. Then, a most impressive and effective consecration meeting under the lighted cross, where eighty young people earnestly consecrated themselves for service, was a sight to stir my soul and please the great God of our salvation.

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J. R. COUNTISS, Pres. GRENADA, MISS.

Woman's Missionary Society

ZONE MEETING IN RICHTON.

On the afternoon of Wednesday, June 1, zone 4 held its second 1927 meeting in the Methodist church in Richton, the Richton folk proving themselves, as always, splendid hosts.

The church was made beautiful with flowers, and the following program was enjoyed:

Song, "Rescue the Perishing."

Scripture, Psalm 91, was read by the zone president, Mrs. M. M. Black.

Prayer, by Mrs. Different.

A splendid paper, "Weak Points in Our Auxiliaries," was read by Mrs. Shannon.

Song, "The Kingdom Is Coming," by little Hertha and Mary Lillian McCormick and Sadie Green, of Richton. This beautiful old song was made extremely sweet by childish voices.

Discussion by Mrs. Dobbins on "Stewardship of Time and Personality." When stewardship is mentioned we always think of "money," and Mrs. Dobbins reminded us how very often we neglect the stewardship of time and personality.

Song, "The World's Children for Jesus," by Daisy Stevens and Evelyn and Janie Gavin. This little missionary song was beautifully sung by these little Richton girls.

A splendid paper on "The Purpose of All Missionary Activity," was read by Mrs. Webb.

Splendid reports were read from the following auxiliaries: Avera, Piave, New Augusta, Ovett, Blodgett, Ellisville, and Richton.

A free-will offering was taken for Methodist ministers in the flood district, which amounted to $16.

New officers were elected as follows: President, Mrs. M. M. Magee, Avera; vice president, Mrs. Shannon, Richton; secretary and treasurer, Mrs. Wilson, Richton.

Splendid talks by Rev. Wiley Ferguson, of Gulfport, and Rev. Cain, from Lucedale, were enjoyed.

A lovely plate luncheon was served to about seventy-five guests.

The next meeting will be held in Lucedale.

MRS. W. F. MUDGE,
Secretary Pro Tem.

SIXTH ZONE MEETING, VICKSBURG DISTRICT.

The second meeting of the Woman's Missionary Societies of the sixth zone of the Vicksburg District was held at Liberty, Miss., on June 21 and attended by about sixty delegates from the various adult and young people's auxiliaries of the zone. The opening devotional services were conducted by the Conference president, Mrs. L. W. Alford, of McComb, whose brief address was inspirational and most appropriate. After prayer by Rev. B. M. Hunt, the pastor of the church, a cordial welcome was extended the visitors by Mrs. Travis, of Liberty, and responded to by Mrs. J. E. Brown, of Gloster.

After two musical selections, an interesting round table discussion was held, led by Mrs. W. P. Johns, of Woodville, whose paper on "Advantages of a Missionary Society" was commended for its excellence, and inspired many present to speak fully of their own personal experiences in their home auxiliaries.

Then Mrs. Van Saunders, of Norfield, Conference leader of Young People's Work, was introduced. She made an enthusiastic talk on the importance of this work, appealed to the adult auxiliaries for help, and stressed the need of the right kind of social amusements in order to hold the young folk of the church. She was followed by Mrs. Jim Lowry, of Gloster, leader of the young people in her town, whose Society numbered fourteen, all of whom were present and gave very sweetly the hymn, "Look for the Beautiful."

Then came a most important number on the program, "Plans for Jubilee Work," presented by Mrs. L. W. Alford in a very definite and helpful manner.

After roll call, responded to by delegates from Centerville, Gloster, Liberty, Union, and Woodville, the meeting adjourned for an hour, during which a most appetizing and well prepared luncheon was served by the ladies of the Liberty Methodist church at the home of Mrs. Travis.

The afternoon session was begun with devotional exercises, conducted by Mrs. T. B. Cottrell, of Magnolia, State corresponding secretary. This was followed by a paper by Mrs. Mellard, of Centerville, on "Why Have a Mission Study Class and How Does It Prepare Us to Be Better Missionaries?"

Mrs. McKeown, the District Secretary, next gave an interesting talk on the work under her supervision, and announced the district meeting for July 13 at Port Gibson. Then Mrs. Cottrell made a brief address on missionary work in general, giving an educative and clear synopsis of what was being done by the Conference Missionary Societies in both the home and foreign fields.

After another round table discussion conducted by Mrs. J. E. Brown, of Gloster, on the topic "Duties of Officers in the Local Auxiliaries," the zone chairman, Mrs. N. D. Priest, of Gloster, gave as her message a short address, the key word of which was service. Centerville was then decided upon as the place for the third zone meeting, and a dismissal prayer was made by the Rev. Mr. Mellard, pastor of that church.

MRS. ROBERT LEWIS,
Secretary Sixth Zone,
Vicksburg District.

BROOKHAVEN DISTRICT MEETING.

The Brookhaven District meeting opened promptly at 9:45 a. m., at Centenary church, McComb, Tuesday, June 28, Mrs. Frank Decell, our District Secretary, presiding. The meeting opened by singing hymn 649.

Mrs. Roby, of Tylertown, led the devotional, using John 15, followed by prayer by Brother Cottrell.

Mrs. McInturff, in fitting words, most cordially welcomed the delegation. Mrs. McGehee, of Bude, graciously responded to the welcome address.

A letter was read from Hon. R. L. Bennett, telling of the unimproved condition of his wife's health. An earnest prayer was offered by Mrs. L. W. Alford, petitioning the Great Physician to bless the means being used to restore our own beloved sister to her useful life of activity, service for him was her chief joy.

It was Mrs. Alford's happy privilege to present the following brethren to the conference: Brothers Decell, Baker, Hawkins, Cottrell, Crisler, Lewis, Sharp, Campbell, Griffin, Abney; also Miss Wei Lien Wu, Soochow, China, and "Aunt Tenie" Sandell, Magnolia, were presented.

The splendid program as arranged was faultlessly carried out, and was as follows:

"Whitworth in Her New Relation," Dr. H. G. Hawkins.

Vocal solo, Mrs. Fant.

Reports by zones. This was a most interesting feature. Space forbids a detailed account, but suffice it to say, the women are nobly carrying on the great task assigned them.

"Purpose of Zone Meetings," Mrs. Miller, Hazlehurst.

"What Have You Gotten from Your Zone Meeting?" Mrs. Crisler, Mrs. Boyd, and Mrs. Ferguson gave some very helpful thoughts on this subject.

"Why a 15 Per Cent Increase in Pledges and Membership?" Mrs. Lampton, Magnolia.

A very interesting and entertaining dialogue, setting forth the importance of taking the Missionary Voice, was given by Mrs. Hemerich and Mrs. Wennerhind, of McComb.

Mrs. Van Sanders, Norfield, with a group of her young people, put on a playlet, "The Doctor's Clinic," showing so forcibly the various excuses given by women for not being active in the Missionary Society.

(Continued on Page 15.)

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CONCERNING THE LIFE OF BISHOP GALLOWAY.

Dear Mr. Editor: I have read with much interest the "Life of Bishop Galloway," by Bishop Candler. I was especially interested in it, for I knew him in college at Oxford. He was a favorite with the professors and students. I was very fond of him. We met every Sunday in Sunday school and church services. Dr. Wheat was pastor of the church. We enjoyed his fine sermons. As Chief Justice Lamar said about Dr. Wheat: "He was the greatest orator in the land."

In the dormitory where we roomed, the boys would collect in some one of the rooms and have prayer service before going to bed. In one of the prayer meetings Charley Galloway was converted. They were happy meetngs and much enjoyed by the boys.

Many times I heard Dr. Galloway preach and lecture. He often visited our town, Hazlehurst, and preached for us. He preached for us one Sunday, and in the evening Dr. Galloway and another preacher and myself went to see old Brother Graves, who was very sick. We had a prayer service with him. He got very happy; we all got happy and had a happy time. In a few days God took the good old man home to heaven.

One time at Crystal Springs camp meeting, when the meeting was at a low ebb, a good woman was called on to pray. In her earnest appeal to God for a blessing on the meeting she said: "Lord, send just such a blessing as you sent one time when Dr. Galloway got happy and rolled in the sawdust."

At the Annual Conference at Meridian I was elected alternate delegate to the General Conference held at Richmond. During the session of the Conference I received a wire message from Colonel Nugent, a principal delegate, to come on to Richmond, that Thornton, a principal delegate, was sick and had to go home, and they wanted me there to vote for Dr. Galloway for bishop.

I met Bishop Galloway frequently at Annual Conferences and other places, and heard him preach.

I met him at the depot in Jackson. He was taking the train to go north to hold a Conference. I was going east to attend a Conference. He said to me, "You are going to Conference, are you?" I said, "Yes, Bishop." He said, "That's right, Ruben."

I heard Major Millsaps say that Bishop Galloway could find more people in need of help than any man he ever saw. As it was said of Jesus, "He went about doing good." The last time I saw Bishop Galloway was at the State Sunday school convention in Jackson. He was then very feeble, and in a few days went home to heaven.

Bishop Galloway was a great man, an humble Christian man. Every preacher, every layman, every lay woman in Mississippi and Louisiana ought to have the life of this great man in his or her library to hand down to their children.

Respectfully,

R. W. MILLSAPS.

Lake Providence, La.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

At the noon hour we were invited to the basement of the church, where a most delectable plate luncheon wos served by the good women of Centenary; true hospitality and Christian fellowship abounded during this time.

The afternoon session was opened by singing hymn 625.

For the devotional Mrs. Crisler so beautifully expounded Matt. 25.

Brother Sharp led in prayer.

"Correlation of Baby, Primary and Junior Work," Mrs. Cottrell, Magnolia.

"Power of Prayer," Mrs. Bradley, Wesson.

"Social Service." Mrs. Goodwill, Osyka.

Mrs. Lewis, Meadville, on behalf of the conference, thanked the women of Centenary for their hospitality.

This conference was characterized by a deep earnestness of purpose, and we trust that the large number of women in attendance may have become inspired to a renewed consecration to the tasks which challenge the Christian world to-day.

MRS. BENNIE D. FLOWERS.
Secretary.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

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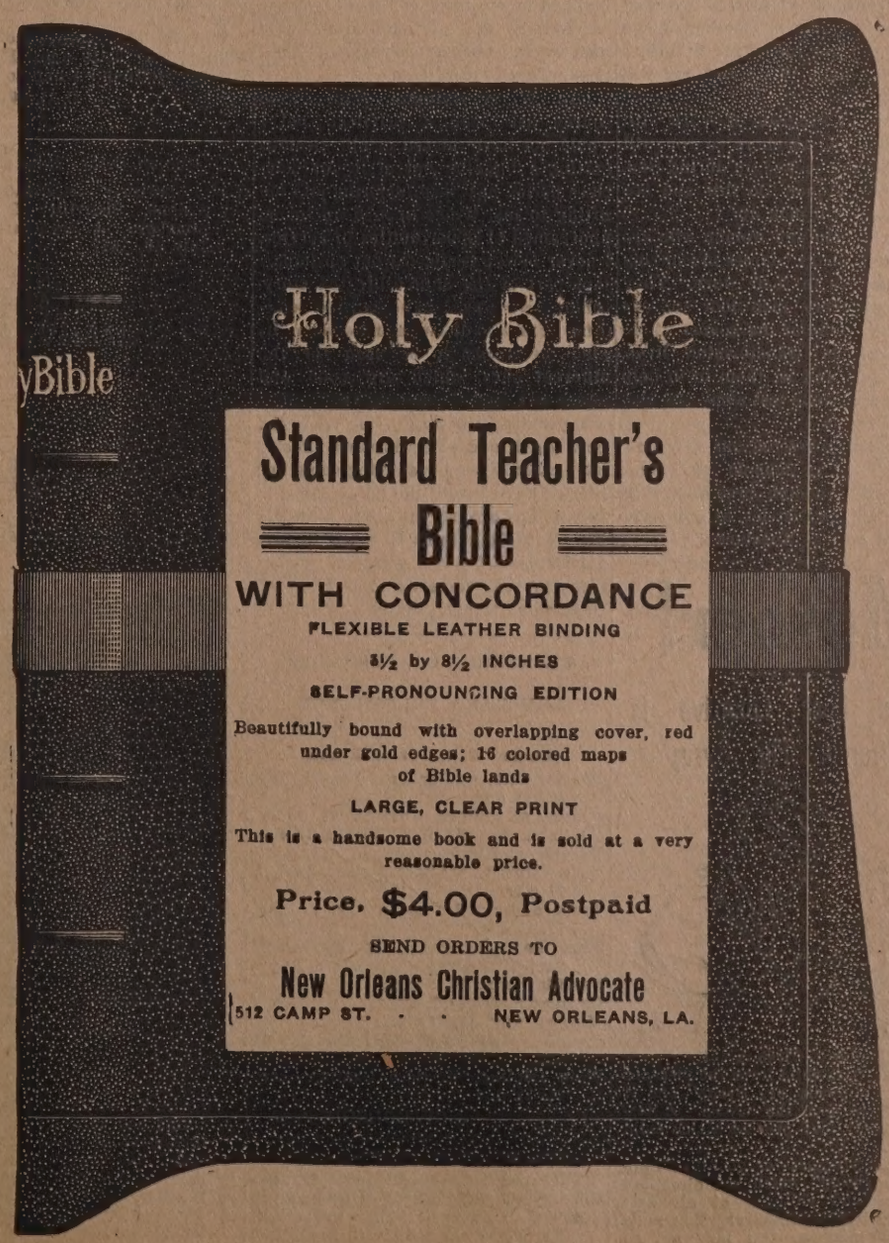
Dried-Out Bowels Hold Malaria in Your System

If malaria is in your system, the only way to get it out without torturing and upsetting yourself is to take Dodson's Liver Tone to clean out all the hardened, dried-out accumulation of bile in the liver and bowels, and carry the germs out with it.

Never take calomel. That's wrong. Calomel is mercury—a dangerous drug. It jars the liver and cleans constipated bowels, that's true. But it salivates you—makes you sick and you lose a day from your work. It stifles the muscles of the bowels, deadens them so they can't act at all.

Dodson's Liver Tone cleans you out good so the liver is free to get the malarial germs out of your blood, and the bowels can carry them off. Before you realize it the chills and fever stop. Malaria is gone.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before you go to bed.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SUNDAY SCHOOL.

(Continued from Page 13)

Vicksburg District.

Centreville, $6.26; *Jefferson Street, Natchez, $25.22; *Oak Grove, $10.50; Gloster and Liberty charge—*Gloster, $6; Liberty, $5; Harriston charge—Mizpah, $3; *Port Gibson, $18.30; Rolling Fork, $6.15; Crawford Street, Vicksburg, $44.41; Gibson Memorial, Vicksburg, $5.27; Utica, $5; Washington, $11.15; Roxie charge—Greendale, $1.25.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Take notice, be good enough to send Sunday School Day money and fourth Sunday offering for missions to Rev. H. P. Lewis, Ruleville, Miss. Of course, if you forget and send money to me I shall forward same immediately. The thing is, to send it.

Any one caring for the new interpretations of Programs of Work drop me a card and you will hear from me.

It is time to begin to prepare for the observance of Children's Week in September or early in October. Write me when you get ready for literature or any other help. Write and you will get a reply.

Go over your Program of Work with your officers and teachers so you will be ready to be checked up during September and October. Do this and see how business will pick up.

The young men and women who are teaching Cokesbury courses are having marked success in their work. They are entering every open door and are placing the leaven of the gospel where it will work in transforming lives. Open the door and let them in to help you and your people lest some one else take your crown.

The following five reasons why hold Standard Training Schools were given by Rev. J. B. Randolph, presiding elder of the Columbus District, at our training school held at Kosciusko:

1. The Standard Training School adapted to the needs of Sunday school workers.

2. We all need to specialize in our work. This is a day of specialization.

3. Other professions hold conferences, conventions, and schools to advance their causes. We need to do the same.

4. It is a good thing to keep us studying.

5. The social, spiritual, and intellectual development of the Standard Training School are of the highest order. They would be more largely attended if our people knew their real worth, and if they could get accommodation.

The following is what Miss Bessie Spain thinks of the course in "Story Telling" taught by Mrs. Adams: "I have enjoyed this course more than any other. It has answered hundreds of questions that I have never understood. I know now that to tell a story, it must be fitted to the listeners, it must be interesting, I must know it well, and most of all, I must love the story. I know now that the story is the best way to bring out a desired lesson, I know it is wonderful entertainment. Then most of all I have learned some of the most beautiful stories. I have planned to use three of them at vesper services at the Girl Reserve Camp next week. I love, appreciate, and shall never forget my instructor."

Mrs. W. W. Milligan said: "This course has been a privilege that I would not have missed at all. Besides getting a blessing out of it, for each class period has been inspiring and uplifting to me, it has opened up to me undreamed of opportunities of service. I never before realized what an important part of the child's life the story-telling hour was. I have learned something of how to distinguish between the kinds of stories to be used for the different ages, which are good and which are bad. I have learned something of the structure of the story and how to tell one with the most effect. I have already been practicing some and think I have gotten the idea across. In fact, it has opened up a new world to me. I did not have to learn to love stories, but I have certainly gotten ideas of real value as to how to tell them so as to have the best effect."

Mother!

Child's Best Laxative is "California Fig Syrup"

Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist.—Third Round.

Bossier City, at Parker's Chapel, July 19, 11 a.m.
Castor, at Pollock, Juyl 22, 11 a.m.
Columbia, at Columbia, July 31, 11 a.m.
Zenoria, at Zenoria, Aug. 3, 8 p.m.
Hall Summit, at East Point, Aug. 7, 11 a.m.
Trout and Good Pine, at Trout, Aug. 14, 11 a.m.
Jena and Jonesville, at Jonesville, Aug. 14, 8 p.m.
Ferriday, Aug 15, 8 p.m.
Coushatta, Aug. 17, 8 p.m.
Minden, Aug. 21, 11 a.m.
Cotton Valley, at Bethel, Aug. 23, 11 a.m.
Plain Dealing, at Plain Dealing, Aug. 28, 11 a.m.

K. W. DODSON, P. E.

Alexandria Dist.—Third Round.

The quarterly conferences for the third round will be held as follows:

Pelican, Pleasant Hill, Provencal, Natchitoches, and Kurthwood-Alco, at Robeline, July 18, 8 p.m. Natchitoches is requested to give the pageant.
Boyce, Alexandria, Pineville and Rapides, at Pineville, July 19, 8 p.m. Pineville is requested to furnish the pageant.
Oberlin, Oakdale, Elizabeth, Melder and Glenmora, at Glenmora, July 20, 8 p.m. Glenmora is requested to furnish the pageant.
Bunkie, LeCompte-Cheneyville, Evergreen, at Cheneyville, July 21, 8 p.m. Bunkie is requested to give the pageant.
Opelousas, Eunice, Evangeline, Melville and Lottie, at Opelousas, Aug. 19, 10 a.m. Opelousas asked to furnish the pageant.

We will not expect lunches, but we desire special music and expect a pageant to be given as indicated that will give some good and wholesome instruction about the Superannuate Endowment.

The District Conference meets in Bunkie, July 6, 10 a.m. Please notify Brother Hoffpauir when to expect you.

C. C. WIER, P. E.

Ruston Dist.—Third Round.

Group quarterly conference of Arcadia, Athens, Bienville, Gibsland and Simsboro, at Bryceland, Tuesday, July 19, 1927.

Group quarterly conference of Calhoun, Farmerville, Lapine and Marion, at Claiborne, Wed., July 20.
Group quarterly conference of Clay, Choudrant, Eros, Jonesboro and Ruston, at Douglas, Thurs., July 21.
Group quarterly conference of Bernice, Dubock, Haynesville and Homer, at Summerfield, Friday, July 22.

Services at these conferences will begin at 10 a.m. The fundamental doctrines of our church will be presented by able speakers. Dinner on the ground. Business session will convene at 1:45 p.m.

W. D. KLEINSCHMIDT, P. E.

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Holmquist, South Dakota.—"I can not begin to tell you how much good Lydia E. Pinkham's Vegetable Compound has done for me. I was sick for about four years. I could not sleep, and I was always worrying, so one day we saw your advertisement in a paper, and I made up my mind to try the Vegetable Compound. I bought one bottle and did not see any change, so I got another bottle. At the second bottle I began to feel better and I have used the Vegetable Compound ever since, whenever I feel badly. I recommend it and I will answer any letters asking about it."—Mrs. Adolph Hansen, Holmquist, South Dakota.

Could Work Only Two Hours

Encanto, Calif.—"I bless the day I began taking Lydia E. Pinkham's Vegetable Compound. I was so weak and tired all the time I could not work more than two hours each day then had to go to bed for the rest of the day. I read so much about the Vegetable Compound and I was so weak that I decided to try it. I now do my own housework—washing, scrubbing, and ironing—and then help my husband with his garden. I do not have that worn-out feeling now. I advise every woman to give your wonderful medicine a trial, and I will answer any letters I receive from women asking about it."—Mrs. Stella Lay, 700 Jamacha Road, Encanto, Calif.

A woman who is fighting for her health and her family's happiness is a valiant soldier. She wages her battle in her own kitchen. She has no thrilling bugles to cheer her on, no waving banners.

If you are fighting this battle, let Lydia E. Pinkham's Vegetable Compound be your ally, too.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 29. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3658.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JULY 21, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ECCLESIASTICAL SCHOLARSHIP.

It is to be hoped that there is a considerable group of young men throughout the church who have the intellectual ability and the inclination to devote themselves to the acquirement of a degree of scholarship in ecclesiastical subjects that will fit them for reponsible positions in the educational work of the church. It is probably true right now that if any one of several positions in our universities should become vacant, it would be impossible to fill it from the ranks of our own men.

The acquirement of scholarship—real scholarship—is a difficult and tedious process. It means years of patient, unremitting study. It is just about the hardest kind of hard work. A scholar is not made in the four years of a college course or the three or four additional years in the university. That period is merely the beginning of what must be a lifetime of study. But it is ordinarily the beginning of the process through which a would-be scholar must pass.

Unfortunately, the pecuniary rewards of scholarship are comparatively small. The teaching profession—and it is in the teaching profession that the scholar usually finds his occupation—is proverbially poorly paid. It ought not to be so, and it is to be hoped that the time is not far distant when the friends of education will make it possible for a man to choose teaching as a profession as he would law or medicine—with a reasonable expectation that he will at least be able to earn a comfortable support. The meager salaries still paid teachers has doubtless turned many a young man aside from the field to which he would really like to devote his life.

But the preacher must not yield to the temptation to hold his talents for the highest bidder; and the young preacher who has the ability and the inclination to become a scholar ought to realize that he can make a great contribution to the church and to the world by the consecration of his talents to the promotion of useful knowledge. It is at least an unfortunate situation when the need of scholars is so great and the supply is so small.

A LESSON FROM HISTORY.

When Octavius entered upon the heritage left by his mighty uncle, Julius Caesar, he set himself to the task of restoring the vigor of the Roman Empire, which had been exhausted by years of civil war. In commenting upon this determination of the Emperor, Dr. Thomas M. Lindsay, Principal of the Glasgow College of the United Free Church of Scotland, pertinently remarks, "He recognized that a people without a religious faith is in a state of hopeless decadence." Hence he explains the effort of Octavius to restore the ancient religious rites of the Roman people.

It would be well for our public leaders to recognize the truth of this statement by Dr. Lindsay in connection with a former period, and give themselves whole-heartedly and unreservedly to the promotion of all those agencies which have as their end the establishment and maintenance of religious faith among the people of this nation.

A people without a religious faith is in a state of hopeless decadence because there is nothing to inspire that people to the development of good character and nothing to make the future worth living for. Without religious faith, all moral sanctions are removed and life becomes simply the effort of the individual to get for himself in the present all the material good he desires. With no motive for altruism, selfishness becomes the dominating principle of life, the props of a stable civilization are knocked from under, and moral decadence sets in. And the end is not far off. The propagators and defenders of religious faith are the truest friends the people have.

"LINDBERGH FLIES ALONE."

The following beautiful sentiment, inspired by the trans-Atlantic flight of Colonel Lidbergh, is credited by an exchange to the New York Sun:

"Alone?

"Is he alone at whose right side rides Courage, with Skill within the cockpit and Faith upon the left? Does Solitude surround the brave when Adventure leads the way and Ambition reads the dials? Is there no company with him for whom the air is cleft by Daring and the dark is made light by Emprise?

"True, the fragile bodies of his fellows do not weigh down the plane; true, the fretful minds of weaker men are lacking from his crowded cabin; but as his airship keeps her course he holds communion with those rarer spirits that inspire to intrepidity and by their sustaining potency give strength to arm, resource to mind, content to soul.

"Alone? With what other companion would that man fly to whom the choice were given?"

LONG SERMONS, OR SHORT?

It would be a brave man indeed, who would undertake to set definite limits as to length of all sermons. Even though an ecumenical council should undertake to say that no preacher shall preach more than thirty minutes, there would still be some who ought to preach longer than that and some—perhaps a great many—who ought not to preach so long. The length of a sermon is to be determined by its effect upon the congregation. If a long sermon holds, interests, and profits, it is all right; if it does none of these things—better try short ones.

FISHING WITH WORMS.

We recall that a year or two ago we had some remarks to make about the claim of the distinguished President of the United States. the Honorable Calvin Coolidge, to be a real fisherman, calling in question that claim because it took him two or three hours to get to fishing after he had reached the fishing hole. Perhaps that criticism was undeserved, though we still believe that he unnecessarily lost some valuable time.

Now, however, that a regular avalanche of criticism has fallen upon him because he used worms as bait in fishing for trout, we feel it is nothing but right that we should raise our feeble voice in his defense. We are willing to lay it down as a fundamental proposition and defend it till all the creeks run dry that worms are good and suitable bait for trout or any other kind of fish that will bite them, and especially so when used by the President of the United States. We base our contention upon the following consideration:

The use of worms for bait opens a large field of usefulness for the poor, down-trodden worm. Who has not had tears of pity fill his eyes as he has contemplated the sad estate of the worm? What hope has he—or it—in life so long as it must spend all the days in the dark, damp ground, seeing the light only as the sod is turned or it emerges for a moment from the hole it has digged for itself? And if it should pause to bask in the light of day for a little enjoyment of the beauties of nature, it does so at the imminent risk of being stepped upon and crushed to death, or of being gobbled up by some greedy chicken or bird.

But when the worm is recognized as a suitable and proper bait for fishing, even fishing for trout, how important it becomes in the whole scheme of things! Instead of spending its days in sad solitariness in subterranean recesses, it becomes eagerly sought of men. Is fishing to be done? Men can then be seen, with hoe, shovel and spade, digging here and there, now turning over great pieces of sod, now examining intently the dirt as it falls to pieces, now stooping and exultingly seizing and dropping into the can, brought for the purpose, the fine, fat worm that a little later will mean fish in the pan. The worm has come into his own!

We earnestly hope that those who have heretofore been unwilling to give the worm a chance and have condemned the President of the United States for using his influence in behalf of this weak and neglected creature will now see the error of their way and rejoice with all their might that a vast field of usefulness now lies before the worm race—especially grubworms and earthworms. All honor to the President for his unflinching determination to see that the weak have a chance!

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IT ISN'T THE CHURCH; IT'S YOU.

It isn't the pastor's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church
Or the cost of your favorite pew,
Or the style of clothes the members wear;
For it isn't the church; it's you.

It isn't the way the work is done,
Or the way the money's spent,
Or whether the Gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church; it's you.

For the chain's as strong as the weakest link,
And it breaks with a heavy load,
But a church that's full of the links that pull
Can level the roughest road.
If you can get in tune with the Master's will,
With your heart and your labors, too,
You will love your church, though it has its faults,
For it isn't the church; it's you.

—The Christian Evangelist.

MID-OCEAN MEDITATIONS.

By Dr. O. E. Goddard.

Why am I going to Brazil? Why do we send missionaries to Brazil? Why build schools and churches in Brazil? Why should our people contribute hard-earned money to carry on our work in Brazil?

Brazil has had a form of Christianity for centuries. Brazilians are affable, suave, attractive people. They have a republican form of government. Their country has almost unlimited natural resources. Who are we that we should assume responsibilities for the religious welfare of these attractive people?

The usual and proper answer is that these people have had the misfortune of being under the domination of the Roman Catholic Church and, therefore, have not had Christianity properly, adequately represented. Perhaps no reader of these lines will question the accuracy of the answer. It is not my purpose to go into any tirade against the Roman Catholic Church, nor to array appalling facts to show their corruption. It is my purpose to call attention to the facts that since we are in Brazil because the Roman Catholic Church is not an adequate exponent of Christ, we are assuming quite boldly that our church is an adequate exponent of the teachings of Jesus. It is infinitely important that we should be. It would be a double tragedy for the Roman Catholics to come claiming to bring the true teachings of Jesus, and not do it, and then for us to come claiming a better interpretation and representation of Christ, and not give them Christ as he is.

The blunder of the Roman Catholic Church is exalting externals, ceremonies, sacraments above measure, and arrogating to itself powers that belong only to Christ. It is easy for our church to blunder on that line. Indeed it is exceedingly difficult for our church not to fall into similar errors. If Protestantism has not and does not fall into similar errors, it will be the miracle of the age. If we do fall into similar errors why should we obtrude ourselves into Roman Catholic countries? Some serious and pertinent questions: Are we adequately representing Jesus? Are we putting the emphasis where he put it? Does the Protestant member, preacher, missionary, remind one of Jesus? Are we reproducing the Christ on earth? Are we setting up the kind of society Jesus came to establish? What does it take to make a good Methodist, a good Baptist, a good Presbyterian, a good Episcopalian, a good Lutheran? Have we set up some connectional standards that do not get to the root of the matter? If one professes religion, joins the church, quits all his scandalous meanness, attends church and pays his dues, and is unquestionably orthodox, believes in the Bible from cover to cover, would he not be in good standing in any of our churches? Yet he could measure up to all this and not be a Christian at all.

If Jesus was ever concerned about these matters, the New Testament does not reveal it. If a member believes in verbal inspiration of the Holy Bible, the literal interpretation of the Holy Scriptures, the virgin birth of Jesus and the physical second coming of Jesus, does he not feel that he is more loyal than the average Christian and feel that he is called on to defend the faith of the fathers? Important as these creedal matters are, is it not true that a man can believe all that steadfastly and not be a Christian at all? Did Jesus ever show any solicitude about men subscribing to these doctrines? Does not this give rise to the question—Are we emphasizing what Jesus emphasized?

Why should I be so desperate in defending some things that Jesus did not concern himself about? Are we not unduly concerned about matters we have pushed to the fore and neglecting more important matters that were paramount in the mind of Jesus? If we are doing this we are falling into errors similar to those of which Rome is guilty. If I have interpreted Jesus rightly, his first concern is personal commital of a person to him. "Come unto me, and I will give you rest." "No man cometh to the Father but by me." "Ye will not come to me that ye may have life." "I am the way, the truth, and the life." The first step is a whole-hearted committal of a person to a Person. Christianity is founded upon a Person, not on a book, creed, sacrament, or philosophy. "Falling in love with Christ" is the first step.

The first step is not submitting to a ceremony, or subscribing to a creed. It is a surrender to Christ as Lord, Master, Savior, Redeemer, King. Nothing else need be obtruded here. In Methodism experience has the primacy. Paul got his experience first. Then evolved his creed. Some folks now want us to make our experiences conform to and fit in with their interpretation of a creed, but this is not the Pauline, nor the Wesleyan, plan. The primacy of experience must not be overlooked in Methodism. This experience comes from this personal committal of the individual to Christ. This seems to be the primary matter in the mind of Jesus.

This whole-hearted surrender to Christ commits the convert to Jesus—to his whole program. It then becomes his duty to identify himself fully with Jesus. He must take Jesus seriously in all matters—surely in these, on which Jesus put the major emphasis. Where did Jesus put the emphasis? The Golden Rule—The Law of Love—The Missionary Commission, "Therefore all things whatsoever ye would that men do to you, do ye even so to them, for this is the law and the prophets." It is not a theory to be admired, an ideal to be dreamed of. It is the law of Christ's Kingdom. Do we make it so?

What a revolution it would make were it required of all who join the church. Who are we that we have dared to set aside the law that Jesus gave to regulate conduct in his Kingdom? Again, "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." All the law in the kingdom of Christ came to set up is concentrated here. Love God and act accordingly. Love your fellowmen and act accordingly.

All the wrongs men count against God and against their fellowmen are violations of the law of love. The application of this would right all wrongs and produce a perfect society on earth. There could be no injustices, no exploitation, no domination of the weak by the strong. Here all industrial difficulties find their solution. Let employer and employee obey the law of love and all difficulties vanish. Here race problems find their solution. Let every race apply the law of love, and racial problems vanish like mist before the rising sun. Bring the world to an appreciation of the law of love and wars would be no more. Every perplexing problem in the world to-day could find its solution in the application of the law of love. Why do we not emphasize this? Where is the church that requires its members to practice the law of love? If we practice the golden rule and the law of love, we must be missionary. To ignore the needs of non-Christian nations, would be to violate both the golden rule and the law of love. Accepting these two make a missionary passion and program inevitable.

Now, as I see it, what Brazil needs is the golden rule, the law of love and the missionary passion. If, however, the church which we transplant to Brazil is a reproduction of the church at home, other things than these three fundamentals will be obtruded. This is the pity. Would that the church at home were a Golden Rule Church, a Law of Love Church, so that what we reproduce abroad might be a real New Testament Church. The end of these meditations is—Let the church at home take Jesus seriously, putting the emphasis where he put it. Cease wasting our time and energy over non-essentials, and bring to Brazil and other countries where we work the living risen Christ as he really is.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The toll of life from modern inventions and discoveries is appalling. Electricity, that strange, subtle, unknown energy, so useful, so powerful, claims its victims by scores. The motor cars place the juggernaut of India far behind in the numbers it crushes, maims, kills. Twenty-seven million of these death-dealing machines, like the Assyrian chariots seen in prophet's vision by Nahum, "rage in the streets;" they rush to and fro in the broad ways; the appearance of them is like torches, and they run like lightnings. And the sad part of it is we have become so accustomed to wholesale slaughter from these chariots of gas and fire that a passing sigh is about the one tribute paid to the memory of the slain. Verily all that a man hath will he give for his life except to ride the speed demon and get there, whither bound, the quickest and shortest way. And in most cases this speeding is the most unreasonable, unconscionable thing known in the annals of folly.

Horace has told us that crossing the seas does not change the mind: it is surely a pity that something more than travel might change the mind—if he possesses one, of the lawless killer with a steering wheel in his hands.

Momentum I believe is mass and motion combined, and an old law of physics is that two solid bodies cannot occupy the same portion of space at the same time. So when mass and motion meet going in opposite directions "destruction wasteth

at noonday" and at night. Make laws against all this and they cry, and many are made and in the making, but if a thing shaped like a man has not sense enough to regard physical law, so far as he is concerned civil law is in vain. For too often he is dead and the pity is he killed some innocent one is his folly. It resolves itself into this—only good common sense, prudence and quick judgment, combined with faith in the providence that guides and sustains will and can help. Men are more than sparrows, but they cannnot travel as safely as this tiny bird flies!

* * *

The life, reign and death of Saul, Israel's first king, is a study, a subject for a master tragedy, a warning. Unlike many of the later kings of his people, he was not bound by precedent, or corrupted by wicked and vicious example, but came to his throne fresh from the pure air of the field and flock. Moreover, he had in Samuel, the last and greatest of an illustrious line of judges, a wise and sane counsellor. His father, Kish, is said to have been a man of valor, so there must have been some military training in the younger days of his life, and after his accession to royalty the greater part of his life was spent in waging war. The end of most great military rulers is tragic, and Israel's first king is not an exception to the rule. Envy and jealousy, joined with a dark, suspicious, foreboding spirit of distrust toward his loyal friend, David, and even toward Jonathan, his son, embittered his life. The mountain peaks of human greatness are not infrequently shrouded in lurid thunder clouds.

It must be a lonely thing after all to be a king. To sit alone on an apex of power with none for real companions and fellowship. The music of David's harp failed to soothe the deeper tones of discord in his own soul. The princely, loyal, filial love of Jonathan was rewarded with a spear thrown to smite him to the wall. The counsel of Samuel is so far forgotten that the Witch of Endor becomes a priestess to his disordered soul. All because, I conclude, that in his younger days of life he failed to curb and control an imperious, willful temper and become master of himself. Failing to rule his own spirit, he signally failed to rule others, and the battle on Mount Gilboa is but the last scene in this tragic tragedy. David's elegy of this event has in it a pathos that stirs the heart even across the ages.

Shreveport, La.

ORTHODOXY.

By Rev. John W. Ramsey.

In the New Orleans Christian Advocate of June 23 there is a very plausible but misleading editorial on the subject of orthodoxy. In the first paragraph, the editor says: "We wonder if there are many really orthodox people anywhere in the whole world," which is considerable territory for one editor to cover and, if there be so few orthodox people in the world as editor seems to think, the "whole world" is in a sad plight. Indeed, if what the editor says is true, we must have fallen onto the times of which the apostle spoke when he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears." In his next statement, the editor assignes his reason for pushing the line of his horizon so far out: "By so much as one man differs from another man in opinion, by so much is he unorthodox according to the standards accepted by the first," which, of course, is a very broad and attenuated definition of orthodoxy, if it may be regarded as such at all—as I shall endeavor to show when I come to define orthodoxy. According to the editor's definition, the essential importance of the subject of a man's opinion or the object of his faith has nothing to do with his orthodoxy or unorthodoxy. An orthodox Jew does not eat meat; I am a Jew, but I eat meat, hence, I am unorthodox. My mental attitude toward a thing, whether it be meat, the Bible, or God, determines my orthodoxy. The subject matter has nothing to do with it, according to the editor. So he reasons and thus he would reduce orthodoxy to the vanishing point of insignificance, the objective of the sophistical and subtle reasoning of the modernist when he says: "It does not matter what a man believes if his life is right," as if a man's belief did not affect and give direction to his life. They forget that Jesus said: "As a man thinketh in his heart, so is he."

I deny that orthodoxy, in the real meaning of the word, extends to "every detail of opinion and belief." If that were so, Baptists would regard Methodists as unorthodox, and Methodists would discount the claims of the Baptists to orthodoxy when, in fact, neither assumes that attitude toward the other, although differing widely concerning the non-essentials of salvation. Both denominations, as is well known, are generally regarded as evangelical and orthodox in their common acceptance of the great fundamental teachings of the Bible and the underlying principles of the Christian religion, which have been accepted through the ages by all who "earnestly contend for the faith once delivered to the saints." For either to do otherwise would be nothing short of denominational bigotry.

I also deny—and my denial is worth as much in the open market as the editor's affirmation—I also deny that "rigid orthodoxy implies a closed mind and a crystallized intellect." Winess John Wesley, whose **catholicity** as well as his **orthodoxy** cannot be consistently questioned by any loyal Methodist; witness also Luther, Huss, and a thousand others whose intellects, towering far above the most influential intellectuals of the present day, dominated their own day and made history for future generations to read. What of Paul, also, the great apostle to the Gentiles, who was endowed with the mightiest intellect of that age, if not all ages, whose clear thinking and logical reasoning really laid the foundation for the Christian religion and established the chief corner stone thereof in the hearts of men? Was he "rigidly orthodox?" The Judaizing Christians did not think so; and there are those now who do not think so; but in my opinion, he was the most rigidly orthodox theologian the world has ever known, and my suspicion is that it was his "rigid orthodoxy" that cost him his head under the reign of Nero, the cruel Roman tyrant. Is the editor ready to say that Paul had a "closed mind and a crystallized intellect?"

Once again: "To assume that one man has stated a truth for all time to come, or that any group of men has done so, in a form that can never be properly changed, is to attribute to the human mind a degree of infallibility that cannot be sustained by an appeal to history." If by man or men the editor means mere human beings, there is some truth in what he says; but there appeared upon the stage of history some two thousand years ago the man, Christ Jesus, who spoke the final word in truth. "I am the way, the truth, and the life," said he. To his disciples he also said, "Ye shall know the truth, and the truth shall make you free." The skies may fall, but his word shall stand forever, despite the decrying of creeds and orthodoxy by modernists. Jesus was the embodiment of truth and the principles which he enunciated are the **Ultima Thule of Truth.** Also, while it must be admitted that mere form of statement of truth is not essential to truth itself, yet the forms of truth to which the minds of men become accustomed are worth while in that, for one thing, they exercise a formative influence upon the convictions of the mind and assist much toward establishing the faith of men. Furthermore, why should one think it necessary to contend for changing the form, unless such change expresses the truth in a better way, thereby making truth more easily apprehended? For instance, take Paul's statement of the doctrine of the resurrection and the atonement made for the sins of the world on the cross by Jesus Christ. Is there a man living to-day whose keen intellect can formulate these fundamental teachings in a clearer or more comprehensive a manner than did Paul? Why change the form merely for the sake of changing, unless there be back of the desire to change a sinister purpose to covertly emasculate the truth? Is it possible to change for the better the "Apostles' Creed," which is accepted by all orthodox Christian as containing the basic principles of the Christian religion? In this connection, it will be remembered that a few years ago there were those who agitated the question of changing the creed of Methodism. Why? Was it because the truth had outgrown its old shell, or was it because they wanted to modify or eliminate some truths which they did not believe?

What is orthodoxy anyhow? For one thing, it is the bugaboo of modernists who are striving so strenuously to bring it into disrepute. What is orthodoxy? The answer to that question will reveal the source of the editor's mistake and disclose the ground of his fallacious ratiocinations. To quote: "Technically, the rule of orthodoxy may be applied to only a few things," and immediately the editor proceeds to modify his statement by adding: "Actually, it extends to every detail of opinion and belief," which is a process of reasoning that logicians have denominated as **reductio ad absurdum.** "Details of opinion and belief" are mere nothings and, therefore, orthodoxy is a mere nothing—so reasons our editor. But what is orthodoxy. Mr. Webster defines: "Orthodox—sound in opinion or belief, especially in religious doctrines, hence, holding the Christian faith as formulated in the great church creeds or confessions." Accordingly, an orthodox Christian is one who accepts the "Apostles' Creed," which is a statement of the fundamental doctrines of the Bible; and an orthodox Methodist is one who accepts the gospel as interpreted by the creed of the Methodist church. Yet they want to laugh orthodoxy out of court—**it makes me tired!**

It occurs to me that the acceptance, which is orthodoxy, of these essentially fundamental teachings of the Bible; or their rejection, which is heresy, is no mere quibbling over "details of opinion and belief," but their acceptance vitally concerns the salvation of immortal souls. Hence, I am not willing to remain silent while the editor of one of our church paper speaks disparagingly of orthodoxy. I confess I have but little patience with this modern hue and cry against orthodoxy and creeds, and the doctrine that it makes no difference what a man believes if he lives a right life. They who preach such nonsense are apparently oblivious of the fact that the life is the product of the creed. "As a man thinketh in his heart, so is he," said our Lord, and Paul said, "With the heart man believeth unto righteousness." While I do not live altogether in the past, I am old-fashioned enough to accept unreservedly every tenet of the "Apostles' Creed," and I believe every article of the creed of the Methodist church. I am, therefore, an orthodox Christian and an orthodox Methodist—**and I rejoice in my orthodoxy.** Lastly, if the time should ever come in my life when I cease to accept the creed of my church, to whose doctrines I have sworn to be loyal, I shall be **honest** enough to withdraw from its ministry and membership—**so help me, God!**

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference met in its fifty-seventh session at Bunkie, La., Wednesday, July 6, at 10 a. m., with Rev. C. C. Wier, presiding elder, in the chair. The beginning of this session was a very beautiful and inspiring service as the presiding elder, assisted by Rev. I. T. Reames and Rev. W. S. Henry, administered the Sacrament of the Lord's Supper to a fine gathering of preachers and laymen from the district.

After the Sacrament had been administered the conference was organized. Rev. D. B. Boddie was elected secretary of the conference. The roll was called and the presiding elder announced the committees, and the conference got down to work.

The preaching was done by Rev. Cleanth Brooks,

of First Church, Alexandria, and Rev. H. W. Bowman, of Oakdale. Both these brethren brought thought-provoking messages. The sermon by Brother Brooks was a very spiritual message and brought the congregation to a deeper sense of the gift of the Spirit of God. We all went away from this service feeling that we had been close to God.

The reports from the pastors showed that progress is being made over the district in spite of the fact that several of the charges are affected tremendously by the Mississippi flood waters. Two of the charges, Melville and Lottie, were almost if not wholly covered by the flood.

Mrs. T. W. Hardee, of Pleasant Hill, District Secretary of the Woman's Missionary Society, represented the woman's work, and made an interesting address to the conference.

Dr. Briscoe Carter represented the educational interests of the conference; Rev. R. W. Vaughan, the Orphanage; Rev. C. D. Atkinson and Rev. A. K. McLellan, the Sunday school work.

The Wednesday evening program was in the hands of the laymen, and was presided over by Mr. W. D. Haas, Jr., District Lay Leader. This was a fine service, with the following addressing the conference: Dr. J. R. Rushing, one of the associate lay leaders; Rev. Claude K. Smith, pastor at Pineville, and Hon. T. W. Holloman, Conference Lay Leader, of Alexandria.

Rev. C. B. White, our pastor at Evergreen, was recommended to the Annual Conference for admission on trial.

Mr. W. D. Haas, Jr., was elected as District Lay Leader, and Dr. J. R. Rushing and Mr. R. D. Lamson were re-elected as associates. These are three fine Christian men, who are doing a great work for the church.

The following lay delegates were elected to the Annual Conference: W. D. Haas, Jr., Bunkie; H. H. White, Alexandria; Dr. J. R. Rushing, Benson; T. W. Holloman, Alexandria; H. T. Wadley, Tioga; R. I. Gould, Alco; J. L. Ballard, Opelousas; Mrs. W. T. Cunningham, Natchitoches; S. D. Marler, Oakdale.

The following alternate lay delegates were elected to the Annual Conference: W. T. Murray, Alexandria; J. U. Morrison, Alexandria; Leon Campbell, Barbreck; Mrs. H. L. Johns, Natchitoches.

Rev. L. N. Hoffpauir and his Bunkie people know how to entertain a conference, for we all had a great time and enjoyed the fine hospitality of these good people. The conference adopted by a rising vote resolutions of thanks to the pastor and his people for their untiring efforts to make us comfortable and happy.

Just before the conference session came to a close a resolution setting forth the feeling that the entire district has for our beloved presiding elder and expressing our sorrow in the fact that this is his fourth year on the district and that the law of the church forces him to leave the presidency of the district at the approaching session of the Annual Conference, was read and adopted by a rising vote. Brother Wier made some touching remarks, and in his talk he paid a high tribute to his aged mother, who resides in Houston, Tex., attributing his success in a large measure to her prayers.

D. B. BODDIE, Secretary.

THE CONGO.

By Bishop James Cannon, Jr.

The Minister of Colonies in Brussels had given me a letter addressed to the Governor General of the Congo at Berna, stating the fact and the purpose of my visit to the Congo, and requesting that I be given all assistance possible compatible with the rules and regulations of the government. It was truly a veritable "Aladdin's Lamp," which I never used without securing what I needed if it could be done. In none of my many trips have I been shown such uniform courtesies, or been given such valuable practical assistance. When I found at Dar-es-Salaam that the sudden change of boat and train schedules would leave me stranded at Albertville nine days, and at Kabalo three days, I was quietly disgusted, and expressed myself in plain, not to say strong language, to the Belgian Consul. He was quite sympathetic, and when I asked him whether he could facilitate my movements be sent a telegram to the Belgian Consul at Kigoma quoting a good part of the letter of the Minister of the Colonies, and emphasized the upset of my plans by the change of schedule, and expressing the hope that he might help me. When I reached Kigoma three days later, I was met at the train by the Belgian Consul, who took charge of my baggage, and informed me that he had taken up the matter with the Director of Transport at Albertville, who had wired that he would arrange for special train from Albertville to Kabalo—275 miles—and had asked for special steamer from Kabalo to Kongolo—fifty miles—and that he thought that a special train would take me from Kongolo to Kibombo—the railroad station within fifty miles of our Tunda station. He said that the request of the Colonial Minister to assist me would be gladly complied with by all Congo officials. I found that he had reserved a good cabin for me on the steamer Baron Dhamir, so that I had the day at my disposal.

I took the opportunity presented to drive to Ujiji, the village made forever memorable by the difficult harrowing experiences of David Livingstone, and the place where Henry M. Stanley on his search found him. Dr. Blackie, in his "Life of Livingstone," records that Livingstone had reached Ujiji after an absence of two years on his last trip to the Luababa (Congo) River, broken down with fatigue, fever and dysentery, only to find that his store of supplies had been sold by the Mohammedan in charge, who said they thought he was dead.

Five days after his arrival, Stanley reached Ujiji, came into the village, and when he saw Dr. Livingstone, walked up to him deliberately and said quietly, "Dr. Livingstone, I presume." "Yes," said Livingstone; "I thank God, Doctor, I have been permitted to see you," said Stanley; "I feel thankful I am here to welcome you," replied Livingstone. In this quiet, undemonstrative fashion, these two great explorers met, after Livingstone had been lost sight of for three years, and after four months of delightful fellowship they parted, Stanley to come to America, and Livingstone to make his last journey to the headwaters of the last branch of the Lualuba and to Chitembo village, where he died at night alone on his knees (his regular attitude) in prayer.

There is a stone commemorating the meeting, but it is quite insignificant and commonplace as a memorial of such a dramatic event. My route from Lake Tanganyika to the Lualuba was practically the same as that taken by Livingstone, but it took me only three days by steamer and train to cover the ground which took him three months in his weak, enfeebled condition on foot, in hammock and canoe. I read his account taken from his journal of the last trip through this section, as I went through it on the train, and while the story is thrilling, the outstanding fact in the narrative is the Livingstone attitude of devotion and simple, unfaltering trust in God and in the saving power of Jesus Christ. Here are one or two characteristic extracts from his journal: "We now end 1866. It has not been so fruitful or useful as I intended. Will try to do better in 1867, and be better, more gentle and loving, and may the Almighty to whom I commit my ways, bring my desires to pass and prosper me. Let all the sins of '66 be blotted out for Jesus' sake. May he, who was ful lof grace and truth impress his character on mine."

Later, when surrounded not only with apparently insurmountable difficulties and in daily danger of his life, he writes: "It is a mistake to imagine that the Divine Majesty on high is too exalted to take any notice of our mean affair. The great minds among men are remarkable for the attention they bestow upon minutia. An astronomer cannot be great unless his mind can grasp an infinity of very small things, each of which, if not alluded to, would throw his work out. The Duke of Wellington's letters show his constant attention to minute details. And so the supreme Mind of the universe is revealed to us in his Son. The very hairs of your head are all numbered. A sparrow cannot fall to the ground without your Father! He who dwelleth in the Light which no man can approach unto condescends to provide for the minutest of our wants, directly, guarding and assisting in each hour and movement with an infinitely more vigilant and excellent care, than our own interest and self-love can ever attain unto. With his ever-watchful loving eye constantly upon me I may surely follow my bent, and go among the heathen in front, bearing the message of peace and good will and all appreciate the statement that it is offensive to our common Father to sell and kill his children (referring to the infamous slave trade which was finally overthrown as a result of his interesting efforts), I will therefore go, and may the Almighty help me to be faithful." What simple, boundless trust in God!

The night ride on Lake Tanganyika to Albertville, ninety miles, was delightful; clear water, good breeze, half moon, excellent dinner, good bed and mosquito net, and the best selection of Victrola records I have ever heard anywhere—great choruses, great orchestra, some fine quartets, not a single jazz number. It made me wonder, until I caught the look of delight on the captain's face and learned that he had belonged to a great choral society in his home city.

We reached Albertville at sunrise in a genuine tropical downpour, which was so protracted and so severe that it put the deck kitchen out of commission. Finally when the rain slackened, I went to the railway officers, and after shifting about from one official to another, I found one who could speak English, and who, when I gave my letter from the Colonial Minister said at once, "The directors have arranged to send you to Kabalo by special train to-morrow morning, and you will reach there to-morrow night."

With this definite arrangement made, it seemed almost certain that I would be able to reach Kibombo, the railroad depot to our Tunda station, nearly two weeks earlier than I had wired to Wembo-Niama from Dar-es-Salaam. One result of this would be that none of the missionaries would be able to meet me at Kibombo, so it became necessary to take action to meet that situation. I had my boxes carried to Tanganyika Hotel, where I had a fairly clean, comfortable room, except that while I was taking a nap in the afternoon, I was awakened by two rats engaged in a scuffle for a piece of bread which had dropped on the floor. I could not get one of them to go out of the room, so I was obliged to kill it and throw it into the street.

I went to the Intertropical Confina, the best magazine for caravan supplies, and purchased some absolute necessities for the caravan trip; first of all, a good iron trunk,blanket, pillow, mosquito net, mosquito net boots, sheets, two cases of carbonated water, canned sardines, ham, milk, fruit, biscuits, peas, soup, several tins of crackers, and a number of other items to make the trip in health and fair comfort. The most important point to watch in traveling in tropical countries is purity of water, a regular substantial, but not too heavy diet, and protection from mosquitoes and vermin.

I was much interested in the lady at the magazine. Being somewhat surprised at her very good English, spoken with an American accent, upon inquiry, I found that she was a Russian lady, who came to the United States to take training in nursing before the war, living in the United States several years, and went among the first volunteers to nurse in Belgium. While there, she married a Belgian gentleman. They had both planned to come to the United States, but found that the new immigration law had made it quite difficult, and so had come out to Albertville in the Belgian Congo

to take charge of this quite important supply magazine. She was greatly interested in my plans, and exceedingly eager to sell me an army cot, but the price of $25 was more than I thought such a cot was worth, and I decided that I would take my chances sleeping on my blanket spread on native mats on the ground at the rest houses, which as a matter of fact I did without any discomfort or damage. Having completed my purchases, I took the train the next morning in the pouring rain for Kabalo, having a coach all by myself, except for a railroad official and his wife, who went part of the way, the coach being attached to a few cars with mail and express. The run to Kababo was made within the day, and I was 200 miles further on my journey.

NOTES FROM GRENADA COLLEGE.

By Dr. J. R. Countiss.

The recent commencement of Grenada College was one of the best in its history. Bishop Candler delivered a masterful sermon on "Christian Experience," and Dr. Henry Felgar Brooks made a charming address on commencement day. Sixteen young women received the B.A degree, and six special diplomas were awarded in the fine arts departments. The past session has been one of the most successful in my administration of seventeen years. We had the best trained and most efficient faculty we have ever employed, most of whom will be with us for the coming session. Young teachers are prone to change locations frequently and the turnover in the faculty is one of the serious problems in the small college. We find that those who have chosen teaching as a life work and who have taken their master's or doctor's degrees are less inclined to resign and seek other locations.

Grenada College was, I believe, the first church college for women in Mississippi to abolish its academy, and also the first to employ a full time professor of Christian education. It has never had adequate financial support, though it has received ten times as much money during my administration as in all former years. Nevertheless, it has fought its way to approval as a standard four-year college whose graduates receive life-time professional license to teach and whose credits are accepted at full value by leading colleges and universities. Several of its graduates have taken the M.A degree with honor in one session.

The pride of the institution has always been in its products. Every graduate for more than twenty years has been a professed Christian, and most of them have borne the name creditably. It is a small college and it is a matter of honor here that each student shall be given a chance to develop the best that is in her. Of the 227 graduates during my administration, all have been Christians; 214 of them have become salaried women, 200 of these having been teachers. One hundred and twenty of them have married, and one has been divorced. Only one has died. Four have gone as foreign missionaries, six have been professors in colleges, two are the wives of ministers, three are full time employes in church work. A number are officials in the Woman's Missionary Society and in the Conference Epworth League. All things considered, I feel that the school has rendered a large service to our young women, and that its work was never so much needed as in a day when so many young girls seem content to become parasites on society rather than diligent workers in home and church and State. Indeed, we are very proud of our record as evidenced by the lives of the young women who have been trained here.

With all the increase in prices, the cost of board and tuition here has been raised but fifty per cent since 1910, though the salaries of teachers have increased by more than 200 per cent, and their number has doubled. Our endowment is being increased, and it is our hope to bring it fully up to the required standard within the year. The church should run a first-class college, or none at all. A church college should educate and it should be soundly and thoroughly Christian.

THE STEPS OF GROWTH IN PETER'S LIFE.

By Mrs. Courtney Badon.

"Follow me and I will make you fishers of men." Christ was looking for men to be leaders and teachers for him when his time was ended on earth. Simon Peter was good timber; although rough, cross-grained and twisted, he was hard wood. You can not do much with poor lumber, but the Master could fashion Peter into a good piece of useful furniture. Peter, rough, ignorant, uncouth and "fishy" as he was, was called from this fishing to preach the gospel. Most of us would have passed him by, but Jesus knew there was good in him, and fashioned him into one of the greatest of his apostles.

Peter was weak and we should not judge him too severely because of his fall, lest we condemn ourselves, for we are weak as long as the carnal nature dwells within us. Peter was honest when he declared he would never deny his Lord. He did not intend to lie, but the temptation was both sudden and severe. Peter's fall was bad, but it taught him a lesson that did him good the remainder of his life. He realized his weakness.

It was good for Peter that he walked on the sea, but it was better that he sank into the waves; it was needful for him to learn his own weakness and the Master's strength. He, left alone, could not walk on the sea, but the Master could lead him across the waves during a storm. Thus Peter learned the power of Jesus. We can be strong only when our weakness is tied on to the Master's strength. Had not Peter learned that lesson, he would have been a failure forever.

When Jesus died on the cross, Peter's faith died in his heart, but the empty tomb and the risen Lord brought his faith back to life and it was stronger than if it had never died, for there was about it a resurrection glory, a glory that made him one with the Master.

On Mount Olivet's top, when the Master went back home for his eternal crowning, you can imagine what feelings must have surged through Peter's soul as he stood gazing up into heaven, while his Lord was being taken up in the cloud. He felt that his Master was gone forever. But amid his grief a heavenly voice spoke unto his astonished ears, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Peter's faith is strengthened more and he is growing stronger and stronger.

Pentecost was the greatest day Peter had seen. It brought power to him and the other disciples who tarried in the upper room. It took away Peter's worldly love and his cowardice and made him more than conqueror through the indwelling Spirit of God. In the pentecostal baptism with the Holy Ghost and with fire, we find the source of Peter's courage and power. We must look to that hour to understand his miracles, and his waiting before Pentecost. Peter reminds one of an electric globe, minus the current. Pentecost turned on the current and Peter became a bright and a shining light. He no longer wished for earthly profit, but counted it a joy to preach the gospel of his Lord and even to suffer shame for his name's sake.

THOUGHTS ABOUT JESUS.

By Frances Minor Crymes.

How have we thought of Jesus? As a sad, sorrowful, broken-spirited man, with drooping shoulders, lacking capacity for pleasure, without enjoyment of social converse? As a preachy young man, seizing every opportunity for a sermon, throwing cold water upon every flame of joy he chanced to see?

This conception of him is unfair. While he was ever ready to speak a word in season, he enjoyed greatly many pleasures. For instance, he compares himself and his disciples to a bridal party in the honeymoon period. Yet in the days of persecution he remained joyful; for he says: "Rejoice in that day, and leap for joy."

St. Paul tells us that the fruits of the Spirit are love, joy, peace; Jesus, being spirit-made flesh, was the embodiment of those fruits.

When Levi made a great feast in his own house, to which Jesus was bidden, the scribes and Pharisees commented on his association with sinners, the crowd being a mixed one, not all being believers in Jesus. His answer to the Pharisees was wonderful: "Can you expect a bridal party to fast?"

To the man sick of the palsy he said: "Be of good cheer, thy sins are forgiven." Again he said: "I have overcome the world—be of good cheer." He appeared to Paul in prison, bidding him be cheerful. It should be easy for us to think of him as carrying an atmosphere of bright cheer around with him, for he scattered the gospel, which literally means "good news."

The marriage at Cana of Galilee, to which Jesus, his mother and his disciples were invited, was evidently what is now termed a big affair. His attendance shows that he was in harmony with happiness, and had no intention of wet-blanketing the natural exuberance of youth; that he would smile with the rest at the gayety manifest on such a joyful occasion. He contributed to the success of the entertainment, wearing no look of scorn, or reproof, nor of indifference; certainly not an expression of top-lofty aloofness.

He had good health, he bestowed health as one of life's greatest blessings, thus filling the hearts of the healed ones with joy.

We recall that in the parable of the lost sheep, the shepherd laid the sheep, when he had found it, upon his shoulders, rejoicing; so, the Good Shepherd rejoices when a sinner repents.

In the same connection we read the story of the woman who lost a piece of money, and, finding it after diligent search, called her friends to rejoice with her. Jesus knew the high rapture of recovering after diligent effort, that which had been lost; the joy he counted above all others was in service. As for us, how many chances for joy we let go by us every day, heedlessly.

In the parable of the treasure hidden in a field, we read that the man who found it, in his joy, sold all he had that he might buy the field. Jesus left the glories of heaven that he might buy this world, giving as purchase price his very life.

The faithful servant who used his master's money rightly, making it bring in good interest, was told to enter into the joy of his master. He had made his master's interest his own, so he shared his master's joy.

In one of the Beatitudes we are enjoined to rejoice in persecution, and to be exceedingly glad, for that we share the reward of the prophets persecuted in the past.

Let us not think pityingly of Jesus because he lacked what we think necessary for earthly happiness; his sources of joy were boundless. The knowledge that he was doing the will of his Father was sufficient to cheer him at the hours when black despair would have crushed one not divine.

He tells his disciples, toward the end of his earthly life, that he has opened his heart to them that their joy might be full, for though he was soon to leave them, they were to see, shining through all the darkness, the bright light of hope, and that they were to keep in mind that he had promised to return, making them rejoice with a rapture that nothing could take away.

The story of Jesus—his life, his death, the testimony of his followers as recorded in our New Testament, is the most joyful book ever written; beginning with the joyful chanting of angels, bidding the whole world rejoice, joy runs through it like a scarlet thread, for throughout is to be felt the ripening of the promise—"I will come again!"

FOR A BETTER ADVOCATE SERVICE.

By Rev. Marlin H. McCormack, Jr.

It may be recalled that some weeks ago the acting editor of this paper called attention to the embarrassing fact that the paper is now facing a crisis in its history, and stated that unless something was done immediately to relieve the situation it would be impracticable to continue the publication after the Annual Conference sessions. This condition is obviously the result of a growing indifference on the part of the patrons and readers toward the Advocate. The success of any paper depends primarily upon the interest of the readers, and without it failure is inevitable.

Why is it that our people are losing interest in our great paper? There must be some definite reasons for such cold indifference. It behooves us to make an effort to ascertain the causes of trouble and try to remedy them.

It is foreign to our intention to assume the attitude of a critic of the methods employed by those in charge to publish the Advocate, but it seems that under the prevailing conditions a few suggestions might be in order. They should at least provoke thought on the matter, and when one gets the Methodists of three Conferences to thinking on a matter something will happen.

In the first place we would say that our Advocate in its present form is not a paper that will appeal to or interest the rank and file (who are the bone and sinew) of our church. Why? Because they are not interested in full page controversies, week after week, by two extremists on a subject that has been hackeneyed for over twenty years. They are not interested in two pages of editorials each week on subjects that have been more than sufficiently discussed by the daily newspapers (and we say this with all due respect to our editor, who is pronouncedly among the very best in the church). What people want is a Conference organ filled each week with the current news of the church work. They want to know what the various charges are doing in a spiritual, social, evangelical, and financial way. (And unike some of us preachers, they are intensely interested in the smaller circuits.)

They would have the news of the Sunday School Board work taken out of the obituary column and placed in the headlines on the front pages. They want to know about the work of the Epworth League, the Woman's Missionary Society, and the other departments of our church work. They want to know what is being done with their missionary and benevolence money. They want to hear often from the firing lines of the church militant. They are not interested in the silly evolution laws passed by those little groups of politicans that we call legislatures, nor do they care about insignificant resolutions passed by our General Boards. They read our Conference papers for the purpose of getting the news of the work of the kingdom of our Lord. And while we are not in favor of catering to the whims of any one, it is our judgment that the wishes of the majority of the readers of the Advocate deserve careful attention; and if we wish the success of the paper to continue as it has in the years gone by, we must see that they receive it.

If our editors will cull out about ninety-nine per cent of the irksome arguments of our polemical brethren, and give us a spicy, newsy, simplified Conference organ, subscriptions will begin to flood the office and renewals will not be so long past due as some of ours are. This would mean a blessing for the paper and the churches to which it goes.

The people want a paper that they can call "our paper" instead of "the preacher's paper," and when they get it it will be an easy matter to get them to include it in the budget of the church.

These things have been said not as a criticism but as a humble suggestion from one who is sincerely interested in the success of the Advocate and one who loves the editor and believes him to be the best man for the place that we have. All in favor say, Aye!

BISHOP CANDLER'S LIFE OF GALLOWAY.

By Rev. A. M. Shaw.

In writing the life of Bishop Charles Betts Galloway, Bishop Warren A. Candler has rendered the church a distinguished service, the value of which is beyond computation. It will be a pity if any Methodist—particularly any Methodist preacher—fails to read this book. No book that I have read this year has inspired me so much as this, and I cannot too strongly commend it to others.

A character so massive and superb as that of Galloway, a life so rich and fine and sincere, a career so active, and crowned with such wealth of achievement, furnishes such ample and varied biographical materials as would greatly embarrass a writer less skillful than Bishop Candler. But his well-known genius for judging men, his intimate knowledge of this particular man, and a rare talent for selecting what is most vital and pertinent, have enabled him to produce a life-like portrait of the man, a luminous history of a radiant life, and an informing chronicle of history-making movements to the prosecution of which one of Methodism's most consummate ecclesiastical statesmen devoted his versatile gifts and matchless energies for forty years. Only a few of the outstanding excellencies of the work can be particularly indicated here.

1. Bishop Galloway is made to live again. His early years, his student life, his zeal as an itinerant, his heroism and marked success as a pastor, are briefly and lucidly set forth. His fidelity to his work in sharing the lot of his people when yellow fever took him so near to death's door that his obituary was published—which he was privileged afterwards to read—is an inspiring detail. His rapid rise, his Christlike modesty and his unspoiled simplicity when fame had so richly garlanded his young brow, give us a picture of the man which is both glowing and just. Whether Bishop Candler himself tells the story, or lets Bishop Galloway and other writers tell it, the man, the editor, the administrator, and the preacher, stand out in life-like lines in this book.

As we read, the gentleness, poise, and dispatch of the great presiding officer come back; we hear again the resonant, full-toned voice of the mighty prophet, whom Dr. J. M. Buckley called "the most brilliant orator, the greatest preacher, and the best-loved man on this planet!"—and we see the majestic form, the eagle eye, and the cavalry dash of the crusader-bishop.

2. The book calls attention to the writings of Bishop Galloway, which are too much neglected now. He who reads the specimens here preserved will want to read all he can get of what Bishop Galloway wrote.

Like the epistles of Paul, many of the letters of the Bishop were by-products of his strenuous missionary labors. From these letters and the author's story, the reader gets informing glimpses of the earlier stages of missionary work among the Indians, the Mexicans, and in the South American republics and the Orient; and an inspiring vision of conditions on the fields, and the program of world evangelism.

3. The book would be worth more than it costs if one read it only for the account of Bishop Galloway's connection with the temperance and prohibition movement. How his mighty challenge needs to be sounded again from pulpit and platform to-day!

Especially has Bishop Candler brought us into his debt by reproducing the full text of Bishop Galloway's controversy with Hon. Jefferson Davis on the prohibition question. The man whom Galloway greatly loved and honored, who had been one of the giants of the United States Senate, and the gifted and honored leader of the Confederacy, was no match for the brilliant bishop of Southern Methodism. On the Bishop's side especially the discussion is a fine example of high-toned, ethical controversy. No offensive personalities; no impugning of motives; unreserved reliance upon the force of truth.

4. Many other special excellencies of this work could be mentioned; but perhaps its greatest merit lies in the fact that it shows us the man, Charles Betts Galloway. His brilliancy and versatility were doubtless, in a measure, native gifts. But his earnest consecration, his unswerving loyalty to Christ and his church, his strenuous application, immense industry, and consequent vast achievements, were results of his deep convictions and his resolute will.

I place this volume along with Wesley's Journal and numerous other "books of power," as a volume to be read partly for light, partly for entertainment, but mainly for inspiration.

A PREACHERS' INSTITUTE AND ELSE.

By Rev. E. S. Lewis, P. E.

Recently we have had two splendid institutes for the pastors of the Grenada District. The first one was held at Durant, where seven of the eleven pastors in that territory were present. One brother wrote he "clear forgot it." The pastors in the northern end of the district met in First Church, Water Valley. Eight pastors and some others were in attendance. Brother Dorman was with us at Water Valley and Brother Augustus at Durant. At each place the ladies were kind enough to give us a bountiful dinner. At Durant we were entertained in the home of Dr. R. C. Elmore, and at Water Valley we had dinner at the Masonic Temple, furnished by the good women of First Church. Both days were pleasant and profitable.

The work of the kingdom is making fair headway in this territory. Plans for a great church building are now being considered by the Grenada people. Revival meetings are being held at several points in the district, and many others are planned. The pastors are helping one another, a plan which in most cases will save the local church a good deal of money and will lay on the heart of the membership a larger sense of responsibility for the revival. There is a better state of feeling throughout our territory than heretofore. There are fewer divisions, less suspicion and a larger appreciation of the place of the church in the life of the community. On a number of our charges, particularly the circuits, the salary of the pastors is considerably ahead of this time last year. Three or four good charges on circuits are planning for more time next year, which is a mighty good sign.

We will have two, maybe three, for admission on trial. Our pastors are raising some money to assist in the repair of the churches and parsonages in the flooded territory, and some of the men are doing their utmost for the Genada College Special. At the recent conference on the Abbeville circuit we raised the entire amount which was lacking to make the full quota. If this can be done on the Abbeville charge it can be done almost anywhere else; that is, if you have proper conditions to begin with. Selah.

Our people have a growing sense of appreciation of the leadership of the great church to which we belong. The work of the Woman's Missionary Society was never more wisely directed and more richly blessed of the Lord. The young people's work is growing, and there are more adults in our Sunday schools than ever before. Here and there may be found a little detachment who want something else and do not like anything that is going on. There are a few bellicose brethren here an there, but they don't amount to much. One editor of a little nondescript paper is quoted as saying that we have some "gosling bishops" in the church. That is ugly, to say nothing of the general rules of the church which forbid "uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers." In another quarter there are those who are hurting to have a joint debate with somebodly. Really, we might do well to call everything off and stop long enough to let the fellows who are hurting to have a joint debate get it out of their system. They won't be much account till they do.

Conference time will soon be here and we must get busy.

The Home Circle

A SWARM OF B'S.

By C. G. Shutt.

I am sending you a swarm of bees. I do not know who hived them (or collected them), but if you will allow them to settle for a week on your Children's Page in the Advocate, I am sure some boy or girl will profit thereby. You will notice that they are all working bees, not a single drone among them.

"B hopeful, B cheerful, B happy, B kind,
B busy of body, B modest of mind,
B earnest, B fruitful, B firm and B fair;
Of all Miss B havior B sure to B ware.

B brave to B ware of the sins that B set;
B sure that one sin will another B get.
B just and B generous, B honest, B wise,
B mindful of time and B certain it flies.

B thoughtful, B liberal, of order B fond;
Buy less than you need B fore buying B yond.
B careful, but yet B first to B stow;
B temperate, B steadfast, to anger B slow.

B pleasant, B patient, B gentle to all,
B best if you can, but B humble withal.
B prompt and B dutiful, still B polite;
B reverent, B quiet, B sure to B right.

—Texas Christian Advocate.

A GOOD MAN NEVER DIES.

By Lion K. Jung, Chief of the X-Ray Department, Severance Union Medical College, Seoul, Korea.

Charles Morris, whom many knew as "the ideal missionary," died in Korea a few months ago. This unique and affecting tribute comes from the Korean Mission Field for March, 1927:

It was an unusual winter morning—raining so hard that it reminded me of the Oregon weather—when I entered the office building of the Severance Hospital, not long ago. Just outside of my office door I met a doctor of whom I asked about the patient in Room No. 6. He replied: "When I saw him this morning he whispered to me, "Doctor, we have been friends for a long time. Thirty years ago I met you in New York when you were there on your first furlough from Korea, and that year I left the States, and ever since I have been in this field. Now I think I am ready to leave this world, but I have no regret—I am perfectly happy—and I know there is a place waiting for me.' Isn't that a wonderful spirit?" the doctor went on. "Yes, he is a wonderful man—we all love him, and all the Koreans who know him do, too."

Within an hour I went to see the patient in Room No. 6. As I entered the room, the first thing that attracted my attention, and inspired me most, was the same smile which I saw on his gaunt face the day before when he was brought into my office for an X-Ray examination. I can never forget that smile as long as I live. It was a smile of loving kindness, sympathy and satisfaction.

His life was sinking. He knew he could not last very long. Right after the X-Ray examination, he went through an abdominal operation and they found inoperable carcinoma. The surgeon solemnly predicted that he could not live more than a few days. When I stood by his bed I noticed that his mental condition was exceptionally clear and sympathetic. His cool, clammy hands held in mine, he whispered, concerning my wife, "How's Alice? I was awfully sorry to hear her baby died."

Suddenly I wondered at what he was saying, for I could not understand how a man could be that way. He was perfectly happy and said he had no regret over his own death, but he showed great sympathy and sorrow over another's misfortune. At last, when I told him good-bye, he whispered again, "Please give my love to Alice—we all love her so much." The Alice whom he and his fellow-missionaries love so much is a unique example of the missionary "product." Since her childhood, Alice was raised and educated in the mission schools, and she is now teaching in her Alma Mater.

Now I can clearly understand why the missionary was so happy and had no regret on his dying bed. The aim of his thirty years' labor was accomplished. There are many others like Alice in Korea to whom he brought new life in teaching them the great message of the gospel. Far away from home and friends, he spent thirty long years, the best part of his life, in a foreign land where the language and modes of life, the customs and everything are so different. Year after year he worked from station to station, and traveled from village to village overcoming unbearable difficultis and hardships. sometimes he stopped over night in a filthy inn by the roadside with nothing but a hard clay floor to sleep on, and highly seasoned native food to eat. But everything was tolerable to him. Every day he journeyed tirelessly from morn till night and told the quaint people in the remote villages the wonderful message of Jesus Christ. But now they can hear him no more, for he has left this world.

A few days later an old man walked into my office and inquired for Morris Seunkyosa (missionary). When I told him of Mr. Morris' death, he said surprisedly, "Why—how can he die?" And when I asked what he meant, he replied, "Morris Seunkyosa told me a good man never dies." Then he related that once he was an inn-keeper by a roadside in the far north. And he confessed that he was a bad man, sold bad liquor to travelers and stole money from them who were staying at his inn. But once Morris Seunkyosa came to his inn to stop over night and told the inn-keeper the wonderful story of the Bible. The old man changed his life, and, ever since then, has been a good Christian. Then the old man conluded with tears in his eyes, "At least Morris Seunkyosa will never die in my heart."—Exchange.

A MOTHER'S PROPHECY.

An interesting story is told of the young manhood of George Washington, which shows clearly the kind of mettle that was in him. Washington was only about eighteen years of age at the time, and he was helping a party of surveyors in the midst of a great forest. One day, near a rushing stream of water, he heard the voice of a woman screaming in terror.

As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him."

"It is of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces in a moment. She cannot possibly save the child, and will only lose her own life."

But Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy, whom he had often seen playing before a cabin nearby.

He took a rapid glance down the angry, rushing stream. Soon he saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child!"

At times it would seem that he would surely be dashed to pieces on the sharp rocks.

Again the sharp current would bear him under till he would be lost to sight. Twice did the child disappear beneath the waters and rise again. On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they neared the most dangerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man should give up his perilous task.

Not so; he only redoubled his efforts. Just before they reached the falls he seized the boy and held him up with his strong right arm.

What a shout of joy came from those who were watching from the shore!

But, alas! suddenly both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding her child and making his way toward the shore.

Washington, himself, was nearly exhausted when he finally reached the shore with the child, safe, though unconscious.

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly in her arms.

"God will reward you," she said to Washington. "He will do great things for you in return for this day's work, and the blessings of thousands besides mine will be yours."

This mother's words were a true prophecy. In later years Washington plunged into the turbulent waves of war which threatened the very existence of the American colonies with the same heroic spirt that had led him to risk his life in saving the child. And God gave him victory. As a nation we will never know how much we owe to the indomitable courage and fidelity of George Washington.—Selected.

CHINESE ANIMALS.

Chinese horses are not numerous and are ill-fed and poorly cared for. They are of a poor and stunted breed. Donkeys are most commonly used for riding and drawing vehicles. Dromedaries are used as beasts of burden, particularly in the north. The slate-colored buffalo (water buffalo) is used in plowing and in the wet rice fields. The use of milk is a rare thing; Chinese do not like it. Cattle improvement has never been encouraged, consequently cows are scarce and of inferior variety. The pig has been given the best care of all the domestic animals and is given many privileges. We have made many importations of this stock into our own country. Chinese sheep and goats are large and are found in great numbers. There is really only one pure type of dog. It is about the size of our spaniel, pale yellow, reddish-brown, or even black; it has coarse bristly hair; the head is much like the head of a fox—peaked with sharp upright ears. This dog, frequently imported to America as the "Ming" or "Chow" dog, is a good watchdog, clever, and affectionate to its master only.

Domestic fowl are found in great numbers and, with mutton, form the staple meat food. The wild fowl are plentiful also. Immense flocks of wild geese and ducks are on the wing at all seasons. Sparrows, thrushes, larks, and swallows are common. Ring doves and quail are common; the latter birds are trained to fight. A crow peculiar to China has a white ring around its neck. The Chinese rat attains to an unusual size and is said to be eaten by some of the lowest orders of natives.

Birds of prey and scavangers are present in vast numbers. There are, besides, common insects, scorpions, lizards, and centipedes, also huge spiders that destroy some of the smaller birds. The butterflies are large and strikingly brilliant.—R. D. Van Hoosier, in Watchman-Examiner.

"TIME OUT."

Teacher—"Why do you always add up wrongly?"
Scholar—"I don't know."
Teacher—"Does any one help you?"
Scholar—"Yes, my father."
Teacher—"What is he?"
Scholar—"A waiter."

Bill—How are you coming on in the world?

Jake—Fine. I'm a stockholder in the street car company. How about you?

Bill—I'm interested in the street car company, too.

Jake—Howzat?

Bill—Well, I'm a strapholder.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ONLY FOUR HUNDRED TO THE CONFERENCE AND FIFTY TO THE DISTRICT.

When we called attention recently to the fact that a crisis had been reached in the financial condition of the Conference organ we felt the Methodists of Louisiana and Mississippi should be informed about their own. A crisis has been reached, but the crisis will be passed. The Advocate will continue to carry on, as it has for three quarters of a century. As an entirely practicable way to meet the difficulty we are urging that the pastors in Louisiana and Mississippi secure only 1200 new subscriptions to the Advocate at the regular rate of $2 per year. Dr. Drake, of the Publishing Committee, in writing and approving the appeal for 1200 new subscriptions by September 1, suggests the fact that this will mean **only four hundred to the Conference and only fifty to the District.** And there are 198,000 Methodists in Louisiana and Mississippi! Surely this will be no impossible task.

As a pastor, the writer has often been reminded that the pastor is the "key to the situation." Well, this is true. The pastors in Louisiana and Mississippi can secure 1200 subscriptions by September 1 if they will. Two active pastors here in New Orleans, Rev. E. C. Gunn and Rev. L. W. Cain, are already sending in subscriptions, while Rev. M. S. Monk, of Monroe, pastor of one of our strongest churches in Louisiana, writes that he is working to secure a large list in his church.

Miss Frances Ulmer, the very capable editor of Epworth League notes of the Mississippi Conference, in this issue urges the Leaguers in her Conference to assist in securing subscriptions to the Advocate because of the valuable space given by the Advocate to the League notes of our three Conferences. This is gratifying and encouraging, as are the number of letters we have received recently from elderly people, writing that they have been readers of the Advocate since childhood and that it is ever a welcome visitor.

It would be a delicate matter for those who edit the Advocate to decline to publish suggestions and criticisms which "A Crisis Reached" has seemed to call forth, and we have given them space. It might not be seemly for us to take issue with these suggestions and criticisms. But we do dare to suggest that the quality of the Advocate, however valued, can not be the reason for a too small subscription list. The approximate 190,000 Methodists in Louisiana and Mississippi who **do not read** the Advocate can hardly know the quality of it, while the number of those who write to ask that their subscription be discontinued is negligible.

We shall not refuse criticism and we shall hope to profit by that which is constructive and helpful, but we can not at the present time "cash in" on criticisms in lieu of subscriptions. And, finally, though we do not wish to preach at you, Question 9, to be asked at the first Quarterly Conference, is this: "Who are appointed to assist the pastor in the circulation of our Christian literature?" And Question 16, to be asked at the third Quarterly Conference, is this: "What has been done by the pastor and his assistants to put our Christian literature into all the homes of this charge?" (Black-faced type ours.)

Brethren, this is the season of third Quarterly Conferences, and it is a good time to make a better answer than, "Nothing as yet," to Question 16, as it concerns your Christian Advocate.

R. H. H.

PERSONAL AND OTHER NOTES.

Rev. J. W. Price is now living at Wesson, Miss., and he requests that correspondents address him at that point.

Rev. J. B. Peters, pastor of First Church, New Orleans, plans to spend the month of August in Virginia, his native State.

On the evening of July 10, at the outdoor church service at Pascagoula, Miss., it was estimated that not less than 500 people were present. Rev. J. W. Sells is the pastor.

The presiding elders of the Louisiana Conference met on Wednesday of this week in Alexandria to discuss matters in reference to the relief of those who have suffered from the flood.

During the first six months of 1927 there were nine lynchings in the country, all the persons lynched being Negroes. There were two lynchings in Arkansas, one in Louisiana, four in Mississippi, one in Missouri and one in Texas.

Dr. A. S. Lutz, pastor at West Monroe, La., in his church calendar for July publishes a complete program for the month, a program which shows that this strong church is actively at work in all departments during the summer.

Rev. H. D. Suydam will assist Rev. W. A. Bailey in a revival next week at Duck Hill, Miss., and from August 24 to September 4 Brother Suydam will assist Brother Pearson in a meeting at Liberty.

The contract has been let for a two-story building of brick for the educational work of First Church of Alexandria, La., the cost to be about $115,000. Dr. Cleanth Brooks, formerly of the Memphis Conference, is in the third year of his pastorate at Alexandria.

Rev. L. E. Crooks, pastor at Standard, La., publishes an attractive monthly paper, The Methodist Visitor. In addition to the announcements of services and meetings of interest to his people, the paper contains articles helpful to the Christian life.

We learn from the bulletin of the Broad Street Church of Lake Charles, La., that one-half of the annual budget of the church had been raised at the end of the second quarter. Dr. R. H. Wynn, pastor, and his congregation are planning a splendid new house of worship in the near future.

The Shiloh camp meeting will begin on Saturday evening, Aug. 6, and continue through the following week, closing on the second Sunday of August, so we are advised by Rev. T. H. King, our pastor at Johns, Miss. Rev. J. A. Wells and Rev. W. W. Nelson will do the preaching.

Rev. Will Gordon, of Lyman, Miss., called at the Advocate office on Wednesday of last week. He reports having remodeled the church at Pass Christian at an expense of about a thousand dollars. He was in New Orleans contracting for pews for the church.

Brother S. Taylor Jackson, Pioneer, La., writes us that he was born in 1853 and that the Christian Advocate has been "an appreciated visitor" to his home since his early childhood. Such a letter is "an appreciated visitor" to the Advocate office; it assures us that the Advocate is worth while.

A Wesley Brotherhood was organized at Amory, Miss., where Rev. W. R. Lott is pastor, with thirty-seven charter members, at a banquet on the evening of July 7. Mr. W. C. Abrams was chosen president and Mr. J. C. Wax secretary-treasurer of the organization.

The daily vacation Bible school held at First Church, New Orleans, closed a few days ago after having run through a period of four weeks. Fifty-two were enrolled in this school and the results were good. Mrs. D. M. Campbell, a sister of our pastor at Denham Springs, La., Rev. R. L. Clayton, was in charge of the school.

Rev. W. H. Lewis, presiding elder of the Brookhaven District, Mississippi Conference, reports that E. W. Hope, recently pastor of the Bayou Pierre charge, has surrendered his credentials, and that Bishop Candler has authorized the appointment of Rev. C. C. Griffin to supply the work until Conference.

Mr. G. P. Cromer, a general song evangelist of the church, asks us to announce that he will be open to engagements from July 24 to August 14 and also during the month of September. He will be glad to get in touch with any pastor who may need a singer and young people's worker. The address of Brother Cromer is Stanford, Kentucky.

The Shreveport Methodist churches met in a joint third quarterly conference on the lawn of the presiding elder of the district, where they were hospitably received by Dr. and Mrs. Holmes. A picnic supper was served at 6:30 in the evening, a season of fellowship was enjoyed, and then the business of the conference was taken up.

Rev. Louis Hoffpauir, pastor at Lafayette, La., has received fifty-three into the church since Conference, so we learned from the organist of the church, Mrs. Robert Cunningham, who was visiting Mrs. R. H. Harper in New Orleans last week. Brother Hoffpauir has set the goal for the year at one hundred new members, and he seems likely to reach the goal.

Rev. George LaGrange, pastor of Bayou Blue charge, and Rev. C. J. Thibodeaux, pastor of Lafourche charge, both of the French Mission section of the New Orleans District, have been conducting a revival at Bayou Cane, near Houma. This is a promising field among the French people, and it is hoped that a church can be organized there.

A report from Mrs. T. L. McKnight, secretary of the daily vacation Bible school recently closed at Parker Memorial Church, New Orleans, shows that thirty-eight were enrolled, that the spirit of the school was excellent and that the co-operation of the pupils was all that could have been expected. The workers, Misses Ruth Barnes, Corinne Pfaff, Alma McNamara and Zoie Shallcross, deserve praise for their faithful efforts.

Rev. W. R. Lott, pastor at Amory, Miss., is preaching a series of Sunday night sermons on some of the parables of Jesus. On next Sunday evening the subject will be, Spiritual Towers, and thereafter on Sunday evenings through August 28 his subjects will be, Two Temple Visitors, Soda in

Flour, Choice of Foundation, and A Significant Separation.

Brother P. M. Franklin, Oxford, Miss., sends us such an encouraging letter that we are including it in this column. "Dear Advocate: Am sending my renewal. Have been taking the Advocate about twenty-five years. I feel it has brought untold blessings and information to my home. I take six or seven other papers, but would give them all up before I would the Advocate. May its circulation continue to increase by the thousands. God bless the Advocate."

We are not sure that a notice appeared in our columns of the death of Mrs. T. S. Randle, widow of one of the members of the Louisiana Conference. Sister Randle died at San antonio, Tex., on Feb. 26, and was buried on Feb. 28 at Yoakum, Tex. Sister Randle was very faithful and active as an itinerant's wife; she loved the church and never seemed happier than when in the hour of worship, or in attendance upon the Annual Conference. She was formerly often present at our annual gathering, but of late years she had resided at Yoakum, Tex., too far away to attend.

Our pastor at Arcola, Miss., Rev. H. D. Suydam, is issuing a neat eight-page monthly paper devoted to the interests of his charge, composed of Arcola, Murphy, Lock and Darlove. We find in the July number that the churches at Murphy and Lock suffered great damage from the flood and that a considerable sum will be needed to repair them. Notwithstanding the great disaster which the people have suffered on this charge, they are carrying on. A revival meeting is being held at the present time at Murphy, with Rev. J. H. Holder doing the preaching.

Of the article in this issue entitled, "The Steps of Growth in Peter's Life," by Mrs. Courtney Badon, of Auburn, Miss., Mrs. B. D. Flowers, teacher in the Mars Hill Consolidated High School, of Smithdale, Miss., writes as follows: "The enclosed paper was presented in my Sunday school class yesterday by a consecrated, enthusiastic pupil of 82 years young, Sister Badon, of Adams church." This thoughtful article, concerning the ever interesting Peter, which we are giving to our readers, shows a mental and spiritual alertness at an advanced age. And it is interesting to note that the copy submitted was written in a remarkably firm and strong hand.

While any one familiar with the Greek would suspect that it was the linotype man who confused the word "orthos," in Rev. J. L. Decell's recent article in the Advocate, we desire to state that Brother Decell's copy has "orthos." We regret that the Advocate has it "arthos," and also spells "Manicheans" without an i. While the assistant editor studied Greek we fear he is like one of his classmates who, when questioned concerning a certain problem dependent upon something already studied in geometry the year before, replied, "Why, Professor, I finished geometry last year." We fear that in like fashion the assistant editor finished Greek some years ago, so that he failed to notice that "orthos" had changed as "arthos."

Among the many disasters [illegible] brought to Greenville, Miss., was its interference with the "Big Brother" paper, which had been coming regularly to our desk from the Big Brother class of our church at Greenville. But Mr. Waddy West reports through a letter to the office that the class is resuming its work, after being forced for six weeks to abandon their meetings on account of the flood water being in their classrooms. Writing on July 15, he says: "We have planned for next Sunday 'American Legion Day,' and these boys promise to give us the largest attendance our class has ever had. Our former attendance record is 249; our classroom will only hold 250, but they say we will have to make room for 300 next Sunday."

Recently Dr. Goodrich, pastor of First Church, Shreveport, conducted the funeral services for a deceased Chinaman. About a dozen Chinese friends attended the funeral and they requested that the service should conform to Christian custom. On Wednesday evening following the funeral six or seven of these Chinese friends attended prayer meeting, and after service the brother of the deceased expressed a desire to make a thank offering to the church for the pastor's kindness in conducting the funeral. He said he understood the pastor himself expected no remuneration for the service rendered but asked that he be allowed to make a thank offering for the work of the church. Whereupon the gift—$50—was accepted and the giver, Mr. Joe Do Chow, was assured that it would be applied on the missionary activities of the church.

Rev. C. J. Thibodeaux has recently closed a good meeting of two weeks' duration at Griffin, a rural community a few miles below Lockport, La., on Bayou Lafourche. This is the community made familiar to the readers of the Advocate by Dr. W. W. Drake, formerly presiding elder of the New Orleans District, as the community where a church and a cemetery are urgently needed to make the work of Methodism permanent. Dr. Drake placed $1,000, which he had raised toward the enterprise, in the hands of his successor, but until the present time it has been impossisble to secure a piece of property in that section for the building of a Methodist church. But now we are glad to report that Brother Thibodeaux has found a property which can likely be purchased, and we hope soon to have the church and cemetery so long planned for this community.

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TO EPWORTH LEAGUERS OF MISSISSIPPI CONFERENCE.

A Chance for Service.

Last week it was our privilege to visit the office of this paper and talk with the acting editor, Rev. R. H. Harper. He told us that the Advocate needed money and it would take twelve hundred subscriptions to furnish the needed amount. Dividing the number among the three Conferences that this paper serves, gives four hundred subscriptions for each Conference. As the Advocate has so splendidly served the Epworth Leagues, especially of our Conference, we think that it is time for the Leagues to serve the Advocate. So, we appeal to the Leaguers of our splendid Conference to give of their time in securing the needed four hundred subscriptions. Leaguers, let's put this splendid paper in the home of every member of our church.

Your editor,

FRANCES ULMER.

AN URGENT APPEAL.

The following appeal in the form of this resolution was passed at the recent session of the Greenville District Conference in its meeting at Cleveland. The pastors have suffered severe cuts in salaries, and in most cases have had little if anything paid on their salaries since the flood came in April. Church property has been greatly damaged, and owing to the great loss sustained by the people they are not able to carry on. They must be helped, and the many thousands of loyal Methodist people in North Mississippi must help.

The Appeal.

Be it resolved, by the Greenville District Conference now in session at Cleveland, that an appeal be made to the effect that an offering be taken in each church throughout the North Mississippi Conference to help relieve the distress of our pastors and their families and the rehabilitation of our property in the flooded area; this offering to be sent at once to S. V. Wall, treasurer, Cleveland, Miss. That this appeal be given publication by sending it to the New Orleans Christian Advocate and to the presiding elders of the North Mississippi Conference.

R. G. LORD, Secretary.

POSITIONS TO TEACH WANTED.

A pastor's daughter who took her M. E. L. at a Conference female college and her A. B. at a state college, and with a summer course at Peabody is taking her M. A. at Vanderbilt this year, and has had two years' teaching experience, is a trained musician and church worker, having been a member of her college glee club and of the Vanderbilt choir and who has a fine record, wants a position as teacher of English. Address P. L., this office.

A preacher's daughter who is a trained church worker, a Conference junior female college graduate, an honor student, and is taking her A. B. from a state Normal college this summer, and who has had one year's teaching experience, is open for position as high school or college teacher, literature and history being the subjects preferred. Address P. L., this office.

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JUST STUFF.

By Rusticus.

About the article in a recent Advocate by Hon. T. M. Evans, "Concerning Modernism," etc., he stated what he himself admitted were facts, and what some of us have reason to believe is true, and suggested that there be a separation, and also saying that certain editorial and secretarial places were filled by these destructive Modernists. He suggested that some writer had said that these things existed, but offered no remedy; while I believe that separation is the solution, and that it will finally come—but who is to do the separating, and how are we to tell who is to fall on either side? I am just asking these questions, for I have no suggestion to offer as to a means to know who are orthodox and those who are not.

Now Mr. Evans must have some knowledge of who is modern, and who is orthodox from his viewpoint, but he did not tell us in which colleges they are, nor editors of which papers, nor secretary of what, and if he were to tell us who they are they would have a great many witnesses (all good and true) who would be able to swear that they are true followers of whom? John Wesley? Luther? Calvin? Billy Sunday? Harry Emerson Fosdick? Confucius? Mrs. McPherson? Jesus Christ? Is it not true that everybody that does not believe just like me is not orthodox?

Now I believe that Mr. Evans is absolutely right, that there must needs be a sifting process, for there seems to me to be put over some things by somebody that are undermining the faith of our folks, and when our young preachers read such books as are being distributed, that deny the very existence of almost everything that a man might base something upon, and sit at the feet of men in our schools who deny the miracles, and the virgin birth, and believe the monkey theory, and I do not know just what it is, but we are facing the fact that some of our young preachers are strong on organization and social service, etc., but lack the real power of God in their ministry.

Now I do not want Mr. Evans to appoint me on a committee to tell these fellows where to head in, for I have my ideas, and mine might not be in line with his. I believe the time is coming soon when, unless we call a halt along some of these lines, our own beloved Southern Methodist Church will be rent asunder; and, if some of the stuff that I hear and hear about is real Methodist interpretation of the Bible, then I say God speed the day. A leading member of one of the leading churches in Louisiana told me that her pastor, who has been there for several years, had not at one time mentioned such a thing as **repentance**, but it was, "Think of the beautiful and you will be beautiful within;" she added that if some one should be so moved as to repent of his sins under his preaching that he would get down on his knees and ask his forgiveness for disturbing his mental equilibrium. God pity such a church! And yet we seem to have them all over this country, filled by men who must not be crying aloud the old gospel truths. I heard a prayer last night by a prominent doctor, an M. D., and in it he said, "Oh, Lord, may this church get religion." That prayer needs to be offered for all the churches and a goodly number of the preachers.

As to the Advocate campaign, if we could get the folks to take the paper, if we could get them to renew after they once get it, if we could get some more articles like Mr. Evans' in the paper, if we could get more of our preachers, or presiding elders, or somebody, to put something in the paper that would be readable, (but anything that would cause any one to think or cause the least bit of controversy, seems to be excluded from the columns of the paper,) if we could get into it something of news about the churches and individuals of Louisiana and Mississippi, then we could have a large reading, and there should be no deficit. But when people do not find anything that interests them, it is mighty hard to get them to subscribe, as those of us have learned who have tried to get subscriptions and renewals. This is a plain statement and should probably be ruled out of the paper, but it is facts that we are facing. The best thing that I have seen in the Advocate was about the "Cultivation Period" some weeks ago. We have driven and driven and continue to drive, whether we call it that or not, until our folks have gotten suspicious of everything that sounds like a "Cultivation Period."

Why do we not collect more Conference collections? Christian Education, etc.? Do our church schools give any more than the State? Some of our young people come from some of them who are not as true to the church and as active as those who come from the others. Their faith is gone. What is the use in paying good money to produce such results? Ask the people.

Mr. Editor: Tell some of our Epworth League (would-be) leaders to cut out the stuff at the assemblies and institutes that bring our young people back without any reverence for God's house, "by the singing of those songs that do not tend to the glory of God," in the church auditorium, and some of them anywhere, for example, "Ol' McDonal' had a farm," and so on, ad nauseam.

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DAILY VACATION BIBLE SCHOOL, FIRST CHURCH, SHREVEPORT.

This week the fifth annual session of First Church's Daily Vacation Bible School will come to a close. The school has been in session for four weeks, and has been a complete success. The enrollment this year was 253. On Friday, the closing day of the school, the Gleaners Missionary Society will give a picnic to the pupils, and Sunday night the school will put on a pageant at the 8 o'clock service. The entire church membership is invited to attend the pageant Sunday evening.

The school this year was in charge of Mrs. F. D. Hutchens, General Superintendent, who was also Superintendent of the Junior Department. Mrs. B. D. Battle was Superintendent of the Primary Department, and Mrs. C. E. Friend, the Beginners' Department. Mrs. C. H. Shaffer was in charge of the story telling.

The following ladies taught in the school:

Beginners' Department: Mrs. J. K. Robertson, Mrs. Oscar Apple, Mrs. A. J. Colvin, Mrs. Otis Harris, Mrs. C. Hardy.

Primary Department: Miss Mattie Connell, Miss Mattie Hunt, Miss Elizabeth Agurs, Miss Ethel McDade, Miss Emily McDade, Mrs. Walter Connell, Mrs. J. B. Strother, Miss Mildred Wilkerson, Miss Lilla Stewart.

Junior Department: Miss Helen Parker, Miss Alice White, Miss Delphine Rioux, Miss Jen Moore, Miss Hattie Renfro, Miss Amy Belle Shermerhorn, Miss Marion Richardson, Miss Helen Files, Miss Eleanor Sample, Mrs. F. E. Wilkerson, Mrs. A. F. Whiting, Miss Bess Harmon, Miss Margaret Dill, Miss Nita May Smith, Miss Ava Pierson, Miss Katherine Richardson, Mrs. John Welsh, Miss Cecil Tucker.

The following churches were represented in the student body: First Methodist, Noel Memorial Methodist, Mangum Memorial Methodist, Claiborne Methodist, Texas Avenue Methodist, Central Methodist, Fort Worth, and First Methodist, Smackover, Ark.; First Presbyterian, Dunlap Memorial Presbyterian, First Baptist, Highland Baptist, Queensboro Baptist, Parkview Baptist, Central Christian, Kings Highway Christian, Jewella Christian, St. Mark's Episcopal, the Church of the Nazarene, St. John's Catholic, Christian Science Church, Jewish Synagogue.—The Methodist Messenger.

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Woman's Missionary Society

LOUISIANA CONFERENCE.

ZONE MEETING AT WESLEY.

Zone No. 1, of the Ruston District, held the second quarterly meeting at Wesley church, May 20, the leader, Mrs. W. A. McKenzie, of Homer, presiding. The attendance of forty-five was good, considering the rainy weather.

Mrs. Hefley, of Homer, led the devotional, choosing as her subject, "The Importance of Prayer," and giving many reasons why we should pray without ceasing, having the Master himself as our gretest example.

Mrs. Kent, of Homer, spoke on the subject, "The Woman's Missionary Society Speaks Out Loud." Mrs. Bridges, of Athens, spoke on "The Gibson Auxiliary," and the report of the district meeting at Arcadia was given by Mrs. Pittman, of Athens.

Other features of the program included a duet by two young ladies of Wesley, a reading by Miss Watson, a playlet given by the ladies of Wesley, and reports from auxiliary presidents. Mrs. Moreland of Homer, Mrs. Garrett of Wesley, and Miss Pittman of Athens, made reports showing substantial gains in the woman's work in their respective churches.

Brother Dring, of Athens, pronounced the benediction at the close of the meeting, and after the meeting all present enjoyed the delightful lunch prepared by the ladies of the Wesley church.

MRS. J. H. PITTMAN,
Secretary.

ZONE MEETING AT JACKSON.

The third zone meeting of the Baton Rouge District was held in the Methodist church in Jackson, La., on May 26, Mrs. I. G. Gueydan presiding. There were four members present from St. Francisville, nine from Clinton, four from Ethel, five from Baton Rouge, and fifteen from Jackson; also nine Presbyterians, and four Baptists, making a total of fifty.

Rev. J. H. Bowden, pastor at Jackson, led the opening prayer and then made a talk upon the book of Jonah; Mrs. C. S. Miller sang the solo, "The Silent Voice," with Mrs. U. T. Broach at the piano; a recognition service was then held, with Mrs. Wadsworth present from St. Francisville, Mrs. Irwin from Clinton, Mrs. Hawsey from Ethel, and Mrs. Kit Dudley from Jackson; reports showing a new Missionary Society organized at Ethel; a silver tea, for the benefit of the Belle Bennett Memorial, given at St. Francisville; and other items of interest from other points in the zone; talk by Mrs. Rust, State Superintendent of Supplies; topics of missionary news read by different members; violin solo, "A Dream of Paradise," by Mrs. I. G. Gueydan, with Mrs. U. T. Broach at the piano; vocal solo, "In the Garden," by Mrs. M. U. Hubbs; "A Study of Our Common Interests and Problems," by Mrs. T. D. Dawson, and a report by Mrs. J. H. Chambers, of Baton Rouge, upon the annual meeting and the Council, were the chief features of the program.

A collection was taken for the rural worker. The following were elected officers for the ensuing year: Mrs. E. W. Chaney, of Clinton, president; Mrs. M. U. Hubbs, of Clinton, secretary. Rev. J. H. Bowden installed the officers, and after the benediction all enjoyed refreshments and good fellowship.

MRS. C. S. MILLER, Secretary.

BATON ROUGE DISTRICT MEETING.

Baton Rouge District meeting was held at Ponchatoula, June 21, 1927, the new District Secretary, Mrs. L. A. Sims, presiding.

Reports from the presidents of auxiliaries show that the work is progressing. In accordance with Mrs. C. A. Loyd's request, many are striving to make every member of the auxiliary a member of Mission and Bible study. We are waking up to the importance of the educational program of the work. The financial work seems to be in good condition. Some relief has been sent to flood-sufferers.

The reports of zone leaders were encouraging. The work that has been done in the zones has been an inspiration to the old auxiliaries, as well as a help to the younger ones. Also many new auxiliaries have been formed as a pleasing result.

We were glad to have with us the following guests: Mrs. C. F. Niebergall, State president; Deaconess Ora Hooper, rural worker for Baton Rouge District; Mrs. R. H. Harper, from New Orleans; our presiding elder, Rev. H. N. Brown; Rev. W. R. Harvell, Hammond; Rev. B. M. Andrews, Amite, and Rev. A. J. Coburn, Ponchatoula.

Rev. H. N. Brown conducted the Quiet Hour, using Psalm 73.

After a delicious plate luncheon, served by the Ponchatoula Auxiliary, the meeting was called to order in afternoon session by Mrs. Sims.

Rev. W. R. Harvell conducted the devotional, reading the narrative of the Syrophenician woman, and talking thereon.

Deaconess Ora Hooper spoke very enthusiastically of her work, which she is to begin in September.

We are always glad to hear of any girl who has given herself for life service, especially of our Emma Burris, of Franklinton, who entered Scarritt this spring.

A vocal duet by Mrs. Ball and Mrs. Cooper, of Franklinton, with Miss Ozie Taylor, of Hammond, at the piano, delighted the audience.

Mrs. C. S. Stewart, of Amite, in a very forceful way, presented the Jubilee. Objective goals given are: 1. High spiritual life; 2. appreciation of our inheritance; 3. extension work; 4. valuation of our work; 5. thank offering.

A helpful report on the Junior Epworth was given by Mrs. Chambers, of Baton Rouge.

Mrs. C. B. Johnson, of Hammond, presented the Korean products, which are made of the finest Egyptian cotton. She wore a dress of the cloth, and made a strong appeal to each auxiliary to dress themselves up also, thereby helping young men of Korea through school.

In Mrs. Harper's message on Young People's work, she said the trouble was the movement is adult minded and the youth won't accept it. We have been concerned too much with organization, and not enough with the education, service, and social problems.

The question brought before us by Mrs. Plummer, of Bogalusa, in the round table discussion was: "Why Do We Not Have More Members of the Church, Members of the Missionary Society?" There can be no better answer than those given: Lack of love for Christ, lack of consecration, lack of knowledge, and lack of responsibility felt on the part of the members of the auxiliaries.

We were plased to have with us Mrs. Niebergall, who gave us a number of helpful talks, also answered questions, and offered many helpful suggestions.

Greetings of love and appreciation were sent to Mrs. H. N. Brown, former District Secretary, for her good and faithful work among us.

MRS. J. COBURN,
Recording Secretary.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DISTRICT MEETING.

The first day's session of the District Conference of the Missionary Societies of the Sardis District, was held in Longtown, May 31. This was the first time we had gone to the strictly rural section, six churches coming together to entertain the conference, and it was inspiring to see the cars rolling in and delegates and visitors gather together to plan for the Mas-

(Continued on Page 14)

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COULD NOT PUT ON HER SHOES

Mrs. Daugherty Was so Weak

In a little town of the middle West, as a discouraged woman. For four months she had been in such poor health that she could not stoop to put on her own shoes. Unable to do her work, unable to go out of doors or enjoy a friendly chat with her neighbors, life seemed dark indeed to Mrs. Daugherty.

Then one day, a booklet was left at r front door. Idly she turned the ges. Soon she was reading with ickened interest. The little bo[o]klet is filled with letters from wom[e]n in nditions similar to hers who had und better health by taking Lydia E. nkham's Vegetable Compound.

"I began taking the Vegetable Compound," Mrs. Daugherty writes, "and ter I took the third bottle, I found re- f. I am on my eleventh bottle and don't have that trouble any more, d feel like a different woman. I commend the Vegetable Compound to eryone I see who has trouble like ne, and you can use these facts as estimonial. I am willing to answer y letters from women asking about e Vegetable Compound."—Mrs. ED. UGHERTY, 1308 Orchard Ave., Muscae, Iowa.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson.

On July 6 and 7 I attended the Alexandria District Conference at Bunkie. Only one pastor was reported waterbound. Pastor Knight, of Melville, said he had a recent photograph showing two girls swimming in front of his church. The note of faith and progress was sounded in all reports of the pastors and committees. Many encouraging items of Sunday school work were reported. Rev. H. L. Johns reported having given sixty credits in his Daily Vacation Bible School, and he is hard at work on his Standard Training School plans for Sept. 18-23. Three members of his faculty have been secured, Mrs. Templeton and Dean Smith being among them.

Rev. W. E. Anding, of Provencal, announces a Sunday school rally for his four churches, to be held on the fourth Sunday at Shady Grove church. While at Bunkie we noticed the Sunday school Bulletin gave the attendance last Sunday as 150, and by the side of this bulletin there was a large chart, "Program of Work," with a progressive seal on it. Mrs. W. M. Mantiply is superintendent of this school.

The following district officers were elected: District Secretary, Prof. Henry Rickey; Elementary Superintendent, Miss Flavilla Bradt; Adolescent Superintendent, Mrs. J. M. Burnett; associate, Miss Mary Lyles; Adult Superintendent, Mr. Bowden; Missions, Rev. B. D. Boddie.

Rev. A. S. J. Neill, pastor at Glenmora, is very hopeful in regard to the work of his Sunday school.

The date for the Alexandria Standard Training School was set for Sept. 4-9, and plans are under way to make it a most successful school.

* * *

Brother Vaughan, of the Ruston Orphanage, was present at the recent conference, and stated that the Easter offering was the largest ever sent in, and stated to the writer that most of this offering came through the Sunday schools.

* * *

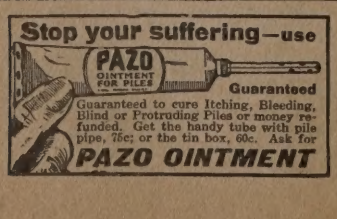
The Cokesbury School at Clay, under the direction of Rev. Claude H. Mayo, opens Friday, and Brother Mayo writes the office that the books have arrived and that everything is in readiness for the "guests." We trust that many "guests" will attend and the school will be a huge success.

* * *

Brother J. Q. Long, of Colfax, writes as follows: "Herewith enclosing check for the sum of $13.79, being the collection taken in the Colfax Methodist Sunday school on the fourth Sunday in each month, for several months past." The check has been forwarded to Brother A. M. Mayo.

* * *

We are in receipt of an interesting letter from Prof. J. E. Stephens, of Millsaps College at Jackson, who has been assisting us in our Standard Training School work this year. He writes from Northwestern University, where he is doing summer school work, having his family with him. They are enjoying the cool weather, and, Prof. Stephens tells us, are wearing overcoats.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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. J. C. Chambers.

The following Sunday schools have contributed to the Dual-Extension work this month:

Brookhaven District.

Rehoboth, $1.92; Pleasant Ridge, $1.40; Center Point, $2.75; Tabernacle, $1; Centenary, McComb, $17.84; Meadville, $2.23; Monticello, $2.50; Muddy Springs, 65c; Osyka, $6; Hawkins' Chapel, $2; Summit, $1.65; Topisaw, $3.87; Tylertown, $8.11; Wesson, $9.22.

Hattiesburg District.

Ellisville, $7; Moselle, $8.53; Main Street, Hattiesburg, $58.63; Shipman, $1.75; Magee, $7.62; Mount Olive, $15; Bethel (Mount Olive charge), $1.07; New Augusta, $3; Prentiss, $7.70; Bassfield, $2.70; Carson, $2.50; Richton, $9.90; Ovett, $2; Oakvale, $2; Bethel (Silver Creek charge), $1.32; Hebron, $1.29; Williamsburg, 76c.

Jackson District.

Benton, $6.69; Brandon, $5.12; Pelahatchee, $7.27; Camden, $3; Forest Grove, $1.58; Millville, $1; Clinton, $1.11; Bentonia, $1.75; Edwards, $5.72; Fannin, $2; Flora, $4.35; Plain, $2; Grace, $7.11; Ridgeland, $2.20; Madison, $4.17; D'Lo, $4.05; Wesley Chapel, $1.71; Mount Olivet, $3.74; Terry, $1.25; Yazoo City, $7.91.

Meridian District.

State Line, $4; Chunky, $3.20; Collinsville, $1; Meehan, $2.14; Suquelena, $1.51; Andrew's Chapel, $1; Crandall, $7.38; Langsdale, $6.72; East End, Meridian, $12.61; Marion, 69c; Quitman, $10; Shubuta, $6.23; Pleasant Hill, $1; Oak Grove (Vimville charge), $1.50.

Newton District.

Bay Springs, $4.75; Goshen, $1; Big Oak, 24c; Decatur, $2; Hickory, $2.80; Contrell, $3; Homewood, $2.06; Lake, $4.65; Kingston, Laurel, $7.49; Montrose, $6.50; Newton, $19.06; Philadelphia, $36.49; Shiloh, $5.18; Walnut Grove, $2.60.

Seashore District.

Pleasant Hill, $1.80; Main Street, Biloxi, $15.10; Carriere, $4.25; Escatawpa, $2.50; Bigpoint, $1.55; Orange Grove, 11.98; Kreole, $6.43; Ocean Springs, $2.25; Pascagoula, $3.93; Stillmore, $2; Wesley Memorial, $6; Epworth, $2.94.

Vicksburg District.

Fayette, $20; Cane Ridge, $2.63; Mizpah, $1; Hermanville, $2; Louise, $4.03; Utica, $2.50; Crawford Street, Vicksburg, $17.41; Washington, $1.75; Woodville, $3.50; Pattison, $3.97.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Miss Virginia Thomas, for some time Conference Elementary Superintendent, severed her connection with the Conference Board July 1. Her pure life, her trained mind, her consuming passion to see the kingdom of God come, made a large contribution to the work over the entire Conference. She will live long in the hearts of all who love and work with little children. During the summer she will teach in the Daily Vacation Church School at Lake Junaluska. In September she will enter Northwestern University to further pursue her studies in religious education. We wish for her an ever enlarging usefulness in her chosen field of labor.

All inquiries pertaining to the work in the elementary department should be addressed to me until further notice. We need at least three women in each district who will look after and supervise the work near them.

We are holding from four to five Cokesbury schools each week. Sharp and Hammontree "set the woods on fire" in the Tyro circuit. The revival fires are still burning and will likely continued for a long time to come. The community around Free Springs has been wonderfully stirred. When one door is closed against us the Lord opens two others. The Spirit is leading us. Brother Mohler is supervising and looking after the work in a great way.

This week I am keeping Brother W. P. Bailey at McCool. The church he has been instrumental in building is a gem, it is the prettiest thing in the town. We have a class of ten and it is possible that six will do the work for credit. We have but few out of whom leaders can be made. The few Methodists and Presbyterians are working together. The Baptists outnumber the other two churches three to one. Brother Bailey and his wife have done the impossible here, and they are working whole-heartedly to build the kingdom in these parts according to the Methodist standards. Nothing less than the faith of Christ will bring the final victory, steadfast, unwavering, persevering faith that works miracles. I rejoice in the privilege of sharing the labors with these excellent young people.

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SUNDAY SCHOOLS CONTRIBUTING TO DUAL MISSION SPECIAL IN JUNE—NORTH MISSISSIPPI CONFERENCE.

Aberdeen District.

Greenbriar, Amory circuit, $4.18; Amory, $17.42; Aberdeen, $14.30; Tranquill, Amory circuit, none; Cross roads, Derma circuit, none; Lagrange, Eupora circuit, $1.50; Eupora, $4.65; Fulton, $8.50; New Hope, Greenwood Springs circuit, none; Houston, $8.74; Houlka, none; Mathiston, nothing for two months; Maben, Mathiston circuit, $1.64; Shile, Nettleton charge, $1.50; Nettelton, $2.85; Carilina, 77c; Okolona, $5; Strong, Prairie and Strong charge, none; Prairie, none; Ebenezer, Buena Vista charge, $2.47; Belden, Sherman charge, none; Pontotoc, never; Smithville, none; Shannon, $1.50; Brewer, Shannon charge, $2.36; Tupelo, $21.14; Mount Pleasant, Tremont charge, $1.07; Verona, $2.84; Calhoun City, never.

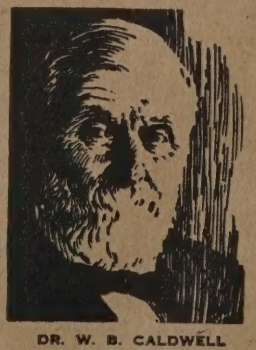
Columbus District.

Weir, Ackerman charge, nothing, four months; Ackerman, $8.31; Artesia, $3.07; Brooksville, $4.50; Chester, never; Columbus, never; Shady Grove, Ethel charge, nothing, six months; Ethel, $2.47; Kosciusko, none; Louisville, never; Macon, nothing, two months; X Prairie, none; Starkville, $16.52; West Point, two months, $32,29; McCool, none; Shuqualak, none; Cedar Bluff, none; Noxapater, none.

Corinth District.

Booneville, nothing, two months; Jacinto, Burnesville charge, $1; Blue Mountain, $1.05; Corinth, First Church, never; Mount Pleasant, Chalybeate charge, nothing, two months; Guntown, $3.40; Iuka, $23.54; Mantachie, never; New Albany, never; Planterville, never; Rienzi, $4.60; Ripley, none; Wheeler, 66; Hickory Flat, never; Kossuth, none; Potts

(Continued on Page 13)



DR. W. B. CALDWELL AT THE AGE OF 83

Old Folks Need a Mild Laxative —Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help, else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

By Miss Frances Ulmer.

General Epworth League Board Adopted Program for Year 1927-28. Emphasis to Be Placed Upon Department of Spiritual Work.

At a meeting of the General Epworth League Board in April a program was adopted in which the emphasis was placed upon the Department of Spirtual Work. We quote from the Epworth Era:

"The emphasis this year is to be upon the Department of Spiritual Work, and, beginning with July, the activities in the Epworth League and the devotional meetings and the calendar events will emanate from and cluster around the beautiful climax of the gospel according to St. Luke—'The Emmaus Way' (Luke 24:13-35). The general purposes of this program are to discover the possibilities of Christian comradeship; to open the Bible as a book for life; to recognize the living Christ in every day living; to live a radiant life in comradeship with Christ; to share this comradeship with others. All this will be comprehended under the general theme, 'The Comrades of the Emmaus Way.' In July we will have prayer hikes and joint young people's meetings with other young people's societies, thus striving to develop the uttermost comradeship. In August we shall have a team month in devotional meetings, with open air services and emphasis upon the Devotional Bible Readings. In September Bible Study will be emphasized, and the half hour preceding the remainder of the devotional program will be used in the study of a specially prepared book on the Gospel according to St. Luke, entitled, 'The Most Beautiful Book Ever Written.'"

At another time we will discuss more fully the program arranged by the Board, but we wanted here to call your attention to the theme of the programs so that you may carefully study your Era and make your plans for the best devoitonal meetings in the history of your League. **Begin now.**

PICNIC AT TISDALE'S BRIDGE.

(Reported by M. C. Jordan.)

Monday, July 4, the Senior Leaguers, Hi Leaguers and Epworth Juniors from Hattiesburg, Petal, Richton, Moselle, Ellisville and Laurel, Miss., motored to "Tisdale's Bridge," about five miles from Moselle, for a picnic. The weather was fine for such a gathering, and every one had a wonderful time. The idea of this union picnic was born at the Assembly when Laurel and Hattiesburg failed to get to play a game of baseball together. So, the game was "the thing," which took place before noon at the picnic. Much to Hattiesburg's regret the final score was 13 to 10 in favor of the Laurelites; but never mind, there will be another assembly and another baseball game.

At the close of the ball game there was "pink" lemonade galore. And, just about the time that the committee thought the young people's thirst (and perhaps appetites) were satisfied dinner was announced. There was certainly a fine table spread, and from the way that the eatables disappeared you could not tell that any one had had any lemonade.

After lunch, Rev. Mr. Vaughan, from Ellisville, took all who wanted to play tennis, and went about two miles and spent the afternoon in tennis matches. The others of the crowd rested, played ball, went home, or fought battles with watermelons. Most of the crowd left about 2 or 2:30. In fact by 2:45 every one except the Hattiesburgians had departed. They were the first to arrive and the last to leave.

I think that it was the opinion of every one present that it would be well to repeat the performance next year.

The chaperones were Rev. and Mrs. B. L. Sutherland, Laurel; Rev. and Mrs. Vaughn, Ellisville, and Mr. and Mrs. J. H. Weems, Mr. and Mrs. B. F. Harrell, Hattiesburg. There were between 175 and 200 present.

NORTH MISSISSIPPI CONFERENCE.

I am writing to inform you that beginning with the September number of the Epworth Era we shall have a rich literary feast for our young people in Dr. S. A. Steels autobiography. For many years Dr. Steel has been one of the most prominent ministers in the Southern Methodist Church. He is known all over the United States and Canada as a man of supreme eloquence, as a minister of deep consecration and loyalties, a gentleman of the old South and yet a man abreast of the times in thinking and in writing. Dr. Steel was the first editor of the Era, coming to that position in 1894.

Dr. Steel was a boy during the war between the States. His early experiences link the new South to the old. He came from a minister's home under the old conditions and has himself been the head of a Methodist itinerant's home under the new. The story is full of interest—human interest. If it were told by almost anybody it would engage the reader's attention; but told in the brilliant, fascinating narrative style of Dr. Steel, it is compelling.

Will you not co-operate with your Epworth Era agent and the other officers of your Conference Epworth League in endeavoring to secure as large a number of subscriptions to the Epworth Era as possible in order that our Epworthians may have this fascinating story of a Southern boy's emergence into a great life of usefulness?

These subscriptions, if individual, will be at regular rate of $1.25 a year. In clubs of five or more to one address, $1 each, per year. But it is worth while to remember in making your appeal that the Epworth Era, beginning with the October number, will be enlarged to a sixty-four page magazine, and will in every respect be well worth more than the subscription price. Order blanks are sent, and I trust that under the impulse of a strong appeal at the Assembly we may boost Era circulation very considerably.

R. P. NEBLETT.

SUNDAY SCHOOL.

(Continued from Page 12)

Camp, none; Belmont, none; Myrtle, none; Tishomingo, none; Moonville, nothing, two months.

Greenville District.

Arcola, nothing, three months; Locke, never; Boyle, $3.51; Bobo, Gunnison charge, $2.03; Birdie, Coahoma charge, $1.76; Coahoma, nothing, two months; Johnson, nothing, two months; Clarksdale, $21; Duncan, $9.94 for two months; Alligator, $8.95; Evansville and Dubbs, never; Friars Point, $3; Lyon, never; Greenville, nothing, two months; Hollandale, nothing, two months; Lula and Dundee, none; Maud, none; Lake Cormorant, never; Merigold, $3; Murphy, nothing, two months; Robinsville, nothing, two months; Shelby, nothing, two months; Shaw, nothing, two months; Sherard, nothing, two months; Tunica, nothing, two months; Winterville, nothing, two months.

Greenwood District.

Black Hawk, $1.90; Carrollton, $4.42; North Carrollton, $5.70 for two months; Drew, none; Itta Bena, nothing, four months; Minter City, $2.87; Moorehead, nothing, two months; Price Memorial, $2.07; Ruleville, $7.84; Doddsville, never; Sidon, $2.27; Cruger, $2.50; Sunflower, $6.05; Tchula, $5; Webb, $17.03 for three months; Greenwood, never; Indianola, never; Inverness, never; Lambert and Crowder, never; Tutwiler, never.

Grenada District.

Aberville,none; Ashland, $2; Liberty, Ashland charge, $1.15; Coffeeville, $3.80; Durant, $2.19; Duck Hill, none; Ebenezer, nothing, two months; Grenada, none; Holcomb, $3.13; Holly Springs, $3.15; Lexington, nothing, three months; Oxford, nothing, three months; Pickens, $4; Goodman, nothing, two months; Sallis, $2.22; Tie Plant, none; Vaiden, $3.50; West, $3; North Main, Water Valley, $1; Columbiana, Winona circuit, 96c; Winona, $3.85; Arkabutla, nothing, four months; Batesville, $7.83; Byhalia, $6.17; Cockrum charge, never; Senatobia, never; Courtland, never; Coldwater, none; Como, none; Hernando, never; Horn Lake, never; Red Banks, $1.68; Tillatobia, $1.21; Oakland, nothing, four months; Sardis, $14.12; Mount Olive, Shuford circuit, never; Crenshaw, never; Tyro, never.

H. P. LEWIS, Treasurer.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

ter's work. We were met with great kindness and hospitality by the pastor, Rev. A. C. Johnson, and his co-workers.

The morning session opened by devotional, conducted by the pastor-host. The faithful services of the organist, Miss Goodwin, assisted by Brother Johnson's three splendid boys, with their different musical instruments, added much to the pleasure of the day. Organization was completed and committees appointed. Miss Embrey, of Pleasant Grove church, extended a hearty welcome in behalf of the six churches composing the Longtown circuit, and Mrs. T. T. O'Bryant, of Batesville, responded.

The secretary's report indicated an increase in societies, Standards of Efficiency and in numbers attaining the Honor Roll. The increase in the budget was 22 per cent over the previous year, in addition to the splendid offering to Bennett Memorial. Next came the delegates' reports. It has never been my privilege to see such a splendid representation at a district meeting, only one of the societies in that section of the district failed to have a delegate.

The superintendents of young people and children were given a few minutes to stress the importance of their work.

Mrs. J. B. Harrison, of Charleston, gave a reading, "Hester Armstrong Learns to Tithe," which taught a useful lesson. Rev. and Mrs. George Baker were requested to come to the front and meet their old friends. He was formerly pastor of Longtown circuit. Revs. T. M. Bradley, J. M. Bradley, S. B. Potts, A. T. Clanton, and W. C. Calceron, and Miss Ford, were introduced. Mrs. L. C. Short urged us to vote for men who would stand for the enforcement of the Eighteenth Amendment. Mrs. T. M. Clark's message to the individual auxiliary was very instructive.

The last number on the morning's program was "Tasks Before Us," by Rev. J. M. Bradley.

After benediction by Rev. T. M. Bradley, we adjourned to the tables, which were placed out under the shade trees, and enjoyed lunch.

The afternoon session began with devotions, conducted by Mrs. J. B. Davis, of Sledge, assisted by Mrs. Ruffian Sledge. Mrs. Ralph Jenning's vocal number was very much enjoyed. Six zone leaders reported. Mrs. Annie Redding gave the results of the Bennett Memorial campaign.

Mrs. Starr brought "gleanings" from the Annual Conference. With a short report of the Council meeting from Mrs. Clark the afternoon program was closed by Brother Johnson leading the congregation in singing "On Jordan's Stormy Banks We Stand," and the benediction by Rev. T. M. Bradley.

Session of the Second Day.

Wednesday morning, June 1, we made our way through a pouring rain to Olive Branch to attend the second day of the Sardis District conference. Being the first on the ground, we wondered if we were in the right place, but on further investigation saw the tables prepared out under the old oak trees. This convinced us they were expecting us, and in a few minutes the pastor, Rev. Mr. Boyles, drove up, and then a few more from time to time, until "the clouds rolled by," and the crowd began to gather in earnest, though regretted that it was then too late for Pleasant Hill and Mount Pleasant circuits and perhaps others to have representatives.

Brother Boyles gave the devotionals for morning service. A most cordial welcome was extended in behalf of the Olive Branch auxiliary, which was responded to by Mrs. Grady Johnson, of Hernando.

The meeting was called to order, the secretary and committees appointed. There are some splendid auxiliaries in this end of the district, as was evidenced by the good reports. Again the Young People and Juniors were not expected to be represented, but all of the superintendents in attendance were requested to give a report of their work. Mrs. C. L. Graham announced the rally day which was to be held in Coldwater June 15, and extended a most cordial invitation to all of the Young People and Juniors (with their superintendents) to attend. Too much stress cannot be placed on children's societies. Until there is an organization for them in every church in Southern Methodism we are not doing our duty.

Revs. Sharp, Boyles, Davenport, Bailey and Bradley were introduced, also Mrs. Berkley (mother of Ruby Berkley) and Mrs. Price, secretary of Aberdeen District.

Mrs. T. M. Clark gave the closing number of the morning session with a condensed report of the Council at Shreveport, La.

After benediction by Rev. J. M. Bradley, we adjourned for the bountiful noonday lunch, which was served in the church; the grounds were still too damp to use the tables prepared out under the shade of the trees.

Mrs. Price led with devotional for the afternoon session. Mrs. Annie Redding dismissed the Bennett Memorial with a few happy words, stating the goal had been reached and the Woman's Missionary Society of the Southern Methodist church now owned a beautiful building in the city of Nashville, named in memory of our sainted leader, Miss Belle H. Bennett. Mrs. C. L. Graham gave an inspirational report from the last Annual Conference, which had met at Starkville.

Three zone leaders were present, which completed the roster of nine, composing the Sardis District.

Resolutions of appreciation are always in order for Olive Branch, which obeys the Scriptural injunction (to be given to hospitality) in the spirit as well as the letter.

Rev. J. M. Bradley gave the last number on the program, "Tasks Ahead," and the benediction was pronounced by Dr. Sharp.

MRS. R. M. SHORT,
Secretary Sardis District.

YOUNG PEOPLE'S MEETING, SARDIS DISTRICT.

The district meeting of the Young People's and Children's Missionary Societies of the Sardis District was held at Coldwater, June 15, 1927. When the delegates and visitors arrived they found the church beautifully decorated with ferns and fragrant flowers, and a most cordial welcome awaiting them. The morning session was given over to the Children's Work. Mrs. Ferrell, from Batesville, assisted by one of her Juniors, opened with devotionals. Organization was effected, committees named and secretary appointed.

We regretted very much the absence of Mrs. Flora Hooper, the new Conference Superintendent of the Children's Department, but were forunate in having present throughout the day Miss Julia Lake Stevens, Council Superintendent for the Young People's Work.

Two former district secretaries were

(Continued on Page 15)

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

introduced, also Revs. T. M. Bradley, E. B. Sharp, A. L. Davenport, J. T. Lockhart, and J. D. Simpson.

The report from each society was good, showing that much earnest work had been done during the past year. As each delegate reported, the representatives from the society were asked to stand, and Sardis led with twenty, the largest number in attendance. Senatobia won the Conference pennant for the greatest number of points attained.

An angel passed in its upward flight
With a seed of love and truth and light
And said, "O, where can this seed be sown
Where 'twill yield most fruit when fully grown?
To whom can this precious seed be given
That it will bear most fruit for earth and heaven?"
The Saviour heard, and said with a smile,
"Place it in the hand of a little child."

After an interesting program, the closing number on the morning's session was given by Miss Stevens, which was very instructive as well as entertaining, explaining the Chinese customs and habits, and the benediction was pronounced by Dr. Sharp.

A most delicious lunch was served at the noon hour, served to about one hundred and twenty-five people, at the church. After lunch there was an hour of social intercourse. Then the business of the day was resumed, and Mrs. W. H. Ratliff, the new Conference Superintendent of the Young People's Work, presided over the afternoon session.

MRS. R. M. SHORT,
Secretary Sardis District.

YOUNG PEOPLE'S RALLY.

The Young People of Sardis District enjoyed a rally at Coldwater on June 15. About fifty Young People were present. The Juniors had the morning program, after which the Coldwater ladies served a delicious lunch to over 100 people.

The Young People represented every Young People's Missionary Society in the district except two, who were rained out.

The devotional was given by Mrs. Ratliff; the entire program was in the capable hands of the Young People. Their reports show good work, and the program was interesting and inspiring. We were fortunate in having Miss Julia Stevens, Council Superintendent of Young People. Her message was the source of much inspiration and help.

A separate meeting for Juniors and Young People is a new feature carried out in only two of our districts this year. It is a success, we hope every district will adopt it next year.

We want to thank the Coldwater ladies for their hospitality, and the pastors of that district who gave the Young People the encouragement of their presence and help.

MRS. W. H. RATLIFF,
Conference Superintendent of Young People.

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MISS WU LEAVES FOR COLUMBIA UNIVERSITY.

Miss Wei Lein Wu, of Soochow, China, after graduating in the McTyeire School, of Shanghai, China, came to Whitworth College and entered the sophomore class in the fall of 1924. She became a diligent student in the regular literary course, also taking Home Economics. Her grades were always splendid and she was the first honor student in the senior class graduating May 31, 1927.

Miss Wu belongs to a cultured class in China. She and her mother, who is a widow, are Christians. She is naturally timid, but through the persitent efforts of her many friends in this country, she has been induced during her three years in Mississippi to make numerous talks, chiefly before gatherings of Girl Reserves. She has always acquitted herself so modestly and creditably that she had a great many more calls for addresses than she could answer.

Miss Wu left Brookhaven July 3 for the Teachers College, Columbia University, in New York, where within the next year she hopes to make a Master's degree. It is her pronounced purpose, after she has finished her course at the Columbia University, to return to China and engage in service for the church and the cause of Christianity. In her quiet way she has, during the past three years, been an interesting figure on the Whitworth campus, and will be missed.

H. G. HAWKINS.
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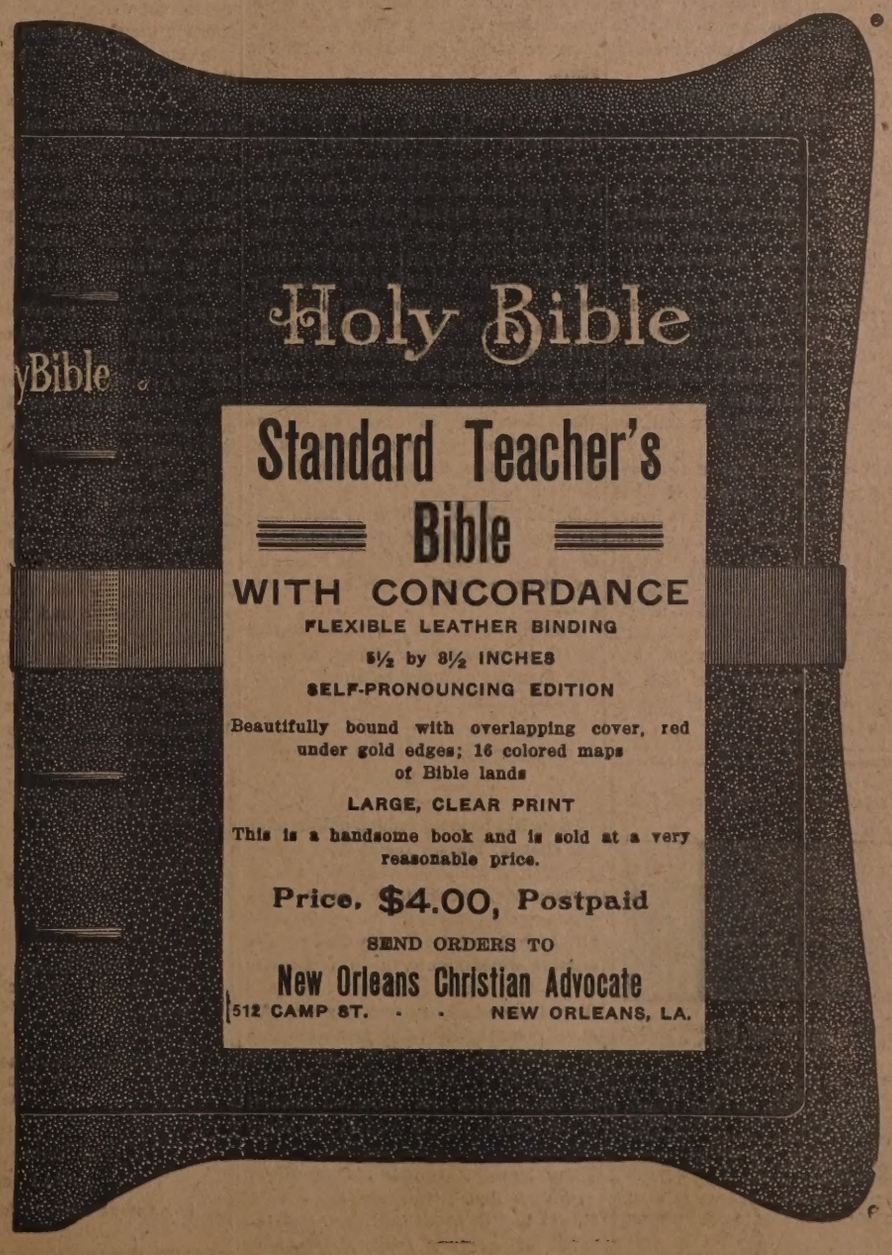
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NOTES FROM CEDAR GROVE.

By Rev. S. L. Riggs, Pastor.

The Cedar Grove charge, which is now the south end of Shreveport, La., has been making some progress along all lines this year. I found about 300 members on the roll after Conference. We have made progress along material lines. About $500 worth of improvements have been put on parsonage, mostly including new garage. Our ladies are doing fine work. The Sunday school has grown. Last Sunday the attendance was 187, the offering $9.25. We have three Leagues, which are doing fine work. We have just closed a gracious tent revival. We began June 8, with local men of the city doing the preaching once a day until June 13, when Brother J. A. George, of Ripley, Miss., arrived. Then we had services twice a day and cottage prayer meetings in the afternoon. Brother George having been trained as a lawyer and having practiced law for some time, makes him a very close reasoner, very logical, and he preached a great gospel. He is free from all cranky habits. As a result of the meeting the church is greatly revived, and fifty-five new members added to our church and about ten to other churches. This makes eighty-two members added to this little church since Conference.

VACATION BIBLE SCHOOL AT KOSCIUSKO.

The Daily Vacation Bible School, which had been in progress at the First Methodist Church, Kosciusko, Miss., for the past two weeks, under the direction of Miss Elizabeth Stinson, of Nashville, as superintendent, closed Friday noon of last week with an exhibit of the work done and an example of the devotional exercises, memory verses and prayers taught the children. One hundrd and twelve children were enrolled, with a faculty of twelve.

The children were in three groups—children from 6 to 9, boys from 10 to 14, and girls from 10 to 14. The hours were from 9 to 12 each morning, with change of periods for Bible study, hand-work and play each fifteen to thirty minutes. The songs were taught the children by Mrs. C. A. Parks. Miss Ruth Hanks was at the piano, and Miss Catherine Campbell and Mrs. W. M. Harrell had charge of the hand-work sections.

Rev. W. W. Milligan, pastor of the Kosciusko circuit, had charge of the Bible hour and hand-work period for the boys' group. Miss Marie Davis taught Bible to the larger girls, and Mrs. R. P. Neblett assisted in the general working of the school, and told stories. Miss Bessie Spain served as secretatry, and Miss Jessie Hanks was her assistant. Miss Bessie Strahan was one of the assistants.

An offering was taken each morning, and the total amount, at the close of the school, was sent to the Orphans' Home at Jackson, as was also the larger part of the hand-work to the hospital rooms of the Orphans' Home. Miss Stinson is in Sardis, July 18-25, for another school of the same kind.

MRS. M. W. HARRELL.

AN UNUSUAL EXPERIENCE.

By Rev. J. H. Bowden.

I had such an unusual experience some days ago that I thought it might be well to tell others about it.

I closed my meeting at Ethel, La., last Sunday, July 3, with eleven additions to the church, eight coming upon profession of faith. As nice as that was it was no unusual thing. The unordinary thing that happened was the conversion of a man who had been a member of the church for thirty-five years.

In all my experience I have never seen a happier man. His face was illuminated with a light that comes alone from the knowledge that Christ has forgiven our sins. In further proof of his inward change let me say this:

He sent me a note Tuesday to come out to see him. I went; we took a stroll into the woods and sat down under the shade of a tree. After conversing for a while he told me his troubles. Along with many other Methodists, who are not quite so honest, he made a pledge to the Centenary fund. "I realize that the salvation of my soul and my religious happiness depend upon my willingness to pay a debt I owe to God. It is going to hurt me to do this, for I am not making as much now as I was when I made the pledge, but here's my check." I unfolded it, and to my surprise found it was a check for $500.

Possibly, after all, a genuine revival is all we need in our church to make our financial columns balance.

Jackson, La.

LAUDERDALE AND ELECTRIC MILLS.

There has been no sudden upheaval on our charge; but we are making steady progress in different ways. We are reporting some accessions almost every quarter, congregations increase gradually at both points, we are meeting our regular assessments, have responded to all the special calls for help, and there is some real growth in grace. We have recently closed a great meeting at Lauderdale, in which our young brother, E. T. Crisler, of Port Gibson, led the singing and endeared himself to our people by his modest Christian demeanor and helpful service.

Our Epworth League is in better condition than heretofore, the Sunday school makes some progress, and the small Mlissionary Society is active and continues to do good work.

It looked for some months like matrimony among us was dull, but of late our people have gone to marrying. Mr. David Owen brought in an attractive bride, then Dr. M. L. McKinnon brought a most accomplished one, then Mr. J. R. Miller brought one from out Alabama of the right sort. A few days ago our fine Miss Connie Hall was married to a man who took her away, but not so far but she gets back to our church now and then. To-day, July 12, all our business houses closed for the marriage at church of Miss Leila Mae Naylor to Mr. Dudley Dean Culley. Both are teachers in the local school, and Miss Naylor is the daughter of our Mr. and Mrs. T. H. Naylor, of many activities in the church and community. I do not know how long we can keep up the recent rate. Anyhow, the quality is good so far.

ROLFE HUNT.

FROM THE COMMISSIONER OF BOARD OF FINANCE.

Last Sunday was spent with Brother W. B. Alworth at Hawkins Memorial Church, Meridian, Miss. He had planned the day as Superannuate Day by notifying each member of his church by writing them a postal card inviting them to the service. He had a program, and it was successfully carried out.

At 11 o'clock I preached to a full house, Brother Witt and wife, and Rev. C. M. Martin and wife, honored superannuates, were present. Brother Witt led in prayer at the beginning of the service, and Brother Martin at the close, and they talked with the Lord as we listened, and all hearts seemed to feel his presence. That night a program was splendidly presented, "The Fruits of His Labor;" each one carried out their part in a most splendid way; they had been trained by Mrs. Schambergh and Mrs. Crabtree. Any preacher putting on this program will surely reach the people and results will follow.

This pageant can be had from Dr. Luther Todd, St. Louis, Mo. At the close of this pageant the writer asked for this year's quota, and in a short time we had $365.65. Brother Alworth told me what he had done to prepare for this day, and said that he was sure that he would succeed in this undertaking. I believe what he has done, any preacher can do if he goes at it with determination and prayer.

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We were entertained in the home of the good pastor and his faithful wife Sunday at dinner. Brother Witt and wife and Brother C. M. Martin and wife were also entertained. It was a splendid dinner; my how these preachers' wives can cook.

Brethren, let's face this matter and present the claims of the forgotten man to the people, and I believe that they will do the rest.

J. M. MOORE,
Commissioner of Board of Finance.
Jackson, Miss.

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Franklin, preaching and Q. C., July 31, a.m.
Parker Memorial, preaching, July 31, p.m.; Q. C., August 10, p.m.
Carrollton Avenue, Q. C., Aug. 3, p.m.
Algiers, Q. C., Aug. 4, p.m.
Bayou Blue, at B. B., preaching and Q. C., Aug. 5, p.m.
Lafourche, at Griffin, preaching and Q. C., Aug. 6, p.m.
Epworth, Q. C., Aug. 17, p.m.
Second Church, preaching, Aug. 7, a.m.; Q. C., Aug. 24, p.m.
Covington, at Mandeville, preaching and Q. C., Aug. 14, a.m.
Slidell, preaching and Q. C., Aug. 14, p.m.
Terrebonne, preaching and Q. C., Aug. 18, p.m.
Houma, Q. C., Aug. 19, p.m.; preaching, Aug. 28, a.m.
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3659.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JULY 28, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

Who seeks for heaven alone to save his soul
May keep the path but will not reach the goal,
While he who walks in love may wander far,
But God will bring him where the blessed are. —Van Dyke.

* * *

It is remarkable how much some congregations, and stewards in particular, require of the pastor and how little they propose themselves to give.

* * *

It is doubtful if red shoes, a green tie and a gray suit will add to a preacher's prestige and influence when he undertakes to enter the pulpit on a Sabbath morn weighed down with such impedimenta. While our ministers do not wear a distinctively clerical garb, it is doubtful if they should enter the pulpit clad like the average fan at a baseball game.

* * *

In some churches the third stanza of the hymn, any hymn, all hymns, grand hymns, sublime hymns, has as much chance as a mouse in a convention of cats. It is remarkable what liberties some choirs will take with the hymn the preacher announces. Without any warning whatsoever they jump from the second to the last stanza, often to the confusion of those who suppose that they should be singing the third stanza, and often with utter disregard of the wording of the hymn. It is abominable to handle our great hymns in any such fashion.

* * *

It would seem that the majority of people attend church to be entertained. If the music is not good and the preaching dull, they feel that the service is a failure. It never seems to occur to such people that they should go to church to worship. And some preachers seem to fall in with the idea that the worship feature of the service is of no consequence when they speak of everything that precedes their sermon as the "preliminaries." The sermon can be given the large place which should be accorded it without thus belittling the worship part of the service.

* * *

Some men were gambling one day, and a one-eyed man was found to be cheating. Finally another man took out his revolver and said: "Some one is cheating in this game. I am not going to name him, but if he don't stop, I'm going to shoot out his other eye." It has always been a puzzle that anyone should imagine that our educators did **not** mean evolution when they showed such great concern for the "proper teaching of science" in our schools. Whoever heard of our educators showing such concern lest laws should be passed that would interfere with the "proper teaching of science" before the discussion of evolution became acute? They did not call any names, 'tis true, but they left a tail sticking out of the discussion. If they meant evolution, they should have said evolution.

* * *

We doubt if our preachers of the present day can improve upon the Apostolic Benediction found in II Corinthians 13:14, and indicated for use, in our Order of Worship, at the close of every regular service. Yet various changes and additions are made in the Benediction. The pastor of a large and important church in one of our Conferences even dispensed with the Benediction entirely and dismissed the congregation with a wave of the hand and, "Good-bye, that's all." We also doubt if our preachers of the present day can improve upon our beautiful ritual for our several forms and ceremonies. Yet some of them seem to think they can improve upon it, or else they have no respect for it. For they cut out what they please, butcher the ritual, and race through what they do use in a mechanical way. The Discipline says that certain parts of the Sacrament of the Lord's Supper may be omitted if the elder "be straitened for time" when they come to the Sacrament of the Lord's Supper. They abbreviate the ritual and rush through this sacred service in a scandalous fashion. And the people do not like this, if the opinion of a number of persons, who have spoken to the writer along these lines, is of any value. But some men like to show their independence, even though they may absolutely mar a sacred service. It is doubtful if their independence will serve grammar and good English, much less order and dignity and piety.

* * *

The other day we fell to wondering why the cafeterias usually arrange the desserts so that one comes to them first when it would seem that desserts would logically come last. The only reason we can imagine is that a man is more likely to take a more substantial food after he has taken a dessert than he is likely to take a dessert after he has taken a more substantial food. After he has taken roast beef, etc., he may in some instances decide that he can do without a dessert, whereas, on the other hand, after he has taken a dessert he will feel that he ought to have at least a more substantial food. But, dear Timothy, do not be so concerned for the desserts of your discourse that you will serve them first and in quantities too large. Give the people, hungry for the Bread of Life, something substantial, and they can do without the dessert, without your learned reference to some prize topic or theory of the day—topic which may be the laughing stock of men on the morrow. It is the prime business of preachers to preach the gospel, not to discuss the issues of the day and entertain the people for about twenty minutes. And how can any man, who claims to be called of God to preach, stand in the pulpit and squander the time in getting off something which he would excuse as "non-essential," if he were questioned about it?

* * *

The Conferences are drawing near and our pastors and our people should be concerned about the Conference collections. If this matter is delayed, as in too many churches, it is uncertain that the full amount can be raised, as other things will be pressing and there will not be time sufficient to cultivate the people and awaken their interest and enthusiasm.

* * *

It was a fitting thing that in appreciation of Commander Byrd's carrying a Bible in the trophy box of the airplane "America" on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Mr. Gilbert Darlington. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the 'America' who were the first to carry the Bible to Europe by air."

* * *

When Jesus heard of the death of John the Baptist in the gloomy castle of Herod beyond the Dead Sea, he retired to a sequestered spot on the northeastern shore of Galilee. But he could not be hid. If it be true that the world will make a beaten path to the door of the man who renders even a small service, it is also true that the man who renders a great service to his fellows can not be hid anywhere on earth. And the multitude from the cities of the section, journeying on foot around the northern end of the sea, found Jesus. What an amazing spectacle! Imagine here a small group from one section of a city joining another group from another section and moving along the main street and out into the highway leading from the city, and at intervals joined by great companies of people from other cities until at last five thousand men, besides women and children, came to Jesus on that notable day.

Never fear, then, my brother, that your talents will not be recognized and your worth not appreciated, if you render a real service to your fellows. If you are more concerned to serve your fellows than to have your talents recognized, the world will highly esteem you; if your interest is in the multitude and not in yourself, the multitude will be interested in you; if you have the mind of Christ, which is the mind to serve, the multitude will come to you.

R. H. H.

New Orleans Christian Advocate

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COME HOME AND REST.

At sunset, when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying,
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest."

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest
Deep in the forest where her mate was grieving—
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest,
There are no happy islands over yonder;
Come home and rest.

—Henry van Dyke.

THE NEED OF GREAT TEACHERS.

By Bishop Warren A. Candler.

The president of a leading university in the Northwest has published recently an article in which he speaks with wisdom upon several points relating to higher education.

Among other things he says:

"A renaissance of great teaching is one of the desperate needs of American universities. The greater the complexity and confusion of an era, the greater the need for teachers with a genius for guidance, interpretation, and stimulation. Better teachers on our faculties will mean braver spirits in our student bodies.

"A cynical and indecisive intellectualism is a blind alley into which modern education is in danger of heading. Our universities may allow the assembly of information to outstrip the achievement of insight. The passion to add to the sum total of human knowledge may dampen the ardor to add to the sum total of human wisdom. Great teaching is needed to lure us away from a cynical intellectualism into a creative humanism."

In these affirmations concerning the imperative need of great teachers in colleges and universities he asserts a conspicuous fact.

President Garfield was accustomed to say, "If Dr. Mark Hopkins were on one end of a log and a good student on the other end, there would be a university on that log." This was a strong way of saying that the teacher is the most important factor in an institution of learning. Good buildings are necessary, but they are not so necessary as good teachers.

Endowments with which to give teachers adequate support are required; but some of the greatest teachers have toiled successfully on small salaries. Indeed, the greatest teachers of the past put the least emphasis on their material support. Those who loved and admired them ought not to have allowed them to suffer; but they were willing to suffer in order to fulfill their high mission as educators.

In those days there were such men in the colleges and universities as Mark Hopkins, Noah Porter, James McCosh, Philip Schaff, Landon C. Garland, James A. Duncan, Andrew Lipscomb, James H. Carlisle, Atticus G. Haygood, and others.

No railing accusation is brought against the educators of to-day when it is said the great men mentioned above have now no successors equal to them.

It is but just to say that in both the legal profession and in legislative halls an equal decline in greatness of the men filling them is manifest. In the Congress of the United States we find no such men as James G. Blaine, George F. Edmunds, Thomas F. Bayard, Benjamin H. Hill, John T. Morgan, L. Q. C. Lamar, and other mighty statesmen of a former generation. The lawyers of the present time are not the men of such conspicuous ability as Daniel Webster, Reverdy Johnson, Roger B. Taney, Judah P. Benjamin, Rufus Choate, and other great men who lived somewhat later than these illustrious men of the legal profession.

In the Christian ministry also there seems to have been a decline in power. Fifty years ago one might have heard in New York sermons by Richard S. Storrs, Thomas Armitage, Theodore Cuyler, Charles F. Deems, John Hall, and Henry Ward Beecher. Can one find now in New York any man in the pulpit equal to these great preachers?

Again, in those days one might have heard in London Joseph Parker, Dean Stanley, Charles H. Spurgeon, Canon Liddon, and many others scarcely less notable in pulpit power. But there are no such men in London now.

All this must be said in giving just consideration to the decline in the matter of great teachers. But perhaps educational conditions which have prevailed for fifty years have been the cause, in part at least, of the decline of power in these learned professions. Immensely wealthy universities of the present time seem not to be as effective as the same institutions were in the days of their poverty and struggles. For example, Yale College, under the presidency of Dr. Timothy Dwight, produced more mighty men than Yale University produces with all its wealth to-day. Under the presidency of Dr. Dwight were educated Lyman Beecher, John C. Calhoun, and many other men of equal eminence, although Yale was then quite poor.

Princeton University in the days of its poverty brougth forth such men as James Madison, John Forsyth, Walter T. Colquit and Alfred Colquit, not to mention many others whose names might be given. Is Princeton University turning out such men to-day?

Is Harvard University accomplsihing as great results in the days of its opulence as it achieved in the first half of the nineteenth century and the latter part of the eighteenth century?

There is a feeling that there is something the matter with the colleges and universities of the United States, and especially that there is something wrong with those that are richest.

Perhaps they are depending too much on their money. And yet large funds have not destroyed the force of Oxford and Cambridge Universities in England. It cannot be that American institutions possess too much money, but it may be that they do not use to the best purpose the money which they have.

The mania for intercollegiate athletics has damaged students and hindered the work of teachers. No such mania exisits in any other land but our own. The American people make too much ado over the physical element in education, and they subordinate the higher things to this material element. Teachers cannot do the best work nor students achieve the highest success amid all the distractions arising from exciting sports—sports which often run into absolute immorality, such as gambling and drunkenness.

Excessive devotion to elective courses of study also has doubtless had a bad effect. When a youth enters college he is confessedly ignorant, and he is, therefore, seeking instruction. But under the elective system he is allowed to say what studies will cure him of his ignorance. He might as well be turned loose in a drug store in his infancy to select the drugs needful to cure him of measles or whooping cough. An immature student does not know what his mind needs, and if he is allowed to determine that matter for himself, his course of study is likely to run like the current of a spring branch, the way of least resistance. But the way of least resistance is the way of least effort, and the way of least effort is the way of least intellectual development. The old established collegiate course for the bachelor's degree, which course was common until the last half of the nineteenth century, was the best prescription ever compounded for developing the mind and strengthening the power to think.

We are now reaping the fruits of scholastic blunders, and the teachers in colleges and universities are the men who have been educated under the elective system in study and the athletic distractions in sports. This may account for the scarcity of great teachers.

But if the things mentioned explain the scarcity of great teachers, what shall we expect in the near future? Will not the men who are now coming forth from the colleges and universities under present conditions be even weaker men? And will there not be a continuous decline in the teaching profession unless there is a return to better methods of education?

At any rate, when a president of a great State university laments the lack of great teachers it behooves the educators of the country to pause and consider what he says.

The nation cannot get on without great teachers and great preachers. Nor can it attain the highest degree of blessedness in the absence of great statesmen.

The greatest problems which have ever confronted the American people for solution are now calling for solution, and yet there is lack of men of the highest ability to solve these pressing problems.

We have abundance of laws enacted annually by legislative novices, and we have an overabundant crop of lawyers to expound this plethora of legal enactments. But we have an increasing contempt for law and an alarming measure of lawlessness.

It is but just to say that in the realm of physical science there has not been such a decline as in the other fields to which reference has been made. This may suggest that we are putting too much emphasis on physical science and too little emphasis upon the higher things that belong to the world of the spirit. If this be so, we must prepare also for a withering of science and a weakening of scientists. The source of mental strength and high achievement is not in the physical, but in the spiritual, and from that high source all human greatness must take its rise.

Whether these reflections be well taken or not, it remains that we need the return of the day of great teachers.

LEWIS FAMILY REUNION.

At the Lewis family reunion held at Homesville, Miss., July 7, there were about seven hundred present. It was a great day that the descendants of Quinae Lewis, who was born in North Carolina in 1794, and who died in Homesville in 1881, and his beloved wife, Pattie, held in honor of their great Christian characters.

At this reunion the following address was made by Rev. J. Tillery Lewis, pastor of the First Methodist Church of Tupelo, Miss., and is published at the request of those who arranged for the reunion:

"We are on sacred ground, yea on holy ground. The prayers and labors of 'Uncle Quinae and Aunt Pattie' helped to found this church and community, and contributed much to the moral and

spiritual growth of Mississippi and our beloved Southland during the last seventy-five years. Theirs was the old-time religion, and it's good enough for me.

"When Abraham took his westward journey from Babylon he no doubt went out in behalf of religious liberty. He desired a home in a place where he could worship God according to the dictates of his own conscience. From that day down to the present, or until the founding of the United States of America, humanity has gone westward chiefly in behalf of religious and political liberty. I doubt not but that our ancestors in Wales were with Cromwell in his fight against the king and parliament as they strove for religious and political liberty. Somewhere between 1670 and 1725 a man by the name of Lewis came to Virginia from Wales. Most of the Lewises who came to Virginia from Wales up to 1750 came from the same family. Most of the Lewises of our Southland came from one of these Lewis boys who came to Virginia prior to 1750. Other Lewises from Wales went to Massachusetts. Most, if not all, the Lewises in the United States of America are descendants of the Lewises of Virginia and Massachusetts. You will find Lewises in about all the States of the Union. A striking characteristic of the Lewis family, wherever they are found, is the fact that they are good law-abiding citizens who are great lovers of their women folks and their homes. Few Lewis men are known to divorce their wives. I do not know of any such in our family. Another characteristic is the fact that there are few money-grabbers among the Lewises. Most of the Lewises seem to place greater value upon the spiritual verities of life than do they upon the material wealth of life.

"The father of Quinae Lewis was Benjamine Lewis, who was born in Virginia about 1760. His parents died when he was quite young, and he was reared by a Mrs. Hill in Virginia. When the Revolutionary war broke out young Lewis was a lad, small of stature, about fourteen or fifteen years old. His foster-father, Mr. Hill, who was a wealthy planter of Virginia, was offered protection by the British army if he and his family would sign papers of allegiance to England. Mr. Hill promised to sign the papers of allegiance to England, but when he proposed to young Lewis that he sign the papers with them he refused. Mr. Hill threatened to force young Lewis to sign papers of allegiance to England and arranged to have the officer of the British army at his home on a certain night when young Lewis was to be forced to sign papers of allegiance to England. Young Lewis tied his clothes in a bundle, went to General Green's headquarters and proposed to enlist in the Continental army. General Green looked young Benjamine over and said to him: 'Why, young man, you are too young to fight, you are just a lad, go back home until you are large enough to become a soldier.' Young Benjamine then told the General his story, and said: "You will have to do something with me because I will not sign papers of allegiance to England, and I cannot go back home without acknowledging allegiance to Britain, and that I will not do.' He was given duties about the camp until he was enlisted as a private under General Green. He was with General Green in the battle of Eutaw Springs, S. C. In the battle of Eutaw Springs, or some other of the battles in which he fought, young Benjamine Lewis was left on the battle field and was slowly making his way in the direction in which General Green's army had gone when a small company of cavalrymen bore down upon him from the woods nearby and demanded of him as to which army he belonged. He did not know whether the cavalrymen were British or Colonist soldiers, and was puzzled as to what answer to make, when the Captain said to him rather roughly: 'Speak up, young man, and tell us quick whether you are with the British or with the Colonists.' Young Benjamine then said: 'Well, I do not know to which army you belong. If I tell you I am British, and you happen to belong to the Colonists, you will kill me. If I say I am with the Colonists, and you are British, you will kill me. So, if I must die, I will die with the truth on my lips. I belong to General Green's army and am trying to get to him.' The Captain smiled, pushed his foot out to young Lewis and said: 'Jump up behind me, young man, I am going right to General Green now.' In after years when telling this experience to his children and grandchildren he would always remark: 'It pays to tell the truth, it saved my life one time.' Possibly no one incident in the life of any man had more to do with developing love for truth in a family than did this incident in the life of Benjamine Lewis. My own father used to tell his children this incident, and always wind up by saying: 'Be truthful and honest at any and all cost. It is better to be truthful and honest, and die a poor man, than to falsify and be dishonest even though you should gain great wealth thereby.'

"Quinae Lewis, our grandfather, was in the war of 1812, and was at Charleston, S. C. Lemuel Lewis, son of Quinae, was in the Civil War, and belonged to Company A, Thirty-third Mississippi Regiment. Martin Lewis, son of Quinae, was in the Civil War and was killed near Mobile, Ala. James Lewis, another son of Quinae, went to the Civil War, but never came back. N. P. Reagan, grandson of Quinae Lewis, went to the war when only 16 years old, and served till the end in 1865. John A. Lewis, son of Lemuel Lewis, was in the Spanish American War, Company E, Second Louisiana Infantry. John H. McCormick, grandson to Quinae Lewis, was in the Spanish American War, and served in the Philippine Islands for many months. Edward McCormick was in the Spanish American War from Mississippi. N. E. Alford was in the Civil War from Louisiana. The following descendants of Quinae Lewis were in the World War: W. L. Brent, J. E. Brent, J. M. Brent, C. W. Alford, Roy A. Bullock. Judge J. M. Reagan, grandson to Quinae Lewis, of Texas, had three sons to cross the ocean, some in the infantry and one in the navy. Dr. Bryant Lewis, grandson to Quinae, was a surgeon in the world war. Dr. Bryant Lewis is now a medical missionary in Africa.

"We are all proud of the part that has been played by our family and ancestors in the founding and building up of this great United States of America. Some descendants of Benjamine Lewis, father to Quinae Lewis, have fought in every war waged by the United States of America. But it is not of the war record that we are most proud, nor of what we are inclined to boast. The peace-time record of our family is far above and beyond the war-time record, though the war-time record made by the family is not to be despised. 'Uncle Quinae and Aunt Pattie,' as our grandparents, were lovingly called, were more deeply concerned about advancing the kingdom of God upon earth than they were concerned either about making war or laying up earthly riches. They left to their posterity one of the greatest spiritual and moral inheritance that any family of earth ever fell heir to. For close on to fifty years there was a degree of home religion practiced by these two saints of God that is seldom equaled by human beings. Far and near 'Uncle Quinae and Aunt Pattie' were known for their deep spiritual piety, and whenever they went to a camp meeting, or a revival, souls were soon brought under conviction by their prayers and labors and sinners were converted. For almost one hundred years family prayers have been had in the homes of these two grand Christian characters, as their children, grandchildren and great-grandchildren have followed their custom of family prayer each day of the year. As a result of this fervent home religion that has been passed down from generation to generation, there have been, first and last, forty descedants of 'Uncle Quinae and Aunt Pattie' who have gone into the ministry. Possibly no other one family has done as much as has 'Uncle Quinae and Aunt Pattie's' descendants for the kingdom of God in Mississippi and our Southland. One thing that we may well be proud of regarding the life of our dear grandfather was the fact that he did not believe in slavery, and refused to go into the slave business. He did not think that kind of business right before God.

"I do not take much stock in tracing one's ancestry, but the older I get, the more I learn and the wiser I grow the more am I proud of the fact that I am the descendant of characters like 'Uncle Quinae and Aunt Pattie.' Of course this fact carries with it tremendous obligation. Jesus said: 'To whom much has been given, of him shall much be expected.' That being true, we the descendants of 'Uncle Quinae and Aunt Pattie' must study much, work hard and pray without ceasing to live up to God's expectations of us who are the descendants of such devoutly spiritual saints. God grant that we may help to hasten the day of the coming of our Lord!"

J. TILLERY LEWIS.

WHITWORTH COLLEGE NOTES.

By Dr. H. G. Hawkins.

The head of the Domestic Science Department of Whitworth College for next session is Miss Dorothy Warner, who during the past session taught Home Economics in St. Catherine's, an Episcopal school at Bolivar, Tenn. Miss Warner is a graduate of Hood College, Frederick, Md.

Miss Vallie Allsup, of Hattiesburg, Miss., has been elected director of Physical Education Department of Whitworth College for the coming session. Miss Allsup is a graduate of Whitworth College of the class of 1922, and since her graduation has taught Physical Education for two years in Grenada College and three years in the city schools of Dallas, Tex.

The teacher of Voice and Public School Music Methods, and director of Glee Club for next session is Miss Catherine Jane Jordan, of Guntersville, Ala. Miss Jordan is a graduate of Woman's College, of Montgomery, Ala., and has studied Voice in New England Conservatory of Boston, and elsewhere. She has had several years' experience as a teacher, and last session was in charge of the Voice work at Andrew College, Georgia.

The Whitworth State Normal School has been in session for five weeks, with an enrollment of 153. A part of this number are to remain four weeks longer, as they are taking college credit courses. Recently the student body, of whom all are teachers, passed resolutions expressing the utmost approval of the faculty they had, of kindnesses shown them by the citizens of Brookhaven and the pleasant surroundings which were found in Whitworth College, also asking a repetition of the normal and summer school here next year.

Rev. B. F. Jones, D.D., has been engaged the last several weeks collecting endowment pledges made in the city of Brookhaven. The trustees of the college urge that all who have made subscriptions throughout the Conference be prompt in making their payments. The income which the college gets from the interest upon its endowment is already of appreciable advantage. As soon as Whitworth has secured a large enough endowment it may resume the Senior College relation, but for the present the college is proposing to do only two years' work, but these two years are to be recognized as standard anywhere in the educational world.

One of the trustees of the college is quoted as follows: "The frank recognition of the circumstances and resolute dealing with them marks the beginning of a new era in the history of the college. From now on we will build on a foundation that will stand any superstructure, without fear of a tremor. We will promise nothing that we cannot perform, and our growth will be steady."

Young ladies who have finished two years' study at Whitworth College are entitled automatically to a Mississippi State two years' teachers license, which is renewable, and transferable to other States.

DID JACOB STEAL ESAU'S BLESSING?

By Rev. S. S. Bogan.

Inasmuch as many take it upon themselves to arraign Jacob before the bar of their own judgment and try him for stealing his brother's blessing, and, to the satisfaction of their own minds, convict him of theft, though the evidence and testimony in the case will not sustain the charge, nor justify the verdict, therefore, I ask the question, Did Jacob steal Esau's blessing?

I think those who answer this question in the affirmative do violence to the facts sustained by the testimony and evidence of the record.

Being an heir in the house of Abraham was peculiarly significant; for it carried in its possession, not only the inheritance of his father's estate and the legal bearer of the insignia of his father's house, but in this case he was also heir with his father of the blessing of promise made to Abraham, "In thee shall all the nations of the earth be blessed," by which he became the legal and chosen progenitor in his generation, of the coming one, the Christ.

Now, with Jacob it was not a matter of self-preferment, nor did he take this honor upon himself, but was chosen and called thereto of God before he was born: therefore, to say that Jacob stole his brother's birthright and its accruing blessing is contrary to the fact in the case, and a libel upon his good name.

The factual basis and legal right of Jacob's claim to the birthright and its accompanying blessing is a "Thus saith the Lord," which by its very nature and source supercedes all other claims and disqualifies all other claimants.

The Lord said to Rebekah while as yet her sons were not born, "The elder shall serve the younger." To the mind of the oriental this could mean but one thing, the conferring of the birthright upon the younger; therefore, in this case, a plain and unmistakable declaration of Jacob's right to the birthright and all that appertains to it.

Jacob was unfortunate in that circumstances conspired against him and for years denied him possession of his birthright and withheld from him the blessing of the heir. The diclaimer of his rights was the counter claim of his brother on the ground of seniority, and Isaac's purpose and action in the matter in recognizing and giving preference to Esau's claim solely upon the ground of seniority and tribal custom, while he ignored the "Thus saith the Lord" that preferred Jacob, and was on the eve of conveying unto Esau that which by right belonged to Jacob.

The word of the Lord spoken to their mother before they were born, "The elder shall serve the younger," clearly defined the proper disposition of the birthright, and indicated both the heir and the relative position of the brothers, and that of their posterity in the years to come; therefore, should have occasioned no quarrel, nor misunderstanding, when it came to recognize the heir and confer the blessing.

It is hard to view the action of Isaac as sincere and in harmony with his true convictions, for surely he could not have been ignorant of the "Thus saith the Lord," nor is it reasonable to suppose that Rebekah hid the word of the Lord from her husband, and told it only unto Jacob. Besides this Isaac must have known that Jacob possessed a double right to the birthright. It was his first of all and chiefly by the dispensation of God, and secondly, by purchase right of possession. Therefore, we must conclude, that Isaac was gravely at fault in sustaining Esau's claim and abetting his desire to defraud his brother of his blessing. It was this persistent purpose on the part of Isaac to recognize and prefer Esau at the risk of any hazard that forced the hand of Jacob and his mother in making good the right of the younger.

You will call to mind that years before, Jacob, while fully recognizing his inalienable right as heir, to avoid giving offense to his brother and settle the matter amicably, went so far as to concede Esau's tribal and natural right as first born, and took opportunity by the forelock and purchased outright the birthright of his brother, and the occasion and circumstances do not invalidate the transaction in the face of the fact that Esau made that sale legal and binding by the required oath. And Esau sat down and did eat and drink the price of his birthright and rose up and went his way. But in the meantime, he had forever forfeited any further claim and right to the birthright, so had no shadow of a claim upon the blessing; for it belonged to the heir—the possessor of the birthright.

It is not unlikely that Esau was insincere in this whole transaction and looked upon it as a ruse to meet a present need, though he had conformed to all the legal requirements of a valid transaction. But unfortunately for Esau, whatever his purposed design in the matter, a legal process of law takes no account of the motive and mental reservations of the parties to the transaction.

To say the least, Esau had bartered away his inheritance, and made to Jacob a legal bill of sale of his birthright, with all its benefits and rights and privileges, and by virtue of which he was now the legal heir. And this incident in the life of Esau is made the ground of the Apostle's exhortation to the Hebrews, when he says, "Lest there be any fornication or profane person, as Esau, who for one morsel of meat sold his birthright, for ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

There you have the status of the whole affair in a nutshell. Esau forfeited the blessing when he sold the birthright, it belonged to Jacob by right of purchase possession; to say nothing of the "Thus saith the Lord," which was the chief ground of Jacob's claim.

The gift and calling of God in any given case is always predicated upon his foreknowledge of persons and events, before they are born, or come to pass.

The fault was not in Jacob, but in Esau. The Apoostle by the Holy Spirit does not say that Jacob stole his his brother's blessing, in that case, he might have proved his theft and recovered his blessing, but his failure to obtain the blessing must be accounted for upon the fact that God rejected him.

Esau took advantage of his father's natural weaknesses, his love for him and his paternal indulgence of his selfish whims, and thought to set at naught his brother's claim and repudiated his oath by making void Jacob's title to the birthright by procuring for himself the blessing. Thus, he was just in the act—had it been consummated—that would have created and confirmed that anomalous condition of affairs and actual fact, of a servant bearing rule over his master.

These are the more salient facts in the case that forced Jacob and his mother to resort to the use of strategy to circumvent the exercise of paternal indulgence in an act of authority that would have been calamitous in the extreme. But under prevailing circumstances this could be done only by anticipating the act of Esau, and beating him to it.

Of course we grant that the human element in this comedy is irregular, and on the face of it has the appearance of injustice to Esau, but close investigation of the facts in the case reveal that it was seeming and not apparent. Though from Esau's viewpoint it may have all the elements of reality. Yet the fact remains that Esau was more culpable than Jacob, and the evidence in the case fully dissipates the seeming innocence of Esau. He was to blame.

However, the culmination of the comedy, or near-tragedy, while grieviously disappointing to Esau's expectations and humbling to his pride, was in no sense unjust to him.

Jacob's offense was against his father, whom he deceived by personating Esau, his brother, by which ruse he wrung from his father his own blessing, though Isaac in giving it, thought to bless Esau.

Isaac was very much of a materialist. He was perfectly willing to proceed in so grave a matter upon the evidence of smell and touch, while he discredited the evidence of the voice. Yes, he was sure it was Jacob's voice, but then, the hands are the hands of Esau. Do I not feel them, and his smell is as the smell of the field, it is Esau, my first born. So he blessed him and was not the wiser until Esau really came, and then he realized what he had done, and trembled very exceedingly, and said, "Who? where is he that hath taken venison and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed."

Now, what was Jacob's sin? Isaac said it was sublety, and Esau called it supplanting. What do you call it? As for me, I deny that he is guilty as charged by those who say he stole his brother's blessing. He did nothing of the kind.

Columbia, La.

SIGNIFICANT FIGURES CONCERNING MONEY INVESTED IN CHURCH BUILDINGS.

By Mr. M. W. Brabham.

It appears to be a popular pastime for a good many writers of to-day to entertain the public with their opinions concerning the church, and particularly to point out the evidences which to them betoken an inevitable decay. These writings are cast in the form of fiction, essay, and so-called popular articles. The writer with the facile pen seems to be given a hearing if he can be destructive enough in his criticisms.

Some of the criticisms of the church appear to have a sincere ring to them, indicating that the writers are genuinely concerned, but most of them bear the brand of appeal and propaganda smacking of superficiality and insincerity. From all of these it is quite possible that the church has something to learn, and certainly nothing is to be gained by merely refusing to give them any consideration.

There are as many angles of approach by way of reply as there are angles of criticism. The purpose of this brief article is merely to point out one of the many evidences of an ever enlarging and increasing interest in the work of the church. It is not our purpose to give the facts concerning the ever expanding program of training, the constantly growing increase of time devoted to religious work or matters of that sort, as interesting as they are. A few figures relating to a single aspect of the case are given herewith with the thought that they may be of interest to friendly critics and to others who are willing to weigh them at face value. We refer to the amount of money invested in church buildings during the past ten or eleven years.

In 1916 the total valuation placed on all church buildings then in use was $1,600,000,000. These figures do not include the value of colleges, universities, hospitals and other enterprises owned and maintained by the churches. They refer to local buildings used for congregations alone. In 1921 the records show that an additional $60,000,000 was invested. In 1922 the figures jumped to $80,000,000 for the twelve month period. In 1924 $149,000,000 was invested, nearly doubling that for 1922. In 1926 the investment of new money amounted to $284,000,000. And for the current year 1927 all preceding years are being eclipsed as the estimated amount of new money, based on contracts and plans announced, will exceed $340,000,000.

The figures given for the several mentioned years taken together with the years for which we have not given figures, show that practically as much new money has been invested in ten years as there was in actual use up to 1916. In other words, the total valuation to-day is double that of 1916.

The mere investment of money is not the only interesting and significant part of the matter. The type of buildings planned and erected constitute a very decided cause for optimism. The improve-

ment in exteriors and interiors has been decidedly marked. Many of the grotesque buildings characterizing the last forty years have been torn away or at least not duplicated. Architects have awakened as never before to their opportunities for creative work in church designing. They have sought to familiarize themselves with the programs of the church and its various organizations so as to provide buildings not only beautiful but useful and durable as well. Building committees generally have assumed a different attitude and made possible better buildings. All of these things have led to a working out of standards which are scientifically made and provide for features on the basis of hour loads to be borne by each part of the building, allotment of space per person to be accommodated, and due consideration for air, light, heat and other important matters.

All in all, the past ten years constitute a rather graphic and interesting sort of reply to the critics of the church who seem to think that it is going out of business.

THE MESSAGE OF THE RAINBOW.

By H. Walter Featherstun, D.D.

The most fearful tragedy ever seen had occurred. Multitudes of men, women and children had been swept from the earth by a flood coextensive with the inhabited world. It was an awful measure; but it was evidently the only way to stop the rising tide of corruption. Of all the thousands—possibly millions of the earth's population, only eight were left. After an imprisonment of possibly a year, they debarked, and gathered in worship around a rude altar whereon lay a sacrificed lamb. God came down, as he had done before, and talked with them. A shower cloud hung in the west.

"Far up the blue sky a rainbow unrolled
Its soft tinted pinions of purple and gold.
It was born in a moment; yet quick as its birth
It had stretched to the utmost ends of the earth;
And fair as an angel it floated as free,
With a wing on the earth and a wing on the sea."

And God said: "This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations."

The language of this record does not require us to suppose that this was the first rainbow that had ever been hung in our sky. It may be that for two thousand years or more men had been seeing this splendid phenomenon. On this occasion God ordained it to be ever afterward the token of his covenant made with the world that day.

It is a very beautiful token of a very blessed covenant. Made up of all the tints and shades of blue and gold, red and green, most harmoniously blended, and framed into a magnificent arch, it stands unrivaled in all the realm of nature, and remains the marvel of creation, and the admiration of all intelligences.

On the black bosom of the storm cloud it is magnificent; spanning wood and field of softest vernal hue, it is most beautiful; playing over the rushing waters of Niagara, it is exquisite; in a moonlit sky at night, its beauty is weird and strange.

John, on Patmos, in his visions of heaven and the hereafter saw it encircling the throne of God and spanning the evergreen gardens of God, and crowning one of the lordly angels of his Patmos visions. Ezekiel, six hundred years before John's day, had visions of the throne of God spanned by a rainbow. Some of earth's beauty has been translated into heaven; and our rainbow re-appears in realms celestial, and it is worthy of such translation.

"How wide is the sweep of its beautiful wings!
How wondrous its circle! how radiant its rings!
If we look on the sky it's suspended in air;
If we look on the ocean the rainbow is there;
Thus forming a girdle as brilliant and whole
As the thoughts of the rainbow that girdle the soul.
Like the wings of the Deity calmly unfurled
It bends from the sky and encircles the world."

God said: "This is the token of the covenant, which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And * * * the waters shall no more become a flood to destroy all flesh." None but God could have made so magnificent a structure. No painter has been able to paint a perfect rainbow. No human hand has yet been found sufficiently cunning even to simulate this splendid art work of God.

The supernal beauty of this token carries a meaning, and tells us that the covenant it betokens is a covenant of supreme love and mercy. God had been compelled to stem the tide of human wickedness by the awful tragedy of the deluge; but now foreseeing that this stern lesson would forever deter the race from such extremes of wickedness, he made a covenant of mercy with the world and mankind; and the rainbow on the bosom of the storm cloud is the divine token royal that no other such catastrophe shall ever befall our world and race. The token is placed just where it would be most expressive, on the black bosom of the threatening storm cloud; and so it lies there, a smile of God, assuring us of his love and mercy and protection.

"And as it shines darkness looks white and fair;
Storms turn to music, clouds to smiles and air;
Rain gently spends his honey drops and pours
Balm on the parched earth, on trees and grass and flowers."

The covenant and its assuring token came just when the world most needed them. Noah and his family had seen cities and their peoples swept away. For about a year they had looked from their ark upon the wide watery grave of millions. At the rise of every cloud there recurred the awful problem: "Shall we build another home or plow another field, or plant another garden? Shall we not linger about this Ararat and the ark ready to seek their shelter at a moment's warning? It was then that God set his signet on the cloud and ordained a token of his covenant to never again drown the world. For thousands of years this splendid arch of colors smiling in beauty on the bosoms of our storm clouds has been rehearsing to us the beautiful story of God's love and care.

"When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!
And yet fair Bow no fabling dreams
But words of God most high,
Have told us why thy robe of light
Was woven in the sky."

LEADING SPEAKERS ANNOUNCED FOR LAUSANNE CONFERENCE.

Fourteen countries and all the leading Protestant denominations are represented in the list of speakers announced recently by the Program Committee for the principal addresses to be delivered at the World Conference on Faith and Order, which opens on Aug. 3, at Lausanne, Switzerland.

Seven of the forty-one speakers will come from the United States. They are Right Rev. Charles H. Brent, Episcopal Bishop of Western New York, who will preside at the Conference and deliver the opening address; Rev. F. J. McConnell, Methodist Bishop, of Pittsburgh; Rev. William Adams Brown, of New York (Presbyterian); Rev. S. Parkes Cadman, of Brooklyn (Congregational), President of the Federal Council of Churches of Christ in America; Rev. M. G. G. Scherer, of New York (Lutheran); Rev. Robert A. Ashworth, of Yonkers, N. Y. (Baptist), and Rev. Peter Ainslie, of Baltimore (Disciples).

The forty-one opening speakers have been assigned to make formal addresses on the seven fundamental subjects selected for discussion at the Conference. These subjects are: "The Call to Unity," "The Church Message to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Church's Ministry," "The Sacraments," and "The Unity of Christendom and the Relation Thereto of Existing Churches."

The speakers from outside the United States chosen to introduce the discussion of these subjects are: Rev. H. B. Workman (Wesleyan Methodist); Right Rev. Charles Gore and Rev. Canon O. C. Quick (Church of England), of England, and leading men of Germany, Switzerland, France, Sweden, Norway, Scotland, Ireland, Bulgaria, Denmark, Greece, Hungary, India, Czechoslovakia, and Canada.

The formal addresses delivered by these men will be printed in three languages—English, French and German, and distributed in advance to the 500 representatives at the Conference for discussion at the general business sessions.

HEADQUARTERS WORLD CONFERENCE ON FAITH AND ORDER.

MEETING OF THE EDUCATIONAL COMMISSION.

The Educational Commission of the Methodist Episcopal Church, South, met in Asheville, N. C., July 5, to 8. Various subcommittees had arranged meetings just preceding these dates. The meeting was attended by nearly all of the members, and marked progress was made in the tasks before us. The spirit of the Commissions has been one of Christian unity, all the members standing ready to approach the problems with the desire uppermost in their minds that the bests interests of the whole church must be served. The Commission reports progress, and again requests that any suggestions will be cordially received, and asks that the church join in prayer for the leadership of the Spirit.

PAUL B. KERN, Chairman.

GOLDEN RULE AMBASSADOR TO THE NEAR EAST.

Rev. Joseph E. Vandagriff, pastor of Trinity Methodist Episcopal Church, of Fresno, Calif., and president of the Fresno Federation of Churches, has been chosen by his fellow-citizens of Fresno, and accepted by the Young People's Advisory Committee of Near East Relief, as Golden Rule Ambassador to the Near East.

When the Golden Rule Sunday campaign was being promoted last December the Young People's Societies of Fresno, supported by the pastors and the lay members of the various churches, succeeded in interesting practically the entire population of the city in observing the day. Catholics, Protestants, Jews, Mormons, Christian Scientists and Buddhists; Americans, Armenians, Mexicans, Chinese, Japanese and Negroes sacrificed their usual Sunday dinners and ate frugal meals that they might contribute the more for food for the war orphans of the Near East. The contributions made by the inhabitants of Fresno amounted to $31,530.90. In recognition of the splendid work done by the people of Fresno, their city has been designated as the "Golden Rule City."

Mr. Vandagriff has sailed to visit the Near East Relief centers in Greece, Armenia, Palestine, Syria, and Egypt.

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FIRST-PAGE STUFF.

By Duncan Francis Young.

In reading the first page of an average daily newspaper one is forcibly reminded of the lines,

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

In a recent issue of a morning newspaper, heading the last column and captioned "He Likes Same Kind of Drinks," Prentice Purdy, to supply a name, formerly an official of a State department, strutted his stuff for more than two columns, concluding as follows: "He likes the same brand and concoctions that I do—reference solely and specifically to the well-known forbidden refreshment." If this person Purdy was an official of the State government he must have taken a solemn oath to uphold the Constitution and laws of the State and of the United States. This sworn officer states: "Together with thousands of others in the State I have repeatedly violated the prohibition laws by possessing and transporting a pint or thereabouts of liquor not legally acquired." What class of readers was this newspaper seeking to serve? What end could it possibly attain but a demoralizing one by such wanton expressions of lawlessness and disloyalty? Was it building up respect for constitutional government or was it lending "comfort to the enemies of the United States Government" and thereby verging upon treason? What does an oath or obligation amount to to a man who openly exults over violating it? Or did Pudy's pliable conscience justify him in his anarchy because "thousands of others" had been guilty of the same offense? What effect other than vicious could these expressions and the frank publicity of them have upon minds that might be easily turned toward wrongful thoughts and actions?

Purdy's recompense must have existed in the old adage, "An honest confession is good for the soul." For Purdy made quite a bold and complete confession. And as a consequence his soul must now be in state of complete goodness.

On the next column appeared the heading, "Smith to Know Fate Wednesday," this having to do with Senator Designate Frank Smith, who was charged with accepting the wrong kind of money, and too much of it, in his political campaign.

In the middle column another head read: "Mother Made Moonshine to Feed Children." The top of the three middle columns was adorned by the picture of this woman and her four children, with the explanation underneath that "she is now destitute until her husband returns from jail." He had been sentenced to serve time for operating a still. It was stated in his behalf that he had not been well enough to work at his trade as baker, and ran a still as a side line. Logically, if his health did not improve by his rest in prison he would have to resume operating a still when "he returns." "So I tried to think of some way I could make the money," the bootlegger's wife naively explained. Strange she did not seem to ever think of working for it. But her husband had done it that way, and maybe she had in mind Purdy, "together with thousands of others," who "liked forbidden refreshment."

Way down at the bottom of a column was this one-line head in small type: "Thieves Get $225." Near the bottom of another column was this two-line head: "Mother Refuses Cash, He Throws Lye at Her."

Maybe these folk wanted money with which to buy some of the "same kind of drinks." Or possibly they desired cash with which to pay the fine of some one who engaged in some "side-line" to make easy money. And, like the fellow in the remaining article, "Lord Sam Sails in High Temper," and the "thousands of others" who do not mind violating laws they do not respect, maybe these folk preferred to accept gifts, bribes and the pound of flesh rather than earn their bread by the "sweat of their brow."

Although the Yankees invaded the South and whipped the people to a fare-you-well and thereby took away the right of States to break away from the laws governing the United States, a Maryland senator, according to this first-page stuff, scored McAdoo for asserting that New York and Maryland were rebellious in refusing to enact State prohibition laws. Many peoples have many minds. Thieves feel that the law against stealing is unjust, and the forger finds the law against forgery unpopular. Indeed, all laws are disagreeable to the anarchist and the chronic law violator. Disrespect for law makes for lawlessness and the consequent fall of governments. Law and government make for security of life, limb and property. It is the part of every citizen who has property and people to protect to see that all laws are strictly and impartially enforced. The law-abiding must voluntarily take their medicine and the lawless must be forced to take it. When it comes to law enforcement many men of many minds must be forced to yield to the law that is made for all alike. Failing in this, the government is like a lock that is fastened with rusty nails.

We now come to consider the most important of the day's first-page stuff. "The Chief Executive Called for Reduction of Governmental Expenditures to Add to Our Military Preparedness." That is the solution. Be prepared, whether it be for war, high water or for death, or for the protection of family and fireside.

LETTER FROM KOREA.

I think Korea is one of the most interesting mission fields. I have been very much impressed by the fervor of the worship in the Korean church. I have also been impressed by the fact that the church is the center of all the activities. I have been impressed by the wise statesmanship of our missionaries that have been here in seeing the problem to lie wholly in the church and to give themselves to that task of building the church, making all other interests second.

Korea is a farming country. People live in small villages in the valleys and till the soil. This means that much of our time and strength is given to the rural community. I had occasion to visit one of our rural churches with Rev. C. N. Weems. They were building a new church. This is the third church that this particular community had built. The present church is being built by the village. The labor is given and nearly all of the money has been given by the local community this church is to serve. The church is loaned to the community during the week for a school. The church selects the school teacher, and Christian instruction will be given each day in the school, and there will be Sunday school every week and church services arranged as often as the preacher of the circuit can conduct them.

One feeture of the country church that appeals to me very much is their monthly Watch meeting. Once each month each church on the circuit sends its delegates to a Watch Night meeting. This is a layman's meeting, presided over by laymen. Those attending the Watch Night service are entertained in the homes of the Christian people in the community where the service is held. At a very early morning hour the group assembles and one of its members, appointed a month in advance, gives an address on a subject usually chosen for him by the group. Then each church represented gives an oral report of how things are getting along at their church, and the pastor's salary is paid. If some church member has lost interest a committee is appointed to visit him and to ascertain the trouble; if some member has lost his crop because of floods or drought a collection is often taken to give relief, etc. This brotherhood unites the circuit and is the backbone of the country church. Rev. C. N. Weems, the presiding elder, encourages this brotherhood, by arranging the quarterly conference on the same night that the Watch meeting is to be held. Whenever the brotherhood is strong the country church prospers in both spiritual and physical things.

The city churches have Saturday night prayer meetings. Each church divides its district up into circuits, as they are called, and a leader is appointed for each section. The meetings give the laymen a chance to lead. It is interesting to note that the church that has emphasized the Saturday night meetings in Songdo for many years, about six years ago became so large that it gave one hundred of its members to a new church enterprise in another section of the city, where a new, self-supporting church has been built, and in addition to that this church has carried the burden of a number of churches that have suffered financial depression and has helped foster some work in the country.

I am sure that reports from the workers on the field have reached the home office and that anything I might have to say would be more for friendly correspondence than for printed material. The woman's evangelistic plant in the heart of the city is doing a splendid work. Miss Graham is winning girls from the wealthiest homes in the community through her various activities there. She is being assisted by Miss Bertha Smith, who is doing work a large part of her time in the country church. Miss Graham has a large class of girls each Sunday morning in her Bible class, and Miss Bertha Smith is teaching a class of young men in an English Bible class each Sunday. These classes are helping to bind a fine group of young people to the church.

Mrs. Swinney and Clella Mae are quite well and happy. We have a lovely home. We are living in the home built by Dr. Cram, and if you people will hurry up and get through with him in Nashville and send him back to us, we will be glad to let him have this lovely home that we are now occupying. We hear something good about Dr. Cram nearly every day, and we need him out here.

RICHARD D. SWINNEY.

Songdo, Korea, May 22, 1927.

CALLED MEETING BOARD OF CHURCH EXTENSION, MISSISSIPPI CONFERENCE.

There will be a called meeting of the Executive Committee of the Board of Church Extension of the Mississippi Conference at Capitol Street Church, Jackson, Miss., Tuesday, Aug. 9, at 1:30 p. m., to give aid to the churches damaged in the flood area.

W. M. WILLIAMS, Chairman.

P. S. Write to W. A. Hays, Waynesboro, Miss., for blank application.

TO THE LAYMEN AND PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Three years ago, with not more than perhaps a half dozen dissenting votes, you authorized the Board of Directors of the Methodist Orphanage at Jackson to tear away the old building that housed the orphan children and erect a new and adequate building. Accordingly, the Board borrowed the money and has had the building erected, and the children are comfortably housed in it. You have been receiving recently the strongest appeal the Board could frame, asking that you raise enough money with which to pay past due indebtedness and save our Orphanage. A few have responded to the appeal, but not near enough has been received to warrant us in believing there is any hope of continuing in the Orphanage business. Please, brethren, present this cause to your people and secure as much as possible at once. Don't wait till the Board advises you the home has been closed out for debt and then say, "That's a shame, why didn't they advise us and we would have taken up collections and paid it out." I confidently expect to hear from you at once. One dollar and twenty-five cents from each Methodist in Mississippi will save the home.

S. A. BROWN, Commissioner.

The Home Circle

THE LAND OF BEGINNING AGAIN.

"I wish there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and our heartaches,
And all our poor, selfish griefs
Could be dropped, like a shabby old coat, at the door,
And never put on again.

"It wouldn't be possible not to be kind
In the Land of Beginning Again,
And the ones we misjudged and the ones whom we grudged
Their moments of victory here
Would find the grasp of our loving hand-clasp
More than penitent lips could explain.

"For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've met it and laughed it away;
And I think the laughter will help us thereafter
In the Land of Beginning Again.

"So I wish that there were some wonderful place
Called the Land of Beginning Again.
Where all our mistakes and all our heartaches,
And all our poor, selfish griefs,
Could be dropped, like a shabby old coat, at the door,
And never put on again." —From "Go Forward."

THE LITTLE HOUSE IN THE HOLLOW.

One day a large gray cat followed three little girls out of the woods. He stayed on and made his home with first one of them and then another.

The three little girls had names that just suited them. Goldie's hair was the color of red gold, Coral's cheeks were always pink, and Violet had big dark blue eyes. When the cat came they named him Silver Coat because of his smooth gray fur.

One autumn day the girls packed a basket with luncheon and went off for a picnic. Silver Coat followed, as he always did.

After they had read awhile they spread their dinner on a flat rock. But when they had finished and called Silver Coat to his dinner he did not come.

"He must have gone off hunting," Coral said.

"Perhaps he's asleep somewhere," Goldie suggested. "It's time for his morning nap."

But Violet said, "He is lost; we must go and look for him."

After they had been searching for a while they came out of the woods suddenly into a hollow between two hills. There was a weather-beaten little house at the end of the hollow.

"I have heard," Coral said wisely, "that a cross little old woman named Miss Prissy Partlow lives there all alone."

"Well, if she's cross lets keep away," said Goldie.

Violet hesitated. "I wonder why there's no smoke coming from her kitchen chimney. Perhaps something is wrong."

They walked over to the house. The front door was ajar, but they could hear no sound.

"Is any one at home?" Violet called.

Then a voice answered, "Please come in."

The girls found poor little Miss Prissy Partlow wrapped up on the bed; she looked very forlorn.

Several days before, she had hurt her ankle, she explained, and now she could hardly crawl round the room.

The girls asked if she had not been cold and hungry.

"Yes, I have, and that a fact," Miss Prissy replied.

"O dear!" said Violet. "This is dreadful! But we'll soon have things easier for you."

Then the three girls set to work with a will.

"There's plenty of wood out in the shed," Miss Prissy remarked, "but none in the house. Oh, how good a little blaze will feel to my chilly bones!"

Coral brought in wood and kindled a ruddy little fire. Violet bound up the invalid's ankle, and Goldie made some crisp brown toast and amber tea.

"Well, well," said Miss Prissy, "this seems too good to be true."

Coral felt ashamed. How could any one have called Miss Prissy cross?

"How did you happen to come here?" Miss Prissy asked.

"We were looking for our beautiful cat," Goldie said.

The little old lady looked interested. "What kind of a cat?"

"Oh, a silver cat." Coral said.

"Such a beauty," Violet said wistfully, "with a soft gray coat."

"And so fat and purry," Goldie added.

Miss Prissy looked thoughtful; she leaned back on the pillows that Violet had beaten up for her, and drank Goldie's good tea and looked at the crackling fire that Coral had made.

After a moment she said, "Listen; don't I hear something out in the entry?" The three girls turned and looked toward the entry door, which was slightly ajar. Something came slowly round the edge of the door. The girls gasped—it was Silver Coat.

"He belongs here," Miss Prissy explained. "His name is Sam. I don't know whatever made him run away. But," she added, for the three friends looked very sorrowful, "I'm not going to take him away from you."

"O Miss Prissy," Violet said, "Silver Coat—I mean Sam—is your cat, and so he ought to stay with you."

"Well," the little old woman answered, "we'll leave the matter to Sam—I mean, to Silver Coat."

"Now," said Miss Prissy, after a while, "since you have been so kind, I am going to ask one more favor of you. It is that you will carry a note to a good woman I know who will come and take care of me."

As the girls nodded willingly, she added, "But first hand me that little black tin box that sits on the bureau."

When the box was in her hands she drew a key from under her pillow. "Come closer," she told the girls. Then shut your eyes and don't open them until I tell you to."

They obeyed wonderingly. There was a slight rustling and rattling. Then Goldie felt something slip over her wrist with a click. An instant later something else slid down over Coral's black curl, and something else over one of Violet's fingers.

"Now you can look." Three pairs of eyes flew open, and three voices said, "O my!"

For on Goldie's wrist a gold chain bracelet was shining; on Violet's finger was a little ring set with a dark amethyst; and there was a gleam of red under Coral's chin.

"You must go now," Miss Prissy said, "for it's getting late. And if my good Sam wants to go with you, he may."

"Ask him, one of you," Miss Prissy said. "He sees you are leaving."

"Silver Coat," Violet said, "don't you think you ought to stay here with Miss Prissy?"

Silver Coat yawned in a dignified way.

Then Miss Prissy leaned on her elbow and looked solemnly into the big green eyes.

"Sam," she said, "don't you really want to go home with Coral and Violet and Goldie?"

Silver Coat yawned again; but that was all he did.

But the next evening, when they were studying their lessons together in Violet's home, they heard a strange tingle-tankle out on the porch.

Tiptoeing across the room, they opened the door. There on the threshold stood Silver Coat. With a loud purr of greeting he marched past them toward the fire.

"Oh, bless his heart!" cried the girls. "Where did he come from, and how can he ring like that?"

Silver Coat was settling himself on the rug with his paws folded under his chest and his tail curled cosily. The girls picked him up and found a tiny silver bell on a ribbon round his neck.

"Dear Miss Prissy found something for him, too," Coral said. "Something that just suits him to a T!"

But, for all their joy at seeing Silver Coat again, they were a little stern with him.

"Sam! Sam!" said tender-hearted Violet. "How could you run away and leave your poor lonely Miss Prissy?"

Silver Coat stayed two days, and then he disappeared again. From that time on Silver Coat had four homes, one with each of the girls and one with Miss Prissy.—Lucy Dana Hill, in the Youth's Companion.

LET US TALK ABOUT OUR NEIGHBORS.

Let me introduce to you my feathered friends, Mr. and Mrs. Bullock Oriole. We lived neighbors for eight years in Scurry County. We moved in the fall of 1918, and they came from Central America the following spring, selecting a building site in a grove just south of our windmill.

The gentleman of the family, who far outdresses his neat wife, wears a suit of brilliant orange and black. Although thinking his attire somewhat out of place in so quiet a community, I decided to pay him a get-acquainted visit, for his rich whistled song, which seemed a part of him, was a good omen that his heart was right.

I found that he is very sociable, and also his industrious wife seemed glad to welcome me. Mrs. Oriole was weaving into a cozy nest the materials which her husband had brought. Perhaps you know that she has the reputation of being one of the finest nest builders in the world. Their home was swung near the end of a slender branch, which was, of course, somewhat inaccessible to human guests, but proved a protection against prowling cats.

I learned that they are related to the Baltimore Orioles, Orchard Orioles, my old friends the Blackbirds, Meadowlarks, and others.

Soon five downy, wide-mouthed youngsters made their appearance, so the duties of father and mother Oriole were greatly increased. In providing food for their hungry children the Orioles were of great service to me and to other neighbors, for their food consists mainly of insects and injurious caterpillars which destroy crops and fruit trees. Vast quantities of insects and caterpillars are devoured daily by youngsters of their kind.

No doubt you have often started all the roosters in your neighborhood to crowing; even so you may whistle up the friendy orioles. This has proved a very interesting pastime for me when the day seemed long; it is just as good as calling a friend for a chat over the telephone.

The Oriole family always went south to spend the winter, but never failed to come again in the spring.

One day in June a dark storm cloud, accompanied by a furious wind, came from the southwest. Just before the rain began to beat down, I ran out to lock the windmill. The bough, in which the nest hung, was swaying almost to the ground; the nest was first mouth downward, upright, sideways. Would the supporting grasses and fibers stand the test? Would the fledglings be dashed to the ground? No, not while mother Oriole's strength lasted, for her yellowish-olive body was thurst into the opening, and with feet and wings clutching the rim of the nest, she was holding the little ones in safety. But would she be able to withstand the storm? As I rushed back to my shelter I breathed a prayer for the little family.

The clouds lowered and torrents of rain fell, beating down all small vegetation. At last the sky cleared, and clad in raincoat and boots, I hurried to the tree by the windmill. Mr. Oriole had come from his shelter in the nearby orchard, and was whistling a merry melody in his own language.

"Gods in his heaven—
All's right with the world."

—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

SOME RESULTS.

We are glad to report that, in addition to the kindly words which have come from many quarters of our patronizing territory and the reports of plans to secure good lists of subscriptions to the Advocate, some tangible results are beginning to come from the appeal recently made for 1,200 new subscriptions to the Advocate at the regular price of $2 per subscription, "Only Four Hundred to the Conference and Fifty to the District." Rev. C. H. Mayo, whose good letter concerning the Advocate will appear in the next issue, reported that he would send in ten subscriptions by Aug. 1. He has already sent in the ten subscriptions. Rev. L. W. Cain, of Parker Memorial Church, of this city, has gone to work on a subscription list, starting with two subscriptions already turned in. Rev. E. C. Gunn, of Carrollton Avenue Church, of this city, has turned in seven subscriptions, and says he is expecting to get a total of fifty. In addition to these named, we have received the following: Rev. S. E. Ashmore, Carrollton, Miss., 1; Rev. W. W. Bruner, Belmont, Miss., 1; Rev. M. L. White, Lake, Miss., 1; Rev. M. K. Miller, Rose Hill, Miss., 1; Rev. M. M. Black, Richton, Miss., 1; Rev. S. J. Davies, Shreveport, La., 2; Rev. J. A. Alford, Rayville, La., 1; Rev. S. S. Bogan, Columbia, La., 1; Rev. A. M. Serex, Second Church, New Orleans, 1. Brethren, make it possible for us to report a very large list in our next issue. "Only Four Hundred to the Conference and Fifty to the District."

R. H. H.

PERSONAL AND OTHER NOTES.

Rev. V. G. Clifford, pastor at Mendenhall, Miss., recently assisted Rev. L. F. Alford in a meeting at Raleigh, Miss.

Mrs. C. A. Thompson, of Columbus, Miss., in writing to renew her subscription, says: "I could not do without my Christian paper."

After Aug. 15 the address of Rev. H. M. Young, superannuate of the North Mississippi Conference, will be Booneville, Miss. He has been residing at Chester, Miss.

Rev. Percy Vaughan, our pastor at Ellisville, Miss., is assisting Rev. Eugene Wedgeworth in a meeting at Spring Hill church, Americus charge. The meeting began last Sunday.

The work at Minden, La., where Rev. Leon I. McCain is the pastor, is evidently going well during the summer, judging by the attendance of more than 200 at a recent mid-week prayer meeting service.

Carrollton Avenue Church co-operated in a Vacation Bible School which was recently conducted by the Protestant churches of the Carrollton section of this city. The attendance was good and the results very satisfactory.

In the "Circuit Rider," published every week by Rev. J. W. Sells, pastor as Pascagoula, Miss., appears a list of thirty-two members of the church on the Honor Roll as having paid in full to date their pledges toward the support of the ministry.

Last week we reported that Rev. G. A. LaGrange and Rev. C. J. Thibodeaux had been conducting a good revival at Bayou Cane, near Houma, La. We have learned later that Rev. A. D. Martin did the preaching at this meeting. The people in that section are almost entirely French.

The flood waters have almost entirely receded from all sections of Morgan City, La., and the activities of the church, which were never suspended during the flood, are getting back to normal. Fortunately our church and parsonage there are on high ground and they were not flooded.

Under the leadership of the superintendent of the Sunday school at Pascagoula, Miss., plans are being perfected for a Daily Vacation Bible School to be held at the church some time during the month of August. Our church will co-operate in this vacation school with other churches in the community.

Mr. Harmon Lee Smith, a member of our church at Ellisville, Miss., has recently filled three engagements as a song leader in revival meetings. He would like for the brethren to know that he will be open for work of this kind during the month of August. He should be addressed at Ellisville, Miss.

The Senior Epworth League of First Methodist Church, **Shreveport, La., will conduct** an open air service on next Sunday evening in Princess Park. Miss Hattie Renfro will be the principal speaker. The Senior department of the Sunday school of First Church enjoyed an outing on Wednesday of last week at Lake Forbing.

Rev. E. C. Gunn, pastor of Carrollton Avenue Church, of New Orleans, has just returned from the annual encampment of the Louisiana National Guard at Camp Beauregard, Alexandria, La. Brother Gunn was a chaplain overseas during the world war, and is now a major in the National Guard and chaplain of the Thirty-first Division.

Mr. George L. Carley, of Gulfport, Miss., writes us that Rev. C. C. Miller, of Franklinton, La., preached "two very fine sermons" in our Gulfport church on July 17. The pastor of the church, Rev. W. J. Ferguson, was assisting Rev. C. C. Miller at the time in a revival at Franklinton, and it was arranged that the latter should occupy the pulpit in Gulfport on July 17.

Sunday School Day was observed at Mendenhall, Miss., on July 10. The Junior congregation, composed of the Primary and Junior departments of the Sunday school, occupied a reserved section in the center of the church. The Leaguers occupied the choir, had the church tastefully and beautifully decorated, furnished the ushers, and rendered two special songs. The offering was good.

Rev. R. T. Ware, pastor of Texas Avenue Church, Shreveport, La., writes that Brother Thermon, an elder in the Church of the Nazarenes, is coming into our church. Brother Ware writes that Brother Thermon is a good preacher and a good singer, and that both he and Brother Lesly Spinks have some open dates. They should be addressed at 6502 Caddo Street, Cedar Grove, La.

A pleasant boat ride on the St. Tammany for several hours on the moonlit waters of beautiful Lake Pontchartrain was recently enjoyed by a large number of young people from the different Epworth Leagues of this city. Stunts were put on at intervals in the cabin of the boat. The judges awarded first place to the Epworth League of Louisiana Avenue Church for the best stunt of the evening.

"Winnsboro is fortunate to have Miss Daisy Davies conducting a revival, which began July 10," writes Mrs. H. W. Rickey, one of the members of the church at that point. The handsome new church was being filled at all the evening services, and there was a very good attendance at the morning services every day, at the time when the report was sent in. The meeting was to close on last Sunday, and we shall soon expect a report of the results attained through the meeting.

Mrs. Anna Onstott, 68 Wood Street, Mansfield, Ohio, has been visiting in Brookhaven, Miss., and she recently visited New Orleans and called at the Advocate office. She has become known as the "Teapot Lady," because of her interest in reproducing and distributing the Wesley Teapot, which was made by Josiah Wedgewood, and used by John Wesley for thirty years. Mrs. Onstott has traveled widely and has done much lecture work, her chief subjects being, "A Visit to the Shrines of Methodism," and "The Evolution of a Teapot." She is the widow of a Methodist preacher.

Rev. A. M. Martin, pastor on the St. Martinville charge, Louisiana Conference, writes that there was but little damage done to our property on that charge during the flood. The water reached a depth of six inches in the church at St. Martinville; the floor is all right, it would seem, but the pews will need to be revarnished. Brother Martin is still holding services three times a week in the refugee camp at Lafayette, to which town he was forced to go with his family when St. Martinville was inundated. The parsonage at St. Martinville and the church at Arnaudville were not damaged.

President H. G. Hawkins has been formally notified that Whitworth College, Brookhaven, Miss., has been authoritatively recognized as a member of the American Association of Junior Colleges. The last annual meeting of this Association was held last December in Jackson, Miss., for the two days immediately preceding the meeting of the Southern Association of Colleges and Secondary Schools; and the next annual meeting will be held in connection with the meeting of the North Central Association of Colleges and Secondary Schools, which usually assembles in March in Chicago, or some of the cities of the North Central States.

A good meeting has recently closed at Price Memorial Church, Greenwood, Miss. The pastor, Rev. J. O. Dowdle, was assisted in the meeting by Brother Buford Ellington, of Durant, Miss., a student in Millsaps College. Brother Ellington preached at the morning service and worked with the young people of the community, and the pastor preached at the evening service. The people say it was one of the best revivals they had ever had in the church. There were twelve accessions to

the church, nine of them being upon profession of faith. Brother Dowdle writes of Brother Ellington as follows: "Brother Ellington is good help. I would not hesitate to recommend him to any pastor who needs the help of a boy preacher to work with the young, or the older either, but especially the young people. He is indeed a consecrated young man."

Rev. H. W. Jordan, pastor at Covington, La., came to New Orleans one day last week to visit a member of his church, who has been ill in the Baptist Hospital. While in the city, he called at the Advocate office. He reported that he and his people would begin before the end of August the erection of a Sunday school building at Covington. The building will cost about $5,000, and of this amount $1,800 is already in hand. He reports that the work is going well at Mandeville, a point on the charge, where Brother Fred Campbell, a local preacher, has been appointed to assist Brother Jordan. Mandeville is a large town on the shore of Lake Ponchartrain, and it is hoped that a Methodist church can be built there and more attention can be given to this point in the near future. At the present time our people worship in a union church building.

Last week, with a seasonal appropriateness, the editor wrote very interestingly on "Fishing With Worms." However, the assistant happens to know that the editor really prefers a rod and reel and a "Shannon Twin Spinner," and a larger prize than the President or any other will often catch with worms. And if the editor could have been with the assistant in the early morning of last Saturday, on False River, he would have forgotten all about "fishing with worms." The assistant, with Mrs. Harper, made a brief visit on Friday and Saturday to his mother and two sisters, near Baton Rouge. His brother-in-law, Mr. S. P. Woolfolk, suggested a trip to False River in the early morning of Saturday. Three a. m. found them crossing the ferry at Baton Rouge; nine a.m. found them leaving False River with a string of fine fish. They used the "Shannon" and a rod and reel, but let the editor fish with worms if he so desires.

EXECUTIVE COMMITTEE MEETING, LOUISIANA CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Louisiana Conference Board of Church Extension will meet in the First Methodist Church of New Orleans on Tuesday, Aug. 9, 1927, at 10 a. m.

All applications going before the Executive Committee of the General Board of Church Extension at the September meeting should come before the Louisiana Conference Committee for consideration.

ELMER C. GUNN, President.

LETTER FROM DR. DRAKE.

Dear Dr. Harper: I was glad to see your suggestion in the Advocate a week or so ago, that the pastors of the three Conferences secure 1,200 new subcriptions to the Advocate at the regular rate, $2, between now and Sept. 1. To me it is unthinkable that our pastors and churches will consent to let the Advocate become in danger of collapsing, when the simple effort necesssary to secure these subscriptions will solve its difficulties, at least for the present. While I have been thinking over the matter, the suggestion has come to me from Brother McCain, of Minden, that the proposition be made a little more definite by asking that each of the patronizing Conferences be asked to take 400 of the needed subscriptions. On that basis, each district in the Louisiana Conference could be assigned a minimum of fifty, and the presiding elder be asked to get behind the matter, and through a committee, or otherwise, see that that number is secured. I pass on the suggestion to you and the readers of the Advocate as a simple and practicable plan.

It may be in order to call attention to the fact that numbers of our larger churches which did not co-operate in the plan of securing the large club in their congregations, ought to be able to secure good lists of subscribers in this time of emergency.

Yours fraternally,

W. WINANS DRAKE.

SAFETY SIGNALS.

By Rev. S. J. Davies.

One who writes a good book, an interesting, instructive book, adds no little to the sum and substance of human life. Ever since, as a boy browsing in my father's library, I read Dr. Olin's Travels in those historic lands that cluster about the Mediterranean, and Thomson's "Land and His Book," I have been much taken by descriptive writings of these countries.

Dr. R. E. Smith, dean emeritus of Centenary College, of Louisiana, has recently given to the press a book on these time-honored subjects that, for sheer merit, intense interest, and rare descriptive grace, equals, if it does not surpass, any treatise on the countries of Europe, Asia and Africa, contigous to the great sea, that it has been my good fortune to read. The amount of information it contains is incalculable to the student of history. The social and political conditions of the various nations visited are portrayed with an understanding of one who has made a careful and diligent study of the same. Comparison between the effete civilization of some of the Eastern lands and happier conditions of our country cause us to wonder.

"Books," says Lessing, "are the true Elysian Fields through which the spirits of the dead wander, and into these fields a mortal may venture unappalled." When one reads Dean Smith's book, hands reach toward us across centuries, scenes of religions, living and dead, voice their pleas for recognition, seas, rivers, mountains and plains replete with the hopes, the fears, the deeds of vanished races, as well as the activities of the living, pass in panorama before the reader. I might say more, but some prudent one has given warning against painting lilies. I appreciate the favor shown me by the Dean in reviewing this book, and gladly add to other reviews my commendation. The preacher who may invest in this volume will add materially to his fund of knowledge concerning the lands and peoples so interestingly described.

* * *

The Bible! Who can fully understand all this wonderful message of life, grace and love? Its teachings cover the need of our race for all time, and glows with radiant promises and assurances of eternity, and eternity, says the wise one, is set in the heart of man.

More people are vitally, vividly interested in its study, its meaning, its spiritual wealth and worth than ever before. Though many differences appear here and there as to its interpretation, whether its readings should be construed literally, figuratively, or in accord with the general canon of other literature, yet I can easily see that so far as its great outstanding doctrines are concerned, more men are in agreement and accord than ever before. I like botany fairly well. I like occasionally in reading to follow the thoughts of men, who have classified and analyzed the vast fauna of this old earth. But when for pleasure or recreation I wander through forest and field, carpeted grasses, decked with flowers and majestic with leafy trees, I am not at all troubled about stamens and petals and calyxes, I am seeking beauty, and health and strength. Linneaus and all his crowd are forgotten.

So I read my Bible. I have read much the critics have written. But when I wander with Abraham over Syrian deserts, in thought, I like to kneel with him at the altars he so often built, and catch the inspiration of his mighty faith. A study of Moses' problems helps me to solve mine. The earliest defense of home and people made by some of the heroes of these elder days steels me in the struggle for righteousness now raging at home and abroad. Reading the burning words of Isaiah fills me with wonder, love and praise. I am not out gunning for critical bears or bugbaboos. Like most bears these animals run at the sight of a true hunter. I am not quarreling with this crowd, as long as they are honest. But here is the point. I am reading my Bible, seeking God, and truth, and life and comfort, and I find these therein. No doubt there is much in this book we fail to understand, but great lessons of faith, life and immortality, its treasures of deathless love crystallized in the purpose of him who said, "Search the Scriptures." These things are the real Bible. And you can find them if you seek with an open mind and understanding heart.

Shreveport, La.

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POSITIONS TO TEACH WANTED.

A pastor's daughter who took her M. E. L. at a Conference female college and her A. B. at a state college, and with a summer course at Peabody is taking her M. A. at Vanderbilt this year, and has had two years' teaching experience, is a trained musician and church worker, having been a member of her college glee club and of the Vanderbilt choir and who has a fine record, wants a position as teacher of English. Address P. L., this office.

A preacher's daughter who is a trained church worker, a Conference junior female college graduate, an honor student, and is taking her A. B. from a state Normal college this summer, and who has had one year's teaching experience, is open for position as high school or college teacher, literature and history being the subjects preferred. Address P. L., this office.

FOR SALE—By the Carrollton Presbyterian Church of New Orleans, Reed Vocalion Organ, cost $1,560 new. Make us an offer. Address Mrs. I. V. Haley, 8203 Plum Street, New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, our brother and co-laborer in Christ, MORE W. CARNEY, SR., has been a member of the quarterly conference of the Baker charge for about twenty years, and acceptably, faithfully and efficiently performed his duties as a steward and Sunday school superintendent; and,

Whereas, he has been called from his place among us to his eternal home; therefore, be it resolved:

First, That knowing to be absent from the body is to be present with the Lord, we humbly bow in submission to the divine will.

Second, That we hereby express our appreciation of the faithful service he rendered, and hold in high esteem his memory as a friend, a neighbor, an upright citizen and a Christian gentleman.

Third, That his presence among us is greatly missed, and the vacancy caused by his going is a reminder to us that we, too, have only a transient place here.

Fourth, That we extend to his loved ones our sympathy and prayers that this sore bereavement may strengthen the tie between them and the one who said, "I go to prepare a place for you."

Fifth, That a copy of these resolutions be spread on the record of the quarterly conference, a copy sent to the New Orleans Christian Advocate, and a copy be sent to his family.

Signed: Mrs. J. C. Register, Mrs. J. H. Tucker, Mr. C. D. Bogan, Mrs. G. D. Purcell, Quarterly Conference Committee.

HARMON WILSON.

Death has again been busy about his appointed task. Friends and loved ones have been made to grieve, a community is in sorrow and the commonwealth has lost a good man. On April 8, 1927, Harmon Wilson died after a lingering illness of several months. He was born Nov. 3, 1861; married to Miss Sarah E. Byrd, July 5, 1883, and there was born to that union ten children, two of whom are dead. Harmon Wilson was converted at New Prospect Camp Ground at the age of 20 years. Since that time he has never faltered in the faith. It was my pleasure and privilege to know him for more than forty years, and during that time he was always an active church worker. He would ride farther horseback to a protracted meeting or quarterly conference than any man I ever knew. He always contributed more money to the church than any other member of the congregation in proportion to his means. The life of Harmon Wilson was an inspiration to all who knew him. He was the purest man I ever knew. He was a member of the Masonic Lodge, Daisy Lodge No. 421. He gave much of his time to the work of Masonry, and served his lodge as Worshipful Master. It was fitting that he should be buried with Masonic honors by the friends with whom he had worked in the lodge. He was the embodiment of all the virtues that make for Christianity and good citizenship. He was the leader in his community, and his memory will prove an inspiration to those who are left behind. He never shirked a responsibility, and there never was any question about where he would stand on any moral issue. The world is better for Harmon Wilson having lived. But, alas, he has gone. The Pale Surgeon of the Evening's Relief has summoned him away, and he now sleeps in that green tent whose curtains never outward swing. He has gone to join the long row of self-sacrificing heroes and patriarchs, jewels that on the forefinger of all time sparkle forever. It was in keeping with his life that he had lived before his family and friends that he should summons them in the room just a few moments before his passing, and have them sing some of his favorite songs, and during the singing of these hymns he should shout, "Let us go home—Let us go home." And thus Harmon Wilson entered into his just inheritance. The largest funeral procession ever seen in that community made its way to the old Byrd cemetery, where Brother S. E. Flurry, of the Mentorium charge, conducted the funeral services, assisted by Brother W. W. Nelson, of Van Cleave charge, and the lifelong friend of the deceased, Brother Jeff Haven.

W. W. BROOM.

RUTH SYKES GUYNES.

"Blessed are the dead who die in the Lord." Can this not be said of our sister, missing from our ranks to-day? Ruth Sykes Guynes identified herself with the church in her young and useful years. For thirty-seven years she labored among her friends in the cause of right. She filled faithfully and well every office in the Woman's Missionary Society, being corresponding secretary at the time of her death. It is said that she was the best informed woman in the local church, always keeping in touch with the work. Sweet of disposition, cheerful and happy, but humble and quiet, never seeking a conspicuous place, she was ready to do the bidding of her church or to serve wherever she could. To-day, as we meet together, realizing that there is a vacant chair in our midst, do we not feel that she is near? "When Christ draws near our spirits, may it not be possible that loving souls whom we loved and knew in the flesh bear up his train and hover near our hearts and join their whispers to the voice of him who loves us?"—Bolivar Commercial.

MRS. MARY ELIZABETH HARVEY CONERLY was born Dec. 7, 1840, and passed to her reward June 2, 1927. She was married to James Raiford Conerly Jan. 16, 1861, and nine children came into the home to bless this union, six of whom are living to-day. She was gloriously converted and joined the Methodist church about the time of her marriage, at old Pine Grove church. When the Pine Grove church was disbanded she moved her membership to China Grove. When she and her husband moved to Tylertown in 1869 she placed her membership in the Tylertown Methodist church, where it remained until she was translated to heaven. She was a true, devoted wife to her husband as long as he lived, looking after the affairs of the home, taking care of the children, as all true mothers should do; and when she was left a widow she kept her children together, reared and educated them and sent them out into the world prepared to take care of themselves. She was faithful to her church vows—she regarded her church the greatest institution on earth, and as long as she was able she came to Sunday school and church. Although she was the oldest member of the church, yet she was the most faithful attendant at Sunday school, prayer meeting, and preaching service of any of the members of the church, as long as she was able to come. Hers was a genuine Christian experience; she died as she lived—peacefully, quietly, calmly, like a little babe falling asleep in its mother's arms. No struggle; it was the sweetest death I ever witnessed. May the mantle of her sweet life fall on all her loved ones is the prayer of her pastor,

JAMES M. LEWIS.

RESOLUTIONS.

(Adopted by the third quarterly conference, held at Lawrence, Miss., Lake charge, Sunday, July 17, 1927.)

Whereas, Brother E. W. Tatum was called to his reward July 2, 1927, after a lingering and suffering illness, and was a lifelong member of the Methodist Episcopal Church, South, and had filled the various offices known to the quarterly conference of the Methodist church; and,

Whereas, he was one of best citizens, loved by all who knew him; his word was his bond and was dependable in all things, possessing the blood of three fine families, Tatum, Abney and Risher; and,

Whereas, he was our neighbor and friend for more than twenty years, and will be missed by this conference, this church and this town; be it resolved:

1. That we cherish his memory here, and shall always hold his name in high regard.

2. That we tender his wife and three sweet children our sympathy, prayers, love, respect and affection, and assure them that we will always give our support in times of need.

3. That a copy of these resolutions be furnished the family, that a copy be spread upon the minutes of this conference, that a copy be given his mother, that a copy be sent to the New Orleans Christian Advocate and a copy to the Newton Record, Newton, Miss.

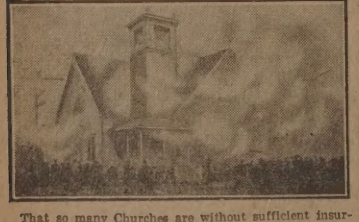
Signed: O. L. Strickland, C. S. Sanders, R. D. Whatley, Committee.

When the gentle spirit of MRS. LINNIE P. WILBURN went out from its earthly tabernacle and passed into the home eternal to be forever with her Lord, the Woman's Missionary Society of the Pickens Methodist church not only lost one of its charter members, but one of its most loyal, efficient and faithful workers. Her life was one of loving service, lived "in such a self-forgetful way" that her constant thought was for others. She was a faithful wife, a devoted mother, a Christian of the purest type, withal, a perfect gentlewoman of the class so distinctive of the old South. The quiet and simple dignity of her personality was an all-pervading charm in the home where she was wont to extend such gracious hospitality. She rests by the side of her devoted companion 'neath the green of beautiful Quiet Ridge cemetery, and insight of the church she loved so well. While her going has left such a sad vacancy in our lives we know that she has "entered into the joys of her Lord."

"Go wing thy flight from star to star,
From earth to luminous world as far
As the universe spreads its flaming wall,
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all."

MRS. CLYDE V. MAXWELL.

IT IS A BURNING SHAME



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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

ZONE MEETING AT KILMICHAEL.

On July 15 the second zone meeting of the year of the Woman's Missionary Society was held in Kilmichael, with Winona and Vaiden well represented.

Mrs. F. W. Norwood, the zone chairman, presided, with Mrs. Vince Gee acting as secretary. Rev. Mr. McKibben, Kilmichael, pastor, conducted the devotional, after which he extended a hearty welcome to the visiting societies.

Minutes of the last meeting were read and approved. One new society was reported. The following program was rendered:

Song, by Kilmichael Young People; song, "Heralds of the King," by Vaiden Young Peoople; songs and reading, by Vaiden Juniors; "Standard of Excellence for Young People," Mrs. T. C. Vaiden, of Vaiden; "How Can We Help the Juniors Reach This Standard of Excellence?" Mrs. S. K. Hoge, of Vaiden; "Have You a Recreational Committee?" Mrs. L. N. Townsend, of Winona; "How Can We Meet the Needs of Young People?" Mrs. McKibben, of Kilmichael.

Mmes. Stuckey and Johnson gave social service reports.

Benediction said by Rev. Mr. McKibben.

MRS. F. W. NORWOOD,
Chairman.
MRS. VINCE GEE,
Secretary Pro Tem.

FOR FORTY-FIVE YEARS A MEMBER OF THE WOMAN'S MISSIONARY SOCIETY.

Dear Advocate: Pickens Auxiliary, always a live, active society, has been blessed for forty-five years with five charter members, but is now greatly bereaved in the loss of one of these, Mrs. Linnie Parker Wilburn. Truly she was one of whom the Scripture speaks when it says (slightly changed) "Thine own friend and thy father's friend forget not!" Dependable and helpful along all lines, her special delight was in preparing boxes for the orphans and such like philanthropies. Her business promptness is observable in the fact that her obligations to the society are all paid up for the year. Also, after her husbands death, she continued to pay his assessment to the church. Many ministers will learn with pain of her passing. She was an early graduate of Whitworth College, was devoted to the church, active in establishing this one, and an important woman in the town. Our only comfort is in the Christian hope that our loss is her eternal gain.

Yours faithfully,
MOLLIE A. CLARK,
Corresponding Secretary.
Pickens, Miss.

ZONE MEETING AT BLAINE, MISS.

The third district Missionary zone meeting was held in Sunflower, July 6. The following societies were represented: Drew, Wade, Ruleville, Doddsville and Blaine.

Mrs. E. C. Stancill, our new zone chairman, presided over the meeting. Mrs. J. H. Barksdale was elected secretary for the year. Many young people were present, and a very interesting program given.

Next meeting will be held at Doddsville; date will be set later.

ADVANTAGES OF A MISSIONARY SOCIETY.

By Mrs. Wils P. Johns.

We can say without fear of successful contradiction that a church without a woman's auxiliary is at least in that respect incomplete, and that the advantages of a missionary society are numerous and beyond computation. Aside from the close relations of its members, which is not to be ignored, and the benefit resulting from being brought, through the organization, closer to the pastor, there is the inspiration which comes with the knowledge that we belong to the vast army of Christian women of all lands, banded together with the one purpose of making earth more like heaven, a living link in the chain which binds us to those who in other churches have caught the vision of Jesus and realize the obligation of the Christian woman for the womanhood of the world.

It is with pride we realize that our local auxiliary is a part of the material out of which the Council is built, and has a definite, if a bit obsecure, part in the operation of our Southern Methodism, and that we are working along the same lines as hosts of women in other Protestant denominations.

Then there is a distinct advantage which comes through the literature of the missionary society. Our eyes are opened to the work being done, thus giving us a more intelligent comprehension of the various calls to which we contribute, and more information as to the expenditure of funds collected. Our interest is increased as we get deeper knowledge of the crying needs of earth's dark places. In addition, real culture is afforded by the Missionary Society. No line of the world's best literature furnishes such a rich and varied field of knowledge. There is no more interesting biography, no more momentous history, nor travels so full of adventure, as that to which one has access in the programs of the study courses and thrilling stories from Japan, Korea, China, Manchuria, Liberia, Brazil, Cuba, Mexico, and Africa. Through leaflets and the Missionary Voice we have been put in touch with writers of greatest talent who bring to us messages stimulating us to higher purposes and greater endeavor. Who can read that in China alone the outlay for Christian activities is about $80,000,000, that American missionaries number about 5,000, and that there are more than 800,000 native Christians, without ardently desiring to have a hand in the work? Does not joy come with the thought that the kingdom is a little bit nearer by your having joined the Missionary Society?

If there is an adult Missionary Society there is more likelihood that the local church will have Young People, Juniors, and Baby Divisions all organized. Having a woman's auxiliary gives an advantage over the young life of the community. It is possible through the different departments to touch and bring young folk into the church, as perhaps could not be done in any other way, while their vigor and enthusiasm and intelligent endowments can be dedicated to some holy cause, rather than have their God-given powers wasted on selfish occupations and enjoyment.

Perhaps by organizing a Missionary Society some hitherto undiscovered leader might be brought to the front and developed whose capabilities simply need directing to make a most efficient worker. Where else could she better get her outlook on life enlarged or where else could she better acquire information of the fields most needing her or hear so clearly the call for her service; as through this avenue of approach to the Lord's vineyard? Once having belonged to the Missionary Society, even the busiest woman feels that nothing else she undertakes is so worth while, and counts it such an advantage that she cannot allow home or community interest to cut her out of her rightful share in this, the world's greatest work—including as it does all classes of the needy, extending to all lands and making use of all lines of activities, and she remembers the Master Workman and this enterprise. Most glorious thought! Co-workers with Christ! Each one in our individual way of doing her part in spreading the gospel; surely this has its appeal to the earnest soul.

The greatest advantage which comes through a Missionary Society is the aid it is to personal holiness as we are concerned for others, our own lives are enriched. The more we do the greater becomes our capacity for loving, which is the fulfilling of the law, and the easier it will be to live that life in

(Continued on Page 14.)

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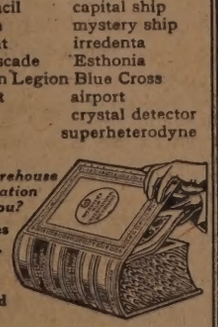
hot pursuit	Red Star
Air Council	capital ship
mud gun	mystery ship
S. P. boat	irredenta
aerial cascade	Esthonia
American Legion	Blue Cross
girl scout	airport
cyper	crystal detector
sippio	superheterodyne
shoneen	



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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson, Conference Superintendent.

Samples have been received of the "Enlarged Children's Week" program which includes a splendid pageant, "The Holy Alliance." The programs can be obtained from Miss Mary Skinner, Elementary Superintendent, 810 Broadway, Nashville, Tenn., but the program takes in most excellently the work among young people as well as children. We trust that our schools will all observe Children's Week this fall, fulfilling the slogan: "Give More Thought to Childhood and Youth."

* * *

Mrs. L. D. Chaffee, District Missionary Superintendent of the New Orleans District, in sending out her monthly letter to workers, tells of the critical condition of Mrs. A. K. McLellan at the Baptist Hospital in New Orleans. Brother McLellan is in the city with his wife, and they have the prayers of Louisiana Methodism, and the best of good wishes for her speedy recovery.

* * *

Interested as we are in the child life of our church, it is with a great deal of pleasure we acknowledge receipt in the office of a lovely little card announcing the arrival of little H. B. Hatcher, Jr., of Alexandria, La., who put in an appearance on the 8th instant. We are confident of the marked interest in all religious affairs that will be a part of the training this baby will receive in the Christian home to which he has come. We congratulate the proud mother and father.

* * *

We have a letter from Mrs. H. A. McDonald, of Rayne, La., telling us that they believe they have reached the "C" Standard, and expect to continue advancing. A request for materials and information, and an invitation to visit the school, gives us the assurance that they will continue to press forward, and that before long will be a leading school in every phase of the work.

* * *

We submit herewith a report by districts of the Sunday School Day offerings for the year, as further reports have brought this up to date:

1, Alexandria, $76.59; 2, Baton Rouge, $73.85; 3, Lake Charles, $91.85; 4, Minden, $47.12; 5, Monroe, $20; 6, Ruston, $119.50; 7, New Orleans, $169.74; 8, Shreveport, $59.68. Total, $481.41.

* * *

The training work among the leaders is progressing satisfactorily, and with many schools planned for the fall months we hope to increase our average in units to an even greater extent than last year. The report for June, recently issued, shows Louisiana with 849 Standard Training units. These were received in our colleges, Standard Training Schools and local training classes. We note that the greatest number from training classes were received at Natchitoches in classes taught by Prof. A. C. Maddox and Mrs. Zack Gallion.

* * *

At Lake Charles Dr. R. H. Wynn is teaching a class on "The Pupil" that is proving quite a success, and gives promise of raising the number of units from Lake Charles for 1927 by a goodly number. This class is in addition to the Standard Training School Lake Charles expects to hold in the fall.

* * *

On Tuesday, July 12, we opened a splendid Cokesbury School at Clay, La. We had with us at the opening Dr. W. W. Drake, pastor at Ruston, and Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, both of whom rendered valuable service. Brother Claude H. Mayo is pastor at Clay, and due to his splendid efforts we had a fine number present for the opening of the school. This school was held on the circuit where the writer was licensed to preach, and it was indeed a pleasure to be with the people for the duration of the school.

* * *

Mrs. R. E. Smith taught one of the two courses while the writer taught the other. Brother Mayo has this to say in regard to the school: "I am delighted with this school and its results. It has increased my knowledge of Sunday school work and plans. By more thorough advertising, more personal appeal, by planning further ahead and keeping the matter before the people, I believe we can have a much larger school with greater benefits next year."

* * *

A splendid district-wide conference was recently held at Simsboro, in the Ruston District, which proved a success in every way. The inspirational messages were delivered by Dr. Drake and Dr. Lutz, Prof. Rawlins, and the Conference Superintendent. Mrs. Ada Thompson, District Superintendent of Elementary Work, substituted for Mrs. W. W. Holmes, Conference Superintendent of Elementary Work. District officers were elected, with few changes, and the Board of Managers of the Standard Training School met on the same day to perfect plans. The date was set for September 25-30, and Dr. Drake was elected Educational Director. A most excellent dinner was served by the good ladies of the circuit, and Brother J. T. McVey, pastor, was on hand, proving himself a fine host.

* * *

Rev. C. C. Wier, of the Alexandria District, is giving special attention in his group conferences to the Sunday Course in his district. At Robeline, Rev. H. L. Johns put over some promotion work in interest of the Training School at Natchitoches and at the group meeting at Pineville definite plans were approved for the Training School for Alexandria, Sept. 4-9 with Dr. Cleanth Brooks, Director.

* * *

Sunday morning of the 17th instant was spent at Bunkie. The pastor there is Rev. L. N. Hoffpauir. We reached there in time for the Sunday school hour and taught the Bible class for the pastor. The Bible class is one of the largest and best in the Alexandria District. This pastor gives special attention to his prayer meetings and the Men's Bible Class wherever he is sent. We enjoyed the day, including the gracious hospitality at the parsonage.

* * *

During our recent visit at Clay, La., we called to see an interesting old Cumberland Presbyterian minister in the person of Rev. John C. Lampelt, who is eighty-one years old. He has just returned from a visit to Arkansas, where he has given part of his long ministry of forty-six years.

* * *

On July 16 we baptized James William Kavanaugh, of Clay, La. The parents of this child were former pupils of mine in public schools, Mike Kavanaugh of Jackson parish, and Ruth Kendal of Lincoln parish.

MISSISSIPPI CONFERENCES NOTES

The Mount Olive Standard Training School was held July 17-22 and the school was a success in every way. Miss Maggie May Jones taught the unit on Pupil Study. Rev. O. S. Lewis taught "The Program of the Christian Religion." Dr. C. W. Crisler taught the unit on New Testament and Rev. J. C. Chambers taught the unit on the school. There were forty-two units of Credit issued in this school. Collins had the largest number of credits in the school followed by Mount Olive then Magee and Bethel. There were those who attended from Santee and Sharon but because of rain and other matters, many felt compelled to drop out. For the first effort, we feel greatly encouraged and feel the work was well worth while.

The Sunday School Day offering is coming in slowly. The Sunday School Board stands in great need of help at this time and I trust that the brethren who can will have the day observed on their various charges and send the money in immediately.

Pray for the work and the workers.

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

A survey preceding the revival meeting will discover people and their affiliations that would otherwise be unknown. It will give publicity to the meeting that will be more effective than posters or printer's ink in any quantity. Incidentally you will have material to begin increasing the enrollment of your Sunday school in the fall.

Will it not be possible to have at least seven charges in each district observe Children's Week early in October—making this project more effective than Rally Day? Articles on the observance of this occasion can be found in the Magazine, in the Workers' Council, and leaflets will be furnished free upon request. Write me for any help needed.

At your next meeting of the Workers' Council, check up on your Program of Work and see what points you will be able to cover during the next three months. We will begin checking up the schools in September. See how you stand now.

The past week I have been helping Rev. J. R. Murff at McAdams. He has completed a good church building at this place, roomy, comfortable, and good-looking. Provision has been made for the Sunday school. The Methodist people have about forty members, and the Baptist church more than 200. We are overshadowed, but the Baptists are very kind and are willing to help their little sister. Brother Murff has made a foundation upon which we can build the kingdom. He is bringing Methodism up with the other advancing columns and taking a worthy part in ministering to the people. We must be prepared to welcome the people who are to come from other sections into this part of the State to engage in the dairy business. We must be equipped not only with respectable buildings but we must have a trained, local leadership to guide our own people and all newcomers. We must be united as a Conference, or else we shall soon occupy third place, and finally no place. While we are scrapping each other, the Baptist church is teaching the young people and the children according to their way of thinking, and leaving us behind gazing at the one moving procession. A divided army is not in the habit of winning victories.

Mother!

Baby's Best Laxative is "California Fig Syrup"

When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Get a bottle of Moone's Emerald Oil with the understanding that if it does not put an end to the pain and soreness and do away with all offensive odors your money will be promptly returned.

Don't worry about how long you've been troubled or how many other preparations you have tried. This powerful penetrating oil is one preparation that will help to make your painful aching feet so healthy and free from all soreness and distress that you'll be able to go anywhere and do anything in absolute foot comfort.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The following is a complete list of officers for the Mississippi Conference Epworth League for the year 1927-28, as announced by the president·

President, J. H. Weems, Hattiesburg, Miss.

Vice President, Rev. B. M. Hunt, Gloster, Miss.

Secretary, Miss Grace Lewis, 200 Mabel Street, Hattiesburg.

Treasurer, Rev. L. F. Alford, Raleigh.

Era Agent, Miss Doris Alford, Raleigh.

Director of Recreation, Miss Doris Alford, Raleigh.

Life Service Superintendent, Miss Mamie J. Chandler, Jackson.

Epworth Hi League Superintendent, Miss Berta Nall, Petal.

Epworth Junior Superintendent, Mrs J. L. Neil, Yazoo City.

Commissioner of Missions, Rev B. M. Hunt, Gloster.

Assembly Dean, Mr. W. D. Hawkins, Meridian.

Editor Epworth League Department, Christian Advocate, Miss Frances Ulmer, Picayune, Miss.

District Secretaries.

Brookhaven District, Miss Florida Williams, Fernwood.

Hattiesburg District, B. F. Harrell, 450 West Fourth Street, Hattiesburg.

Jackson District, Mrs. Stuart Dunning, 120 Center Street, Canton.

Meridian District, Miss Lilybec Phillips, Meridian.

Newton District, Mrs. M. L. Branch, Laurel.

Seashore District, D. C. Camp Picayune.

Vicksburg District, Miss Chesley Hagen, Vicksburg.

Epworth Junior-Hi League Superintendents.

Brookhaven District, Miss Louise Milner, Fernwood.

Hattiesburg District, Miss Grace Lewis, 200 Mabel Street, Hattiesburg.

Jackson District, Miss Lucie Mae McMullin, Jackson.

Meridian District, Miss Alpha Matheny, Route 4, Meridian.

Newton District, Miss Ina B. Anderson, Laurel.

Seashore District, Miss Caro Weston, Logtown.

Vicksburg District, Mrs. T. M. Ford, Lorman.

GRACE LEWIS, Secretary
Hattiesburg, Miss.

FROM MELVILLE, LA.

By Rev. James A. Knight.

For the sake of making known the condition of the flood at Melville to my friends and others who are interested, I feel that I ought to have an article published in the Advocate about it. The disaster is so great in the town that I cannot describe it adequately through this medium, but it will give some idea of how terrible it is.

The levee broke just a few hundred feet below the town, releasing some 12 to 15 feet of water south of the railroad track, sweeping away and smashing to pieces practically every building on that side of town, leaving the Victor Hotel, the Standard Oil plant and a few houses standing. The water then forced its way through the road openings under the railroad track leading into the main part of town, tearing away like a mad and roaring monster at small buildings, fences, window-panes, screens, and rising from 10 to 18 feet high. Some of the low bungalows in the lower sections of town were entirely covered, with but the tip of the roof out of the water. All the household goods on scaffolds in such houses were all soaked, and most of it ruined. The loss of household goods is almost complete, with the exception of those stored up in the two-story buildings.

In the parsonage I had my books scaffolded some 6 feet from the floor, and they were all ruined in the water and mud. A bed, davenport and some bed clothing were the only other losses in the parsonage. We didn't have much to begin with, and so we couldn't lose much. Fortunately we had two beds, all the good chairs and other best pieces upstairs, and we have enough to keep house. The church pews are the only loss in the church, and some of them are not too badly damaged for temporary use. Of all the tremendous loss in all the town, the parsonage and the church have suffered the least, not even a window-pane broken by the swift current and debris. Most of what was lost could have been saved had we known beforehand how bad it would be. We all had the warnings, that is true, but the old residents there were confident that everything was safe, and, therefore, we were all caught by surprise. Experience is a costly teacher, but it is the kind of teaching that makes a lasting impression. From now on we'll know better. But Secretary Hoover says that it will not happen again. I hope he is right. If that is the case, I believe that those in authority ought to get real busy before the next rise comes in the spring.

Those who need sand to fill in low places, I invite you to come to Melville. I believe we can afford to let you have some. Somebody remarked that real estate has gone higher since the flood. In that case, "seeing is believing."

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $13,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Third Round.

Rayne Memorial, preaching, July 24, a.m.; Q. C., Aug. 9, p.m.
McDonoghville, Q. C., July 26, p.m.
Second Church, Q. C., July 27, p.m.
Louisiana Avenue, Q. C., July 28, p.m.
Franklin, preaching and Q. C., July 31, a.m.
Parker Memorial, preaching, July 31, p.m.; Q. C., August 10, p.m.
Carrollton Avenue, Q. C., Aug. 3, p.m.
Algiers, Q. C., Aug. 4, p.m.
Bayou Blue, at B. B., preaching and Q. C., Aug. 5, p.m.
Lafourche, at Griffin, preaching and Q. C., Aug. 6, p.m.
Epworth, Q. C., Aug. 17, p.m.
Second Church, preaching, Aug. 7, a.m.; Q. C., Aug. 24, p.m.
Covington, at Mandeville, preaching and Q. C., Aug. 14, a.m.
Slidell, preaching and Q. C., Aug. 14, p.m.
Terrebonne, preaching and Q. C., Aug. 18, p.m.
Houma, Q. C., Aug. 19, p.m.; preaching, Aug. 28, a.m.
Patterson, at Berwick, preaching and Q. C., Aug. 28, p.m.
Morgan City, Q. C., Aug. 30, p.m.
St. Martinville, at Arnaudville, Aug. 31, p.m.

R. H. HARPER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Scotland, at Galatia, Aug. 2.
Brookhaven, July 31, a.m.; Q.C. Aug. 22.
McComb, Pearl River Ave., Aug. 7, a.m.
Meadville and Bude, at Meadville, Aug. 9.
Fernwood, at Knoxo, Aug. 21.
Georgetown, at Hopewell, Aug. 23.
Wesson and Beauregard, at Beauregard, Aug. 24.

W. H. LEWIS, P. E.

Meridian Dist.—Third Round.

Daleville, at Linwood, July 30, 31, a.m.
Poplar Springs, at Pine Springs, July 31, p.m.
Fifth Street, Aug. 7.
DeSoto, at Hopewell, Aug. 12.
Bucatunna, at Lewis' Chapel, Aug. 14, a.m.
Waynesboro, Aug. 14, p.m .
Waynesboro, ct., at Pleasant Grove, Aug. 15.
De Soto, at ———, Aug. 16.
Quitman, Aug. 17.
Enterprise, at Concord, Aug. 18.
Pachuta, at McGowan Chapel, Aug. 19.

ROBERT SELBY, P. E.

Newton Dist.—Third Round.

Lake, at Eureka, July 31.
Philadelphia ct., at Coy, Thursday, Aug. 4.
Burnside, at Longino, Friday, Aug. 5.
Philadelphia sta., Friday, Aug. 5, 8 p.m.
Cleveland, at Big Oak, Aug. 6, 7.
Laurel, Kingston, at Antioch, Saturday, Aug. 13.
West Laurel, at Soso, Aug. 14.
Shiloh, at Shiloh, Aug. 20, 21.

The Woman's Missionary Society will hold their district conference at Montrose, June 14, 8 p.m., and all day, the 15th. L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Stillmore, at Barth, Sunday, 11 a.m., July 31.
Poplarville, Sunday, 8 p.m., July 31.
Van Cleave, at Bonney, Saturday and Sunday, 11 a.m., Aug. 7.
Mississippi City, at Fayard's Chapel, Sunday, 3:30 p.m., Aug. 7.
Brooklyn and Bond, at Maxie, Sunday, Aug. 14.
Lyman, at Lyman, Sunday, 8 p.m., Aug. 14.
Bay St. Louis, Sunday, 11 a.m., Aug. 21.
Logtown, Sunday, 8 p.m., Aug. 21.
Coalville and Saucier Charges, at Palmer Creek Camp Meeting, Aug. 23.
Wesley Memorial, Aug. 24, 8 p.m.

J. L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Hermanville, at Tillman, July 31, a.m.
Harriston, at Lorman, July 31, p.m.
Rocky Springs, at Willows, Aug. 3.
Louise and Holly Bluff, at Holly Bluff, Aug. 7, a.m.
Silver City, at Midnight, Aug. 7, p.m.
Vicksburg, at Gibson Memorial, Aug. 10.
Rosetta and Mount Vernon, at Rosetta, Aug. 14, a.m.
Roxie, at ———, Aug. 14, p.m.
Utica, at Burtonton, Aug. 17.
Mayersville, at Mayersville, Aug. 21, a.m.
Rolling Fork, at Rolling Fork, Aug. 21, p.m.
Oak Ridge, at Bovina, Aug. 28, a.m.
Port Gibson, Aug. 28, p.m.
Woodville, at Woodville, Aug. 30.

J. T. LEGGETT, P. E.

GRENADA COLLEGE

NORTH MISSISSIPPI CONFERENCE COLLEGE FOR WOMEN.

Standard Four-year Course Leading to B. A. Degree.
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Diplomas in Art, Expression, Piano, Voice, Violin, Home Economics.
Eighteen Teachers, 225 Students. Best Dormitory in the South.

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THOMPSON FAMILY REUNION.

On Tuesday, July 12, the third annual reunion of the Thompson family was held at Bethel church, near New Hebron, Miss., with a large attendance of relatives, descendants of the three brothers, Messrs. Robert, Toliver and Dudley Thompson, who once lived in Lawrence County. There were also a number of friends present. All of the living sons and daughters of Messrs. Robert and Toliver Thompson were present, except Dr. R. W. Thompson (son of Robert), who lives in Texas. They were also represented by great-great-grandchildren.

The well-kept church, which was built in 1881, and grounds were decorated and beautified for the occasion by those living near by. Rev. Mr. King, the pastor, preached a very interesting and appropriate sermon at 11 o'clock. A bountiful spread of good things to eat was served at the noon hour and a very pleasant time spent socially until 2:30 o'clock, when all reassembled in the church for a business meeting, Rev. G. H. Thompson presiding.

The following officers were elected: General chairman, Rev. G. H. Thompson; vice chairman, E. M. Thompson; general secrtary, Mrs. W. P. Howell; treasurer, Miss Christine Thompson; historian, Miss Anna Marie Thompson; secretary to Mr. Toliver Thompson's family, Jim Buckley; secretary to Mr. Dudley Thompson's family, Albert Thompson; secretary to Mr. Robert Thompson's family, Clyde Thompson; program committee, Mrs. J. F. Gibson, Miss Winnie Thompson and Clyde Thompson.

Five marriages, three births and no deaths since last meeting were reported. After singing, "Blest Be the Tie," a dismissal prayer was made by Brother King.

Good-byes were said, and all left for their homes feeling grateful to a heavenly Father for the many blessings all enjoy and looking forward to the next meet, which will be held July 4, 1928.

MRS. W. P. HOWELL,
General Secretary.

ATTRACTIVE WOMEN

If You Would Be Attractive You Must Be Healthy

A beautiful woman is always admired. There are many types of beauty. But no woman can be truly beautiful unless she is healthy. Radiant vitality is always attractive however plain a woman's features may be.

Many a woman has found her health improved thru the use of Lydia E. Pinkham's Vegetable Compound.

Weakness, loss of weight, and a pale complexion were a few of the things of which Mrs. J. C. Taylor of Box 211, Tallahassee, Florida, complained before she started taking Lydia E. Pinkham's Vegetable Compound. "I could not even sit down and talk to a friend for any length of time," she states, "I would forget what I was talking about and felt so blue." Mrs. Taylor is so pleased with the work of the Vegetable Compound that she keeps a bottle of it in the house at all times—and when it is empty, her husband makes sure that she has a new bottle. "I have regained my strength," Mrs. Taylor writes. "I can do all my housework now and I feel just fine."

Lydia E. Pinkham's Vegetable Compound is made from roots and herbs and has been growing in popularity among women for over fifty years.

MINERAL

DANGEROUS BLOOD

Impure, weak, germ-laden blood causes Rheumatism, Neuritis, Stomach Trouble, Weak Kidneys, Liver Complaint, Piles, Pimples, Boils, Pyorrhea, Chronic Sores, Eczema, a run-down tired feeling and poisons the system generally. INDIAN SPRINGS MINERAL, a natural mineral taken from the earth where hot springs abound has brought relief to thousands for over ten years. It has been a revelation to the sick and weary. YOU WANT TO KNOW. Information free. Write us today.

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THE OLD FLUTTER MILL.

By Rev. W. W. Hartsfield.

The great moving force of life, that carries us along without choice of alternative, brings us, now and then, to a state of musing. The fire of memory burns. We see the long line of boys, gathered at "the old swimming hole." The flutter mill is among the outstanding memories; a bark trough conveyed the waters of a streamlet to the wings of its wheel, a cord served as a belt to convey motion to other things.

Spring passed, the streamlet dried, this miniature plant was still. A thunderstorm came, the rushing water demolished the flutter mill; it was rebuilt, but the water had passed and the streamlet was dry again. A September gale came, for hours and hours the rain soaked the earth, the streamlet began to flow continuously.

The line of boys is broken; some have slept for more than three decades, the others have learned in the school of life that real power acts through silent, unobtrusive forces.

"The gospel is the power of God unto salvation." The Rev. J. M. Bradley gracefully preached it with great force. The revival came, not as the thunderstorm, but in the silent, unobtrusive way; Senatobia station responded to its great moving force; nine were added to the church, five on profession of faith.

In the spirit of service and worship we move towards the kingdom of God.

Senatobia, Miss.

REVIVAL AT MIZE.

The revival at Mize, where Rev. B. H. Williams is pastor, closed Sunday night, July 10, with the house full and over a hundred on the outside.

Evangelist Claude P. Jones with his party, Mr. H. M. Scott, musical director and young people's worker, and Mrs. Jones, pianist and children's worker, have a warm place in the hearts of the community.

The services from the beginning have attracted crowds from the county at large, and much was accomplished by the evangelist in bringing our town to a man to Christian unity than ever before.

Dr. Jones is one of the strongest preachers ever heard in this county, and has a fine team of workers with him.

Hundreds came forward and pledged anew their hearts and lives to Christ, and the church. Many were received on last service for life service and church membership. Five young ladies came in answer to the call for life service, and gave their lives for missionary work.

On Sunday afternoon at the men's meeting there was a committee that issued an invitation to Dr. Jones and his party to return for a county-wide revival next July, and pledged to build a tabernacle for him if he would return. Over fifty men signed a contract to guarantee the expense of a county-wide revival. The people are hoping that Dr. Jones will accept the invitation, and they pledge him their prayers and support for next year.

The evangelistic party left early Monday morning for Crystal Springs.

REPORTER.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

Christ, which we wish to present to those who do not know, self-sacrifice for those incident to service for our Lord through the channel of our Missionary Society will be a large factor in developing our lives to the largest possibility.

Then it is our plain duty as well as privilege to help carry out the command of our Lord, "Go and preach the gospel," if we cannot go, we can help send, and there is no other organization in the church that has for its sole purpose this last command of his. Summed up, it is proven that a Womans Missionary Society is an indispensable part of the activities of any church.

It is to be regretted that there is less popular enthusiasm in subscribing to the campaigning for Christ than there is to the campaigning of a would-be United States Senator.

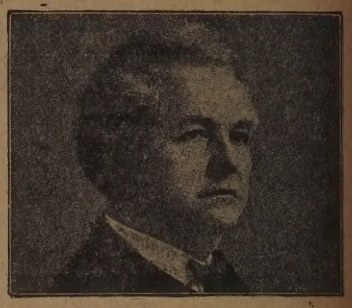
HART SCHAFFNER & MARX

Clothes for Men Now Sold in

HOLMES MEN'S STORE

[*Separate Entrance on Bourbon Street*]

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.



R. K. MORGAN, Principal
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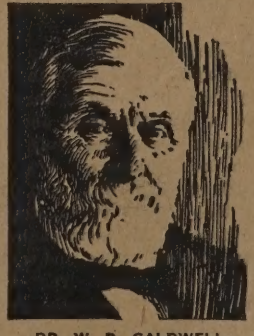

DR. W. B. CALDWELL
AT THE AGE OF 83

Constipation! How to Keep Bowels Regular

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

ANSWER TO BROTHER RAMSEY'S CHALLENGE.

The Rev. John W. Ramsey has challenged me, through the columns of this paper, to meet him in public debate on the following questions:

1. Resolved, That the six days of creation were periods of time involving more than six days of twent-four hours each.

2. Resolved, That a man can accept the theory of evolution and remain an orthodox Christian.

3. Resolved, That evolution is the true theory of creation rather than the Genesis history.

Permit me to reply to this challenge under each question seriatim.

1. "The six days of creation were periods of time involving more than six days of twenty-four hours each." I believe this to be true, and I think most Bible scholars will so agree; furthermore, I am confident that it can be proven to the satisfaction of any unbiased jury of intelligent men. But why should two Methodist preachers leave their work of preaching Jesus Christ to lost men and women and meet to "cross words" in an old-fashioned joint debate on a question of such relative unimportance, when such debate would most probably engender strife and stir up un-Christian feelings in the church which we both love so well?

True, this question may seem quite important to Brother Ramsey. Possibly he believes that the whole plan of salvation must stand or fall with his six-day theory. But I believe a man may be a useful, worthy and happy Christian regardless of his views of the exact duration of each of the six days mention; so I feel no special call to disturb him in his belief, nor to denounce him to all the world as a heretic. Even if he be wrong in that one particular, it does not render him unworthy of confidence and fellowship in the church and in the ministry. If a man had to be exactly correct in all his opinions in order to be a Christian, who then could be saved?

We could get some publicity out of a joint debate. "The pastor of the Methodist church in the small inland village of Marietta," and the pastor of the Methodist church at Chunky, Miss., might get themselves into the limelight; but such publicity at the expense of peace and harmony in my church would be too costly for me.

2. "A man can accept the theory of evolution and remain an orthodox Christian." I have never made this assertion. I did not use the word "orthodox," because said word might be construed by some one to mean more than I wish to affirm. To be "orthodox" would mean one thing to a Jew and something entirely different to a Christian; it would mean one thing to a Roman Catholic and something else to a Baptist. Strike out the word "orthodox" and the question will state my views.

3. "Evolution is the true theory of Creation rather than the Genesis history." I have never made an assertion which even remotely resembles this question. On the contrary I have stated repeatedly that I am not an evolutionist, for I do not believe that the evolution hypothesis can adequately account for man's origin. Furthermore, I accept the Bible as a book of divine origin, containing God's message to man. But I cannot be sure that I understand it all, therefore I do not set up my interpretation thereof as being the final ultimatum of all truth. I simply reserve the right to interpret and understand certain controverted passages according to the light which God has given me, instead of binding myself under a no less penalty than that of having my Christian character destroyed, to govern myself according to the opinions and interpretations of monkey-mad Modernists, or frenzied Fundamentalists, or anybody else!

Now, I am willing to discuss the various matters wherein Brother Ramsey and I differ, either by correspondence or through the columns of any reputable journal whose editor would be willing to clutter up his columns with our stuff—provided there be a space limit for each article, just as there must be a time limit for each speech in joint debate. Of course, a discussion by correspondence would require no limit except the endurance of the correspondents.

W. T. BAZZEL.

Hot Weather Dries Out Your Kidneys, Liver and Bowels

Perspiration carries off body moisture and the liver and bowels become dry and constipated. Then—biliousness, headaches, sour stomach; the heat makes you drowsy and lazy, and your skin breaks out with pimples and boils.

Don't take calomel. That's wrong—calomel is mercury—a dangerous drug. It jars the liver and cleans the bowels, that's true. But the damage it does to them, ugh! It crashes into your system like a charge of dynamite and makes it numb. It stifles the muscles of the stomach and bowels, takes YOU a day to recuperate and no telling how long for your bowels.

All you need is Dodson's Liver Tone. Take a spoonful at night and you wake up feeling great. It doesn't upset you, but cleans you out good. You don't lose a day from your work and you can eat anything you want.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

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FROM THE "FRENCH FIELD."

Dear Christian Friends: According to what the people have said and what I have seen, we closed last night at Bayou Cane, a new place where the gospel hasn't been preached for years, one of the most successful revivals Houma and its surrounding communities have witnessed for years. Bayou Cane is about three or four miles from Houma, with a population of three or four hundred, and never have I seen a place where the gospel was more needed. The day I moved the tent there, you should have been there to see and hear the men and even boys and girls blaspheming the name of God, having no respect for any one. I said, "Lord, here is the place where thy gospel is needed, for we believe and know that thy gospel is still the power of God unto salvation." I assure you after the second preaching night, you wouldn't have believed that we were in the same place any more. We, with the gospel of our Lord, chased Satan from his throne and placed in his place the humble Jesus of Nazareth.

The Rev. A. D. Martin, pastor of Terrebonne Mission, did the preaching. Brother Martin is one of the best French preachers we have in the French Field, and I assure you that he preached effective gospel sermons.

Coming back to Bayou Cane, I want to tell you that we were surprised with the meeting from beginning to end. We had made just a few seats for the first night, and, to our surprise, the people flocked in like bees to their hives. Then from night to night the crowd increased, and last night, which was the closing night, it was estimated that we had over four hundred people, and I also haven't any doubt about it. In closing Brother Martin opened the doors of the church to give a chance to those who wanted to unite with our church. Two came forward and gave their hearts to Christ. You might be tempted to say that that is not much from a big crowd of people, but in spite of our endeavors to explain them how to do to join our church, being all Romans, you know, they were afraid to come, not knowing what we would ask them. I am glad to tell you, however, that after those two had joined a father of a large family told Brother Martin after the service that he and all his family wanted to join. After which a mother of a large family of young boys and girls told me that she, too, wanted all her children to join; and many more are in the same condition—in fact, they told me that about fifty spoke of joining our church.

Christian friends, I think we have a golden opportunity to open some French work among those people, but we must act at once.

If a little French chapel could be erected among them, I believe we would get the most of them. If any of you have some of the Lord's money to spare, send it to Dr. R. H. Harper, presiding elder of the New Orleans District, to help to erect a small chapel which would mean a great deal to the Lord's work among the French, for they are all French. Pray for that place, brethren, and let us act altogether, and we shall hear the Lord say, "Well done, good and faithful servants."

G. A. LaGRANGE, P. C.
Bayou Blue charge.
Houma, La., July 15, 1927.

Lander College, Greenwood, S. C.

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R. H. BENNETT, A. M., D. D. President.

PREACHERS' MEETING, NORTHERN END GRENADA DISTRICT.

At the call of the presiding elder, Rev. E. S. Lewis, the preachers of the northern end of the Grenada District met in Water Valley, Miss., July 12, and discussed methods of solving the problems that are confronting us today.

The first topic for discussion was how to prepare for the eleven o'clock service. Rev. Carroll Varner led in this discussion and gave some very helpful suggestions about how to prepare for this very important service. We closed this discussion realizing more fully than ever, possibly, the greatness of the task that is ours in preaching the Word.

In the afternoon we discussed the high points in a successful pastorate. Most of the ministers who were present took part in this discussion and all of us got some very helpful suggestions. We discussed some topics that are of vital importance to us as pastors.

Another topic for discussion was the preachers' reading. Rev. Shed Hill Caffey led in this discussion and gave us the method that he uses in his reading. Rev. W. W. Woollard, who was the St. Paul among us, gave us some very timely suggestions in regard to our reading. We all agreed that in order to be a useful preacher a man must do a great deal of reading.

We spent the day together very pleasantly and profitably. The ladies of First Church, Water Valley, served a very delicious lunch at the noon hour. Their hospitality added a great deal to the pleasure of the day. We will meet again in September. Our next meeting will be at Oxford, Miss.

WM. L. ROBINSON, Secty.
Coffeeville, Miss., July 15, 1927.

REPORT OF T. W. HOLLOMAN, TREASURER, MINISTERIAL RELIEF FUND, FOR THE PERIOD JUNE 4, 1927, TO JULY, 20, 1927.

June 4—L. L. Upton, Slaughter, $24.50; Methodist Episcopal Church budget, Springhill, $100.

June 7—Sabine storm relief fund, Mansfield, $100; First Methodist Church, Mansfield, $36.85; W. L. Doss and son, Gueydan, $9.67.

June 8—G. M. Hicks, Gilliam, $23.20; C. H. Mayo, Longstraw, Clay charge, $4.75.

June 9—Bank of Coushatta, Coushatta, $144.75.

June 14—W. C. Fiser, Slaughter, $45; C. F. Sheppard, Sibley, $22.57; Cotton Valley Sunday school, $7.31; R. S. Walton, personal, $10; W. L. Doss and son, Kaplan, $7.50; Mr. and Mrs. J. R. Abels, personal, $50; J. W. Booth, Ponchatoula, $21; G. D. Purcell, Deerford, $15.25.

June 15—Bishop W. A. Candler, $125; First Methodist Episcopal South, Lake Charles, $43.83; Herbert Broyles, Kentwood, $28.

June 16—S. S. Thomas, personal, $10; E. W. Day, Bienville charge, Bienville circuit, $14; Texas Avenue Methodist Episcopal Church, Shreveport, $19.21.

June 17—S. J. Roynham, St. Francisville Sunday school, $6; Weavers and Rivers, Alden Bridge, $63.20.

June 18—C. S. Stewart, Amite, $38.90; Methodist Episcopal Church, South, Hammond, $100.

June 20—Mrs. A. Simon, Edgerly, $5.50; Vernon Parish Lumber Company, Kurthwood, $46.50; First Methodist Episcopal Church, Shreveport, $629.63; F. D. Richardson, First Methodist Church, Alexandria, $219.50.

June 21—B. T. Gallaher, Gallaher family, $250; C. C. Wier, Pineville Woman's Missioary Society, $5; C. C. Wier, Mr. W. D. Haas, $25.

June 24—Mrs J. L. Averitt, Mississippi friends, $5; First Methodist Episcopal Church, South, Lake Charles, $80.68; Mrs. J. C. Kisler, personal, $5; Methodist Episcopal Church, South, Bogalusa, $116.50; B. C. Lee and S. B. Mangham, Hall Summit, $11; J. B. Williams, Coushatta, $7.50; Planters' Bank and Trust Company, Haynesville, $38.95; E. L. Cargill, Cotton Valley, $19.

June 25—B. K. Watson, superintendent, Marion church and Sunday school $62.

June 27—G. D. Purcell, Black Water Baker, $4.20; Bishop W. A. Candler, $200; L. Lafleur, Pitreville Sunday school, $7; F. D. Richardson, First Methodist Episcopal Church, Alexandria, $5.

June 30—J. B. Bonnecarrere, Gonzales, $5.50; Frost Lumber Company Ind., Inc., Campti, $20.50; Calcagsieu National Bank, Oakdale, $14.45; Miss Belle Calhoun, Douglas, $10; Planters' Bank and Trust Company, Haynesville, $5.

July 2—Elizabeth Ice Company, Elizabeth Methodist Church, $50; Claude H. Mayo: Vienna, $2.50, Wesley Chapel, $2.50.

July 5—C. J. Sanders, Eunice, $31.75; F. D. Richardson, First Methodist Episcopal Church, Alexandria, $5; C. C. Wier, Pleasant Hill, $50 ($25 by D. F. Anders, pastor, and $25 by T. W. Hardee).

July 6—Charles E. McLean, Gibbsland, $17.25; Grambling, Keithville, $21.57; J. T. McVey, Simsboro, $21; B. B. Freeman, Istrouma, $22; W. M. Lowe, treasurer, Minden, $97.55.

July 9—Methodist Church, Ruston, $172.65; L. M. Sexton, Pine Grove, $15.25; H. C. Murphy, Eros, $10.

July 12—C. H. Mayo, Wesley Chapel, $1; S. A. Alexander, Greenwood, $25; Sulphur Methodist Church, Sulphur, $7; Basile, $12; Methodist Episcopal Church, Lecompte, $201.63.

July 15—Methodist Episcopal Church, De Ridder, $110.63.

July 19—Mayo Title Company: Bee Hive Sunday school, $10.25, Mrs. R. H. Wynn, $2.15; J. T. Calhoun, secretary-treasurer, Glenmora Sunday school, $13.35; Methodist Episcopal Church, Arcadia, $75; Guy M. Hicks, Gilliam, $2; Ina Fulton, Campti Vacation Bible School, $5.50.

July 20—H. N. Brown: Tickfaw $6.50, Holden $6; Mrs. W. A. Gray, $9; Mrs. N. M. Wasson, $2.50; Mrs. J. L. Algood, $1; cash, $1; Summerfield Sunday school, $13.50.

Total, $3,879.37.

Also received from Dr. K. W. Dodson $48.75, sent him by H. H. Ahrens, treasurer, which amount was returned to Dr. Dodson, as other presiding elders have distributed or are holding amounts from the same source for direct distribution.

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QUARTERLY CONFERENCES.

Alexandria Dist.—Third Round.

Opelousas, Eunice, Evangeline, Melville and Lottie, at Opelousas, Aug. 19, 10 a.m. Opelousas asked to furnish the pageant.

We will not expect lunches, but we desire special music and expect a pageant to be given as indicated that will give some good and wholesome instruction about the Superannuate Endowment.

C. C. WIER, P. E.

Lake Charles Dist.—Third Round.

Barham, July 31, p.m.
DeRidder, July 31, p.m.
Rayne, Aug. 7, a.m.
Lafayette, Aug. 7, p.m.
Abbeville, Aug. 14, a.m.
New Iberia, Aug. 14, p.m.
Indian Bayou, Aug. 21, a.m.
Crowley, Aug. 21, p.m.
Zwolle ct., at Prospect, Aug. 28, a.m.
Leesville, Aug. 28, p.m.

W. L. DOSS, JR., P. E.

Minden Dist.—Third Round.

Columbia, at Columbia, July 31, 11 a.m.
Zenoria, at Zenoria, Aug. 3, 8 p.m.
Hall Summit, at East Point, Aug. 7, 11 a.m.
Trout and Good Pine, at Trout, Aug. 14, 11 a.m.
Jena and Jonesville, at Jonesville, Aug. 14, 8 p.m.
Ferriday, Aug 15, 8 p.m.
Coushatta, Aug. 17, 8 p.m.
Minden, Aug. 21, 11 a.m.
Cotton Valley, at Bethel, Aug. 23, 11 a.m.
Plain Dealing, at Plain Dealing, Aug. 28, 11 a.m.

K. W. DODSON, P. E.

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It kills the germs.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3660.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 4, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"Self is the only prison that
can ever bind the soul,
And love the only angel that
can bid the gates unroll."

"ORTHODOXY."

We are both surprised and grieved by the construction placed by some of the brethren upon the brief editorial, "Orthodoxy," which appeared on the first page of the June 23 issue of the Advocate. What we intended to be—and what we believe was—a timely comment upon what appears to us as an unfortunate tendency on the part of some good people to measure the doctrinal soundness of some other good people by the standard only of their own opinions, seems to have been interpreted as an "attack" upon all those who humbly hold the essentials of the Christian faith. Such interpretation is as far from the correct understanding of the editorial in question as it is from what was in the mind of the writer.

The point of the editorial as we had it in mind and as we thought we expressed it was simply this—that it is practically a psychological impossibility for any two men to think exactly alike about anything, but this difference of opinion is not to be taken by the one as invalidating the moral character or religious experience of the other. To take such position under the guise of "orthodoxy" seems to us to imply, if not assert, the "closed mind and crystallized intellect."

To the "rigidly orthodox" Baptist, the Methodist is certainly "unorthodox" as regards some passages of Scripture; and the same is true when the comparison is turned the other way. The same differences of opinion may bring about the charge of "unorthodoxy" within the group of those who in general hold the same view—as, for example, the "open communion" and "close communion" Baptists, or the "second blessing" and "gradual growth" Methodists. And the individual may become so "rigidly orthodox" as to classify as "unorthodox" all those who do not accept his own opinions.

Perhaps we should have been better understood—certainly we should not have been so misunderstood—if we had simply quoted the words of Mr. Wesley as expressing the thought we had in mind. We quote them here, not as an "authoritative settling" of the question that seems to have been raised in the minds of some, but as the sober expression of the mind of the great and good founder of Methodism. These words are found in Wesley's Sermon LX, "On the Trinity:"

"Whatsoever the generality of people may think, it is certain that opinion is not religion: No, not right opinion; assent to one, or to ten thousand truths. There is a wide difference between them: even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions, and yet have no religion at all; and on the other hand, persons may be truly religious, who hold many wrong opinions. Can any one possibly doubt this, while there are Romanists in the world? For who can deny, not only that many of them formerly have been truly religious (as Thomas a Kempis, Gregory Lopez, and the Marquis de Renty), but that many of them, even at this day, are real inward Christians? And yet what a heap of erroneous opinions do they hold, delivered by tradition from their fathers! Nay, who can doubt of it while there are Calvinists in the world, assertors of absolute predestination? For who will dare to affirm that none of these are truly religious men? Not only many of them in the last century were burning and shining lights, but many of them are now real Christians, loving God and all mankind. And yet what are all the absurd opinions of all the Romanists in the world, compared to that one, that the God of love, the wise, just, merciful Father of the spirits of all flesh, has, from all eternity, fixed an absolute, unchangeable, irresistible decree, that part of mankind shall be saved, do what they will, and the rest damned, do what they can!

"Hence, we cannot but infer, that there are ten thousand mistakes, which may consist with real religion; with regard to which every candid, considerate man will think and let think. But there are some truths more important than others. It seems there are some which are of deep importance. I do not term them **fundamental** truths; because that is an ambiguous word: and hence there have been so many warm disputes about the number of **fundamentals.** But surely there are some, which it nearly concerns us to know, as having a close connection with vital religion. And doubtless we may rank among these, that contained in the words above cited, 'There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One.'"

If it be not allowed the editor to claim that he is "orthodox" as was Mr. Wesley, perhaps it may be allowed to him to plead that he is at least not any more "unorthodox."

WHO GETS IT?

Doubtless many of our readers "noted with interest" a recent statement to the effect that the rise in the price of cotton has added half a billion dollars to the wealth of the South. We wonder how much truth there is in the statement. We recall very well that the compresses and warehouses of the South were filled last fall to overflowing with cotton that had been sold by the growers at the prevailing low prices. We recall the fact that business in the South was hurt very seriously by the glutted market, and a vigorous campaign was carried on to bring about a voluntary reduction of the cotton acreage in order that the surplus might be consumed and a new crop raised at a profitable price. Nature took care of the reduction program to some extent at last by the disastrous overflow. Now that the surplus is out of the hands of the growers, the price has gone to unexpected heights, and we are being told that the South is half a billion dollars richer. Maybe somebody in the South shared in the benefits of the higher price—but we venture the assertion that the cotton raiser is not one of them. There is a lot of economic fallacy in the assumption that the producer always gets his share of the price of the raw product. The cotton was grown in the South, to be sure; but the profits have gone somewhere else. We wonder where.

LEARNING FROM A PRIZE FIGHT.

Approximately 80,000 people paid approximately $1,000,000 recently to see two men fight approximately ten minutes. Practically all the daily newspapers gave column after column of publicity to the fight, and probably millions of people listened to the account of the affair as it was broadcast from the ringside. The fighters themselves received approximately a quarter of a million dollars apiece for their part in the affray, the National and State Governments received an appreciable sum in the way of taxes, and the promoter is reputed to have cleared a comfortable fortune for staging the encounter. And now reports indicate that a greater fight is to be staged within the next few months, with more money involved, more newspaper publicity provided, more people in attendance, and possibly more radio fans listening in when the fight takes place. Why?

Doubtless many of those who are interested in such things are still savages enough to get a thrill from the brutal physical contest; but there are probably many who manifest interest because an exhibition is being given by those who are generally recognized as the best in the world in their field. People are always interested in the best.

There is a suggestion here that is at least worth thinking about. Mediocre attainments and commonplace achievements do not attract the attention of the world. The extraordinary man cannot avoid extraordinary attention. Prizefighting is a mighty poor business—but the best prizefighter in the world can be sure of plenty of notice. The best in anything is worth striving for.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ECHOES.

By Anna Hamilton Wood.

Lord, save me from the echoes of my sins,
From memory of all that hinders me;
And every day, as my new life begins,
May it dawn shadowless, unfearing, free.
Save me from echoes of a love whose cry
Once tore and tortured; from the unkind word,
The sneer, the cruelty; the curt reply,
The little memories of times I erred.
Save me from the echoes of sad things I saw
In faces of my fellowmen; from greed,
Hypocrisy which hides within the law;
From superstitions of a worn out creed.
But let one echo beat through all my fears,
Lest I forget—Thy footstep down the years!
—In Baltimore Southern Methodist.

SOLVING THE PROBLEM.

As a member of the Board of Christian Literature of the Louisiana Conference I feel it my duty and responsibility to the New Orleans Christian Advocate to appeal to you in a most special manner to help right now in every way you can to carry on the Advocate, not only till Conference time, but for all time. We cannot do without our Conference paper, and no preacher can afford to see it go down. We are face to face with the great and serious fact that the paper which forms the basis of information and connection in our Conference is in danger of cessation from operation. We must meet and solve the problem of the continuance of the Advocate.

The first suggestion I wish to give is—**Pray.** Yes, pray for the Advocate, pray for its faithful editor, pray for the business manager, pray for the printer and the helper about the shop. Back them up with your prayers, and the paper will have twice the power, influence and usefulness for God than it has now. Let us pray, **pray, pray.**

The second suggestion I wish to make is—**Give.** Yes, give the Advocate to your people. Give sample copies in lots of twenty-five and fifty. If your people do not voluntarily subscribe then subscribe for them. Spend some of the Lord's tithe money in subscriptions, and it will pay you back in greater devidends of intensified interest, work and paid-up church finances. It will put a zeal into your people to really accomplish these things worth while. I speak from experience. I have already given six yearly subscriptions and I expect to give ten more before Aug. 1. It has already helped, and I expect to see more accomplished than ever before.

The third and last suggestion is—**Boost.** The preacher who has knocked on the Advocate heretofore has hurt himself irreparably. And not only hurt himself but the preacher who followed him and the charge. Then ultimately by the same process year by year he has hurt the whole Conference and the paper that helps to make us a great connectional church. Unless we stand together, brethren, we shall soon fall apart. If things are not what they should be, help to make them better. A carpenter doesn't use dynamite to repair a leaking roof.

If the Advocate is worth while, boost for it. If it serves a purpose, boost for it. If it is a needed medium Conference-wide, then, my dear brother—**Boost for it.**

This I humbly submit to your prayerful thought and consideration.

Your brother in Christ Jesus,

CLAUDE H. MAYO.

Clay, La.

"FUNDAMENTALISM."

By Hon. T. M. Evans.

I have been requested by a number of persons to write on the question of **Fundamentalism.** I find no such word in Webster's New International Dictionary. However, a fundamentalist is one who believes in fundamentalism, and fundamental comes from the word "fund," which is defined in Webster's New International Dictionary as, 1, bottom foundation; groundwork; basis; 2, an accumulation or deposit, or resources from which supplies are or may be drawn; a store; a more or less permanent stock or supply; as, a fund of wisdom or good sense; formerly used also of material things; 3, Fundamental—of or pertaining to the foundation or basis; serving for the foundation, hence, essential, as an element, principle, or law, important; original; elementary; primary; basal; as, a fundamental truth; a fundamental axiom; 4, situated at the bottom; being or constituting the lowest formation basal; as, the fundamental rock; 5, Fundamental, a principle, rule; law, or article, which serves as the groundwork or a system; essential part; as, the fundamentals of the Christian faith."

It will be observed that every institution must have a fundamental basis. If we take mathematics we find that the fundamental basis of mathematics is contained in the four tables and rules, addition, subtraction, multiplication and division. If you destroy either of these basal truths then you would destroy the usefulness and truthfulness of mathematics, as these four tables and rules constitute the foundation of the whole mathematical system from the primary to the last analysis of all mathematical problems, and to say that every man has a right to his own opinion about the truth or accuracy of these fundamental principles of mathematics, and that he might substitute any mathematical delusions for these mathematical principles and claim to be a mathematician is only to expose our ignorance, and to presume on the want of intelligence of those to whom we speak.

So in law, every State has a constitutional system that forms the fundamental principles of the Government. The Constitiution of the State of Mississippi contains the fundamental principles upon which the State must stand or fall. And the courts in construing the law follow those fundamental principles which have been announced and handed down during the past ages, only as they are changed by the statute of the State, or action of the legislature, within its constitutional limitations.

But there are those among us now who seem to have failed to comprehend that the Christian religion is a principal rule of law or article which serves as a groundwork for a system, essential part, while, as a matter of fact, the Christian religion is founded on a foundation as true and steadfast and as necessary as the four tables and rules in mathematics. You might as well undertake to maintain a system of mathematics without four tables and rules as to maintain the Christian religion without the foundation upon which it is founded, which is contained in the Holy Bible, the inspired Word of God. If we disregard the plain statement of fact contained in the Holy Bible given to us by inspiration, we have nothing but a fable.

The Christian religion is not a myth or folklore, neither is it a matter of sentiment; neither has the Christian religion changed since the foundation of the world to the present day, nor can it be changed by the church or any human agency. It is the gift of God, and we must accept it as he gave it to us or reject it.

It is based on a foundation both sure and steadfast. First, there must be a God, and if there be no God the Christian religion then is a fake. Second, that God which is essential to the Christian religion must be the God which he represented himself to man to be in the beginning and through the ages previous to the coming of Christ, and as described by Christ, or he is a fake and unworthy of the respect of men. Therefore, we must resort to the Holy Bible as the Book containing the truths in regard to the person and power of God. And from this we find that God is the Sovereign Power of all the universe who is composed of three persons, God the Father, God the Son, and God the Holy Ghost. That this Sovereign Power created the heavens and all that in them is, and that this Sovereign Power is the life and the light and the truth. And he created the angels in heaven with the power of volition like unto himself, who could choose between right and wrong, and that the devil and a host of angels raised war in heaven and were cast out.

Then when God the Sovereign Power created man he breathed into his nostrils the breath of life and man became a living soul. If this is not true the whole Christian teaching is a fabrication. The scientist has been able to analyze the body and the blood of man, but has never been able to analyze the life of man, yet life is a fact that cannot be denied, but like the wind, "whence it cometh or whither it goeth" cannot be accounted for except by the statement of fact contained in the Holy Bible, spoken by inspiration; therefore, he who declines to accept these statements of fact contained in the Holy Bible has no right to pose as a Christian. So, first, we cannot account for God except in the Holy Bible; second, we cannot account for life except by the statement of fact contained in the Holy Bible that God created man and breathed into his nostrils the breath of life and he became a living soul.

But then we are confronted with another fact; if we should destroy the Holy Bible and everything that has been said by Christ or written by Christian disciples, we would still be confronted with death, which is evidenced by profane history from the creation of the world, and this fact of death must be accounted for and there must be a reason for it.

We are further confronted with the fact through profane history and by reason of our own observation, that the human family, except so far as it has been civilized by the teaching of the Christian religon as contained in the Holy Bible, is criminal in all his nature. The daily papers bear testimony to the criminal disposition of the un-Christianized man which must also be accounted for.

There are those, who even profess to be Christians, who claim that the God that they worship is a loving God, and that he is too good to punish either a human being or an animal, that it would be contrary to his nature to create a human being and then punish him. Now these good people must admit one of three things: first, that God did not make man or have anything to do with his creation; or, second, that God created him to suffer and intended from the beginning that he should suffer all kinds of pain that the human family is subject to, and to possess the criminal nature which has been and is yet exhibited in man; or, third, that God created him a holy and righteous being free from all afflictions and sorrow, and that the man created by God, under some influences contrary to the will of this righteousness and loving Father, by his own voluntary act, brought upon himself and his posterity all of the afflictions that man is subjected to, which ends in death. Fourth, we must charge the God of the universe as being a devil himself, filled with all kinds of envy and malice and every evil inclination of the human family, or that the human fam-

ily, after the creation, imbibed this evil spirit from some other being or source contrary to and in opposition to the God of love and the God of mercy.

Now the fundamental basis of the Christian religion is that God is a Sovereign Power composed of three persons, God the Father, God the Son, and God the Holy Ghost, who exists from everlasting to everlasting.

And that this God created the heavens and all that in them is, and created the earth and all that in it is, and created man out of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul, in the image of the triune God, pure and holy without sin, and then he created him to be the sovereign power of this world or the planet on which we live and gave him dominion over all things except the Tree of Knowledge; endowed him with the power of volition to choose between right and wrong and pointed out to him the tree of life of which he might eat and live forever, and pointed out to him the tree of knowledge and warned him: "In the day that thou eatest thereof thou shalt surely die."

That there is a devil, who had been cast out of heaven with all the angels who followed him, and that this devil appeared to Adam in the Garden of Eden, and that Adam in the exercise of the volition which God had given him chose to follow the suggestions of Satan and allied himself with the enemy of God and therefore brought upon himself the penalty of death. And that by this act man partook of the nature of the devil and became a criminal by nature and became subject to every affliction to which the human family has been subjected since the creation of the world.

That after Adam's transgression Adam, then being the sovereign power of the earth, God the Sovereign Power of heaven, entered into a covenant with Adam as the sovereign power of the earth—this covenant among the nations of this day would be called a treaty, by which it was provided that God the Sovereign Power of heaven would send his Son, one of the Three Powers, and who was with the Father from the beginning and without whom nothing was created that was created, to take upon himself the flesh and blood of men and to shed his blood as an atonement for the transgressions of men, and to redeem a lost world, and that by reason of such redemption men after death might live again, and that all men who believe on him might in this life have a new heart created within them, and a right spirit renewed within them. And from the earliest history that we have of the human family, even profane history, bears evidence of the fact that those who accept the doctrine of the Atonement and believe in the Christ have demonstrated in their lives a different heart and a different spirit to those who have rejected him. Therefore, in order to be a Christian, it is necessary to accept Christ as the Son of God, who was with him from the beginning, and by whom all things were made, as the Redeemer of the world, by the shedding of his blood and his bodily resurrection from the grave and ascension to heaven.

But there are those who say that they will accept him not as the Son of God, begotten by the Holy Ghost, but as the Son of Joseph, who became the Son of God by way of a new birth, and that he came as the Son of God to teach us how to live, both by precept and by example, but they cannot believe that he was begotten by the Holy Ghost or that he was raised bodily from the dead; that it is not necessary to believe either. If such be true then Christ was only an adventurer or an imposter. He was an adventurer in that he brought upon himself persecution even to the crucifixion by holding himself out to the world as the Messiah. He was an imposter in that he held himself out to the world as the Son of God, and as having been given all power on earth by the Father, in that he is able to raise the dead, to heal the sick, and to open the eyes of the blind and in that he himself declared: "I am the way, the truth and the life," also that whomsoever believeth on him should be saved and those who believed not were already condemned. Therefore the Christian believes that Christ was raised from the dead and that we, like him, shall also be raised from the dead, and that he was crucified as the fulfillment of the covenant between God the Sovereign Power of heaven, and Adam the sovereign power of this world. Therefore, the Christian religion is based on a treaty between God the Sovereign Power of heaven and Adam the sovereign power of the earth, and has been fulfilled by Christ when he announced upon the cross: "It is finished." A statute or principal rule of law or article can only be altered or changed by the same power that created it. A treaty or covenant between nations can only be altered or changed by the consent of both parties to the treaty or covenant. And since in the case of the Christian religion a covenant or treaty between the kingdom of heaven and the kingdom of this world by which man was to be redeemed and upon which the Christian church is founded, cannot be changed by any man or organization of men, but can only be changed by the two powers who created it. And this treaty having been made for all ages and all men and having been entirely fulfilled by the kingdom of heaven, cannot now be revoked or altered. No change of the fundamental principle was made by Jesus Christ; he only substituted baptism and the Lord's Supper, in memory of the fulfillment of the covenant by his life, death and resurrection from the grave and ascension to heaven, instead of circumcision and burnt offerings which were instituted as an evidence of our faith in the fulfillment of the covenant by the kingdom of heaven.

Therefore the Christian religion accepts and teaches that all men have been redeemed without regard to race or color by the atonement made by Jesus Christ, and that it only awaits our acceptance of that atonement for our transgressions, that we may have a new heart created within us and the right spirit renewed within us and become the sons of God, and these constitute the orthodox doctrines of Christianity.

The trouble with the modern Christians is that they reject Jesus Christ as the atonement for sin and propose to reform the world with a "cat o' nine tails," by making their neighbors live as they say they ought to live, and meddling with all other social, political and domestic affairs of the community and the country.

We are more anxious to send to the heathen nations of the world our mode of dressing and social life than we are the doctrines of the Atonement and the Redemption of the world.

It may be that many of our most devout Christians live and die without any definite knowledge of the fundamental principles of Christianity.

Many men have followed their nation's flag on the battlefield to death, who had never read the Constitution of their country or had any definite knowledge of what the Constitution comprehended, but were as loyal to their country and their Constitution as if they had been fully advised. And the same is true as to the membership of the Christian church.

However, the fundamental principles of the Constitution remained the same and were not impaired by the uninformed mind of its loyal soldiers and citizens.

THE SCULPTURE OF GOD.

By Rev. James W. Sells.

Edwin Markham is quoted as saying that the most beautiful line of English poetry is found in the book of Job—"Thou changest his countenance and sendest him away."

The face of man is plastic, and is moulded by the experiences of life. Times of sorrow, anger, disappointment, joy, happiness, and satisfaction all leave their imprint on the face of man. Life may batter him, he may be almost conquered, he may even give up, or he may win. But whatever happens, the result will be written on his face.

God does carve on the face of man the history of his life. But "thou changest his countenance." When a man comes out of his sin to God and really finds God, his friends soon realize that the fingers of God have furrowed out the signs of sin. The wrinkles of sorrow have become beautiful. The marks of defeat have been carved into lines of determination, and man is sent away a new creature. One's countenance reveals the sculpture of God.

A CHALLENGE TO FAIRNESS.

By Rev. Arthur M. Shaw.

A considerable amount of ill-considered railing has been indulged against our educational commission for having passed a resolution deprecating the tendency of a popular wave of hysteria to force anti-evolution legislation through the various State assemblies. It is assumed that the commission presumed to speak for the Southern Methodist Church. I do not so understand their action; although our church has never gone on record as favoring such legislation, and it is hardly thinkable that it ever will. The commission spoke as a body having considerable interest and responsibility in connection with the cause of Christian Education; and it is pretty safe to say that they voiced the sentiment of a majority of educators, connected not only with our schools, but with Christian schools generally.

Evolution is not extensively or intensively taught in our high schools. I talk with hundreds of high school students, and find that most of them have heard of it mainly through the pulpit. Comparatively few of them study biology; still fewer, geology; and those who study either, rarely think of it as having any considerable religious bearing until told by some zealous churchman.

I do not know how much of the theory of evolution is true. After rather extensive and painstaking study, I am convinced that some of it is true; and I should not be shocked, nor have my Christian faith impaired, to learn that it operated as the cosmic process by which the "one increasing purpose" of our Heavenly Father is being progressively fulfilled. But I feel quite certain that whatever is false about it will be found out by scientific men. It can be discovered by no other. And, having had considerable contact with high school faculties, I believe that most of these splendid men and women are Christians, and that practically all of those who are not, are too conscientious, and have the moral welfare of youth too much at heart, to teach the doctrine in such a way as to undermine faith or morals. And, since the rank and file of us are not scientists, and, technically speaking, are neither educators nor educated, would it not be wisest for us to choose our educators with utmost care, and leave the teaching to them? Would it not be prudent for us to elect to our legislatures men of wisdom and character, and leave the legislation to them?

I have heard hundreds of men and women clamoring for legislation to prohibit vaccination against smallpox. Had such clamor become general, legislatures could have been coerced into such action—with dire consequences to the health of our country!

However, if a majority of conscientious citizens feel that the welfare of our youth depends on an evolution law, by all means let us have such legislation. But let it not be shaped by sectarian bias, or religious prejudice. Let it be fair! Religon can gain nothing from unfair and one-sided action in such a matter. Even if the objective is altogether praiseworthy, one-sided legislation will certainly do more harm than good.

Let us, then, have laws prohibiting any employee in any of our tax-supported schools from teaching the theory of evolution—particularly, the evolution of man from a lower order of life—as an established fact of science. But, let the same law provide that, in the science departments, wherever the subject of evolution is involved in the subject-matter taught, it shall be presented fairly, as a theory, together with the history of its rise and development, its present status in the scientific thought of the world, and the various forms of evi-

dence adduced by scientists in its support; so far as these matters can be compassed within the curriculum of the school.

The reasonableness and fairness of this will readily appear. For, it is certain that the theory has not been proved as a whole. And it is equally certain that, as an hypothesis, its profound effect upon modern scientific thinking is a historic fact; that it is now the dominant theory in the scientific world; and that an impressive array of evidence supports it as a key that fits many of the facts of life. All this the student has a right to know. And if his education goes very far, he will know it some day. When he comes to face the full force of the doctrine, it will mean much to him if his instructors, both in religion and in general education, have prepared his mind to discern and deal with its implications.

Mooringsport, La.

WILLIAM BEADLE.

A Tribute from Rev. C. C. Wier, a Former Pastor.

On May 20, 1927, occurred the death of William Beadle at his home in Lafayette, La., where he had resided for nearly fifty years. Brother Beadle was born in St. Mary Parish Aug. 2, 1849. He was married to Miss Mary Aucoin, April 28, 1873. To this union was given ten children, three sons and seven daughters. Those left to mourn their loss are his dear widow and the following children: Misses Adeline and Onecia, who still reside in Lafayette; Mrs. A. E. Butt, Houston, Tex.; Mrs. J. W. Faulk, wife of Rev. John W. Faulk, of the Louisiana Conference; Wesley E. Beadle, Beaumont, Tex.; Mrs. Enos Stutes, Baton Rouge, La.; four grandsons, four granddaughters, and one great-granddaughter.

His survivors are all active Christian people, and appreciate the beautiful life lived by their departed one.

Soon after Brother Beadle moved to Lafayette he was converted under the ministry of the pastor, Brother Jackson. He lived a faithful, consecrated life, professing and living the life of entire sanctification.

Brother Beadle was an industrious, frugal man, and the Lord honored his labors, and he paid tithes of all he possessed unto the Lord. He was one of the few men I have ever known whom I had to remind that I thought he was paying too much into the funds of the church. I did this with all good heart, and he answered and told me that he still had "$26 in the Lord's sack," for he was a conscientious tither.

I have never known a more devoted, earnest Christian, nor one who worked more diligently and with a greater passion for his Lord than did our brother. When I entered the church I nearly always knew that he was somewhere about the building praying God to bless his pastor. He lived to a ripe age and served well while he lived. He loved his pastor and his pastor loved him. My life was enriched and blessed because I knew and associated with William Beadle. Truly he has left a name unsullied and honored, to be treasured and appreciated by his loved ones.

HAVE FAITH IN CHINA.

"I have faith in China to-day—her peoples, her leaders, and her civilization," writes Prof. W. L. Nash, of Soochow University, on the steamboat President McKinley, en route to the United States. "I am not discouraged even with her students. I have faith to believe that the large majority of them are doing what in their distracted and frantic way they think is for the best interest of their country.

"When in China I am a very severe critic of the Chinese. I think many of them lack in moral courage and that their revolution is not going to be successful until more of them show signs of character that will make them willing to suffer with the minority for truth, or sacrifice with the inactive majority for the right.

"But I am convinced that the most of the news that is sent from China is highly critical of the worst in China. I believe that the West has too long been fed on such ideas as 'What's Wrong with China.' Unforunately I fear some missionaries are inclined to the same type of criticism. I wish it were possible for America to be presented more with ideas about 'What's Right with China.'

"If most of us would sit down and think humbly of our Herrins and Chicagos, where more Americans were killed during one month than lost their lives in China during several years, would think of our Ku Klux Klans, our lynchings, our prohibition enforcements, our oil scandals, our Senate election scandals, etc., I believe we would be more generous toward the faults of China, and be willing to allow them to make mistakes and learn, and give them more time to bring 400,000,000 people into a true government.

"I hope to return to China. If nothing further happens to unsettle conditions, I plan to be teaching in Soochow University when school opens next September. The Chinese staff are carrying on nobly at the present time, and they have cordially invited the foreign members of the staff to continue with them as soon as it is possible for them to return.

"I realize that I shall not be able openly and actively to propagate my Christian convictions, but I have faith to believe that by doing my daily work and sincerely striving to live a Christian life, I shall in some small way influence those about me to lead a better life and possibly some day a Christian life.

"If I am never able to speak the name of Christ in public I shall be satisfied with the opportunity of living my life among the Chinese students, taking advantage of personal interviews with students and friends, and I am persuaded that God will use me for the advancement of his kingdom in China."

STATEMENT CONCERNING THE ANTI-SALOON LEAGUE.

In view of publications which have appeared in the press during the past twelve months, and especially within the past few days, purporting to "expose" the methods and activities of the Anti-Saloon League of America, the national officers of the League in conference in Detroit, Mich., authorized this statement. The officers present in this conference authorizing and signing the statement were: Bishop Thomas Nicholson, President; Arthur J. Barton, chairman of the Executive Committe; Bishop James Cannon, Jr., chairman of the Legislative Committee; Francis Scott McBride, General Superintendent; Howard Hyde Russell, Associate General Superintendent; Wayne B. Wheeler, General Counsel and Legislative Superintendent; Ernest H. Cherrington, General Manager of Publishing Interests.

The Statement.

The object of the Anti-Saloon League is the extermination of the beverage liquor traffic. The methods used by the League in its efforts to accomplish that objective include: 1. To give to its constituency and to the general public accurate information concerning the nature and effect of beverage alcohol, the character and activities of the liquor interests, the operation and benefits of the prohibition laws, and the various methods of dealing with the whole problem. 2. To help, through proper channels and methods, to secure legislation that will accomplish the speediest possible elimination of the traffic in beverage alcohol. 3. To inform the public as to the record and attitude on the liquor question of public officials and of candidates for elective public office who have to do with the enactment of anti-liquor legislation and with the enforcement of the law, and to work for the election of satisfactory candidates. 4. To endeavor in every proper way to secure the selection of appointive officers charged with the enforecement of the prohibition law, who will execute that law, and to oppose the appointment of any other class. This has been the openly declared policy of the League for the thirty-five years of its existence. There is nothing secret or hidden regarding its object or its methods. It is in no sense and never has been a secret society. The minutes of the Executive Committee of the League, which for more than a year have been in the hands of Senator James Reed, of Missouri, the chairman of the Senate committee appointed to investigate primary elections, are very full and complete. They are regularly reported to and approved by the Board of Directors of 150 members from the forty-eight States. Organizations that are attempting to carry on unlawful, or irregular, or improper, or questionable activities do not make such detailed minutes of their proceedings. There has always been the utmost freedom of expression in reports and discussions in the meetings of the governing bodies of the League which, as in the case of all such bodies, have been considered private but not secret.

As in the case of most organized movements, the League has had its own inside family problems with which to deal. If any official or employee of the League at any time has used any improper method, it has been done without the authority or consent of the League, and in direct disobedience and disloyalty of the League's strict rules of conduct and its definite and well-known policy. The records of the League show that the executive body has not failed to deal in the proper way with any such acts of any of its officials or employees after full consideration of the facts involved in the case. Moreover, in the number of such derelict officials or employees, the League's record will stand comparison with those of other welfare movements, and even of church bodies. The significant fact is that the few League men that have gone wrong have not disturbed the opponents of the League and of prohibition. What has really disturbed and continues to disturb them is the multitude of such officials and employees that have gone right. It is not the fancied unlawful or so-called improper methods of the League which have aroused the ire of the League's enemies. It is the proper and lawful and effective methods which the League has used. The League not only does not object to any truthful statement that can be made regarding its operations, but on the contrary it desires the public to know how it operates. In fact for thirty-five years its agents, its periodicals and its literature have been broadcasting its plans and methods, and it is glad to have those who may not have read its literature or heard the messages of its representatives during those years to know what it has been doing and how it has been doing it. "Exposing" the League's methods has been the favorite pastime of its enemies. Every conceivable scheme has been employed to shake the confidence of the public. Even the use of private detectives has been resorted to by the opposition to trail League officials, and League offices have been broken into and their files pillaged. False and malicious declarations and innuendoes have been used to the limit to undermine its influence and to create prejudice against it. But the League has successfully withstood these constant attacks, and to-day stands on its record, its program, its methods, and its achievements. It has no fear of "pitiless publicity" as to facts. The repeated resolutions of confidence and co-operation of the great church bodies of the United States and their generous and continued financial support are ample testimony as to the regard in which the League and its representatives are held by those who know them best.

The statement frequently made that the League furnishes data through its Bureau of Information which is put out in the press as statements, articles, or documents signed by well-known persons simply mean that such data has been so carefully prepared and the reliability of League

officials has been so well established that such persons are glad to use such data in accordance with well-known public usage. It is neither contrary to sound public policy nor alien to public good for Congressmen to place in the Congressional Record facts furnished by the League or other reliable organizations and to have those statements franked to the public. No facts or statements furnished by the Anti-Saloon League or presented by any congressman have ever been distributed under the franking privilege except by authorization of Congress.

Newspaper headline statements indicating that the League ever had in mind or attempted to start any movement toward inmpeachment of the President of the United States is as ridiculous as it is false. The League properly recognizes that the President of the United States is the chief law enforcement official of the government under the specific provision of the Constitution, and that he is the official to whom appeals for adequate enforcement of any Federal law should be made. The record of the League in this matter speaks for itself. The Anti-Saloon League has never attempted in any secret way or in any other way to "dominate constitutional government" in Washington or elsewhere. The League operates under and in conformity with constitutional government, while the organized liquor opposition seeks to nullify and desroy constitutional government. When did it become a crime for any individual citizen or any group of citizens to give correct information to legislators, prosecutors, judges, congressional committees, or other public officials? When did the procedure of attempting to secure the election and appointment of officials who would obey and enforce the Constitution and the law become a menace to good government? When was the right of petition repealed? What did the United States Supreme Court mean when it said that it is the duty of citizens to aid officers in the enforcement of law?

The suggestion that the Anti-Saloon League or an official or employee of the League improperly used government funds and that he or the League reimbursed the government to the extent of $10,000, is not only false but is an illustration of the lengths to which the enemies of prohibition will go to discredit the League. The minutes of the Executive Committee show that when it was alleged to the committee that such funds had been spent unnecessarily and that the League might possibly have benefited by the services of those paid by the government for other work, the Executive Committee took prompt action condemning any such procedure and directing that any expenditures shown to be improper should be made good. The records of the State and Treasury Departments at Washington will show that all the expenditures from these funds were approved by the proper government officials, and that neither Dr. Dinwiddie nor the League, either directly or indirectly, ever paid over to the government, or was asked to pay a single dollar for any such purpose; and, furthermore, Dr. Dinwiddie was one of three chosen by the Department of State to act for it in the entertainment of the International Congress Against Alcoholism later when that Congress was held, and that he and the other two chosen had full charge of the expenditure of funds appropriated by the government for the entertainment of that Congress, and all the expenditures were fully approved by the government. The records of the League also will show that Dr. Dinwiddie was under no cloud of misconduct when he resigned from the League.

The enemies of the League, in newspaper headlines and in other ways, have made many sensational statements about the aggregate collections and expenditures of the State and National Leagues during the past 35 years. The largest sum set up by their estimates would mean on the average an expenditure of about two cents a year for every man, woman and child in the nation. Two cents a year per individual to get to the American public the truth about the whole problem of alcoholism; to organize and conduct tens of thousands of local option and State-wide prohibition campaigns, and other campaigns resulting in the defeat of wet candidates and the election of dry candidates for public office; to conduct a nation-wide crusade over a long period of years for the Eighteenth Amendment and the National Prohibition Law; to continue activities at Washington and in every State to hold the ground already gained against insidious efforts at modification, nullification, and repeal; and finally to promote the League's major program of education and enlightenment to combat and overcome the campaigns carried on by the liquor interests—**Small cost for securing national prohibition which saves to the people over six billion dollars a year!**

Speaking of efforts to "set up a super-government" with which the League has been ridiculously charged, brings to mind the "good old days" of the super-government of the saloon-made political boss. The political machines of Tweed, Quay, Croker, Cox, Penrose, Murphy, Vare, Brennan, Sullivan, and others stand out in bold relief. If the remnant of those machines and the outlawed liquor interests could get the public to believe that a thousand Anti-Saloon workers, 151 national board members, or the twenty members of the Executive Committee are usurping the functions of government, and if the attention of the public could be diverted from the merits of the prohibition situation and directed toward the idea that some individual or prohibition organization has too much power, there would be a chance for them to come back. The scheme might work better if it had not been used so often by the saloon-made political boss with his throne in the back room of a bar, dictating the candidates and appointees for city, State and national offices and laying down the political program and policy for the people meekly to follow. It might work better if these loud speakers for the "right of the people" who in reality are the champions of the brewers, distillers, saloon-keepers and brothel proprietors had to their credit something in the way of achievement or even effort for the public good in the old days before the people woke up and cast off their yoke. The voice may sound like the voice of Jacob, but the hands are the hands of Esau!

If it be a crime to protest against the appointment of law violators and derelicts to public office; if it be wrong to fight against the control of our national political life by those elements which debauch humanity; if it be improper to urge that none but honorable, law-abiding officials be entrusted with the enactment, interpretation or enforcement of the law; if it is wrong to give the people the facts about beverage alcohol—then the Anti-Saloon League pleads guilty.

The rage of the liquor group is not against the methods of the League, for they are proper and ethical, nor against the aims of the League, for they are the expression of pure ideals, but against the success of this mass movement of the Christian forces of the nation against the most iniquitous traffic that ever distinguished itself under the form of a legalized and licensed business. In the eyes of the wets the unpardonable offense of the League is its continuous defeat of the apologist of the brewer and the old-time saloon.

THE CRITIC AND THE CYNIC.

By Rev. Melville Johnson.

The Critic questions. The Cynic scoffs. The world has profited by intelligent and sincere criticism. It has suffered immeasurably at the hands of the Cynic. The Cynic, not the Critic, is the arch enemy of all human good.

The Critic uses as his tools the delicate instruments of observation, analysis, and classification. He tries to see things as they actually are. He is against sham and untruth. He has no prejudices. He wants to know truth. He is compensated when he has made sure that what we think, what we do, and what we are, have been established upon the firm foundation of practical reason and revealed truth.

The Critic becomes the scientist and inventor when he gives us steam power in place of hand power electric lights for the tallow candle; X-rays in place of the guesses of diagnosis; rapid transit for the slow-moving vehicles. The Critic becomes the philosopher and theologian when he gives us a rational basis for our faith in the supernatural in place of the vagaries of ignorance and superstition.

The Critic has never destroyed anything except for the purpose of replacing it with something better. The Critic is ever constructive. If he questions religion, he does so to test its reality. If he questions philosophy, he does so to make it re-examine itself, and correct its errors. If he questions morals, it is to make human conduct better and human society happier.

But the Cynic has no other motive than to despise, disturb, and destroy. Nothing suits the taste of the Cynic. Nothing is too holy or sacred to be profaned by his beastly sneers. He worships neither at the shrine of intelligence nor of emotion. He does not worship, unless his unholy revels at the foot of the image of his own mental vacuity could be called worship!

When the Cynic speaks, he withers everything in the sound of his voice. Human hopes, joys, aspirations, ambitions, industry, yea, everything worthy takes flight from minds and hearts that come under his power. When he writes he subtly pretends to be the benefactor of mankind, while he portrays every worthy achievement, every sincere motive, every holy aspiration, as simply an hallucination. The Cynic paints man as a skillful self-deceiver, who never **is**, and who never **does**, but only **imagines**! The Cynic is well named. He is a dog (Greek, kunos). He is a devourer. He is bloodthirsty.

There are all sorts of Cynics. They are male and female; individual and corporate; literary and vocal. There are philosophical Cynics, and are Cynics that are creators of fiction. The most dangerous are the corporate and literary Cynics, like that enigmatical organization called the **Society for the Propagation of Atheism** chartered by one of the States of our Union, and the author of that unspeakable cynical fiction called **Elmer Gantry.**

The Cynics are far more dangerous to human good than Reds or Roman Catholics. The latter at least are trying to establish something, but the Cynics are self-confessed destroyers of everything. Free speech is a policy that must be preserved in a democratic country. But there is a vast difference between saying what one thinks, and saying that one **thinks** and **believes** nothing! Do we not need a law which provides that every mouth be stopped that has **nothing** to say? Exit the Cynic.

The sincere, truth-loving Critic will get us along to a better day; but the path of the Cynic is a path of tears, and blood, of rape and lawlessness, and grows more dismal as he pursues his relentless way.

BOARD OF CHURCH EXTENSION, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet at Winona, Miss., on Tuesday, Aug. 23, at 1:30 p. m. All applications to the General Board must be approved by this committee at this meeting. Write to Rev. J. J. Baird, Secretary, Pontotoc, Miss., for application blanks and manuals.

W. N. DUNCAN, Chairman.

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WE ARE NOT SO FAR APART, AFTER ALL!

By Rev. W. T. Bazzel.

I read the article by Hon. T. M. Evans in the Advocate with considerable pleasure; for it proves just what I have suspected all along, namely, that he and I are not so far apart, after all, notwithstanding the fact that we have had quite a controversy in these columns. Of course we differ regarding a few minor details; but I am sure we would agree concerning essential truths.

He started our discussion by giving me a general "overhauling" for using the expression, "our pet theory," in reference to that particular interpretation of Genesis which teaches that the six days of creation were six days of twenty-four hours each. He intimated that I had referred to the testimony of God as a "theory;" he intimated that I had questioned the accuracy of the Holy Scriptures, and therefore broken my ordination vows by using the word "theory;" and now—

He says: "I would suggest to Brother Bazzel that he confine himself to the exact statement made in Genesis as to the creation, and if he can find any statement in the first chapter of Genesis to the effect that God created all things, including man, within six days of twenty-four hours he will find something that I have never read. The brother read this in the expert testimony of some witness construing the Bible, and not in the Book itself." Amen! And so the six-day doctrine is merely the opinion of some "expert," and not the testimony of God, is it? Or, in other words, just the "pet theory" of certain parties who undertake to construe the Bible!

Since he agrees with me that the opinion in question is in fact only a theory, I am somewhat at a loss to understand why he tried to give me such a sound spanking for calling it a "theory;" but I actually enjoyed said spanking, and have the very kindest of feeling toward Brother Evans. I feel sure that he is a worthy brother, and that we would love each other more if we understood each other better.

It seems that we do not agree concerning Moses; but that seems to me to be because Brother Evans misconstrues my words. He takes issue with me when I use the following language:

"Brother Evans seeks to justify an appeal to civil law to protect religious opinion by referring to Aaron, the priest, who made the golden calf, and Moses, the civil ruler, who intervened. But the case referred to is not at all parallel with that of the modern legislature that would intervene to prevent erroneous teaching in our schools.

"In the first place, Moses was not a secular lawmaker, but a law-giver, who handed down God-made laws. No legislature performs a like function now. If the Mississippi Legislature speaks invariably as a mere mouthpiece of God, then I am willing for it to dictate my opinions.

"Second, the Israelites had no separate secular government at that time, but church and State were one. Moses was the supreme human authority in the church as well as the State. So it was not a secular ruler that saved Israel from the idolatry instigated by the ordained priest."

After quoting the foregoing language of mine, he proceeds to make a half-column argument to prove that "Man's official act is God's official act, and if man acting in his sovereign power enacts a law, then the law is God's law as to that State or sovereign power."

If his conclusion be correct, then I am compelled to say that a lot of God's laws officially enacted by modern legislatures are mighty silly laws.

Then Brother Evans says: "But Brother Bazzel is off again; he says that Moses was not acting as the civil governor, but as the head of the church. I suggest to the brother that he read the old Bible again."

And now I suggest that Brother Evans read my statements again—the statements which he quoted. I did not say that Moses was not acting as the civil governor; I said, "Moses was the supreme human authority in the church as well as State." I said also that he was not a secular ruler. Secular, not "civil," was the word I used. A secular ruler is one whose functions are entirely separate from all matters of religion. The form of government under Moses was a theocracy. Church and State were combined. Our form of government in Mississippi is a democracy, where church and State are constitutionally separated.

In conclusion, permit me to state that I have never claimed that the anti-evolution law is unconstitutional. I have never questioned the legal right of our legislature to dictate the course of study that shall be taught in our tax-supported schools; but I have questioned the expediency and wisdom of the anti-evolution law. This law, in effect, forbids all further research and investigation in a certain scientific field; it makes it a crime for teachers to attempt to learn any new facts concerning the origin of life on this earth!

I may be wrong, but it seems to me that the proponents of said law take an attitude that may be expressed as follows: "We know all about the origin of life. We know the full details of the process of creation. We have reached the utter limit of human knowledge on this subject, and we forbid poor benighted scientists to teach, or even investigate, any theory of man's origin which is contrary to our own opinion. We must forbid future generations the right to learn any more about this matter than we know."

A SAMPLE OF THE TOLERANCE AND BROTHERLY SPIRIT OF A WOULD-BE MODERNIST.

By Rev. H. M. Ellis.

Rev. W. T. Bazzel had an article in the Advocate of July 14 on "Modernism," in the last paragraph of which he declares: "In all that I have written on this subject I have tried earnestly to be tolerant and to manifest a brotherly spirit." In the second paragraph above we find a sample of his "tolerant" and "brotherly spirit." Here it is verbatim: "The controversy between Fundamentalists and Modernists is injuring the church, * * * not because controversies concerning differences of opinion are necessarily harmful, but because the ultra Fundamentalists are manifesting a spirit of intolerance toward all who disagree with them. They would denounce as heretics a great many devout and loyal men simply because said men do not accept their own special interpretation of Genesis; they would even go further and class all men as atheists who have not closed their minds against all additional light, but are willing to investigate and learn. They would have State laws enacted compelling the schools to accept their views, and forbidding, under severe penalties, any one to investigate the origin of man. They tell the world just what the first chapters of Genesis mean, and then denounce as traitors to the church all who fail to agree with them as to just what said chapters really do mean."

Now, if that is "tolerance," what, pray, is intolerance? If that "manifests a brotherly spirit," surely great "additional light"—or darkness, which the world will do well to avoid, has befallen the brother. If everybody showed the same "tolerant" and "brotherly spirit," how long would the millennium be in arriving? And, if the brother succeeds no better in being "tolerant" and "manifesting brotherliness" after "earnestly trying," what might he not have written had he not made such strenuous effort at self-control?

If Brother Bazzel regards truth and wishes to be fair he cannot disregard the following demands, which his vicious public charges make necessary, namely:

1. Let him prove wherein Fundamentalists, as he prefers to denominate orthodox believers, have shown any more "spirit of intolerance" than his Modernist allies. And, since he has shown such recklessness in making assertions, he will have to be specific.

2. Let him cite the cases wherein any orthodox believers have promulgated any "special interpretation of Genesis" in lieu of that traditionally accepted by the church. Then let him name the persons and identify the occasions when such "special" interpreters have "denounced as heretics a great many devout and loyal men simply because said men did not accept their own special interpretation of Genesis." Let him name those "great many devout and loyal men" so denounced.

3. Let him cite instances, naming authors and specifying occasions, wherein "all men have been classed as atheists who have not closed their minds against all additional light, but are willing to investigate and learn." Is he not perfectly aware that this charge is totally untrue and slanderous?

4. Let him name one single instance when orthodox believers have asked for the enactment of "State laws compelling the schools to accept their views." I have heard and read of good people desiring State laws forbidding the teaching in public schools as established fact what is but unprovable speculation.

5. Let him specify those places and occasions when Christian people demanded State laws forbidding, "under severe penalties, any one to investigate the origin of man." Even one instance will do. I have never heard of one who would even forbid the investigation of Brother Bazzel's origin.

6. Let him be specific in giving names and occasions when any orthodox believers have made their individual, or group explanations of Genesis—instead of the well-established interpretations of the church general, or of their own denomination—the test of loyalty, "and then denounced as traitors to the church all who fail to agree with them as to just what said chapters really do mean."

Is Brother Bazzel so uninformed as to believe that only the "first chapters of Genesis are involved in the Modernists' attack on the Christian faith?" Does he not know that orthodox Christians did not start this discussion; that they are but "contending earnestly for the faith once delivered to the saints," and that the Modernists are the innovators and the assaulting party? Would he have a strong man sit quietly and read his paper while his house was being spoiled and robbed and his daughters were being brutally outraged within his sight?

Brother Bazzel closes his little piece with the appeal to be allowed the "right" to his own "views," "without being denounced as a heretic." The brother fails to realize that this "right" to peculiar individual religious "views" goes exclusively to those who absolutely refuse any relation with, or membership in any religious society or organization which requires as a condition of membership express public agreement with its system of faith and doctrine. When one enters the covenant of church membership he publicly avows his agreement with its statement of faith and doctrine. The conscientious man will make sure that no claims by him to the "right" to unique and up-to-date religious (?) "views" discount and void his church vows. He will be concerned, not as to whether or not he is "denounced as a heretic," but as to whether or not he is a heretic.

Fighting in the German army against America did not make any one a "traitor" to America. But for an enlisted officer or soldier in the American army to fight with the Germans against the Americans or their allies rendered him actually a "traitor" to America, whether he was captured and "denounced" or not. But Brother Bazzel and those he would follow do not make such nice discriminations. There are no organized congregations and church organs of publication as forums for self-exploitation, and there are no fat salaries on the outside of the church where thinking is free as air, and the "right" to indulge unique and fantastic religious (?) "views" is unquestioned.

If Brother Bazzel is a good and fair man, as I believe he is, he will substantiate with definite and convincing proofs his widely-published, intolerant and unbrotherly charges, or will make prompt, adequate and public confession and apology. He will not attempt to excuse himself or to dodge the issue. Kindly, but firmly, I now put it up to him to "Put up, or shut up," as my college baseball team mates used to say.

The Home Circle

THE GRIEVANCE.

By Catherine E. Powers.

Elizabeth Murray's goin' to have her tonsilitus out,
An' stay right in the hospital, with nurses all about,
An' have her mother come to see her every single day,
An' get ice cream to eat, an' stay at home from school an' play,
An' have her father give her fifty cents for being good
An' actin' like a brave girl always really ought to should.
An' she is goin' to stay at home from school a long, long while,
An' have new dresses made for her just by the pile an' pile.
I asked my daddy could I have my tonsilitus out,
An' he just looked at me, an' then you ought to heard him shout!
An' I said every single girl that goes to school with me
Has got their tonsilitus out, an' so I couldn't see
Why I should have to keep 'em in an' never have no fun
Or do one single thing the way the other girls has done.
My mother and my daddy make me mad enough to cry.
I hope my tonsilitus makes me sick so I can die!
But no, I'll keep on bein' well an' never gettin' thin,
An' just grow up, an' always keep my tonsilitus in!

—Life.

ROADSIDE REPORTS ON THE AMERICAN SUNDAY.

By J. Clyde Keegan.

Sunday is the day of rest, meditation, and worship. Mr. Average Man is an honest soul, and so he endeavors to worship to the best of his ability. He works six days a week, and when Sunday comes he wants to get away from the maddening throng for rest, meditation, and the worship of God. Every one knows that a man can worship better in God's great out-of-doors than in church.

Firm in his resolve to worship God through nature, he gets the old bus out, tinkers with it awhile, tanks it up with gas, oil, and water, and, lastly, gives a shower bath. With one more fond "once over" glance he shouts toward the house, "O ma, are you ready?" Mother comes out with a lunch she has tried desperately to have ready in time to start. Mother has hurried so fast to get the work done that she is cross and the children are about to cry. But this is the day of rest, and the most must be made of it.

The members of the family get into the car and take the other fellow's dust and exhaust at forty miles per hour for the privilege of being in the open and getting the fresh air. At a little past noon they arrive at a muddy hole where all disembark for lunch. The flies are bad and the mosquitoes are worse, but that doesn't matter, as this is father's day of rest and it's God's great out-of-doors. Just before lunch is over a rainstorm sends them scurrying to the car. The flies go, too, in splendid formation.

The storm over, father orders them all out, as he has to give the car the "once over" before going back. The clutch isn't working just right, and after an hour and a half of toil he decides he'll have to have a garage man look at it. In the meantime the baby has fallen into the mud and runied his last pair of good stockings. Tired but greasy father consults his watch and discovers that it is past 4 o'clock and time to start the return trip. But Willie is missing. A search is instigated, and after much hollering and tramping father discovers him up the creek trying to catch minnows with his new hat. With the proper amount of; "Didn't I tell you not to leave the car?" "Now look at your nice, new hat!" "Your mother has been worried to death," "Why don't you ever mind?" "Next time we will leave you home," they reach the car. Willie seems thoroughly repentant and promises never to run away again.

As they settle in the car a report is heard and the car settles down. Father looks around and says rather cheery like, "Ah, ha, I guess it's that bad tire." Mother does not seem to have much sense of humor, but the children do. A look from father seems to warn them that this is the day of worship and the outburt is stopped. The tire is adjusted. Father doesn't say much, but the reflection of nature is in his face as he climbs into the car once more.

By this time it is growing late, so father has to again drive fast in order to save time. This makes mother nervous, but this is unnecessary, for are they not having a day of rest in God's out-of-doors? Mother remarks about the beauty of the scenery. Father declares he's coming back some day to see it when there are not so many cars on the road. Traffic thickens. A great cloud of dust hangs over the road as they appraoch town. The children who are awake are crying for a drink. The youngest has gone to sleep in his mother's arms. Both of mother's arms have gone to sleep, and she can't move her feet on account of the luggage. But all hands are happy, as this is father's day of rest, and he does so enjoy getting out in the open. They have all had such a good time and "everything."

Traffic has become worse. Speed is cut to twelve miles per hour. The children want to know when they will get home. The lights blind and hurt father's eyes. Mother is past feeling anything. She can only think—of the pleasant day they have had. It seems that the whole county is out driving. Some fellow from behind dashes around father's car and scrapes the fender. Father, rather jovial like, shouts to the fleeing car something about being more careful in his driving just as he bumps the car ahead and locks fenders. The procession stops. Father asks the owner of the bumped car where he can go to get the fender straightened. Twenty men of the rear procession explode violently.

Again at the wheel father presses on. The lights flash by in dazzling array. A quietness settles down on the little group, for is it not the close of the day of worship and of rest? True, every one is exhausted but unspeakably happy.

Home is reached at last. Father isn't sure that he can move. He wonders why mother doesn't stir. With a supreme effort he gets out and helps mother, baby, and the children into the house. The car put away, father staggers in more dead than alive. He tells mother that being in the open makes one so sleepy that he thinks he will go right to bed.

Mother puts the children to bed, washes the camp dishes, and fixes Willie's hat. Somehow she feels more tired than usual, but it is so refreshing to get away on Sunday. However, she is glad that to-morrow is wash day so she can rest up a bit.

On Monday morning father doesn't know why he should feel so tired, because they had such a wonderful day out in the open the day before. In fact, he feels more exhausted this morning than when he finished work Saturday night. But it does one good to have a day of rest once a week to recuperate from the toil of the six days by the right kind of rest—something different. "One gets so much more out of worship in the open than in church!"—New York Christian Advocate.

A LITTLE BLACK LAD.

In East Africa there was a boy named Kdonda, who desired to became a Christian. The boy, who was living with a chief, was allowed to attend the mission school which opened three times a week, and there he learned to read the New Testament. One Sunday morning, when a missionary was preaching, he got up and called out, "I want to believe, I want to believe." After the service the missionary had a talk with the boy, and he joined a special class for instruction. The chief seems not to have liked the step the boy had taken—at any rate he was sent back to his parents, who lived in a village at some distance. For a time, therefore, he was out of reach of the Christian instruction. At last the missionary talked to the lad's father, who replied, "If he wants to come back he can do so."

The missionary writes: "You will praise God with us that the little lad is back again, and gives us much joy by his bright and intelligent answers in the school and class."—The Round World.

THE PIG CAME BACK.

Florence Boyce Davis.

The strange way by which dogs, cats and other domestic animals often find their way back to their former homes has always puzzled the human mind. Men call it instinct, and the dictionary explains it as the natural, unreasoning impulse by which an animal is guided to the performance of any action, but that doesn't seem to solve the mystery very satisfactorily. We have in mind the case of a little four-weeks'-old pig which one of our neighbors bought. The pig was put into a sack, and the owner drove home, a distance of about two miles, the road winding first north, then west, then south. Upon reaching home the pig was installed in its new pen, and our neighbor proceeded to unharness his horse. Before he reached the house his wife called to him that the pig was out. He went to look for it and was surprised to see it making a bee line across the field in the direction of its former home. It was only about a half mile across lots "as the crow flies," but a piece of timbered land lay between with no road or track running through it. Our neighbor watched the pig until it disappeared in the woods, and then, being curious to see what it would do, he harnessed his horse and started around the road again to the home of the man who had sold him the pig. As he drove into the yard he saw his little pig trotting leisurely toward the barn, somewhat out of breath, but grunting happily. It had made the trip home across the fields and through the woods without chart or compass. Who of us is wise enough to say how he did it?

ANCIENT SKELETONS FOUND ON THE OHIO.

Dilles Bottom, Ohio.—Remains of five bodies, believed to be those of victims of an Indian massacre, unearthed here when excavation was being made on the shore of the Ohio River for towers to carry high tension wires from the Beech Bottom, W. Va., brought the statement that early settlers of the region south of Bellaire had a fort at that point. T. C. Gallaher, seventy-two, said he recalled hearing from his grandparents that a number of settlers lost their lives while seeking shelter in the fort and says that in his youth the ruins of the foundations were visible. Most of the bones crumbled on being exposed to the air.

Mussel shells found about three feet above the bones gave rise to the theory that the graves had been decorated with shells.

Another theory is that the mussel shells may have marked the edge of the Ohio River. This would mean the bones date from the days of the mound builders who erected the mound from which the city of Moundsville, W. Va., situated within sight of the ancient burial ground, received its name.

There is no record of the river having flowed in the immediate vicinity of the spot during the last century. An Indian burial ground was unearthed years ago on a near-by hill-top. Quarrymen, years ago, found skulls and skeletons of seven persons, presumably Indians, on a hillside a quarter of a mile away. It was believed they had been entombed while seeking shelter beneath the ledge. Both adults and infants were in the group.—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MORE RESULTS.

A Methodist lady, recently a visitor to our city, called at the Advocate office. She showed the assistant a copy of a Catholic paper which she had secured from the Jesuits' Church on Baronne Street, where these papers are displayed and may be had for the taking. She asked why the Methodist Church does not follow a similar plan and make free distribution of our literature, and the assistant replied that he had never known but one Methodist church to follow such a plan, though of course there might be others. First Church, Shreveport, used to keep a number of copies of the Advocate at a convenient place at the entrance and anyone was invited to take a copy.

In a recent Quarterly Conference which the assistant, in his regular work as elder, was holding, he stressed the matter of the Advocate as has been his custom in all the Quarterly Conferences, especially the third. One steward said: "Two dollars a year is too much for the Advocate." Another steward replied: "The Morning Star (a Catholic paper published in New Orealns) is $2.50 a year." We condemn the Catholics in many things but we 198,000 Methodists in Louisiana and Mississippi, with less than 8,000 subscribers to our Conference paper, are hardly in a position to condemn the Catholics for the way in which they keep their people informed.

However, we are glad to report more results from our campaign appeal for 1200, the major portion coming from Louisiana. Rev. M. S. Monk, of Monroe, La., makes good his promise and sends in 25 subscriptions. Fine! Rev. Leon I. McCain, of Minden, La., who sent in 107 subscriptions in April, now sends in 10 more subscriptions. Rev. J. T. Dring, Athens, La., sends in 12 subscriptions for eight months, and in addition to the above, we have received the following: Rev. A. M. Serex, Second Church of New Orleans, 1; Rev. C. B. White, Marksville, La., 2; Rev. E. C. Gunn, Carrollton Avenue, New Orleans, 2; Rev. L. J. Snellgrove, Monticello, Miss., 1, and Rev. J. H. Jolly, Meridian, Miss., 1. There is no question that subscriptions can be secured when only a little effort is given to the matter by the pastor and others.

R. H. H.

PERSONAL AND OTHER NOTES.

Rev. W. F. Baggett, of Saucier, La., conducted the service at the Seashore Camp Grounds on last Sunday morning.

Rev. C. A. Schultz, pastor at Lumberton, Miss., is assisting in a meeting at Auburn, Miss. Much interest is being manifsted.

Rev. R. H. Harper preached on last Sunday morning at the Carrollton Presbyterian Church, New Orleans, in the absence of the pastor.

Brother W. D. Bass, of Corinth, Miss., has recently assisted in what proved to be a real old-time revival at New Hope, Ala.

Rev. P. D. Hardin, pastor at Brookhaven, Miss., has been enjoying a vacation of three weeks. A part of the time he was at Conehatta, one of his first appointments.

Rev. J. G. Snelling, Louisiana Conference Missionary Secretary, preached on last Sunday morning at Houma, La., in the absence of Rev. F. J. McCoy, who is taking a brief vacation.

The Southern Reporter, of Sardis, Miss., for July 29, states that Rev. and Mrs. T. M. Bradley and children were to leave this week for a trip to Biloxi, Gulfport and other points.

Dr. H. G. Hawkins spent Sunday, July 24, in Richton, Miss., preaching for Rev. M. M. Black, who was spending a few days at Lake Junaluska, we learn from the Lincoln County Times.

Mrs. George S. Sexton, Jr., daughter-in-law of Dr. Sexton, the president of Centenary College, Shreveport, has been visiting her mother in Farmersville, Va.

Rev. D. E. Vickers, of Ocean Springs, Miss., called recently at our office. He had accompanied to the city Mrs. Vickers, who is undergoing treatment at the Touro Infirmary. We trust she will soon be well.

Dr. and Mrs. H. G. Hawkins and the faculty of the Whitworth summer school recently entertained at a delightful dinner at the Inez, Brookhaven, complimentary to Superintendent and Mrs. Edgar S. Bowlus.

The preaching at the annual revival meeting for the Oakland Tabernacle was done this year by Rev. T. G. Stamps, of St. Francisville, La., we learn from the St. Helena Echo. This meeting was held during the latter part of July.

Rev. H. N. Brown, the presiding elder of the Baton Rouge District, Louisiana Conference, will spend some time during the first half of August at Lake Junaluska. Persons corresponding with him before Aug. 20 should address him at Lake Junaluska, N. C., care A. L. Dietrich.

Rev. A. J. Henry, Lexington, Miss., wants a singer and choir leader to assist him in an eight-day meeting at Acona church, on the Acona charge, beginning on the fourth Sunday in August. Let any one interested communicate with Brother Henry.

Rev. E. C. Gunn, pastor of Carrollton Avenue Church, New Orleans, preached at Reserve, La., on last Sunday morning at 7:30. It is expected that the Methodist chapel at that point will soon be under construction.

Rev. J. W. Sells, pastor at Pascagoula, Miss., has issued figures for his charge, showing the amounts of all assessments and all financial obligations of the church. Giving the people information ought to enlist their interest and bring good results.

Rev. R. L. Armstrong, pastor of Felicity Church, New Orleans, will look after St. Rose as a Sunday afternoon appointment, and he expects to conduct a revival meeting there in the near future. St. Rose is an industrial center on the Mississippi, about twenty miles above New Orleans.

In writing to renew his subscription, Brother W. J. Garland, of Haynesville, La., says: "I have been a subscriber to the Advocate since 1886, with the exception of a few months. I get a great deal of comfort from reading it. It seems it gets better all the time. Many good wishes for it in the future."

Brother George L. Carley, of Gulfport, Miss., writes us that Dr. Brownlee, of Capitol Street Church, Jackson, Miss., preached in Gulfport on July 24, in the absence of Rev. W. J. Ferguson, who was assisting Rev. C. C. Miller in a meeting at Franklinton, La. The report is that the meeting at Franklinton was a successful one.

The Methodist Messenger, of First Church, Shreveport, says that Dr. Robert E. Goodrich and family are planning to spend their vacation at Lake Junaluska. They will go by automobile, leaving Aug. 15, and reaching Lake Junaluska by Aug. 22, at which time Dr. Goodrich has an engagement to speak.

Rev. Jasper Smith assisted recently in a meeting at Smithdale; Rev. H. L. Norton, at McCall, and Rev. W. T. Griffin, at Ebenezer, all three points belonging to the Adams circuit. The congregations were large in these meetings and much interest was manifested. Eight persons united with the church at Ebenezer.

Rev. J. A. McCormack, our pastor at Franklin, La., passed through New Orleans on Monday, en route to assist one of his brethren in the Baton Rouge District. We shall look for a report of this meeting. Brother McCormack was accompanied to the city by his daughter, Miss Nellie May, who returned to Franklin on Monday afternoon.

Dr. S. H. Werlein, presiding elder of the San Francisco District, was appointed a delegate to the annual meeting of the California State Church Federation recently held. Dr. Werlein is a native of New Orleans and has served several pastorates in this city—the last being his second term at First Methodist Church.

About seventy were present at the prayer meeting on Wednesday of last week at Second Church, New Orleans, where Rev. A. M. Serex is pastor. Rev. R. H. Harper made the talk at this service, and afterward held the third quarterly conference of the church. It is reported that the attendance at the prayer meeting of Second Church is always large.

The Southern Reporter, of Sardis, Miss., in its issue of July 22, reported that extensive preparations were being made for the Howard Williams evangelistic campaign in Sardis. The several pastors of the different Protestant churches of the town are co-operating in this meeting, including Rev. J. T. McCafferty, pastor of our church at that point.

Rev. Leon Picone, missionary evangelist, Louisiana Conference, is "flying high" these days. On a visit to Port Eads and Pilot Town, near the mouth of the Mississippi, where preaching services have been initiated, Brother Picone was offered passage with the pilot of the airplane which bears the mail, and so made the return trip to New Orleans through the air. In one hour he was safe at home in the city.

Rev. L. P. Wasson, presiding elder of the Aberdeen District, North Mississippi Conference, in sending in his fourth round, writes as follows of his work: "We are beginning the final round with a good outlook for good reports. The men of the district are all hard at work and in fine

spirits. The Lord has been good to us and real progress has been made in the work of the kingdom.

Rev. W. W. Murray, of the Coalville charge, and Rev. W. F. Baggett, of the Saucier charge, Mississippi Conference, are pastors jointly interested in the Palmer Creek camp meeting, and they are announcing that the meeting will begin on Aug. 21 and close on Aug. 28. Rev. J. L. Decell, the presiding elder of the Jackson District, will do the preaching. Services will be held at 11 in the morning and at night. Pastors in reach are urged to attend and to give their assistance in this meeting.

The renovation and improvement of the parsonage at Merryville, La., are now complete, so we learn from Rev. F. B. Hill, the delighted pastor. The front gallery, the length of the house, has been screened, also the back gallery, and new screens have been placed in the windows. Two new rooms and a sun parlor have been added to the house, and the whole has been painted on the outside, and the rooms papered. The Woman's Missionary Society did this fine work.

The church in Robinsonville, Miss., recently enjoyed the unusual privilege of having two fine missionary workers stop by on their way to their field in the distant Belgian Congo. These two, Dr. and Mrs. Lewis, so we learn from Mrs. W. E. Cox, of Robinsonville, gave inspiring and interesting talks of their past experiences and their future plans. The little church at Robinsonville was crowded to overflowing, and all listened with great interest.

Rev. Claude P. Jones has recently assisted Rev. J. E. J. Ferguson, of the Gallman charge, in two fine meetings. After these meetings he was scheduled to assist Rev. E. A. King, at New Hebron, and Rev. R. A. Allen at Pachuta. Brother Jones considers the singer associated with him in these meetings, Mr. H. M. Scott, is a very fine musical director and worker among the young people and children. Brother Jones has some time open in September and October. Any of the brethren who desire his services should address him at 103 Fourth Avenue, Hattiesburg, Miss.

A pipe organ, costing $5,000, has arrived at the railway station at Franklin, La., and will be installed in the Methodist church as soon as possible. In addition to this, the church building has been thoroughly repaired, painted outside and decorated inside. These improvements have been possible by the generosity of Captain Barber, owner of Oak Lawn, the famous mansion on the Teche, where Henry Clay was once entertained, and the generous contribution of the members of the church. Rev. J. A. McCormack is the pastor.

Rev. T. D. Lipscomb, Rev. Martin Hebert and Rev. T. F. King have been recent visitors to Franklin, La.

Bishop James Cannon, Jr., who has been under medical treatment in Richmond since his return from the Congo, has been given positive instructions by his physicians to rest for several weeks. Since it has become known that Bishop Cannon had returned home, his correspondence has been so heavy, and the calls to attend meetings of committees and boards of various kinds have been so numerous that he has not been able to get much real rest. Finally, some friends sent him a check for $500, and requested him to go to Switzerland, where he could have mountain air, free from heat and malaria, and where he could be an onlooker at the Conference on Faith and Order at Lausanne, of which Conference he has been a member of the Business Committe from its inception seven years ago. At the close of that Conference, Bishop Cannon has been invited by Sir Henry Lunn to be his guest in the beautiful Engadine section of Switzerland. Bishop Cannon now expects to return home about the middle of September, and sail almost immediately for Brazil, where he will hold the Annual Conferences during October and November, returning home before the heat of the Brazilian summer.

The Seashore Camp Grounds are filled with summer visitors; the grass has been cut and the general appearance of the grounds has been improved. Mrs. George Brown, of New Orleans; Rev. J. L. Sells, presiding elder of the Seashore District, and Rev. W. M. Sullivan, pastor of Main Street Church, Biloxi, have been instrumental in raising the money to make needed repairs to the tabernacle and to beautify the grounds. Mr. Crow Girard, of Lafayette, La., chairman of the Board of Trustees, is spending the summer on the grounds, and is taking a great interest in the upkeep of the grounds; likewise Rev. Randolph Saucier, pastor of Mississippi City, who lives on the grounds. Among the visitors recently were Rev. Thomas Lipscomb and family, of Louisville, Miss., who occupied a cottage for several weeks, and Rev. Louis Wicht, local preacher of Hattiesburg, Miss.

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Protection Against Old Age

The contagion seems to be going through the whole Advocate office. The editor fell to dreaming in Emory and wrote an editorial on "Fishing with Worms;" the assistant spurned the worms and lured the bass with a Shannon twin spinner; now comes the publisher, and says that he and others on the Camp Grounds are fishing with any kind of bait or lure they can get, and they have been successful. Recently he and friends were caught on the sound in a severe squall, but they finally made it safe into port.

NOTICE!

Experienced singer, young people's organizer and pastor's assistant, has open date Aug. 21 to Sept. 11. Special training. Reference.

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Young ladies Completing two years in Whitworth College, Brookhaven, Miss., are entitled to two years State Teachers' License, renewable.

DEATH OF MRS. RAYNOR.

Mrs. S. A. Raynor, widow of the late Rev. B. S. Raynor, of the Mississippi Conference, recently and was buried at her childhood home, Hickory, died at her daughter's home in Columbia, S. C., Miss. Rev. H. E. Carter, of Mt. Olive, and Brother Straight, of Decatur and Hickory, held the funeral service. May the Lord's presence sustain the bereaved ones.

BROTHER C. M. MARTIN DEAD.

Rev. A. M. Broadfoot, pastor of East End, Meridian, sends us the sad news of Rev. C. M. Martin. A good man has gone home. Brother Broadfoot writes as follows:

"Hastening to say this word to the brethren through the Advocate. Brother C. M. Martin, one of our dear superannuate preachers, went home to enjoy his eternal reward at 10 o'clock last night, July 31. He was not sick when he retired for the night, having attended church in the morning, as was his custom on the Lord's day—no one expected that he was so near his eternal home. He only struggled for a moment and went home to peaceful rest, 10 p.m. He will be buried from East End, Meridian, at 9 a.m., August 2."

NOTICE.

Rev. Fred Sartin, by authority of Bishop W. A. Candler, has been released from his pastorate on the Daleville charge, Meridian District, and Rev. B. W. Ware, formerly of the Kentucky Conference, has been appointed to the charge for the remainder of the Conference year.

It became necessary, on account of Brother Sartin's wife being in ill health, for him to take her to a higher altitude. He is now waiting for the meeting of the Kentucky Conference to receive an appointment there. It is to be hoped, by this move, that his wife will be restored to her health. Brother Sartin's address for the present is Newton, Ohio, not very far from the Kentucky Conference line.

ROBERT SELBY, P. E.
Meridian, Miss.

TO THE FRIENDS OF THE ORPHANS, MISSISSIPPI CONFERENCE.

You have no doubt seen the appeal sent out by the board of directors of the Orphans' Home setting forth the financial situation. This has been a year of many calls upon the generosity of our people. The flood situation call necessarily had to be heeded; and how generously did our people respond. Coming as it has soon after the building of a new home—which was a necessity—it has crippled our income needed to meet the building program; and to care for the children. Of course money had to be borrowed to do the building as nearly all worthy and worth while progress is made these days. Part of the loan to put up the new building is in bonds, payable semi-annually, the balance the banks loaned as short loans. This later loan is the one facing us just now. It and the running expenses must be met monthly. For the past three years the income for both accounts has been gratifying. But recently both have felt a serious falling off. Our Work Day offering was not over half that of the previous year.

There is no more needed work in the church, nor is there a more popular appeal, and we feel sure our people only need to know the situation. This important work is dependent entirely on free-will offerings for its maintenance. Are we asking too much of you to send a check, the best you can; to help in a needy situation? Can we not ask that you stir up your church and Sunday school to come to our help. There is but one fund now. Let me hear from you.

W. T. GRIFFIN, Commissioner.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SAMUEL T. BRYANT, son of Cooper and Mrs. Annie Bryant, was born in Smith County, Miss., near Raleigh, Dec. 25, 1870. He departed this life June 7, 1927, aged about 57 years. Brother Bryant united with the Methodist church in early childhood, and lived a consistent Christian life since. Indeed, he was a man in whom there was no guile. His life was a living testimony for Christ. He leaves a noble wife, two girls, five boys, a mother, one sister, six brothers, a number of friends and other relatives to mourn his departure. The good Lord honored Brother Bryant and his good wife as he honors very few parents by calling into his special service one of their children, Miss Myrtie, who is now a missionary laboring in the Belgian Congo, Africa. I know of no greater legacy a father can leave his family than the memory of a noble life, such as Brother Bryant lived. Though you grieve, grieve not as those who have no hope.

His pastor,

PAUL H. GRICE.

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MRS. MATTIE B. FULLER, NEE STEPHENS.

As all must hearken to the bidding of God so did our beloved friend and co-worker, Mrs. Mattie B. Fuller, on June 21, in her home near Downsville, La., after several months of illness. Yea, "God giveth, and he taketh away." Mrs. Fuller was born in Randolph County, Ala., Dec. 18, 1873, being the eldest of a family of twelve children—ten boys and two girls. In 1891 she was married to L. G. Fuller, and in 1892 the happy couple moved to our sunny Louisiana. Six boys and three girls, all of which are living except one infant girl, were born to this union. A truer mother and sweeter Christian was not to be found. Her influence is lasting because her purity of character was never blotted .Her life was filled with unselfish thoughts and deeds, and the memory of her remains as a benediction to all who knew her. The writer has always felt that there was something in this dear woman's life that would inspire him in his work. That unspeakable tie that brings God and his people together surely unites the souls of his humble servants—a faithful worker, she was. No loud profession but a quiet, unassuming possession of the sweet spirit of the Master was hers, manifested in the home and abroad.

Her pastor,

F. P. MOSS.

A PROGRESSIVE YEAR ON THE CLAY CHARGE.

The Clay charge has made a remarkable step forward in many ways. Over and above an increase along general lines the charge has taken on certain features that show a decided progressiveness and larger growth. It has taken advantage of some fine opportunities and has demonstrated a spirit to do greater things.

On May 13 the Clay Missionary Society was organized with thirteen charter members by the help of Mrs. J. C. Baker and several of the Jonesboro Missionary Society members. On June 26 the Vienna Sunday school was organized with twenty members and a good corps of superintendent and teachers. From July 12 to 15 the Cokesbury School was in session at Clay, which proved to be the best two-teacher school so far in the Conference. Fourteen pupils received certificates, eight others did not finish their course, and over forty persons attended during the entire time. Then Sunday, July 17, the Clay church was organized with 41 charter members, and good interest and enthusiasm prevailed among the people. They are now looking forward to the building of a church with Sunday school accommodations. This has certainly been a happy eight months, and everything points to this being the best year of Clay charge in all of its history.

CLAUDE H. MAYO, Pastor.

REVIVAL AT SHUBUTA.

Our revival meeting at Shubuta, which closed on Sunday, July 17, and began on the previous Sunday, July 10, was as good if not better than any meeting that we have had here for years. Our pastor, Brother J. W. Dawson, did all the preaching. The morning services were especially sweet, as the messages were applicable to the Christian people of the town. The morning services were unusually well attended by all; the men closed up their stores and came in an unusually encouraging way to the pastor. The pastor of the Baptist church here, Brother H. D. Wilson, and his good people stood by us in a very lovely way. The evening services were very interesting, as they were evangelistic, and the appeals were powerful. One very attractive feature of the meeting was the song service, led by young Brother Harman L. Smith, of Ellisville, Miss., who organized the children and young people in what he called "The Booster Band," which functioned well in the meeting. Brother Smith's special songs, which were rendered under difficult circumstances on account of the effects of cold on his throat, were uplifting and inspiring. We can heartily recommend him to any pastor who might need a song leader to help in his meetings, as his work both in song and exhortations are very helpful among the young people as well as all.

One feature of the meeting we were about to fail to mention was that we had three different prayer circles, one downtown in Mr. D. W. Heidelbergh's office for the men at 6:15 evenings; one at the church fifteen minutes before the morning service by the women, and the Boosters at church at 7 o'clock each evening. All these prayer circles were a great help to all who attended them, as well as to the pastor and singer. J. H. MAULDIN.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

ZONE MEETING AT COVINGTON.

The Missionary ladies of Covington and Slidell held a zone meeting July 19, at 2:30 p. m., in the Methodist church, Covington, La., attended by thirty people, Mrs. J. A. Bousqet presiding, and Mrs. O. G. Price, secretary. Meeting was opened by singing hymn 10, "Thy Kingdom Come;" prayer was led by Mrs. H. W. Jordan; address of welcome, by Mrs. H. W. Jordan; response, by Mrs. James Robert; talk on "What the Jubilee Year Means," by Mrs. J. R. Westerfield; interesting talk on "Mission Work," by Rev. S. A. Seegers; reading, by Mrs. Brown; solo, by Mrs. H. W. Jordan, "The End of the Road;" in her usual pleasant manner. The secretary read an article on "Zone Organization;" talk on "Social Service Work" and report on sick members, by Mrs. W. P. Davis; hymn 22 was sung; closing prayer by Rev. S. A. Seegers.

This concluded the afternoon meeting. Refreshments were served by the Covington ladies, consisting of punch, delicious sandwiches and iced tea.

Zone meetings were voted a success and greatly enjoyed by all. Slidell was chosen as the place for the next zone meeting.

The ladies did not organize, as it was intended to do, for the reason that the District Secretary, Mrs. Anne L. Swan, or Mrs. K. Rust, could not be in Covington for the meeting.

MRS. W. P. DAVIS,
Corresponding Secretary.

ZONE MEETING AT MER ROUGE.

The second zone meeting of the year 1927 was held in Mer Rouge on June 29, 1927. This was the first meeting under the leadership of our new zone leader, Mrs. Sisson, of Mer Rouge. Mrs. Sisson, after introducing herself and the new secretary, Mrs. Carroll, of Oak Ridge, then gave a splendid talk on the aim of zone meetings, emphasizing the use of the Missionary Voice as a means of inspiration and information, with the goal as "a Voice in every home." A second aim was the general observance of a day of special prayer for our missionaries on March 4; a third aim, to have a live missionary society in every church in our zone.

Mrs. Banta, of West Monroe, had charge of the devotional, reading selections from the Bible showing what Christ teaches of prayer. Mrs. Hunt led in prayer. Roll call showed seventy-seven members present.

There were no members present from Monroe, so several numbers on the program were omitted. Mrs. Perrott, of Oak Ridge, most ably presented a "Plea from Cotton Mill Workers." The next number was, "Mobilizing Girlhood Forces in the State Schools," by Mrs. McBride, of Bastrop. She gave several convincing reasons why this was necessary, and told us some things of the work already done.

A musical quartet, by the Oak Ridge girls, "Do Your Best for Jesus," added much to the program. A round table discussion on "What the Zone Meetings Should Mean to Us" was led by Mrs. Cummins, of West Monroe; Mrs. Norris, of Oak Ridge; Mrs. Rodgers, of Bastrop, and Mrs. Higgenbotham, of Mer Rouge.

Mrs. Gallager, president of the Mer Rouge Auxiliary, welcomed the zone meeting in her gracious manner, and Mrs. Early, president of the Bastrop Auxiliary, extended an invitation for the next meeting, to be held in Bastrop, Sept. 29.

Then a pleasant social hour followed, during which refreshments were served.

MRS. W. D. CARROLL,
Secretary.

ZONE MEETING AT McCOMB.

On Monday, May 30, 1927, the various churches of south central zone met in regular session, with the Pearl River Avenue Church, of McComb, Miss., as hostess.

Owing to the fact that our president, Mrs. Abney, was kept away by illness in the family, Mrs. W. T. Denman presided over the meeting.

The devotional was conducted by Brother Campbell, of Pearl River Avenue Church, with Scripture reading from the twelfth chapter of Romans.

The following program was most ably rendered:

Address of welcome, Mrs. W. W. Felder, of Pearl River Avenue Auxiliary; response, Mrs. A. N. Maroun, of LaBranch Street Auxiliary; "How Shall We Get Our Women Who Are Already Members of the Woman's Missionary Society to Feel a Keener Sense of Their Responsibility, to Have a Broader Spiritual Vision, and Become More Interested in Missionary Activities?" Mrs. H. L. Norton, of the Summit Auxiliary. This subject was brilliantly handled by Mrs. Notorn. To quote her in part: "From my viewpoint, to help create a keener sense of responsibility an efficient leadership is the first prerequisite. Let our ladies be deeply pious and thoroughly consecrated. To get a larger spiritual vision we need the constant leadership of the Holy Spirit. This necessitates prayer and meditation.

"How Shall We Reach the Women of Our Church at Large?" Mrs. Bennie D. Flowers, of Adams. This was a splendid paper, beautifully rendered, and full of valuable thought for Christian workers. "The Increase in the Pledge," Mrs. G. J. Jones, substituting for Mrs. Jas. Fly. Mrs. Jones' message dealing with this very vital question of finances was very instructive. At this time Mrs. Denman asked that we work together to get our auxiliary pledge up 15 per cent, stating that the easiest way would be for each member to increase her individual pledge 15 per cent. Vocal solo, "He Took My Place," Mrs. S. L. Bulkin, of Adams. A season of prayer was then opened, consisting of sentence prayers offered by the presidents of the auxiliaries. A paper on "The Moore Community Center," was presented by Mrs. A. H. Jones, of Centenary, McComb. Mrs. Jones drew a vivid picture of this center of our work in Biloxi, presenting to the audience the practical and spiritual life of the workers, as well as the people among whom they work. "Gleanings from the Council," was the subject of the message from our Con-

(Continued on Page 14)

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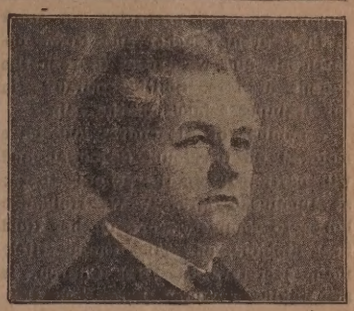

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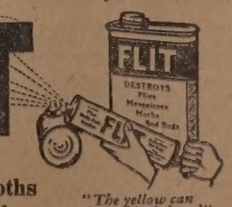

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson, Conference Superintendent.

Rev. H. L. Johns, of Natchitoches, writes that plans are under way for a fine celebration of Sunday School Day in his church, which will take place during the summer and will probably include a pageant by the young people.

* * *

We are pleased to hear that many schools are being represented in the leadership training schools at Lake Junaluska and Mount Sequoyah. Mrs. R. E. Smith, of Shreveport, is at Mount Sequoyah preparing for work in the Parent-Teacher and Home department, and we expect to reap the benefit of Mrs. Smith's pursuits in our training schools in the fall.

A number of Alexandria folk have motored up to Mount Sequoyah and will participate in the schools there; at Junaluska Mrs. T. W. Holloman hopes to complete work on her Gold Seal diploma, and Miss Emma Hickman, secretary at First Church, is also taking a course there. Your Conference Superintendent left this week for Junaluska, accompanied as far as Atlanta by his wife and daughter, who will visit Georgia relatives while he is in school. Mr. T. W. Holloman, superintendent at First Church, is likewise traveling toward this beautiful lake resort for further work.

We are grateful for all who are taking their vacations with a definite purpose in view, and we trust that many Louisiana Sunday school friends will be reunited at these two religious resorts.

* * *

Minden District is planning another fine rally, which will be the second one this summer. In August, about the 23rd, workers from all over the district will gather at Pine Grove, about eight miles north of Minden, for an all-day rally with old-fashioned dinner on the ground, and a fine, well balanced program has been worked out. Dr. F. C. Wren, district secretary; Rev. K. W. Dodson, presiding elder, and Miss Ava Wren, superintendent of the Pine Grove school, are working hard to make this a success, and have the hearty co-operation of the whole district.

* * *

The writer was in Monroe last week in the interest of Standard Training School there, which is planned for early fall. Louisiana Methodism, remembering the wonderful success of the State-wide conference in the spring, predicts success for whatever Monroe undertakes.

* * *

The date of the Alexandria District Standard Training School has been set, and will be held in September. Committees are at work now on the plans, and it is expected that the school will be one of the largest of the year.

* * *

We have a helpful letter from our friend, Brother A. M. Mayo, superintendent of the Sunday school at Lake Charles, in which he speaks of the helpfulness of the leaflets on Sunday school work, and asks for quite a supply of them. We are always glad to be of service, and we are always glad to know when the leaflets are of benefit.

* * *

The latest word from Mrs. A. K. McLellan, who is ill at the Baptist Hospital in New Orlans, is that she is little improved. Both Brother McLellan and his wife have our deep sympathy, and daily our prayers ask for her speedy recovery.

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The Treasurer of the Sunday School Board, Rev. H. P. Lewis, Ruleville, Miss. has heard from the districts as follows, Sunday School Day offering: Aberdeen District, 23 schools, $168.27; Columbus District, 10 schools, $148.64; Corinth District, 7 schools, $67.63; Greenville District, 11 schools, $87.64; Greenwood District, 8 schools, $69.82; Grenada District, 8 schools, $105.61; Sardis District, 17 schools, $104.33.

Every dollar of this money is used in our training of officers and teachers in Standard and Cokesbury schools. We have projected forty or more Cokesbury schools, a large number of them have been held with marked success. We have helped people that appreciate the training given them and there is every reason to believe the church will feel the influence of what has been done for these most excellent people. If the day has not been observed and you need help to have it done, call upon me and I shall do my best to render any assistance possible. If the day has been observed be good enough to send the money to the treasurer. One trouble with this notice is it will not be read by the one who is delinquent. Judgment Day is coming. "Inasmuch as ye did it not."

We hope to check up every school that is being guided by the Program of Work. The C type school covers point IX when it observes Sunday School Day, using the program and sending the offering to the treasurer. The B type school is expected to observe Sunday School Day and Children's Week. The standing of every school will be published. Every item in the Program of Work has something to do with the kingdom of God more fully. Before conversion souls must be nurtured; after conversion souls must be nurtured and trained in the work of building the kingdom. Everybody knows this, but every leader does not put it into practice.

What can a church do without a trained, consecrated leadership? How are we ever to bring in a better day if we do not train men and women so they can lead the multitudes to Christ? North Mississippi Conference has only one school that is devoted to the task of training young women so they may be great mothers and successful teachers. The young women who have gone out into the world to take their places as mothers and teachers are a credit to Grenada College or any other college for that matter. No State college can do for our young women what Grenada College is doing and will continue to do. Our young women need Grenada College and the college cannot continue without a number of them. If every praying Methodist in the Conference could be persuaded to pray earnestly for a time, each day, for ten days light would break in upon the heart of the man at the head of this school, and a new day would dawn in our Conference. Fight the college if you can serve your day and generation in this way, starve it to death by withholding your support if you think you can thus glorify God by so doing. May the Lord strengthen and give courage to those who are maintaining this institution of our church.

NORTH MISSISSIPPI CONFERENCE DUAL SPECIAL MISSIONARY OFFERING TO JULY 22.

Aberdeen District.

Greenbriar, $5.43; Amory, $17.05; Aberdeen, $21.34; Pontotoc, nothing; Fulton, $6.18; Calhoun City, nothing; Houston, $8.59; Vardaman, nothing; Maben, $1; Eupora, nothing; Mathiston, $1.95; Tremot, nothing; Shiloh, $1.41; Carolina, 88c; Nettleton, $2.22; Randolph, nothing; Okolona, $5; Strong, $1.48; Prairie, $2.42, July 1, $1.25; Greenwood Springs, nothing; Shannon, nothing; Tupelo, $16.42.

Columbus District.

Weir, $7.06; Columbus, First Church, nothing; Kosciusko, $19.67; Louisville, nothing; Macon, $8.43; Brooksville, nothing; X Prairie, $2.47; Artesia, nothing; Noxapater, $4.60; Shuqualak, nothing; Crawford, nothing; Ethel, nothing; West Point, nothing; Starkville, $14.82.

Corinth District.

Boonevill, $10; Corinth, First Church, nothing; Blue Mountain, $1.20; Guntown, nothing; Iuka, nothing; Kossuth, nothing; New Albany, nothing; Potts Camp, $20.08; Ripley, nothing; Wheeler, 71c; Mooreville, $4; Baldwyn, nothing; Belmont, nothing; Rienzi, nothing; Sherman, nothing; Myrtle, nothing.

Greenville District.

Arcola, $2.50; Greenville, nothing; Boyles, $3.40; Rosedale, nothing; Bobo, $1.45; Leland, nothing; Birdie, $1.03; Clarksdale, nothing; Coahoma, $5; Shelby, nothing; Alligator, $6.35; Tunica, nothing; Friars Point, $12; Shaw, nothing; Merigold, $3; Lula, nothing.

Greenwood District.

Carrollton, $8.30; Belzoni, nothing; McCarley, $10; Itta Bena, nothing; Drew, $14.54; Indianola, nothing; Greenwood, $15; Minter City, $2.13; Price Memorial, $2.31; Tchula, nothing; Morehead, $2.31; Ruleville, $8.52; Sidon, $2; Cruger, $2.20; Glendora, nothing; Sunflower, $4.46; Tutwiler, nothing.

Grenada District.

Ashland, $2; Lexington, nothing; Liberty, $1.05; Abbeville, $4.47; Oxford, nothing; Coffeeville, $2.97; Durant, $2.51; Sallis, nothing; Grenada, $23.46; Water Valley, nothing; Holcomb, $2.26. Winona, nothing; Holly Springs, $2.60; Pickens, $3.38; Duck Hill, nothing; Tie Plant, $1.80; Kilmichael, nothing; Vaiden, $3.50; North Main, Water Valley, $1.

Sardis District.

Byhalia, $7; Coldwater, nothing; Red Banks, $2; Senatobia, nothing; Sardis, $5.28; Como, nothing; Hernando, nothing; Barton, $5; Crenshaw, nothing; Courtland, nothing; Charleston, nothing; Horn Lake, nothing.

H. P. LEWIS,
Conference Sunday School Treasurer.

FRECKLES

Tells How to Get Rid of These Ugly Spots and Have a Beautiful Complexion

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is, seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for double strength Othine as this is sold under guarantee of money-back if it fails to remove your freckles.

Children Cry for

Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

COLUMBIA LEAGUE ACTIVE.

It is with pleasure that we write about the splendid League at Columbia. Our Conference president writes that he attended a very splendid meeting of this League on Sunday, July 17. Mr. S. A. (Ted) Summers is president of this chapter. This League has elected for themselves a lady whom they call their sponsor. A lady old enough to be a real sponsor for them, yet not too old to be in sympathy with them and be a real help and guide for them, a fine Christian character whom they will delight to honor.

We know that this splendid League is going to move forward during this year, and hope it will be our privilege to hear from them.

EPWORTH HI LEAGUE CAMP, CAMP DANTZLER, NEAR HATTIESBURG, AUG. 29-SEPT. 3.

Epworth Hi Leaguers! Don't forget the wonderful opportunity that will be yours to be at Camp Dantzler with the best of Hi League leaders, B. Frank Pim. Those of you who have had the privilege of association with this outstanding leader will surely want to go again. Those who have not been can't afford to miss this glorious privilege. Below we are printing some suggestions sent us by Miss Nall:

Suggestions for Hi League Camp, Camp Dantzler, Hattiesburg, Aug. 29-Sept. 3, 1927.

1. One delegate allowed for each ten members of Hi League. Other names may be sent for waiting list. The name of the delegate and $1 for registration fee, which will apply on board, must reach the Conference Hi League Superintendent, Miss Berta Nall, Petal, Miss., on or before Aug. 10.

2. One dollar registration fee plus $4 will be charged for board.

3. Specify how coming and when you will arrive.

4. If coming in cars, come to Main Street Methodist Church, Hattiesburg, Miss. There will be some one there to show you the way to the camp at 9 and 12 o'clock a. m., also 3 p. m. People coming on the train will be met at stations.

5. Things to bring: Double deck wire cots will be used—bring cover and linens, towels, tin plate, cup, fork and knife (have these marked so you will know them); bring camp clothes, bathing suits, etc.

6. If possible bring something for an exhibit—booklets, posters, etc.

SERVICE OF SONG AND STORY.

The leader for the afternoon was Mr. Lloyd Brannon, president of the League. The service opened with two beautiful hymns chosen by the choir. The Scripture for the afternoon was the twenty-third Psalm, read by Miss Naoma Everett. The songs following the Scripture were chosen that they all had bearing on the twenty-third Psalm. Several beautiful hymns followed the Scripture, in which both the choir and congregation joined in heartily. The special feature of the afternoon was a beautiful duet, rendered by Miss Elizabeth Patrick and Miss Doris Holt, "Look for the Beautiful." In closing Mrs. J. L. Greenway gave a very inspirational talk, and much good seemed to come from the evening service.

RECEPTION AT BOGALUSA.

Dear Mr. Editor: Just a little note about a very interesting reception held at the Bogalusa church, Friday night, July 22.

The ladies of the church having overheard Rev. R. W. Tucker make the statement that his fortieth anniversary as a minister of the gospel would be on the 22d of July, they prepared for him a delightful surprise after an interesting program of songs, recitations and speeches held in the Sunday school annex. The good ladies of the church had fostered a movement to present Brother Tucker with a present, and this was done on this occasion. The present was wrapped up in a very large box, and Brother Tucker had to unwrap for a long time before he could get to it, and when he did he could only find the end of a one-dollar bill sticking out of a little crack. His first impulse was to pull it, which he did, and to the surprise of most of the others present who were not on to the trick, he pulled for about twenty-five feet before the money gave out. One of the laymen present is said to have offered a silent prayer that it would never give out. When it was examined it was found to be forty new, crisp one-dollar bills. Of course, Brother Tucker knows what to do with this kind of a present.

Yours very truly,

B. D. TALLEY.

SHERARD DAILY VACATION BIBLE SCHOOL.

The Daily Vacation Bible School held at Sherard (North Mississippi Conference), July 22, closed last Friday, after a very happy and successful two weeks of activity. The school was conducted by Miss Martha Stewart, from Scarritt, Nashville. Miss Stewart is a splendid leader, and the school spirit was good.

Our school was small in number, only thirty-four children, but some drove ten miles daily to attend. Every child in our section was enrolled.

Mrs. Ratliff had the devotional period, Mrs. Parker, the Bible period of both groups (we had no boys from 10 to 14). Miss Gotcher was at the piano. Miss McKeown and Miss Lockhart had the hand-work of the younger froup. Mrs. Majure had the hand-work of the older girls. Miss Stewart led the music and the games.

Our hand-work was packed and sent to the Cumberland Mountain school, Crossville, Tenn.

The school on the last night gave a demonstration — songs were sung, stunts given, hand-work exhibited, and a pageant, "Into All the World," presented.

Ice cream cones were served the children on Friday morning by the local Woma's Missionary Society.

MRS. W. H. RATLIFF.

Sherard, Miss.

DAILY VACATION BIBLE SCHOOL.

The Daily Vacation Bible School, under the auspices of the Naborton Missionary Society, closed Friday, July 15, after two weeks of interesting study.

During the first week each child made a scrapbook, and twenty-four of these books were completed and handed in. The scrapbooks are to be sent to children's wards in nearby hospitals.

Every day Mrs. Denham, who was in charge of this school, told a Bible story which the children dramatized. Each day's program included a missionary story also, and many of these were dramatized. The missionary stories included a study of "Two Young Arabs," by Zwemer, and "Tales of Moslem Lands," by Reid.

The second week the children constructed a miniature Moslem village, and colored pictures of various Moslem types which they pasted on a large map of the moslem world to illustrate the dress and habits of the inhabitants of each Moslem country.

Besides Mrs. Annie B. Denham, who directed the school, and Mrs. B. A. Hebert, who played the piano, Mrs. F. W. Denham, Mrs. R. A. Bevill, Mrs. T. O. Weed, and Misses Gladys and Myrtle Porter assisted at various times.—Mansfield (La.) Enterprise.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Third Round.

Carrollton Avenue, Q. C., Aug. 3, p.m.
Algiers, Q. C., Aug. 4, p.m.
Bayou Blue, at B. B., preaching and Q. C., Aug. 5, p.m.
Lafourche, at Griffin, preaching and Q. C., Aug. 6, p.m.
Epworth, Q. C., Aug. 17, p.m.
Second Church, preaching, Aug. 7, a. m.; Q. C., Aug. 24, p.m.
Covington, at Mandeville, preaching and Q. C., Aug. 14, a.m.
Slidell, preaching and Q. C., Aug. 14, p.m.
Terrebonne, preaching and Q. C., Aug. 18, p.m.
Houma, Q. C., Aug. 19, p.m.; preaching, Aug. 28, a.m.
Patterson, at Berwick, preaching and Q. C., Aug. 28, p.m.
Morgan City, Q. C., Aug. 30, p.m.
St. Martinville, at Arnaudville, Aug. 31, p.m.

R. H. HARPER, P. E.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a rentury. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins

For Further Information Address

J. M. Starke Montgomery, Ala.

Grove's Tasteless Chill Tonic

The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, Stops the Chills and fortifies the system against Malaria and Chills. 60c.

Tender, Aching, Swolen Feet

In Just Five Minutes Those Sore, Tender, Aching Feet Get Amazing Relief. Moone's Emerald Oil is Guaranteed.

Go to any good druggist to-day and get an original bottle of **Moone's Emerald Oil.**

The very first application will give you relief and a few short treatments will thoroughly convince you that by sticking faithfully to it for a short while your foot troubles will be a thing of the past.

Don't expect a single bottle to do it all at once, but one bottle we know will show you beyond all question that you have at last discovered the way to solid foot comfort.

Remember that **Moone's Emerald Oil** is a clean, powerful, penetrating Antiseptic Oil that does not stain or leave a greasy residue and that the very first bottle must give complete satisfaction or your money cheerfully refunded.

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Standard Four-year Course Leading to B. A. Degree.
Work Accredited. Professional License to Teach.
Diplomas in Art, Expression, Piano, Voice, Violin, Home Economics.
Eighteen Teachers, 225 Students. Best Dormitory in the South.

Write for Catalog.

J. R. COUNTISS, Pres. GRENADA, MISS.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

ference Secretary, Mrs. T. B. Cottrell, of Magnolia, who substituted for Mrs. L. M. Alford. Mrs. Cottrell's messages always contain much of informative and spiritual value to her hearers.

A letter to Mrs. Abney was read by the secretary from Mrs. J. Frank Decell, District Secretary, of Glance, Miss., asking that the zone leaders cooperate with her in every way.

The roll call was answered by six from Adams, twenty-one from Centenary, one from Fernwood, fourteen from Pearl River Avenue, five from Summit, and fifteen from LaBranch Street.

We were glad to welcome four visitors from Magnolia and one from the Central Baptist church.

An invitation from Summit was gladly accepted for the next meeting, Aug. 29, with the LaBranch Street Auxiliary in charge of the program.

Mrs. G. I. Jones mentioned the fact that she hoped every Christian present was thinking of prohibition and the coming elections, and to prove that we are "thinking" Christians, her remarks started a round table discussion on prohibition, and the W. C. T. U. and its work. During the discussion some one asked that we each secure a W. C. T. U. pledge card, sign it, pray over it, then vote the way we pray.

MRS. LEON COTHERN.

First Aid for Whooping Cough

Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

Very soon it loosens the phlegm and overcomes congestion. Once you have learned its value, you will never be without it for emergencies.

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It is a Reliable, General Invigorating Tonic.

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REMOVES DANDRUFF
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Has been used with success for more than 40 years

RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR

60¢ & $1.00 at all druggists

HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.

When washing hair always use Floreston Shampoo

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NEW ORGANIZATION AT GREENDALE.

A Woman's Missionary Society was organized at Greendale church, where Rev. J. H. Morrow is pastor, on the evening of July 8, with eleven members. Mrs. Emma Ennis was chosen president; Mrs. Carl Lehmann, vice president; Mrs. Sallie Case, secretary-treasurer, and Miss Leota Lehmann, corresponding secretary of the Society.

MISS LEOTA LEHMANN.

ZONE MEETING AT CRANDALL.

Zone 2 met at Crandall, Miss., June 23, at noon. A delicious plate lunch was served by Crandall Auxiliary. The meeting opened at 1 o'clock by singing song 238. Mrs. Mason, zone leader, conducted the devotional, reading verses 1-15 of the second chapter of Philippians. Prayer was led by Rev. W. J. Dawson. A most cordial welcome was given by the president of Crandall Auxiliary. The response was made by Mrs. Mason. Minutes of last zone meeting were read and adopted.

"Facing a New Task," was discussed by Mrs. Risher, Pachuta Auxiliary, and "Purpose of Zone Meeting," by Mrs. Williams, Quitman Auxiliary. Mrs. Hand, Sr., in her usual gracious manner, told of the importance of the organization, bringing out the old way of conducting a Missionary Society and the new way. To make this more impressive a pageant to demonstrate the old way and the new way was given by ladies from Shubuta Auxiliary. Question box was then opened, and several questions of weakness in our auxiliaries were discussed.

Pachuta Auxiliary invited the zone for next meeting, which will be some time in September. Mrs. Mason read a letter from Mrs. Huggins, District Secretary, urging each auxiliary to send delegates to the district meeting July 7, at Waynesboro, Miss.

The following number from each auxiliary were present: Crandall, 13; Pachuta, 3; Shubuta, 9; Quitman, 8; visitors, 6. The meeting closed with prayer by Mrs. Hand, Sr., from Shubuta Auxiliary.

MRS. T. B. WILKINS.
Pachuta, Miss.

HATTIESBURG DISTRICT MEETING.

The Woman's Missionary Society of the Hattiesburg District, met at Leakesville, June 9, with a good number of delegates and visitors present. The meeting was called to order by the District President, Mrs. Walters, and Brother Grice led the devotional. The address of welcome, in a most cordial manner, was extended the delegates by Mrs. Jenkins; and the response was made by Mrs. Crump, of Collins.

The president's message to the meeting was very impressive. A most interesting talk of the Jubilee year was made by Mrs. Cottrell, corresponding secretary, she, in her splendid way, giving us a new vision of the work, all of the future work being Jubilee work, in which all of our leaders should be women of great spirituality. Mrs. Saunders, Superintendent of Young People, made a splendid talk on her work, making a strong appeal for the Young People, helping and teaching them in church work, for the children of to-day are our leaders of to-morrow.

The president introduced Miss Boykin, field secretary of Whitworth College, and in her splendid manner made a talk on her work, in which she is most interested. Her talk was very inspirational and informing concerning the religious training of the girls of Whitworth College. Miss Boykin made a plea that each auxiliary give a little more time in one or more meetings, in a helping way, to Whitworth College, and it is hoped her talk will help to get more in training in that school.

The song, "Where He Leads I Will Follow," was sung, then the children gave a playlet, "A Garden of Children," each child representing some foreign country. It was well given and very much enjoyed.

Mrs. Cottrell explained "Why a 15 per cent of the pledge" was made. The enlargement of our work and of course a need of more funds to carry on our work, has caused the need of the increase. Miss Bryant, our missionary, has gone to Africa in our stead, and we are to help her carry the message of Jesus and his love to the natives of the Dark Continent.

Mrs. Cottrell then made a talk on the two Wesley Houses, one at Biloxi and the other at Meridian; then she told of the new center of work, the Moore Community House at Back Bay, which is principally to help the young people of that community. The noon hour arriving, the delegates and visitors were invited to a most delightful dinner, which was spread under the trees.

The afternoon session began about 1 o'clock, and the devotional was led by Brother Carter, and then the song, "The Everlasting Portion," was sung, and Brother Carter made an inspirational talk on "Let This Mind Be in You Which Was Also in Christ." Two zone leaders were present, and made reports on their zone meetings, Mrs. Black of Richton zone, and Mrs. Edwards of Hattiesburg zone. Mrs. Jones,

(Continued on Page 15)

HART SCHAFFNER & MARX

Clothes for Men Now Sold in

HOLMES MEN'S STORE

[Separate Entrance on Bourbon Street]

PILES CURED

Any druggist will refund your money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, 75c; or in tin boxes, 60c. Just ask for

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Praises Lydia E. Pinkham's Vegetable Compound

"I have taken Lydia E. Pinkham's Vegetable Compound for some time and I would not be without it in the house. As I am a children's nurse, I have to be on my feet a great deal and your medicine has helped me wonderfully. I was hardly able to do my housework when I began taking it, and now I am a strong and well woman, able to do all that and go out nursing besides. I have also used the Sanative Wash and found it beneficial."—Mrs. Gertrude L. Stewart, 103 Davis St., Greenfield, Mass.

Valuable for Weakness

"I have found Lydia E. Pinkham's Vegetable Compound a valuable medicine for weakness."—Mrs. J. A. Pietsch, Box 397, Lancaster, Pa.

Hundreds of letters like these are received by the Pinkham Medicine Co., Lynn, Mass. Grateful women from Pennsylvania to Washington, from Texas to Illinois and from Rhode Island to Nebraska say that their health has improved since taking Lydia E. Pinkham's Vegetable Compound.

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SAY "BAYER ASPIRIN" and INSIST!

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Handy "Bayer" boxes of 12 tablets
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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

wife of our presiding elder, was introduced to the conference.

Mrs. Cottrell asked questions of the different zone members, in regard to their work; these questions giving the members helpful suggestions.

Mrs. Carter made a talk on the increase of the circulation of the Missionary Voice. The Junior work was presented by Mrs. Allsup, of Broad Street, Hattiesburg.

Mrs. Edwards gave a good talk on "Every Woman a Member of the Missionary Society." The discussion period was begun by Mrs. Jones telling of the work of the different Circles in her society, their principal work being service to others. Then Mrs. Cottrell followed by a talk on the instructions of the Council meeting, urging that the auxiliaries study the books outlined for the Missionary Societies. She then asked the questions and instructed us on auxiliary reports, urging that all make their reports and on time.

Mrs. Saunders also urged that the Young People's reports be sent to her promptly. The Junior work was correlated with the Epworth League, and was presented by Mrs. Cottrell. The round table discussion on how the auxiliaries conducted their meetings was very helpful. No invitation being extended for next year, that was left for a later date, when an invitation may be given. "Do Something for Jesus To-Day," was sung and the meeting adjourned with many thanks to the good people of Leakesville for their kind hospitality.

MRS. F. L. CRUMP,
Secretary.

SPRINGHILL DAILY VACATION BIBLE SCHOOL.

The Methodist church of Springhill, La., of which Rev. Howard E. Pfost is pastor, held its first Daily Vacation Bible School from June 13 to June 26. According to Dr. W. K. Dodson, presiding elder of Minden District, this was also the first of such schools to be held in the Minden District. The school was directed by Miss Dorothy Hillard, of Scarritt College for Christian Workers, where she has had special training since she received her A.B. degree from Galloway College, Searcy, Ark., in June, 1926. She is a competent and consecrated girl.

Mrs. J. F. Giles became interested in this work on hearing it presented at the Woman's Missionary Council at Shreveport, and, after conferring with her pastor in regard to the possibilities of such a school at Springhill, asked for one of the thirty young women who were to be sent out from Scarritt College.

The school proved to be a happy experiment. The public school building was used. The women and older girls of the community responded to the call for volunteer workers in a fine way. The Baptist people co-operated well, about one-half of the enrollment being from the Baptist churches. Three hours of the morning were given to this work. Each day, as a part of the worship program, an offering was made by the children, which offering was supplemented by all present at the graduation program, Sunday evening, June 26. This program was beautifully rendered and deeply appreciated by the large congregation that was present. The total offering was divided equally between the Methodist orphanage at Ruston and the Baptist orphanage at Monroe.

The enrollment for the school was sixty-two, not including the pupils who entered after the enrollment was closed, besides twelve volunteer workers. The average attendance per enrollment was about ninety per cent, this being evidence that there was a high tide of interest throughout.

The program of work included worship, story telling, music, games, memory work, and craft work. At the close of the school the craft work was put on display in one of the large show windows of the largest department store in Webster Parish, the commissary of the Pine Woods Lumber Company. A number of the things made by the boys were given to the public buildings of the town. Some things were given to the volunteer workers.

On the last Friday afternoon of the school the children were given a picnic several miles out of town.

Miss Hillard was entertained at the parsonage and at the home of Mr. and Mrs. J. F. Giles.

Interesting features of the graduation program were as follows:

"The Beatitudes," by Horace Obier; a reading. "Count Your Blessings," by Maurice Payne; a reading, "Look Pleasant," by Christel Kilpatrick, Fred Obier, Carol Fomby and Mertis Bonner; a duet, "Father, We Thank Thee," by Evelyn Reynolds and Maurice Payne; Psalm 23, by Jack Collins; paraphrase of "O Master, Let Me Walk With Thee," by Annie Pear Holloman; story, "Not What We Give, but What We Share," by Elizabeth Russell, and a Bible chart drill, by Doris Britt, Freda and Fern Carroll, Howard Reeves, Sybil Jernagin, Bill Talley, Louise Dean, Elizabeth Russell, May Williams, and Evelyn Reynolds.

MRS. DAN W. KELLEY.
Winnfield, La.

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GOOD NEWS FROM BOSSIER CITY.

The two weeks revival services of the Bossier City Methodist church closed Sunday night with an overflow congregation. This revival service, the most successful ever held in the church, was under the leadership of the pastor, Rev. Don E. Dulaney, who on his return from the Seashore Divinity School, held in Biloxi, Miss., where he completed his four years' study course in the ministry, felt deeply impressed that the opportune time had arrived for a great revival of religion in the Bossier City Methodist church.

Rallying together all the organized forces of his church, plans were completed within a short time for a two weeks' revival service. A complete religious survey of the city was made, prayer services were held by the different organizations of the church each day, and the tabernacle arranged to accommodate the crowd, with fans for every one furnished by the Carter-Pulley folks.

Brother Dulaney had the hearty co-operation of the pastors of the Baptist and Presbyterian churches, as well as the members of these churches, and as he brought truly revival messages full of zeal and enthusiasm there was a great response on the part of his listeners. Twenty accessions were made to the church, and the spirit of true religion greatly revived within the ranks of the churches. Mr. Pat Neal, of Shreveport ably conducted the musical program of the services, assisted by Misses Jessie Hickman, on the saxophone, Daisy Caves and Rev. Don E. Dulaney on the violin, and Prof. Wilcox, of Shreveport, on the cornet; Mmes. Hal Alston, Tom Hickman and C. E. Friend as pianists.

Rev. Don E. Dulaney is much loved by his people, and is considered as a fine asset to his community.

MRS. J. T. TILMAN.

LETTER FROM AFRICA.

Dear Editor: As is often the case in this land of uncertain connections, Bishop Cannon out-traveled his message announcing his coming, consequently, instead of a caravan only a messenger sent from Tunda station met him at the railroad station. But being a bishop, and especially the one he is, a mere lack of connection does not delay him. He impressed the importance of his mission on a company man sufficiently for him to gather eighteen of his workmen and send him on to Tunda without delay. He spent only a short time at Tunda, but as is characteristic of him few things escaped his notice.

His arrival at Wembo Nyama was such as is accorded only a big chief indeed. The whole village turned out to meet him. The caravan came trotting in, loudly chanting their best hammock songs, while every villager was eagerly trying to get near enough to give Uwandji (chief) Ongenogeno (gladness) moyo (greetings). All the village drummers were beating a glad welcome as they trotted with the throng; all banners obtainable were blowing; several hundred people were waving palm branches. Such demonstrations touch one in a peculiar way. It is child-like, but the genuineness of their expression of welcome gets hold of one's heart, and often it is difficult to keep the tears back.

Bishop Cannon opened the Conference on the morning of May 6, with all workers present except Mr. and Mrs. Davis and Mr. De Ruiter, the latter was gone down the river with the steamship Texas to Kinshasa. Mr. Davis arrived the following day, while Mrs. Davis remained at Lusambo to take care of the work there.

One of the first subjects discussed was the extent of the tribe and number of stations we should have to cover the field. It was decided that we should have two main stations, Wembo Nyama and Tunda, and keep Minga open, reopen Kabengele as a transport station, moving from the old site to another place near by, and keep a missionary family at Lusambo until released by the Presbyterian Mission. With the few workers which we now have, it is going ot keep us very busy to do it. How we do need more workers! Pray with us that they may be called and that the means may be provided for sending them out.

Many other subjects in regard to the work were discussed. The reports of all the departments of the work from the different stations were given. There were some very discouraging features, but enough encouraging to make us want to redouble our efforts and continue the battle. Civilization is coming very fast to these people, too fast really for their good. It makes readjustments difficult. Think of aeroplanes flying over areas of this country where a few years ago a bicycle or a motor car would have made the people take to the bush. One can easily see how many new things are absorbing the interest of the people and how hard it is for them to take time to think much on spiritual subjects. There are many hindrances which could be mentioned.

Our hope lies in the children of this land. At Wembo Nyama Miss Armstrong is doing a splendid work with a Boy Scout organization. The Epworth League organized by Miss Miller is doing good work. The school work, with Mr. Barden in charge, is taking on new life. The home for little girls, under Mrs. Anker, has about as many girls as ever at one time.

The work on other stations is being as well taken care of as is possible with the few workers. Mr. Ayres, Miss Foreman and the Lynn family have been at Tunda. When Miss Bryant arrives she is to go to Tunda, and Miss Foreman to Minga. Dr. and Mrs. Lewis are to return to Tunda, their former place. Bishop Cannon was well plased with the work he saw there.

Mr. Kinman and the Reeve family have been at Minga. Dr. Miller is to go thence to help them when she arrives.

Mrs. Cannon was far from well when Bishop Cannon left home to come out here. We wish to thank her for this great sacrifice in lending him to us for this Conference. The Bishop's attitude toward the missionaries was like a wise father to his children, gentle, kind, yet showing the spirit of a great leader, which he truly is. He loves the work, it is on his heart.

The devotional exercises were inspiring and greatly enjoyed by every one. There was a beautiful harmonious spirit prevalent throughout the entire Conference.

MRS. MARZIE HALL LYNN.
MRS. WILLIE HALL STILZ.

Kongolo, Congo Belge, Africa, via Cape Town, June 4, 1927.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Plaquemine, at Plaquemine, Nov. 20.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.
Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Houlka, at Wesley Chapel, Aug. 10.
Salem and Friendship, at Liberty Hill, Aug. 11.
Toccopola, at Thaxton, Aug. 12.
Aberdeen, Aug. 14.
Randolph, at Hunter's Chapel, Aug. 18.
Pittsboro, at Tabernacle, Aug. 19.
Derma, at Bethlehem, Aug. 20, 21.
Amory, Aug. 28.
Buena Vista, at Pleasant Grove, Aug. 30.
Tupelo, Sept. 4, a.m.
Shannon, at Shannon, Sept. 4-5, p.m.
Pontotoc, Sept. 11, a.m.
Calhoun City, Sept. 11, p.m.
Algoma, at Palestine, Sept. 17, 18, a.m.
Amory Ct., at Greenbrier, Sept. 18, 19, p.m.
Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.
Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,
L. P. WASSON, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 32. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3661.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 11, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

We doubt if a "running commentary" on some chapter will run a prayer meeting very successfully or reflect a very complimentary commentary upon the pastor who waits until the last moment to prepare for his mid-week service.

* * *

Some essayist has said that "the devil is an ass." Such is indeed true, and he ought to be pictured with long ears instead of horns. Sin is utter foolishness—tragic folly.

* * *

By a strange misuse of language we call a man who believes little or nothing at all of the eternal verities of God a freethinker. In reality such a man is a cramped thinker, a bound thinker. His thought and his life are like the hopeless flutterings of some wild bird against the wires of his cage. That man is in reality the free thinker whose thought and imagination can take wing, who can soar out into the infinity of the Eternal and lay firm hold upon the throne of God. Similarly it is not an accurate thing to call a man who discards the old things and breakes with the fixed beliefs of his people a Modernist. Few seem to be quite willing to admit being what the word has come in a vague way to mean, but doubtless some are secretly pleased at the suggestion of up-to-dateness and progressiveness and advancement in the term. But not so fast. Antiquityist would be just as good a word whether it could be found in the dictionary or not. There was a sect of great power in the Master's time who exercised great influence in the Sanhedrin and usually named the high priest. They held that there is no resurrection of the dead and other views that were quite opposed to the traditional beliefs of the thousands of Israel in that day. So why call a man who parts company with what has been commonly believed among his people a Modernist. Such a procedure is as old as the hills. It has the cobwebs of the ages on it. Why not call such a man Sadducee? And beware of his leaven?

* * *

One of our contributors draws a very good distinction between the statement that the "Bible **contains** the word of God," and the statement that the "Bible **is** the word of God." Ponder the difference between the two. Is it not bad that those who only believe that the Bible **contains** the word of God have to follow the golden thread of truth through a maze of error, in their own opinion? Fancy saying, "This book is a book that contains Geometry?" Who would think of saying other than "This book **is** a Geometry?"

* * *

A prominent layman of our church in New Orleans, in commenting upon what the assistant recently had to say concerning the orderly conduct of our public worship, said that he had often observed that "some preachers seem to take a delight in shocking the sensibilities of a congregation" by the crude way in which they conduct a service.

* * *

In the rural sections and in many of the towns the present is a period of great activity in the matter of a revival meeting. It cannot be denied that careful preparation should be made for such a meeting and that a capable man should be secured to do the preaching, if the pastor himself is not to do the preaching. But sometimes the intensive prepartion that is made and the big organization that is effected may, without the realization of it, turn the thought from the fact the first need is the presence and the power of the Holy Ghost. Let there be "great searchings of heart," as with one of the tribes of Israel on a notable day in the long ago, and let there be waiting in the upper room.

* * *

The assistant was greatly interested recently, in going over some early minutes, to read the following item taken from the Journal of the "fifth session of the Louisiana Conference of the Methodist Episcopal Church, South, held in the Elijah Steel Chapel, City of Lafayette, Parish of Jefferson, La., Dec. 25-31, 1850:

"Brothers McTyeire and Randle offered the following resolution:

"Resolved, That the character of no member of this Conference be allowed to pass unless he has taken up the appointed collection in his circuit or station during the year; or can satisfy the Conference for the neglect of this duty of every Methodist traveling preacher.

"And the same was adopted."

Seventy-seven years ago the fathers of Methodism in this section held it the "duty of every Methodist traveling preacher" to raise the Conference collections, budget or any other system, and we doubt if there is any way at the present time for the pastor to get from under this responsibility of seeing that "the appointed collections in his circuit or station are raised." Brethren, the time is growing short—Conference is coming.

* * *

"Try this on your piano," has been a great slogan in the advertising of musical pieces. Try this in the third quarterly conference, even after the pastor has answered in the affirmative Question 17—ask the persons present to tell you how many General Rules we have. One presiding elder has tried this in every third quarterly conference he has held and has yet to get a correct answer. Our people ought to be better informed concerning our church.

* * *

Some one has strikingly remarked that there are few in the upper room, in this day of great activity in the church, **along certain lines,** because there are so many in the supper room. It was Napoleon's dictum that an army marches on its stomach, and seemingly some think that the church can only grow through much tarrying in the supper room.

* * *

Announcement is made by Dr. Ernest H. Cherrington, General Secretary, that the International Congress of the World League Against Alcoholism will be held at Winona Lake, Indiana, August 17-23. This will be the first meeting of this kind since the convention at Toronto in 1922, at which representatives from sixty-six countries were present.

At the Winona Congress, every aspect of the beverage liquor problem will be discussed. Delegates are expected from practically all the organized temperance forces of the United States and Canada, and from most of the other countries of the world.

We agree with the statement contained in the announcement that "at this particular time, when the prohibition movement in the United States is assailed by the most bitterly hostile alnd determined opposition that has ever been arrayed against any human welfare movement, and when the prohibition forces in the rest of the world are watching eagerly for the success of national prohibition in America, such a gathering as this International Congress is of deep interest." And we trust the congress will be able to make a real contribution toward the solution of a world problem.

* * *

A great evangelistic conference under the auspices of the Southern Methodist Assembly and the General Conference Committee on Evangelism will be held at Lake Junaluska August 21-26. This is designed to be a time of mobilizing for a church-wide revival and every phase and problem of evangelistic work will be discussed. Controverted questions, it is said, will be avoided and problems common to the church will be discussed. Leaders who have the matter in hand are looking forward to a great inspirational gathering that will reflect a new spirit of hopefulness and faith.

Bishop U. V. W. Darlington and Dr. J. W. Perry, chairman and secretary respectively of the Committee on Evangelism, and Ralph E. Nollner, General Superintendent of the Southern Assembly, are behind the movement and are sparing no effort to make this meeting effective for the cause of the kingdom.

Dr. Luther Bridgers is chairman of the Program Committee and a program has been outlined that should be of interest and inspiration to those who are privileged to enjoy it. Dr. John A. Hutton, editor of the British Weekly, and Bishop Darlington will be among the speakers. We shall publish the full program of this meeting in our next issue.

R. H. H.

New Orleans Christian Advocate

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GOD OUR FATHER.

Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?

It is God. His love looks mighty
But is mightier than it seems;
'Tis our Father; and His fondness
Goes far out beyond our dreams.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
That is more than liberty.

But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the presence of our Lord.

—Frederick W. Faber.

THE LIFTED CHRIST.

By H. Walter Featherstun, D.D.

Almost under the shadow of his cross Christ daringly declared: "I, if I be lifted up from the earth, will draw all men unto me." John, who wrote the utterance, declared that Christ said this, "signifying what death he should die."

Mrs. Margaret J. Preston has in her volume of poems entitled, "Cartoons," a beautiful story entitled, "Murillo's Trance." Late one evening in an old Moorish chapel in Seville, Spain, the old sexton went in to extinguish the lights.

"So shuffling on, he neared
The altar with its single lamp alight.
Above, touched with its glow, the chapel's pride,
It's one Ribera hung: a fearful sad
Soul-harrowing picture of the stark dead Christ
Stretched on the cross beneath a ghastly glare
Of lurid rift, that made more terrible
The God-forsaken loneliness."

Calling back to his assistant, the old sexton cried:

"Why, Pedro, only see,
The boy kneels still! What ails him, think you? here
He came long hours before the vesper chime;
And all the while * * *
* * * I have not missed him once
From that same spot. What marvel if he were
Some lunatic escaped from Cavidad's?
As moveless as the statues
Niched around, a boy before the picture knelt,
His hands tight clenched and his moist forehead strewn
With tossings of dark hair. Upon his arm
The rude old man sprang such a sudden grasp
As caused a start; while in his ear he cried
Sharply: 'Get hence! What do you here so late?'
Slow on the questioner he turned a face
Strangely pathetic, with wide-gazing eyes
And wistful brows, and lips that faintly made
Essay to speak before the words would come,
And an imploring lifting of the hands
That seemed a prayer:
'I wait, I wait,' he said,
Till Joseph bring the linen pure and white—
Till Mary fetch the spices; till they come,
Peter and John and all the holy women,
And take him down; but oh! they tarry long."

That boy kneeling thus entranced before the painting of Ribera was Estaban Murillo, who became the master artist of Spain. What was it that so entranced him? It was not the skillful coloring, nor the splendid perspective, nor the pose of the perfect human figure. It was the Christ—the lifted Christ of Calvary. This was an individual fulfillment of the prophecy uttered by the Christ nineteen hundred years ago: "I, if I be lifted up from the earth, will draw all men unto me." The artist boy in the old Spanish church three centuries ago is but a type of millions of others in all these nineteen centuries drawn upwards—lifted in love and life and thought by the lifted Christ of Calvary.

The Christ hanging on the cross is the most unique, the most absolutely wonderful character that ever came into the range of human knowledge. He is divine, having all the supreme perfections that belong alone to God; and yet he is a man in the truest sense, the one ideal perfect man earth ever bore on her bosom where millions tread. He, of all beings called men, in all the ages of human time, has met the divine ideal of man. He is also the loveliest of all human characters. No man, no woman, no sweet and beautiful child that ever lived has so touched human hearts, and won human love, and charmed human thought, and lured human lives, and molded human destiny, as has this peerless man of men by his matchless loveliness. In the best men earth has known we find something less than perfect manhood.

"But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleeps or deaths—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ?"

With all this, it must yet be said, that it is not the life of the Christ, stainless and heroic and lordly standing out in unparalleled perfection, nor is it his spotless character in all its loveliness so ideal, nor his teaching never matched on earth; but it is the death of Christ, "the only begotten" Son of God, on the cross that draws the world upward. "I, if I be lifted up"—"signifying," says John, "what death he should die"—"I, if I be lifted up from the earth, I will draw all men unto me." A lifted Christ means a lifted world. "God forbid that I should glory save in the cross of our Lord Jesus Christ." This was Paul's prayer and purpose—and Paul was a philosopher.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The crucifixion of Christ attracts men because, taken with all that it means, it marks the grandest deed that all the ages has witnessed. It means that God, Creator of all worlds, King of all realms, the Power behind all powers, was voluntarily a sufferer for the sins of his fallen creatures. There is something about this greater than the building of worlds or the governing of a universe.

"Then is it strange the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power
For comfort than angel's mirth;
That to the cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?"

The prophecy uttered by the Christ about his death drawing men to him began to find fulfillment on the very day of his crucifixion. Luke, the careful historian, tells us: "There followed him (to Calvary) a great multitude of the people, and of women who bewailed and lamented him."

"They gathered round his cross.
Who gathered round?
The lepers he had cleansed,
The blind restored to sight,
Captives of Satan with
Their chains unbound,
The dead called from the grave,
To life and light,
The poor that heard his word,
The hungry he had fed,
The broken-hearted healed
Of every wound;
They to whose arms he had
Restored the dead;
The lost reclaimed,
Sinners once forgiven,
Vile publicans whose eyes
Had sought the ground,
Who dared not raise them
To a darkening heaven;
Women whose joy had been
To soothe his woes,
His mother, her spirit sharing
In each wound,
Her Son, her Savior,
Suffering for his foes."

The other Marys and the Twelve minus one, and Simon of Cyrene, "called the Niger (or Negro)," who helped to bear his cross, and later preached his gospel, and possibly hundreds of others. That throng about his cross was the first fulfillment of his prophecy. Through all the years since then men and women and children, whose lives have been lifted out of sin and sorrow into light and sweetness, have been gathering about that cross until the number has mounted to millions.

The reach of all this mighty impulse of the cross is as wide as the world—all men—not the Jew only, nor the cultured Greek, nor the warlike Roman—but "all men" absolutely unless their free-born wills finally reject him as Savior and Christ.

THE BELGIAN CONGO—FIVE YEARS AFTER.

"Kibombo! Kibombo!" called the conductor, and the sound brought vividly back the hour five years ago, when I had stood on the back platform waving to Brother Davis and my faithful hammock men, who ran down the track after the train shouting their good-byes like our own warm-hearted loyal Negroes. If the train schedule had not been unexpectedly changed, either Brother Lynn or Brother Ayres would have been at the station with their native "boys," but I saw only strange faces when I got off the train.

My French is meager, indeed abominable, and the English of the three or four Belgians present was likewise, but the "sign" language is not to be despised in emergencies, and I soon made plain to these men that I wanted to start for Tunda, our nearest mission station, by 3:30—within four hours, with a hammock and with enough strong, reliable "boys" to carry my bags, food and myself (when necessary). The Belgian gentlemen were exceedingly polite, but said "Impossible! impossible!" with voice and gestures, and counted off three days for courier to go to Tunda, three days for Tunda mission "boys" to come unloaded

for me, and four days to take me to Tunda. I used every "iota" of the sign language I could muster—tongue, eyes, chin, head, shoulders, hands and feet—to make it absolutely clear that the sun could not set upon my head in Kibombo, but that in three days I must be at Tunda, and then I walked up to a group of natives, pointed to my bags and put my hands on their heads and said "Tunda! Tunda! Tunda!" The Belgians grinned and the natives laughed and cried 'Tunda Owangi" (chief)! So one of the Belgian gentlemen yielded to my urgency, and by 3:30 started me for Tunda with seventeen capable, reliable "boys," carrying my two bags, portfolio, army roll with raincoat, overcoat, blankets, sheets, pillows, mosquito boots and net, and three copies of the New York Times, which I had brought along that missionaries might see a home paper, a heavy tin trunk with my biscuits (crackers), sugar, canned milk, sardines, ham, jam, candles, matches, quinine, etc., a case of bottled soda water to thin my milk and to insure uncontaminated water, two lanterns (front and rear), a bag of Congo coin money, and the most ramshackled hammock you can imagine, with no back and uneven seat. Three miles out from Kibombo, however, the "boys" stopped at a rather pretentious native hut, and put the hammock with me in it on the ground. In vain I gesticulated and cried "Tunda!" They gave a call, the occupant of the hut answered, and to my amazement they left me, ran behind the hut and brought back the most comfortable hammock I have ever seen, and when I hesitated two of them lifted me bodily into the hammock, four of them grasped the poles and went off at a swinging trot down the path. (I did not know until I reached Tunda that Brother Henry Ayres had made the hammock and sent it to Kibombo to be used by me whenever I might come.)

For three days and nights I was on the path with my seventeen natives with no common language, except the "sign" language, without sight of a white man, with a bag of money, plus my personal effects. I crossed boggy, low grounds, swamps and rivers, carried by the "boys" in the hammock or on their backs, and spent the nights in the rest-houses in native villages, the chiefs and inhabitants of which knew that I was staying there alone. The village chiefs are required by the State to furnish water and firewood for white travelers. My "boys" made up the fire in front of the rest-house, boiled water for our canteens, squatted around to watch me eat my crackers, milk, potted meat and jam, while waiting for the native women of the villages to cook and bring their food, at a cost of from twenty to fifty centimes each, which is paid by the white "Owangi." The food may be boiled rice or millet (where it can be had), but usually it is the root of the cassava, or manico pounded in a mortar and boiled, served plain, but sometimes with olive oil poured over, and sometimes with bits of goat or chicken and gravy, and occasionally as a great delicacy fried caterpillars or fat grub-worms are spread on top like strips of bacon. The men sometimes get for themselves green roasting ears, sweet potatoes, plantains, bananas, pineapples, mangoes, paw-paws, peanuts, eggs, chickens and goat meat. They apparently have no kind of food antipathies, but as they say, "meat is meat," whether it be chicken, goat, crocodile, "hippos," or elephants, and they do not see any reason why human flesh should not be eaten from the mere standpoint of taste and nourishment. (The tsetse fly prevents the raising of cattle and horses). All their animals, plus lions, leopards, etc., are plentiful. Brother Ayres had killed two elephants quite recently, and the roaring of lions and snarling of leopards is a nightly occurence, but they fear the glare of the camp fire.

After supper I usually sat on the porch of the rest-house and sang some hymns and offered prayer. They all gathered around, and after a verse or so some of them would try to hum a little. (They like to sing, but their voices are not as melodious as the voices of our Southern Negroes.) They usually wanted one more song, and at the prayers they were curious, but quiet.

We were right below the equator where night falls between 6 and 7, and usually when not on the path I went to bed about 9:30, to be able to start again at 4:30 or 5 a.m., before the heat of the sun. I spread the New York Times on the ground to protect from dampness, with blankets next, with mosquito net draped above, supported by sticks and nails in side-walls. Crawling under the net with added protection of mosquito boots, long rain-coat and black skull-cap, with a watchman to tend the fire to keep off the wild beasts, especially leopards (which are probably the most destructive of the wild beasts), with my "boys" sleeping in the vestibule, the porches and nearby huts, I slept as well and as safely in the African village as I have in any city of the world, and suffered no discomfort, except a little cold and stiffening of the muscles.

The first evening when I pointed to the sun, counted three on my fingers and said, "Tunda," they shook their heads and counted four. But whenever they slowed down and began to loaf, I got out of the hammock, and with my stick took to the path with a vigorous stride, and after the second morning, I had only to strike the hammock pole with my stick and cry "Tunda," and they would chorus back "Tunda," and quicken the pace. These Ostetala Negroes are more like the best type of our Southern Negroes than any other Negroes I have seen in Africa. They are well built, generally well nourished, with good features and kindly dispositions. They are mentally above the average Negroes, are capable of great affection and loyalty, and are responsive to the teaching and preaching of our Southern missionaries, who well understand the Negro characteristics.

The tribal territory extends from Kibombo on the east to Lusambo on the southwest, about as far as from Richmond to Philadelphia, and about an equal distance north and south. I arrived at our easternmost station, Tunda, about noon on the third day, having made a record trip of less than three days, and with my men all in good shape. Five years ago I spent the night at Chief Tunda's village, and aided in the selection of this site for our mission. Before leaving Kibombo, I had sent a courier ahead to announce our coming, but so rapidly did our caravan move that he was not many hours ahead of us. But the news spread rapidly and Brother Ayres met us an hour out on the path with a group of mission "boys," and at the entrance of Tunda's village. Chief Tunda met us; we saluted each other, and then the hammock men bore me through the village at a swinging trot, with a fancy step now and then, to the accompaniment of their own special hammock song, while hundreds of Negro men and women, boys and girls, and veritable pickaninnies ran ahead, behind, alongside shouting and waving palm branches and joining sometimes in the refrain of the hammock men. As I watched them and noted their genuine enthusiastic interest, I realized that the mission and its work must have become a great factor in their lives, or they would not make all this stir to welcome one whom none of them ever saw but once before, and that five years ago. Chief Tunda having come to welcome me, I later called upon him and inquired concerning the health of his sixty-three wives and their children, many of whom were standing around in various stages of nudity, and gave him a bag of salt and promised to send him a gold ring such as I sent to Wembo-Nyama five years ago as a token of friendship.

I marveled to see what had been done at Tunda in five years in the erection of buildings for missionaries, church shed, hospital and industrial work, in planting good vegetable and fruit gardens, and of special importance in the establishment of a large native village on the mission concession, well laid out, well built and well populated by a group of smiling, intelligent looking, well-behaved natives, with rows of palm, banana and mango trees lining the street.

I called up my Kibombo men, paid them off, giving each of them a "Matabish" (tip) for good service and extra speed, and bade them "Goodbye," knowing without peradventure or question of any kind that these men had intelligence, sensibility and will; that they had appetites and desires, fears and hopes, hates and loves, sorrows and joys, an appreciation of wrong and right, and that they needed and could understand and accept the gospel message that "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life."

This somewhat detailed, but necessarily brief narrative may give a better understanding of native life, and possibly stir more interest in the Congo Negroes, to whom our Southern missionaries are giving their lives for Christ's sake, and for whom our Southern people, with their knowledge of the Negro, have a great responsibility to furnish more money and workers to speedily evangelize the whole tribe. At present we have not one-half enough men and women assigned to Africa to carry on the work as it should be done, and it has been difficult to maintain effective organization at any of the mission stations. Sometimes one man has to carry on educational, evangelistic, medical and industrial work to the detriment of all four. But all the workers on the field are genuine Congo missionaries. They have given themselves unreservedly to the work, they love the Otetala people, and believe fully in the power of the gospel to save them, and numbers of the converts have brought forth those fruits of the spirit which are found among our home Christians. Our workers are distressed that they are not able to enter more fully into the speedy evangelization of the entire tribe, but are trying to develop as rapidly as possible a well-trained, trustworthy band of native preachers and teachers. (I had pictures taken of four native evangelists and their wives, and as soon as I receive them, I want to send to the Voice the story of their conversion, their trials and their work.) The Southern Presbyterians have eighty Congo missionaries—three times as many as we have—and are securing great results. We could do likewise if the home churches would furnish the money. There will be no difficulty in securing workers.

I visited all the stations, Tunda, Minga, Lusambo, Wembo-Nyama (where a very gracious helpful session of the Mission Conference was held), and went on motorcycle with Brothers Anker, Davis and Ayres to Kabengele (Bishop Walter Lambuth's native Otetala name), where after careful inspection it was decided to reopen work, the Belgian Government granting a concession of very desirable land for station buildings and native village and river landing for our remodeled and now comfortable steamer "The Texas." I was impressed that there had been decided improvement in the Belgian colonial administration, and especially in the personnel during the past five years. Among other things, roads with bridges suitable for automobiles and trucks are being opened across the country, and our hauling of supplies from the steamer "Texas" is done now almost entirely by carts with rubber tires pushed by natives, or by the small Ford truck. An appropriation by the woman's department was used just before I left to purchase a Ford car, which enabled me to cover several hundred miles the last three days of my visit. The mission has two motorcyles (should have three more), and several bicycles, which are a great aid in evangelistic trips, greatly multiplying the points of contact for the limited force of workers. But the price of gasoline, nearly $1 per gallon, limits the use of all forms of gasoline motor power, especially with small missionary budget.

It must be recognized that the Congo is not a white man's country. While white leadership in industry, commerce, education and religion may be essential for many years to come, the work in all its forms must be done chiefly by natives. The African people must be evangelized by Africans.

The great work of the missionary is to evangelize and to train a sufficient number of native men and women, who can carry on the necessary work. Native teachers and preachers, native churches supported and governed by native members must be the goal. The responsibility of the church today is to furnish thoroughly equipped and sufficiently numerous men and women to do the training promptly. Mohammedanism has not as yet made much headway in the Congo as in some other parts of Africa, but it is trying to enter, and Christianity should so occupy the field that the natives will reject Mohammedanism when presented. "The King's business demandeth haste."

SAFETY SIGNALS.

By Rev. S. J. Davies.

I never knew a real sensible man who did not know he was sensible. Yet I have met a few who were not quiet about it, and were rather inclined, sometimes painfully so, to advertise the fact to the world at large. A ship runs best on a level keel, a man runs best on a level head. Overweaning conceit is a fearful handicap, but overweaning modesty does not get you anywhere. In medias res is a fine recipe for a happy, useful career in this old world of ours, wherein the best of us are more or less under the influence of a lot of inherited standards for judgment concerning the words and deeds of others. Having now delivered these wise or otherwise excerpts from my knoweldge box I proceed to say, we all like to be appreciated, commended and properly rated. Many a useful life has been blighted, thwarted, turned aside from its highest and noblest endeavor by envious, wicked, selfish criticism. A man named Gray wrote an immortal poem, an elegy. In this nocturne of surpassing beauty he noted that perchance among those sleeping in the churchyard was a statesman like Hampden, or a ruler like Cromwell. Discipline is good for the soul, but tyranny blights and curses.

"I never had a chance," sobbed the poor boy haled before the court for his crime. Two of the most mischievous, errant rascals I had to deal with when a quondam schoolmaster have achieved success. One was a captain in the world war, the other is a fine attorney and senator. Yes, appreciate him, place a just value on one, whether boy or girl, man or woman, the glory and value of life lies in its living. It is not static, it is continuous, for as the harvest time marks the period of a closing year, so life's real values can only be measured when we see the mourners go about the streets. Winnowing the grain from the chaff, gives the real worth of the harvest.

* * *

What are you doing about it? Our Advocate, I mean, the organ of three Conferences. Have you secured a subscriber recently? Have you stated its need to your people? Do you really know its worth to the church and all its manifold interests and activities? A list was posted last week, of some who had secured subscriptions. Names of men and women whose activities in Sunday school and church work claim no little space, were conspicuously absent from this list. Bishop McMurray stated before the Louisiana Conference that we had one of the best, if not the best, Conference organs, in the Southern church. Get busy. The Sunday schools cannot get along without the Advocate, the Epworth Leagues need all the space they can get, the presiding elders and preachers would not know when and where to hold the quarterly conferences without it. If you have no conscience in this matter, develop one. This paper is intrinsically worth ten times what one pays for it and relatively worth 100 per cent more. Drs. Carley and Harper and our efficient business manager would rejoice to see the names of such men as Atkinson and Chambers, Grambling and other leaders of the young people, listed as leading solicitors and in securing paid-up subscribers. You know what I mean. Get busy and save the day.

REV. W. T. BAZZEL'S EVASION.

By Rev. John W. Ramsey.

Some time ago I challenged Rev. W. T. Bazzel to a public debate before a select jury of intelligent men on the following questions:

1. Resolved, That the six days of creation were periods of time involving more than six days of twenty-four hours each.

2. Resolved, That a man can accept the theory of evolution and remain an orthodox Christian.

3. Resolved, That evolution is the true theory of creation rather than the Genesis history.

Taking advantage of my honest-to-goodness challenge to a public debate, instead of accepting or rejecting the challenge outright, Brother Bazzel uses it as a means for the further dissemination of his erroneous propaganda. Discussing each question seriatim, he proceeds to state, as he has done several times previously, his belief that the six days of creation were periods of time involving more than six days of twenty-four hours each in the following words: "I believe this to be true, and I think most Bible scholars will so agree." Evidently he has a firm faith in the effectiveness of reiterated verbiage as a means of getting his proposition across. I have to say that what he believes to be true, and what he thinks Bible scholars, or any other sort of scholars, say about it is neither here nor there—I demand that he prove it, and would remind him that a profusion of words establishes nothing. He says again: "I am confident that it can be proven to the satisfaction of any unbiased jury of intelligent men." I wonder if he does not undertand that that is precisely what I have challenged him to do, having proposed that a select jury composed of three unbiased, intelligent men, one to be chosen by me, the second to be named by him, and these two to select a third man. I have already named my man, viz., Rev. H. M. Ellis, of Biloxi, whose intelligence no man can question. Now, if he thinks he can prove his "period" theory so easily to the "satisfaction of any unbiased jury of intelligent men," let him name his man, and when all details have been arranged I shall demand that he produce his proof, if he can.

Brother Bazzel asks: "Why should two Methodist preachers leave their work of preaching Jesus Christ to lost men and women and cross swords in a joint debate on a question of relative unimportance?" which leads me to enquire if he has not already left his work of preaching Jesus Christ in his effort to broadcast repeatedly through the columns of our Conference organ his poisonous Modernistic teaching, thereby perhaps wrecking the faith of some and tossing them into the seething mass of the lost men and women, about whom he expresses so much concern? After all the time and energy he has wasted in this manner, he indifferently waves aside the best opportunity he has ever had offered him, without money and without price, to prove his unsubstantiated asseverations. When he refers ironically to what he pleases to call my six-day theory and the importance he thinks I attach to it, he egotistically assumes that a debate between him and me would disturb the peace and harmony of the church. My, what presumption! I fear that a previous compliment which I was kind enough to pronounce upon his ability as a writer has unfortunately superinduced in him that state of mind technically known to psychologists as a "superiority complex," for which I humbly beg the pardon of the reading public.

Discussing the second question whether a man can accept the theory of evolution and remain a Christian, Brother Bazzel objects to the word "orthodox." Since I regard the word "Christian" sufficiently comprehensive in its content, I readily consent to the elimination of the word "orthodox," and express my willingness to meet him upon his own ground. I am always willing to accommodate when such accommodation is not detrimental to principle or truth. So I am ready to maintain the proposition that a man cannot accept the materialistic theory of evolution and remain a Christian, although Brother Bazzel affirms that with the elimination of the word "orthodox" the second question given above is an exact statement of his belief.

Under the third question, Brother Bazzel says: "I accept the Bible as a book of divine origin, containing the message of God." This statement is no doubt acceptable to the oridnary reader who is unfamiliar with the ambiguous terms and phraseology of modern-day liberalists. Presumably youthful in his intellectual peregrinations through the labyrinthine corridors of sophistical liberalism, he has precociously adopted the ambiguous phraseology of veteran modernists. I wonder if he is willing to drop the word "contains" in the affirmation, " I believe the Bible contains the message or word of God," and, without any mental reservation whatsoever, affirm, "I believe the Bible is the word of God?" It should not be forgotten that there is quite a difference between the two affirmations.

After expressing his confidence in his ability to prove the correctness of his position on the questions under discussion before an "unbiased jury of intelligent men," which is the very thing which my challenge afforded him the opportunity of doing, Brother Bazzel offers to substitute my proposal with a newspaper discussion or a controversy by private correspondence. Of course any one knows that a newspaper discussion could not possibly arrive at any definite conclusion, and a private correspondence, as he confesses, could only be limited by the endurance of the correspondents; and in either case, no decision upon the arguments produced by either party could be rendered. Therefore, I shall regard Brother Bazzel's proposed substitution as an expression of his disinclination to accept my challenge, and, so far as I am concerned, the matter is ended, except as I shall not forfeit the right to discuss the questions herein stated when the time is afforded me from my duties as a pastor and the space is allowed me in the Advocate. However, I can but wish that Brother Bazzel would cease his endless asseverations through the columns of the Advocate, and produce the proof—if he can. What I demand of him, as of all Modernists, is not verbosity, but proof. If I could stand upon some mountain top from which my voice could be heard around the world, I would shout into the ears of all Modernists and liberalistic preachers, especially preachers of the Methodist persuasion, the demand: Let us have the proof; or to put it in modern slang, I would say to the whole bunch: "Put up or shut up!"

IN MEMORIAM.

Warren Featherstun Black was born in Camden, Miss., May 27, 1878, and died in Birmingham, Ala., January 30, 1926.

Being a son of Rev. W. C. Black, D.D., a former pastor of mine during early childhood, I wish to write a few lines in his memory. He had many parsonage homes in the State of Mississippi but the place where I first knew him was in Meridian, Miss., when Dr. Black was pastor of Central Church, where he was the life of the parsonage at that time. There was a revival in Meridian during that time, conducted by Brother Pearson, and Warren was converted and joined the church. He was educated in the public schools of Mississippi and also attended Tulane University, in New Orleans, La.

In 1914 he came to Birmingham. Soon after coming here, he heard Dr. George Stewart preach a sermon on "Prayer," and being very much impressed by the sermon, he reconsecrated himself to the church. After that he was very active in all church work at the First Church here, and no task assigned to do for the church was too small to perform.

He was a business man who could always be relied on, and both the business men who worked

around him and his friends in other circles said he was always a man of his word.

These sad lines tell that death has shadowed the light in eyes that saw naught but the bright and hopeful side of life; they tell that a voice is hushed that unceasingly gave sound with the hope of bettering the condition of friends and acquaintances; they tell that hands that wreathed with rest the brow of care and scattered lillies of mercy in the pathway of the sorrowing are folded over a heart forever stilled.

Alabama Advocate please copy.

MRS. MARY EDWARDS ELLZEY.

2422 Avenue G, Ensley, Ala.

PHILIP HENRY ENOCHS.

By Rev. W. H. Saunders.

In a short appreciation, as this must be, it is out of the question to fully express the value and merits of a true friend, and do justice to a great and good man. Our friends and friendships have more to do with what life may mean to us, and the contribution we make to society, than all other influences with which we come in touch. The writer of these words counts it one of the greatest privileges and blessings of his life to be able to say, "He was my friend." It is in the scope, strength and quality of our friendships that we discover the wealth of life and find the greatest inspiration to worthy and noble endeavor. He possessed a great capacity for friendship and gave without stint to those he found worthy. When once he placed confidence in a person, it took absolute facts to cause him to withdraw.

From both parents of the very highest Christian character he inherited a rich nature capable of taking on the cultural influences, precept and example, which flowered out into a Christian manhood with which he so largely blessed humanity which will continue to bless as the days come and go. Fletcher Enochs, of sturdy Welch stock, and Rebecca Jane Black, two of the very best families in Copiah County, Miss., whose home was five miles southeast of Crystal Springs, in the Bethesda community, were his parents.

Here they lived and reared a family of eight sons and one daughter, whose character and accomplishments have added increasing distinction to a great family. The late I. C. Enochs, of Jackson; J. L. Enochs, also of Jackson; F. B. Enochs, of McComb; the late T. E. Enochs, also of McComb; E. A. Enochs, of Natchez; Dr. A. C. Enochs, of Oklahoma City; William Edgar, who died in 1896, and one daughter, Miss Eliza.

His educational advantages were not confined to the common schools of his day, but he attended Agricultural and Mechanical College, Starkville, Miss., and studied at West Point Military Institute, New York.

Associated with his two distinguished brothers, the late I. C. Enochs and J. L. Enochs, of Jackson, they founded the Fernwood Lumber Company, at Fernwood, Miss. Of this institution he was president for many years, and directed the internal affairs of the concern, which soon developed into one of the largest establishments of its kind in the South. The heavy strain required to control this business at last began to tell on his constitution so much that he had to turn over the headship to others.

In early life he united with the Methodist church at Bethesda, and lived for many years a faithful and consistent member. In the midst of his greatest activities and the prosperity of his business he saw a wider vision of life's high calling. To this vision he was not disobedient, and in responding to the call he received an experience that caused him to organize his life anew, his own habits, his home, social and business relationships. The experience deepened, strengthened, and sweetened his whole life, and caused him to set his purpose at a high mark, and to bless humanity. It must be said that the Lord was his Senior Partner in life, and he settled each day's business accordingly. He said to the writer, more than once, that he would rather have nine dollars with the Lord's blessing, than ten without his blessing. Each year he settled his business with the Lord on the basis of the tenth.

His liberality towards his own church was duplicated to the church of his family, the Presbyterian. To name his benevolent contributions would be out of the question. He saw and felt the need of humanity and responded far and near. Nothing gave him more pleasure than to relieve the need of circumstance of some life in need. Suffice it to name a few of the institutions that received substantial contributions. To Whitworth College he was a liberal and constant contributor. One building stands on the campus as his donation to the young womanhood of Mississippi. Many young women entered this institution, received an education, and found a place in the social and industrial circles, to play a prominent part in the life of the State and church. To Millsaps he was a contributor and friend. To make it possible for young men, preparing for the ministry, it was his special pleasure to open the way for an education. Young women who were called to the mission fields had a special friend in this great man, and he made it possible for them to receive the training needed to fill the place. His hand was open to the mission fields, at home and abroad, and at one time he gave $10,000 to one church in China. For several years he contributed a thousand dollars a year to the Superannuate Endowment fund of the Mississippi Conference. It is quite certain that he gave the largest amount to this fund of any individual in the State. The colored people in the employ of the company had ample facilities for church privileges, and their pastors received a living allowance to place them in comfortable circumstances.

He was a member of the board of trustees of the Memphis Hospital for several years, and contributed to that institution at the time the means were being raised to build. He also had a large part in the raising of the funds for the Lamar building at Emory. The Rescue Home in New Orleans, and St. Mark's received liberally at his hands. He was the first one to mention, in a real earnest way, the matter of a Mississippi Methodist Hospital to me, and said, "We must have one, and I am ready to do my part when the time comes."

To be at the head of a great enterprise as he was, he was the most beloved, respected and honored man I have ever known. Regardless of race or circumstances, he was kind, respectful, and helpful to all. All who lived in the town received the same benefits as to health protection, and church and school privileges as his own family. Socially, Fernwood was the cleanest town we have ever lived in, in all the years we have served the church. He was truly the friend of the preacher and his family.

In 1890 he was married to Miss Emma Lieb, of Magnolia, and a most happy union this was. No man ever had a companion more helpful, more suited and sympathetic than he. Her life and character inspired to lofty endeavor, proved a blessing in all the circumstances of his years, and especially at the latter end she was an angel of loving service and blessed his life with devotion.

Into this home came four children, two girls and two boys. The older one of these girls is now Mrs. Lamar Ramsay, and the younger is the wife of Dr. Leggett. Philip, the older boy recently married, and Edgar. All these children live in Fernwood and have come into the management of his great estate.

He saw that his children were amply prepared to fill the high place he was building for them, and it is certain that they will not disappoint his expectations. They stand at the very top, in business and social circles of the State, and fill with great credit the positions they hold. This delightful family is his greatest contribution to humanity, his State and the church. Upon this home circle he bestowed the best of his love, and the mutual affection of each member made it a home of special sweetness.

If a great life is a blessing, and a good life a benediction, his was both. When sixty-five years had come and gone, years that he filled so full of the potentialities of life and service, he was called to render an account of the stewardship of life and stand before the Lord.

At 10 o'clock a. m., July 9, at his home in Fernwood, Miss., the funeral services were held, conducted by Rev. W. H. Saunders, a former pastor, and Rev. J. T. Abney, his present pastor, assisted by Rev. M. M. Black, a kinsman, and Rev. C. W. Crisler, D.D., of Hazlehurst. Rev. C. C. Evans, of McComb, and Rev. T. B. Cottrell, of Magnolia, were present. The spacious home and yard were filled with sorrowing relatives and friends, and the presence of many of the colored people in the employ of the company so long, was a beautiful tribute to his life.

Interment took place at Magnolia. The large number attending this service, the profusion of beautiful floral offerings, and the expression of sorrow and regrets at his going speak in loud terms of his worth. Rev. C. W. Crisler, D.D., read the commital service, and Rev. Mr. Campbell, of the Baptist church, pronounced the benediction.

THE WRONG USE OF PSYCHOLOGY.

By Observer.

Success and even fame may be desired righteously. To this end certain advantages may be attained over men by egotistic presumption. This unrighteous use of psychology becomes known to preachers in early life. Many fall to the temptation. They are ready to use cheap methods for any advantage they may gain in the community. The question comes to them how can I dominate my crowd? One of the near cuts is to call the big men in the community, especially the official board, by their given names. So at his first official meeting he informs his board that he will call them by their given names. Will, James and John. Many of these brethren may be his senior, but that only gives more force to his address. He is sold to the thought! He knows that a certain resentment will be felt at first, but will wear off in time, and O the advantage! Assuming his superiority he comes to feel it! He is well aware that people who hear him address the biggest men in the community by their given names will think he must be some intellectual giant to call all the big men by their given names. The majority of the people have no way of judging greatness, and accept the assumption as fact. His point is carried, but would a big man stoop to that?

Then it becomes disease and takes on other forms. This same man visits a former charge, and how does he speak concerning his successor? He speaks well of him in all minor points, "but"—. There he will wield his sword, not to kill but to maim and cripple. The writer knows a pastor who visited a former charge. The pastor called on him where he was visiting more than once. He never returned the call. He never looked in on the studies of that pastor. Had never been in his library. He had no tab on his mold of mind. That preacher whom he was visiting (in his community) was an up-to-date man. He preached short sermons. He used poetry and apt and classic illustrations. Notwithstanding, that former pastor must get in his stab, so he called him "old timer." He literally misrepresented his attendance upon Divinity Schools; also his ignorance of this preacher was willful, else he would have visited him in his home or office and investigated and have had first-hand information. What causes that? Is it jealousy? It may not be. He has given away to the wrong use of power. He has given over to subtle temptation. It began its inroads in an unconscious manner. He desired success. The temptation to use unjust means grew on him. He has become a dangerous man and does not know it.

Young men take notice!

A LESSON FROM THE GOLF LINKS.

By Rev. Frank B. Hill.

I do not play golf; I prefer cricket and tennis. I am not sure whether golf is a treatment or a game. I know it is fashionable, the correct thing to do, and am glad so many enjoy playing it.

There is a Methodist minister in England known to me by the nom de plume, "Ezra." He is very fond of golf, and has as his companion a Jewish rabbi. When resting from their play, or at lunch time, their conversation drifts into religious matters. I will give two examples which have been very helpful to me and wish to pass them on.

I am not certain what led Ezra to quote the passage from the Bible about children—"Blessed is the man that hath his quiver full of them" (Ps. 127:5).

The rabbi said, "That text is often misapplied; do you know how many arrows are considered to fill the quiver?" "No," said Ezra. I suppose Mr. Wesley's large family would be a quiver full." The rabbi said five arrows only is the correct number to constitute a quiver full.

Last week the rabbi, who so often tries to persuade Ezra that we Christians do not understand the Bible, even our own New Testament, suggested to him that we ought to have a Jew professor of New Testament Exegesis in all our colleges. "You miss hundreds of points in your New Testament that only a Jew could point out to you," he said. "Take, for instance, the story of the great draught of fishes recorded in your Gospel of St. John. It tells you that when Simon Peter drew the net to land it was found to contain one hundred and fifty-three great fishes; and the net was not even torn, even though there were so many. Not one of you understands why the writer says there were just so many. I don't read your commentaries, but I will buy you a dozen golf balls if you can find in any one of them a correct note on that statement. It means nothing to you beyond a mere count of the catch, but if I were a Christian preacher, I could make a first rate sermon on that text. You don't see a sermon there because you don't know that in the days when that book was written it was the current belief that the Creator had only made one hundred and fifty-three kinds of fish. The suggestion, therefore, is that the fishers caught one of every kind of fish in the sea, and he makes that statement in the hope that his readers will see in it a forecast of the day when the net of the church will include representatives of every race of men. And don't you see he also expresses the conviction that it will be able to hold them all without break. Now, don't you see more in the text after I have explained it to you than you ever saw before? Isn't there a sermon there for you?" Ezra had to confess it was illuminating, and he saw a sermon in it. "Then," said the rabbi, "you will have to pay for my coffee at lunch."

Ezra thought the instruction cheap at the price.

Ezra writes for the Methodist Recorder.

"LEAGUE OF FAITH AND ORDER."

Sometime early in June Rev. V. C. Curtis, our pastor at Starkville, Miss., sent a pamphlet entitled, "League of Faith and Order," which contained Preamble, Creedal Statement, Declaration of Principles, etc., to some of the preachers of the North Mississippi Conference, which pamphlet the preacher was requested to sign as a pledge and return to Rev. V. C. Curtis.

The following is the pledge that the preachers were called upon to sign: "Therefore, I, as a member of this League of Faith and Order, hereby solemnly pledge myself to uphold and defend the standards of our faith, and to endeavor to carry out my solemn obligations and vows to God and His Church; and, further, that I will not vote nor encourage for any office in our church any one who does not stand for and uphold these principles without any reservation or equivocation whatsoever.

"2. I further pledge myself that, in the event my views on these fundamentals are changed, and I find myself out of accord with these principles, I will voluntarily retire from this organization by notifying the president or secretary of my withdrawal."

The Creedal Statement of the pamphlet is a rehash of the solemn ordination vows taken by every Methodist preacher.

In the body of the Notes of the pamphlet is this paragraph: "This is not a secret organization, but we do not care to have any special publicity given to our proceedings. Quick work and little talk about what we are doing is best."

I submit, in the first place, that such a League for the protection of Christian doctrine in the North Mississippi Conference is unnecessary and partakes of the nature of works of supererogation. Who, in the body of the preachers of the North Mississippi Conference, is there who has not already solemnly sworn before God and man to protect and fight for the Christian doctrines of our Church? 2. What preacher in this Conference has evidence with which to convict another preacher of heresy? 3. Is there a preacher in our Conference who needs the backing of a League, such as this one purports to be, to give him courage to stand up like a man and be courageous? My understanding is that men like Paul, Luther and the great Wesley, of whom we are disciples, got their courage from God and not from men. If no man in our Conference can put his hand on evidence that will convict another brother of heresy, then why the League? Who is being organized against? Sensible men never organize against a straw man. If any man in our Conference has evidence (reasonable evidence) by which to convict another brother of heresy I will gladly join said brother in ousting the heretic from our Conference. No enemy is a greater menace to our faith than is the heretic, but I fail to find such a son of Belial in the membership of the North Mississippi Conference, so why the League?

In the light of the fact that we have no heretics in the North Mississippi Conference to be organized against, I am at a loss to know just what is meant by that part of the pledge in which the signer solemnly promises "Not to vote for nor encourage for any office in our church any one who does not stand for and uphold these principles without any reservation or equivocation whatsoever." Is it the purpose of the leaders of this League to pass down to the members of the League the names of the faithful who have signed the pledge and then name those of the faithful who are best fit to represent the League? If the purpose of the League is what it appears to be on its face, why was I left off the mailing list? I understand that some of the preachers of our Conference have received as many as two letters urging them to join the League. For twenty-seven years I have faithfully and earnestly proclaimed the gospel of Jesus Christ to a lost world and have honestly tried in every way possible to ring true to the solemn vows of my ordination, yet I am not even given the opportunity to join the League. I understand that others of my honest and faithful brethren have suffered a like fate at the hands of Brother Curtis. Am I suspected of being a heretic? If so, and Brother Curtis or any other brother can produce evidence for said suspicion, I will immediately step down and out of the Methodist ministry. If I am not adjudged as a heretic, why was I left off the mailing list?

In the light of the fact that we have no heretics in our Conference, if the purpose of the organization of the League be to put down heresy, why the surrepititious method of the organization of the League? I confess that I much dislike to be submarined as the Germans did their enemies and friends during the war. If Brother Curtis is other than my friend, I am sorry; but whether friend or foe I confess that I greatly object to being submarined. Whether or not Brother Curtis is my personal friend, we be brethren in the Conference and should deal the each with the other in the open. If I or he proposes to organize a Conference-wide society, to which all men are eligible, such as is this League in the North Mississippi Conference, each of us should have the opportunity, at the same time that others have the opportunity, to join the society.

If Brother Curtis will openly and above board, as becometh a Christian, show the need for such an organization in the North Mississippi Conference, I will gladly join him and others in the League. But as a humble follower of Jesus Christ I can not join with Brother Curtis in fostering a League upon the basis of questionable methods, especially when that method prejudges a brother to be a heretic without a hearing.

Fraternally,

J. TILLERY LEWIS.

SERVICE GIVEN.

By An Old Subscriber.

In the Advocate of July 21, there appears an article written by Rev. Mr. McCormack, Jr., called forth by the question, "A Crisis Reached," which elicits this communcition.

In a recent district meeting of the Woman's Missionary Society, the question was brought up in the round table discussion, "Why do we not have more members of the church, members of the Missionary Society?" There can be no better answer than those given: Lack of love for Christ, lack of consecration, lack of knowledge, and lack of responsibility felt on the part of the members of the auxiliaries, by changing the last word to preachers in charge. The same answer might be given to the question, "Why do so many church members fail to subscribe to the Advocate?" I will add another reason; so many people don't care to read, and prefer to get their information second hand.

I have found the "Editorial Comments" timely, forceful, and wholly righteous, and the "Selections," while perhaps not "spicy," indicating literary taste. In each of the last two numbers, a quotation relative to Colonel Charles Lindbergh's flight across the Atlantic was the most beautiful I have seen anywhere.

The "Editorial Notes" makes us feel like a big family, and keeps us in touch with the humble as well as the prominent members of our grand community. These two pages, with Bishop Candler's, and Dr. Steel's articles, are well worth the subscription.

There are many other able and interesting contributions. There are two pages each week to the Sunday school, Epworth League, the Missionary Society, and considering the wonderfull literature we have on each of these subjects it would seem a pity to put the "Headlines of the Sunday School Board" on the front page of the church organ.

It is to be deplored that the paper has to do so much "prodding," urging people to meet their pledges, and meet the claims of the church; however, I don't see how else it could be brought before the people, and only hope some time these difficulties may be overcome.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, September 14, 1927, at 9:30 a.m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 8, 1927. No application will be entered on the calendar after this date.

The Home Circle

A BOY'S VACATION.

Little Tommy Doodle and his mother spent a week
At Gran'pa Doodle's farm where Tommy tumbled in the creek
And got his lungs so full of wet he couldn't get his breath
Till poor old Gran'ma Doodle had been frightened 'most to death.
He ate some poison berries that he found along the lane;
It took a doctor half the night to soothe away the pain.
He tried to ride a "kicky" colt—a risky thing to do—
'Twas quite a little while before they really brought him to.
He stuck a stick into a hive of bees—oh, sorry day!
He couldn't see a thing until the swelling went away.
He teased the goat to see if it was cross as he had heard;
They had to work with him a while before he spoke a word.
And then he climbed a cherry tree—just like a boy—and fell
And broke his arm, and—sakes alive! you ought 'a heard him yell.
His mother took him back to town to get a little rest,
But Tommy says of all his life that week was far the best. —Selected.

SOME TRUE STORIES ABOUT GEORGE WASHINGTON.

When George Washington was a thirteen-year-old boy in the new country of America he wrote for his own personal guidance the following: "To labor to keep alive in my breast that little spark of celestial fire called conscience." All through his life George Washington kept true to that boyhood guide.

Washington was a great believer in God. During the terrible winter at Valley Forge, a man was one day walking over his estate when, in the woods by the stream, he heard a very solmn voice. He approached the spot, and there discovered Washington's horse tied to a tree. At a little distance in a thicket he saw Washington on his knees in the snow in prayer. Reverently the man turned away, and as he returned to the house he burst into tears, saying to his wife, "If there is any one on this earth that the Lord will listen to, it is George Washington."

This fine faith of Washington's was the direct result of the training which he had received from his mother. And he respected her for the fine things she had taught him.

One day word arrived at Mount Vernon that Washington had been unanimously elected the first President of the United States, and his presence was urgently requested at the seat of government. Hastily Washington put his own affairs in order and then, just at nightfall, mounting his fleetest horse, he set out, not for the seat of government, but to say good-bye to his aged mother. All through the hours of the night he rode and the next morning appeared unannounced at his mother's door. He enjoyed a brief visit with her, said farewell and was on his way back to Mount Vernon. By nightfall he was again at home, having ridden more than eighty miles for the sake of a last farewell with the mother to whom he owed so much. The next morning he was ready to start on his journey of two hundred and fifty miles to New York City.

Not far from New York there lived a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of; but he was poor and could not afford to buy one, for then Bibles cost more than they do now. One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate they saw the little boy looking sad. They asked him what he wanted, and he told them a Bible. His mother said, "Never mind; don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than to see General Washington," the boy said. One of the gentlemen seemed very much pleased with this, and told him that he hoped he would always be as fond of the Bible as he was then.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written "From George Washington." The little boy did not know it, but he had been talking to General Washington himself the day before—Christian Index.

WILD DEER VISITS IOWA PUBLIC SCHOOL.

By F. L. Clark.

It made the children laugh and play to see a deer at school, in McGregor, Iowa, one blowy day in March. During the noon hour the deer—a full grown doe—came idly strolling upon the playground, creating the greatest excitement. She suffered the children to crowd around her and even to pet her.

Whence and how the deer came nobody knows. Wild deer are unknown in Iowa nowadays. She appeared at McGregor, a town on the Mississippi River, in February, coming across the ice, the supposition was from Wisconsin. But why she had chosen to leave home and kindred in the wilds to seek man's society is a mystery.

The strange, beautiful creature stayed about McGregor most of the time since, occasionally disappearing for several days. She would wander at will up and down the streets, occasionally dropping into some one's yard to take a nibble or two at a shrub. The many attentions of grown-ups and children were tolerated by the deer, but with head held high in a detached aloofness. Let a barking dog come running at her, however, and the doe became a wild thing at once, springing to action to defend herself from her hereditary enemy.

The belief is that the deer went up into the hills to sleep at night. It was hoped that she might become a permanent resident of the river woods about McGregor, since, with the ice gone out of the river, a return to the native haunts in Wisconsin would not be possible. If being made a community pet pleased the wild creature, she was sure of a home and plenty to eat in McGregor. But, alas, the deer got on the railroad track just north of the town and was killed. The town was shocked to hear of the accident, as all the inhabitants felt that they had lost a pet.—Our Dumb Animals.

SOME TWISTERS.

Fifty years ago the old red school houses were not used solely for teaching the children reading, writing and arithmetic during the day; but on every possible occasion the people gathered to have their singing school, spelling bees, and other educational amusements. It was also customary to have ever so often things that were out of the oridnary line of work or play. "Tongue twisters" were commonly tried out at social gatherings, and the following were among the most popular tried. Some were fairly simple and were given to the younger people to recite, while the older ones had the longer and more perplexing kind.

"Of all the saws I ever saw, I never saw a saw saw as this saw saws."

"Robert Rowley rolled a round roll round; a round roll Robert Rowley rolled around. Where rolled the round roll Robert Rowley rolled around?"

"Bandy-legged Borachio Mustachio Whiskerfucius, the bad but brave Bombardino of Bagdad, mandeb, to beat down an abominable bumble of helped Abormilique Bluebeard, Bashaw, of Babel-Bashaw."

"I saw Esau kissing Kate;
The fact is, we all three saw;
For I saw Esau, he saw me,
And she saw I saw Esau."

"When a twister a-twsiting would twist him a twist,
For twisting a twist three twists he will twist,
But if one of the twists untwists from the twist,
The twist thus twisted untwissteth the twist. "

Perhaps the most difficult of all to learn was the "twister" about Theophilus Thistle: "Theophilus Thistle, the successful thistle sifter, in sifting a sieveful of unsifted thistles, thrust three thousand thistles through the thick of his thumb. If, then, Theophilus Thistle, the successful thistle sifter, in sifting a sieveful of unsifted thistles, thrust three thousand thistles through the thick of his thumb see that thou in sifting a sieveful of unsifted thistles thrust no three thousand thistles through the thick of thy thumb."

Another curious one was this: "Thou wreath'dt and muzzl'dst the far fetched ox and imprison'dst him in the volcanic Mexican mountain of Popocatapetle in Cotopari."

At one time there was a fad among young people to give tongue twisters with misplaced consonants, such as in using a "V" for a "W" like this: "Villy Vhite and his vife vent on a voyage to Vest Vindsor and Vest Vindham von Vitsun Vnesday."—Herald of Gospel Liberty.

"THE WILLING WORKERS."

By Mary Lillian Smith, Aged 14.

We're a bunch of "Willing Workers."
Come and join us, if you will!
And we'll try to make you happy,
For it is our Father's will.

We're a bunch of "Willing Workers,"
"All for Christ," our motto be,
And we trust we have the power
To do something worth while for thee.

We're a bunch of "Willing Workers,"
And we all should do our part;
We should serve our loving Savior,
And do our work with a willing heart.

We're a bunch of "Winlling Workers;"
We're trying to do our best;
We should all work together,
For we all must stand the test.

We're a bunch of "Willing Workers,"
And we are a merry band,
Trying to save souls for Jesus,
For this is our Lord's command.

We're a bunch of "Willing Workers,"
And we're busy as can be
Trying to send the Lord's sweet message
To children far across the sea.

—Exchange.

MACARONI.

A little boy, out to dinner, thrice refused chicken gravy, of which he was very fond.

His hostess, who had added macaroni to the gravy, finally said: "Why, I thought you liked chicken gravy."

"I do sometimes," replied the guest; "but when my mamma fixes it she never puts in the windpipes."—Exchange.

A Scotchman story, perchance new, is about: This Scotchman was bound to London, and at each stop he left his compartment and hurried into the station, to rush back to his seat again before the train started. After this had been repeated many times, a fellow-passenger finally asked the reason. "It's because of my heart," the Scotchman explained. "The doctor says I may drop off at any time, and I'm buying my ticket from station to station."—New Yorker.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

FURTHER RESULTS.

Since our last issue the following subscriptions have been received: Rev. B. C. Taylor, New Orleans, 4; Rev. E. C. Gunn, New Orleans, 1; Rev. L. W. Cain, New Orleans, 5; Rev. J. C. Rousseaux, New Orleans, 2; Rev. J. E. Williams, Rolling Fork, Miss., 1; Rev. W. L. Doss, Jr., Lake Charles, La., 1; Mr. Sam Montgomery, New Orleans, 1; and Rev. A. W. Bailey, Duck Hill, Miss., 1.

The above is for one week only. Rev. E. C. Gunn has secured a total of 12 to date and declares he will get a total of 50; Rev. L. W. Cain has secured 7 to date; and Rev. B. C. Taylor has secured 4, so that a contest seems to be developing between these brethren here in New Orleans.

Louisiana, with 56,115 Methodists, has sent in 80 subscriptions to date, and Mississippi, with two Conferences and 141,939 Methodists, has sent in 12 subscriptions.

EDITOR OF WOMAN'S MISSIONARY SOCIETY NOTES.

It may have escaped the notice of correspondents that there has been a change of editors of the column of the Woman's Missionary Society. Mrs. V. G. Hyams, of Natchitoches, La., who had been editing this column for some time, recently found it necessary to give up this work, and Mrs. J. E. Brown, Gloster, Miss., has been appointed to edit the column. All communications for this column should be sent to Mrs. Brown and not to the Advocate office.

AN ANONYMOUS REQUEST.

A postal from Jackson, Miss., which bears no signature but declares itself to come from "A Long Suffering Subscriber," claims that a number of subscribers have expressed themselves as being more than "fed up" on a certain pastor's seeking publicity through the Advocate. "Can't you give us some relief for a while?" asks this anonymous card.

As a matter of fact, the brother in question has not given any evidence that he is seeking publicity for himself. He mails us the weekly bulletin of his church, as some others do, and as we heartily wish all would do who issue a sheet of this kind. We are always eager for any bit of news from any section of our patronizing territory and we are grateful for any item sent us. The Advocate is sometimes criticized for the asserted scarcity of personal items and news from the charges. We carry all the news we can get and we take this opportunity of saying we are ever appreciative of any items of interest sent in to the office.

Now in regard to this anonymous card, we ourselves always sign our own letters and we do not feel under obligation to give special heed to the request of an unknown party—of one who criticizes one of our preachers while hiding his or her identity. But if the "Long Suffering Subscriber" will write again, sign his or her name to the letter, and give us a good reason why we should exclude the news about this brother and his church, we shall be glad to consider the request.

In this connection it is to be presumed that those who write thus and make requests and suggestions feel that they speak for the readers of the Advocate in general. As a matter of fact, such is not the case. We find great diversity of opinion among the readers of the Advocate.

Some two or three have suggested a surcease of controversy, while a very intelligent gentleman of New Orleans comes into the office, renews his subscription, expresses his pleasure in reading the Advocate and says that he believes controversy to be the "life of the paper." So also says one of our leading pastors here in New Orleans. One writes that we need less of controversy and more articles on holy living, while others hold that our beliefs affect the way we live and ought to be settled. So how are we to know that anyone who makes a suggestion or a request is speaking for any great number of our subscribers?

However, we do not refuse criticism, and we shall be glad to give any suggestion which seems helpful due consideration. R. H. H.

PERSONAL AND OTHER NOTES.

Dr. Hawkins, of Whitworth, and Mrs. Hawkins recently visited relatives in Canton, Miss.

Rev. B. D. Watson, of Clinton, La., did the preaching in a meeting recently held at Pine Ridge.

Mr. Warren F. Black, an appreciation of whom appears in our pages this week, was once a member of the Advocate force.

Rev. R. A. Bozeman, pastor of Epworth Church, New Orleans, will assist Rev. H. W. May in a meeting next week at Zachary, La.

Rev. S. A. Seegers, our pastor at Slidell, La., with Mrs. Seegers and their little daughter, is enjoying a vacation with relatives in North Louisiana.

Rev. P. D. Hardin, pastor at Brookhaven, Miss., recently assisted in a meeting at the Conehatta church, Union charge. Rev. R. H. Clegg is the pastor.

Mr. W. H. Black, prominent Christian layman, of New Orleans, has agreed to become the teacher of the Men's Bible class, Carrollton Avenue Church, this city.

Rev. J. T. Parsons held a revival at Pine Grove, La., July 24-31. He was assisted by Rev. B. H. Andrews, of Amite, La. The meeting resulted in several conversions.

Rev. C. J. Thibodeaux, pastor of the Lefourche charge, New Orleans District, is conducting a revival meeting at Labadieville. Rev. A. D. Matirn is doing the preaching.

Rev. A. E. Barrett, Mrs. Barrett and the baby, of Pearl River, La., recently spent a week end visiting in Greensburg, La., where Brother Barrett was formerly pastor.

Mr. and Mrs. D. C. Worrell, Mr. and Mrs. W. H. Favourite, and Mr. J. H. Carter and his son Bobbie, all of New Orleans, have been recent visitors to the Seashore Camp Grounds.

Brother L. C. Evans, of Hattiesburg, Miss., writes that the Advocate has been going into his home for thirty-eight years, either to his sister, Mrs. E. Lou Whyte, or to himself.

Rev. W. H. Lewis, presiding elder of the Brookhaven District, with their daughter, Miss Alice, and niece, Miss Kathryn Slocum, recently enjoyed a day's visit to relatives at Lorman, Miss.

Recently Rev. J. Tillery Lewis, pastor of First Methodist Church, Tupelo, Miss., slammed a car door on his right elbow and broke a blood vessel. He is having a painful time with the wound, which is healing, but slowly.

Sunday, July 31, was a "red letter day" with the Sunday school at Greensburg, La., reports the St. Helena Echo. Several new names were added to the roll, while there was a much larger attendance than usual of old members.

Miss Clara Chalmers, of New Orleans, who has been in missionary work in Cuba for six years past, the last two years as president of Colegio Irene Toland, Matanzas, Cuba, arrived in New Orleans last week for a year's furlough.

In sending in a subscription, Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, writes of a delightful reception in honor of Miss Julia Reid on Aug. 5. Miss Reid will do missionary work in Cuba.

Evangelist "Jimmie" Smith, member of the Mississippi Conference, has been in a great meeting in a union tabernacle at Greenville, Fla. Brother Smith has some open dates for the fall. Preachers desiring his services should address him at 4226 West Potomac Avenue, Dallas, Tex.

In sending in some notes for the Epworth League page, Mr. A. F. Hanson, president of the New Orleans Union League, writes: "We are really trying to do things for Christ in New Orleans." Such is indeed true. The Leagues in New Orleans are quite active and are doing a fine work.

The church at Wier, Miss., has recently been blessed with a gracious revival. Rev. C. A. Northington, the pastor, did the preaching. Professor Bill Fancher, of Collins, Miss., led the singing. Fifteen persons were received into the church upon profession of faith and several by certificate.

Editor Holland, of the St. Helena Echo, and members of his family were week-end visitors in Covington, La., recently, and they attended the Methodist church there on Sunday, July 28. Editor Holland speaks with praise of the sermon he heard on that occasion by the pastor, Rev. H. W. Jordan.

Palmer Creek camp meeting is announced for Aug. 21-28. Rev. J. Loyd Decell will do the preaching. Rev. W. W. Murray, Biloxi, Miss., pastor of the Coalville charge, and Rev. W. F. Baggett, pastor at Saucier, Miss., are in charge of the meeting, and they urge all pastors who are in reach to come and assist in this meeting.

Rev. Theodore Copeland, general evangelist, has returned from the northwest for a period of rest in his home, 3710 Euclid Avenue, Dallas, Tex. Brother Copeland held nine meetings while he was in Idaho, and hundreds were converted during these meetings, and nearly all of the converts united with the church.

Our church at Plain Dealing, La., where Rev. A. M. Wynne is pastor, is making big prepara-

tions for a great community-wide revival, beginning Aug. 14. Dr. Mark Terrell, of Dallas, Tex., one of our outstanding general evangelists, will do the preaching, and Prof. Baron De Ely, of Dallas, will direct the choir. Dr. Terrell has recently closed a fine meeting at Eden, Tex.

The trustees of the New Orleans Methodist Depository, 512 Camp Street, the building in which the Advocate is published, met on last Monday night at the home of Rev. R. H. Harper, to consider rental of the ground floor, necessary repairs to the building and other items. Mr. H. F. Foster, brother of Rev. John F. Foster, of the Louisiana Conference, is chairman of the trustees.

Recently handsome bronze medals were presented to Sheriff Downs and Jailer Penny, of Alexandria, La., for their faithfulness to duty in protecting a Negro prisoner from a mob. Hon. T. W. Holloman, prominent attorney, made the presentation. Mr. Holloman has been for a number of years Lay Leader of the Louisiana Conference, and is quite active in all the work of the church.

The Hon. J. L. Seawright, of Ackerman, Miss., was stricken on July 31 at church, just after he had finished teaching his Bible class, and died in a few minutes. In addition to his work as teacher of the Bible class, Brother Seawright was chairman of the board of stewards at Ackerman and a trustee of Millsaps College. "He died as he lived, serving his Master," writes the pastor, Rev. C. A. Northington, who conducted the funeral on Aug. 1.

Mrs. H. C. Tucker, missionary for forty years in Brazil, passed through New Orleans last week en route to visit a brother in Corsicana, Tex., who is seriously ill. Mrs. Tucker arrived in New Orleans on Thursday afternoon on the ship La Plata Maru, and was met at the Robin Street docks by Rev. J. C. Rousseaux, Rev. R. H. Harper and Rev. and Mrs. B. C. Taylor. Brother Taylor and Mrs. Taylor entertained Mrs. Tucker during her brief stay in the city and saw her to her train for Texas.

Rev. A. A. Simms, pastor on the Brooklyn and Bond charge, writes that the prospects are promising for full reports from the work under his care. He has recently been assisted in a revival at one of his churches by Brother Herman Lee Smith, of Ellisville, choir leader and young people's worker, who rendered a very fine service. Brother Simms recommends Brother Smith to any pastor who may need assistance in a meeting. Brother Smith has some open dates in August and September.

Rev. J. H. Moore, of the Eden and Satartia charge, in sending in a subscription, writes that he is in the midst of summer meetings, having held three and with another to be held. In the meeting at the Eden church he had the assistance of Brother C. P. Jones, whom he declares to be a very efficient and able evangelist. Brother Moore writes that if any of the brethren want to hold a meeting and have "some good old-time gospel preaching" they would do well to secure Brother Jones. Brother Moore will assist in three meetings outside his charge.

Rev. H. F. Tolle, formerly pastor for several years at Capitol Steert Church, Jackson, Miss., in sending in his renewal, writes: "There are three 'Brother Tolles' in the Florida Conference, as Corning was given license to preach and joined the Florida Conference in June, and was appointed to Oneco, Fla., and Joe is preaching at Oak Grove, and will get his license at next quarterly conference." The sons of Brother Tolle have excelled in college activities. Joe received a loving cup at the Southern College commencement as the 'best all-round athlete;' Corning was editor of the Annual, and Bob is president of the student body and manager of the football team.

The first Daily Vacation Bible School to be held in Pascagoula, Miss., began on last Monday morning at 8 o'clock, and is being carried on under the auspices of the Presbyterian and Methodist Sunday schools. The following is a list of those who will direct the school: Miss Katie Blair Woodward, Dean; Primary Department, Miss Elizabeth Gordon, principal, Miss Gussie Shelton and Miss Kathleen Kell, assistants; Junior Department, Mrs. M. H. Davis, principal, Miss Olga Delcomyn and Mrs. J. W. Sells, assistants; Intermediate Department, Mrs. C. A. Carrier, principal, Miss Nell Kell and Miss Margaret Woodward, assistants. Mrs. H. D. Cudabac will teach girls' sewing classes, Mr. M. H. Davis will teach the boys' craft work, and Mr. Bob Kell will have charge of the directed recreation; Miss Nell Kell and Miss Muriel Carrier will be the pianists for the two weeks school.

A press report from Lake Junaluska of Aug. 7 gives the following: "A new season's attendance record was established here to-day at the first of a series of five addresses by the Rev. Forney Hutchinson, Oklahoma City, Okla., at the annual assembly of the Epworth League of the Methodist Episcopal Church, South. Among the features of the week was the address last night of Dr. William T. Ellis, author and journalist, who expressed the conviction that travel in Bible lands will do more than anything else to combat destructive criticism of the Bible and to prove the history of Holy Writ. Declaring that travel through the area proves the truth and divine origin of the Bible, Dr. Ellis expressed the hope that every theological student would spend at least one year of his training in study and field work in Bible areas. He expressed the belief that such travel would clear away much doubt and induce straighter thinking and reverence for facts and truths of the Testaments."

Recently the Pacific Methodist Advocate carried on the cover a picture of St. Paul's Methodist Episcopal Church, South, at San Bernardino, Calif., and a picture of Rev. A. Inman Townsley, pastor of the church. The issue carries an editorial on the work of St. Paul's at Bernardino, from which we take this excerpt: "We spent two days with Brother Townsley, going in the homes of the people getting Advocate subscribers, and meeting the business men in their offices, and lots of folks on the street. Townsley knows everybody and everybody knows him; they know exactly how he stands in all public questions. He never disguises his position, and people admire and respect him for his frankness. He is a leader in church life outside of our own church even, for he is president of the Ministerial Union there." The many friends of Brother Townsley who were associated with him when he was serving charges in Baton Rouge and New Orleans will be glad to hear of his success. Louisiana also has a claim upon Rev. W. H. Nelson, the brilliant editor of the Pacific Methodist, for he is a native of the Crescent City, attended Centenary College, where he and Rev. R. H. Harper shared a room together, and he entered our ministry here in New Orleans.

MRS. A. K. McLELLAN DEAD.

On Thursday morning of last week, Aug. 4, at 9:30, Mrs. A. K. McLellan came to her eternal release. She had been seriously ill for some weeks in the Baptist Hospital of this city. She died the day following an operation undertaken as a last hope of saving her life. Mrs. McLellan was a Miss Ecker, of Natchitoches, La., and was brought up in the Methodist Sunday school and church at that point. She was a sweet Christian and vitally interested in her husband's work. The funeral took place in Shreveport, La., the city where she was married to Rev. A. K. McLellan, of the Louisiana Conference, our Sunday School Extension Secretary. We greatly sympathize with our bereaved brother.

BROTHER WILLIAMS DEAD.

We were grieved to receive a note from Rev. John L. Williams, formerly a member of the Louisiana Conference, and now a local elder residing in New Orleans and engaged in the work of the Louisiana Child and Home Finding Society, saying that he had been called to Fort Worth, Tex., by the sudden death of his father, a good man who had attained unto the age of 84. "Thank God, Father's death was triumphant," Brother Williams writes. He will remain several days with his aged mother, who is now 82, before returning to New Orleans. We grieve for our afflicted brother.

MEETING STOCKHOLDERS SOUTHERN ASSEMBLY.

The annual meeting of the stockholders of the Southern Assembly will be held in the administration building at Lake Junaluska, N. C., Tuesday, Aug. 23, at 10 a. m.

J. R. PEPPER, President.

N. B. "LEAGUE OF FAITH AND ORDER."

By Rev. J. Tillery Lewis.

Dear Advocate: Kindly attach, as a post script to my article, "League of Faith and Order," sent to you last week, the following:

N. B.—After the above article was in the hands of the publishers I received an invitation from Mrs. D. P. Wright, Secretary to the League, to join the League. The invitation did not come from Brother Curtis, but it came from the League about two months after Brother Curtis had surreptitiously began organizing the "faithful" on the ground floor of the League. Since the "faithful" have everything in their hands, it would seem that I, who am judged to be a heretic, am given the opportunity to join the League. Poor me; if I do not join the League I will be black-balled by the League as a heretic; if I now join the League I will ever be regarded with suspicion and will be dealt with accordingly. My kingdom for a Soloman to tell me just what to do!

(The above, written under date of August 5, unfortunately reached us too late to publish at the foot of the article referred to, as the article in question had already been set and placed in the "first side" of our forms. Hence its appearance here.—Editor Advocate).

LICENSING COMMITTEE, HATTIESBURG DISTRICT.

The Hattiesburg District Licensing Committee is called to meet in Hattiesburg, at 10 o'clock a. m., Aug. 26.

J. R. JONES, Presiding Elder.

NOTICE!

Experienced singer, young people's organizer and pastor's assistant, has open date Aug. 21 to Sept. 11. Special training. Reference.

ROSS G. SMITH,
Meridian, Tex.

Young ladies Completing two years in Whitworth College, Brookhaven, Miss., are entitled to two years State Teachers' License, renewable.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, it has pleased the Almighty to take out of this world the soul of our deceased sister, MRS. J. U. MELANCON, a faithful and devoted member of the Earnest Workers' class of the Algiers Methodist Sunday school;

Whereas, when we saw her body lying amidst the beautiful flowers she loved so well, we knew we must bow to the will of God, and while heaven was made richer by her going away, we were made poorer, because we should be deprived of her sunny smile, her cheery disposition, and the perfume of her beautiful and unselfish soul;

Whereas, although we know that her remains lie peacefully in her home cemetery in Baton Rouge, yet the gentle influence of her life, the beautiful example of her steadfast faith in our Lord and Savior Jesus Christ, her thoughtfulness for others even till death came at last to end her feverish sufferings, all these virtues will remains with us in sweet and happy memories;

And whereas, not only has the Earnest Workers' class lost a true and faithful member, but the Algiers Methodist church, as well, together with every organization of which she was a member;

Therefore, be it resolved, That we, the Earnest Workers' class, meeting in the home of Mrs. W. K. Mashburn, 1800 Bodenger Boulevard, emulate the example of our departed sister in following the Saviour; that we bow in submission to the will of God, knowing that he does all things for the best; that we extend our heartfelt sympathy to Mr. J. U. Melancon in his great sorrow, to the men of the Bonner home in the loss of their true friend, and to all the members of the family.

Be it further resolved, That these resolutions be sent to Bonner Home, to the Advocate, to Mr. J. U. Melancon, and a copy kept for class record.

Signed: Mrs. W. B. Warren, Mrs. J. Cude Rousseaux, Mrs. Thomas A. Rhoades, Committee.

JOHN HENRY WILLIAMS.

Mr. Williams was born at Marshal, Tex., Oct. 8, 1857. He died at his home at Bolton, Miss., June 14, 1927. This sweet privilege is mine, to pay a brief tribute to Mr. Williams, because of my long time acquaintance with him and his devoted family. For over thirty years I have been intimately associated with him, and always found him to be an honest, upright Christian gentleman, the very incarnation of human kindness and sympathy. While he did not belong to that branch of the church to which I belong, it made no difference to either of us. He was possessed, to a remarkable degree, of that love and charity to all mankind, which is beautiful to behold. He rarely missed a service at which the writer was preaching, and the earnestness to which he listened to the message was an inspiration to me. He was a man of surpassing geniality, and cheerful face, and kindly words shed their radiance upon all around. If I were asked to mention the outstanding feature of his character I would unhesitatingly reply, it was fidelity. Faithful to his friends, his family and to his God, he was not a one-sided man nor a man with but one idea or virtue. He so blended graces and good qualities, so combined the traits and characteristics which distinguish men as to be worthy of Antony's compliment to Brutus:

"His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, 'This was a man.'"

He found his inspiration at his fireside and approached the ideal in his domestic life. He and his faithful wife, who was both his companion and helpmeet, inhabited as tenants in common that sacred spot called home, and needed no court to define their relative rights and duties. The invisible wall which shut in that home and shut out all else had their foundations upon the earth and their battlements in the skies. No force could break them down, no poisoned arrows could cross their top, and at the door of that home love and confidence ever stood guard. Beautiful home, beautiful lives that made it such. Let us believe that he who guards the destinies of our souls, has given immortality to the mortal, and has gathered to himself the generous spirit of our friend. Instead of mourning, let us look up and address him in the language of the poet:

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended—but begun,
O, noble soul; O, gentle heart! Hail, and farewell."

C. P. COLMERY.

SAY IT WITH CASH.

By Rev. S. H. Werlein, D. D.

It is very easy for a facile writer or fluent speaker to vividly describe the condition and needs of the old worn-out preachers, and to appeal pathetically to the church for relief, but it is infinitely more needful that it be said with cash. Unctious and sympathetic language may be inspired by the subject, but this does not mean food, shelter, raiment. When, for instance, one of the Old Guard sends out an S. O. S. call, and says he owes the grocer $30, and has no further credit until this amount is paid, and there is not a dollar in the house, and different members of the home are sick, what is to be done? Do it with cash. Say it with dollars.

James asks: "If some brother or sister has no clothes, and has not food enough for a day, and one of you say to him, 'Good-bye, keep warm and have plenty to eat,' without giving them the necessaries of life, what good does it do?

This is the fourth year of the Superannuate Fund, and Dr. Todd tells us only a little more than half of the amount asked has been paid. Who is at fault? When the thirty-second question is asked at the quarterly conference: "What amount has been raised the present quarter for Superannuate Endowment?" there is often utter silence. Some preachers do not know. Some are not sure whether there has been appointed a Superannuate Endowment committee, and if so cannot name the members of the committee. Often owing to the absence of the chairman or the treasurer of the committtee, the question is not answered. If this fund was properly stressed it would not be difficult to raise the ten million. Who is at fault?—Pacific Methodist.

CONCERNING BROTHER SMOOT.

Rev. E. R. Smoot, one of the general evangelists of the Methodist Episcopal Church, South, has just closed a revival at the First Methodist Church, of Cullman, Ala. Mr. B. G. Grenfell led the singing. The services of these men was entirely satisfactory. In fact, the revival was one of the best ever held in Culman. In many of the services the presence of the Holy Spirit was manifested in a wonderful manner. Much lasting good was done.

We recommend these men most highly, and it is the desire of the church to have them back again.

L. G. STURDIVANT,
Pastor.
J. M. BRIGHT,
Sunday School Superintendent.
S. J. GRIFFIN,
Chairman of Official Board.
PAINE DENSON,
Secretary of Board.

GREAT REVIVAL AT PROSPECT.

On July 22 closed an eight-day revival at Prospect church, which was one, if not the greatest revivals this community ever had, and for which we feel especially grateful to our pastor, Rev. Lee R. Sparks, who did the preaching for us. It seems that he was at his best; seldom have I seen a man throw himself into his messages so spiritually as he did, which did stir the church to its foundations and, under the circumstances, I do not believe any one could have been a more efficient instrument in the hands of our Lord. The visible results were ten new members and three infant baptisms at the meeting, which makes a total thus far this Conference year of twenty additions to this church and eight infant baptisms, for which we feel thankful to God, and pray that his hand may lead us on to do more and better service for Christ in the future than we have in the past, for we expect to see and feel the results of this revival at Prospect for many years to come. We pray God's blessings on his people everywhere.

L. L. WILLIAMS AND WIFE.
Florien, La.

Christianity and the Christian church will continue in China and not be wiped out by the Nationalist movement; missionary work will be continued from America and from Europe, but may be considerably modified in organization and control, according to the consensus of opinion of a large number of missionaries, mission leaders and Chinese Christians, of whom Dr. A. L. Warnshuis, secretary of the International Missionary Council, New York, recently asked the question, "What is the future of the Christian church in China?"

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

CONFERENCE NOTES.

ELZA-STEPHEN-REMMEL HALL, MOUNT SEQUOYAH, ARK.

St. Louis Conference, in annual session in April, endorsed the Mount Sequoyah woman's building enterprise. They will make plans at the mid-year executive meeting for the payment of the quota, $1 per member, probably paying one-half of it by the end of this year.

West Oklahoma Conference voted a gift of $1,800 to the Woman's Building fund, Mount Sequoyah. This has been apportioned to the auxiliaries according to size and ability to pay. It will be paid quarterly as soon as possible.

Texas Conference placed the raising of the special fund for the Elza-Stephen-Remmel Hall in the hands of the Conference vice president, Mrs. C. B. Sheeks, Beaumont, Tex. She has especially emphasized the cultivation work of $1 per member to be paid in full by the close of the first quarter 1928. This is being presented at district and zone meetings.

Central Texas Conference expects to complete payments on the Methodist dormitory at the State University by January, 1928. The building fund for Mount Sequoyah will then be pushed vigorously. It is now being cultivated by distribution of literature.

Southwest Missouri Conference voted to liquidate its obligation to the Elza-Stephen-Remmel Hall fund by Oct. 1, 1928. Interest is being aroused at district meetings and zone meetings, also by the use of literature.

Watch these columns for news from other Conferences.

The long mid-summer days are come—
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MERIDIAN DISTRICT MEETING.

The annual meeting of the Woman's Missionary Conference of the Meridian District met in the Methodist church at Waynesboro, July 7. Delegates were present from eleven adult auxiliaries, one Young People's and one Junior Society. Both the Young People and Junior reports came from Quitman.

Morning devotionals were led by Mrs. C. P. Hand. Mrs. H. B. Graves extended gracious welcome, and Mrs. A. C. Lee made response.

Mrs. Roulston Huggins, District Secretary, in her address, paid tribute to Mrs. W. I. Denton, whose term of office she finished last year. She spoke of work going forward and of increased interest manifested as a result of zone meetings. Zone leaders also enthusiastically told of meetings held in their zones and of great good accomplished.

We were privileged to have present three Conference officers, Mrs. T. B. Cottrell, Corresponding Secretary; Miss Mary V. Weems, Recording Secretary, and Mrs. Stanley Wilson, Superintendent of Children's Work, who, at this time, with the aid of blackboard charts, made a splendid and thorough explanation of the correlation of the Junior Missionary Society and the Junior Epworth League.

Mrs. Cottrell stressed the necessity of more Young People's organizations, only four having reported from Meridian District.

The closing benediction of the morning session was pronounced by Rev. W. J. Dawson.

Opening afternoon worship was led by Mrs. Knobles. Then Mrs. Cottrell gave a very interesting and helpful talk on the Council pledge and the Jubilee celebration, speaking of the wonderful growth in membership and finances this last half century. The celebration of the Jubilee is urged to be church-wide, international and inter-racial. She told about the five Jubilee goals, especial emphasis being placed upon the first goal—that of prayer.

Mrs. Sallie Smyle Ferguson was called forward by Mrs. Cottrell, and related some interesting things of the pioneer days of missionary work, she having been made a life member at 3 months old.

Mrs. Libby and Mrs. Wilson, in presenting that ever interesting subject, the Meridian Wesley House, spoke of the plan to add a second story in order to meet increasing demands, and requested auxiliaries to give to this fund.

A round table discussion, "Weak Points in Our Auxiliaries and How to Strengthen Them," led by Mrs. Dobson was entered into with spirit, and helpful suggestions were exchanged.

Delightful features of the day were the duet by Mmes. Slaughter and Gray; a reading, "The Finger of God," by Miss Katherine Chapman, and vocal solos by Miss Chapman and Miss Katherine Peel.

A rising vote of thanks to the Waynesboro auxiliary for their wonderful hospitality, and an invitation to meet with Quitman in 1928, brought us to dismissal.

RHODA S. HAND,
Secretary.

JACKSON DISTRICT MEETING.

Quite a pleasant day was spent in Bentonia on July 1, when seventy-five or more delegates and visitors met to hold the annual session of the Woman's Missionary Conference of the Jackson District, with the District Secretary, Mrs. J. C. Wood, presiding. The devotional exercises were given by Mrs. J. L. Neill, of Yazoo City; the address of welcome by Mrs. C. H. Fisher, and the response by Mrs. Harry Shattuck, of Yazoo City.

Mrs. Wood gave a most inspiring opening address with needed information as to the work to be undertaken this year. Mrs. L. W. Alford, of McComb, Conference President, spoke upon the Jubilee year, which completes fifty years of "Woman's work for women" in Southern Methodism. The celebration will be held in Nashville, Tenn., in 1928, and the great objective is a spiritual awakening in the life of the whole church. Mrs. D. M. Key, of Millsaps College, presented an able discussion on "Mission Study;" and Mrs. T. M. Brownlee, of Capitol Street Church, Jackson, read a paper on "Stewardship," which was so fine a request was made that it be published in the New Orleans Christian Advocate. Mrs. Goodwill, of Osyka, spoke on Social Service; and Miss Rosa McNeil, of Jackson, who has been accepted as a missionary, and who sails for Africa in September, talked to us of Scarritt College. Of especial interest was a description of the beauties of the Bennett Memorial building, which will be in use next year.

Mrs. B. F. Lewis, the historian for the Jubilee year, was kept at home by illness. The Missionary Conference Society is indeed fortunate to have Mrs. A. F. Watkins, of Meridian, as spiritual cultivation leader for the Jubilee year.

The Juniors of Bentonia; Capitol Street, Jackson, and Grace Church, Jackson, gave interesting parts of the program. Other phases of the work were discussed and plans made for progress along some lines. Visitors of note were Rev. B. F. Lewis, of the Orphange at Jackson; Rev. J. H. Moore, pastor-host of Bentonia; Rev.

(Continued on Page 14)

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. A. M. Bennett writes thus of the Cokesbury schools held on the Tyro circuit: "We are in a revival here now, that is, we are having services to that end. We count the training school a big help in that direction. The survey has shown us the field, and pointed out the timber. The courses of study have sharpened our wits and stirred out enthusiasm. The two weeks in class have begotten a confidence in us, each for the other, by bringing us to a better understanding of each other. We feel that we are ready for a long pull and a strong pull, all in the same direction. The fraternal spirit between denominations never was better, made so largely by the work of the training schools. As a result of that two weeks' work we are running five schools where we were running three. The Baptists have established a new one, and an interdenominatonal school has sprung up in the consolidated school building. If we had such efficiency and consecration everywhere as we have in Hammontree and Sharp we would have better and more schools to take care of the people.

Rev. A. T. Clanton taught a class at Chapel Hill, on the Courtland circuit, using as a text, "The Small Sunday School." He taught the class at the morning hour and preached at night. Twelve credits were issued and eighteen united with the church. This was an effective piece of work. We need to hold a hundred meetings similar to this one.

The Cokesbury courses will help build up the country churches as nothing else has done. The places that need these courses most are slowest to ask for them. All we ask is to let us help the teachers and officers understand more fully their task in evangelizing the people. It is hard to go against the men who have charge of the work. Of course the success of the work will vary in different places, but give it time and do enough of it and the results will be altogether satisfactory. The testimonies of all who do the study are cheering. Our aim is to go to the most needy places in the Conference.

Let the men who have been holding back teach a class or have a class taught, and they will see the benefit of such work. We could have at least ten classes taught in each district if we would only unite in what the church wants done. What we need to do is evangelize the people under our care and the Modernists will have nothing to work on in our territory. It is simply killing time to be working on people at long distance. What we need to do is to clean house at home. It is very fascinating to get stirred up over bad conditions far removed from us, but it takes genuine consecration to lay hold upon the work right at us. "Be not deceived, God is not mocked."

If you have never tried observing Children's Week try it this coming October, and you will always observe it. This is one of the means of getting every member of the church to do something in the way of building the kingdom of God. Yes, it does take time and study, and prayer, and work, but how can one invest these elements to better advantage? Take a post card and write me saying you want literature explaining the how and why. Let us have a thousand men and women unite in prayer for the spirit of Christ to be in our midst. We all have made a sufficient number of pledges; what we need to do is observe these pledges.

Every day our faithful workers are passing into the great beyond. The latest is that of our friend and fellow-worker, Mr. J. Lem Seawright, of Ackerman, for a long time superintendent of the Sunday school, lately the teacher of a large Bible class in his school. We shall miss this gentle, sweet-spirited Christian gentleman.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson, Conference Superintendent.

I left home, Alexandria, La., Tuesday, July 26, and reached Junaluska, N. C., Tuesday, Aug 2. I came as far as Atlanta, Ga., in my car, accompanied by Mrs. Atkinson and our daughter, Frances Ruth. On Saturday, the day after my arrival in Atlanta, we visited Macon, Ga., where I have a sister living who had never seen my family. We had a blessed day together.

On Sunday, July 31, at 11 a. m., I worshiped with the congregation at St. Mark's, Atlanta, Ga., where Dr. Duren, formerly of Rayne Memorial Church, New Orleans, is pastor. The Doctor gave us a great prophetic message from the book of Isaiah. On Monday morning I attended the preachers' meeting of the two Atlanta Districts. Dr. Pierce, nephew of Bishop George Pierce, presided. I dined with Dr. Duren, and in the afternoon we called on Bishop Candler and drove out to Emory University. The Bishop was anxious to know the conditions in the flooded districts in our Conference. At the university we called for a few minutes on Dr. H. T. Carley.

* * *

On my arrival at Lake Junaluska, the first official I met was Dr. Shackford, who told what a fine session of the Leadership School was coming to a close, with prospects of a greater session to open this week. I have seen only three Sunday school workers from Louisiana, Mrs. T. W. Holloman and Miss Hickman, of Alexandria, and Miss Ella Hooper, of Houma.

My greatest interest on arrival was my mail, as I had not had a line from Louisiana in a week, and was very anxious about Mrs. McLellan's condition after her operation.

* * *

In my mail I find this message from H. L. Johns, of Natchitoches, He has secured his faculty for his Training School and has promised to teach in the New Orleans school.

* * *

Rev. W. L. Doss, Jr., writes: "Dr. Wynn and Brother Mayo asked me to meet with him to plan for a school here. We met on last Tuesday. We had a great trip to Sequoyah and back."

THE SUMMER VACATION.

The monotony of being chained to the commercial wheel in order to gain a livelihood is wearing and destructive. Not every one loves his work; the majority carry on their daily tasks with little interest in what they do.

If each individual could choose, or rather could be chosen for the work to which he is best fitted. the drudgery of earning the daily bread would be cut to a minimum, and the output and efficiency of the average person enormously increased. Often workers are square pegs in round holes, and for this reason there is so much friction and wear and tear. Vacation often is a period of relaxation, and most people try to get whatever they can out of the short pause in the daily grind.

Of course relaxation for city dwellers is best sought in the country, if it is possible for them to get there; it is the urbanites upon whom the greatest nervous demands are made who should never neglect an opportunity to escape from the city to the peace and quiet of country life.

The delusion that many persons hold that they are irreplaceable leads often to illness and premature death. It is not worth while to burn the candle at both ends. He who does not allow his body to relax from time to time will most assuredly pay for his zeal with a shortened existence.

The activity of sports are applicable to youth. Golf quiets the brain without fatiguing the body. Elderly and old persons may play golf with profit when no longer able to take part in the more energetic games of tennis and baseball. Riding and swimming are applicable to all ages, providing the body has not lost its elasticity, it being of course understood that nothing should be carried to excess.

Traveling also has a soothing effect on the body and the nervous system, when it can be carried on without worry and excitement. Change of environment, if conditions are not too uncomfortable, is always helpful. It has a mental as well as a physical effect.

Personal hygiene of baths and sleeping in the open air, rising early in the morning, with a brisk walk before breakfast, should not be forgotten as adjuncts to the amenities of a vacation trip which under most circumstances are few enough.

OSCAR DOWLING, President,
Louisiana State Board of Health.

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins

For Further Information Address

J. M. Starke Montgomery, Ala.

How to Reduce Varicose Veins

Rub Gently and Upward Toward the Heart as Blood in Veins Flows That Way.

Many people have become despondent because they have been led to believe that there is no remedy that will reduce swollen veins and bunches.

If you will get a two-ounce original bottle of **Moone's Emerald Oil** (full strength) at any first-class drug store and apply it night and morning as directed you will quickly notice an improvement which will continue until the veins and bunches are reduced to normal.

Moone's Emerald Oil is a harmless, yet most powerful germicide and two ounces last a very long time. Indeed, so powerful is **Emerald Oil** that old chronic sores and ulcers are often entirely healed and anyone who is disappointed with its use can have their money refunded.

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SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
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Epworth League Department

Editor, North Mississippi Conference.....:Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Tri-County Union Meets at Poplarville.

The third quarterly meeting of the Tri-County Union was held at Poplarville on July 21. After the devotional, led by the president, D. C. Camp, the Union went into its regular business session. The department superintendents were appointed by the president, and a plan of work for the coming year was discussed and approved by the Union. The Picayune League was awarded the banner for having the largest delegation present. On account of the inclement weather Logtown and Lumberton Leagues were unable to be present. Immediately following the business session a social hour was enjoyed, and ice cream and cake were served by the Poplarville League.

Miss Louise Preston Appointed Life Service Superintendent of the Arizona Conference.

We have recently learned of the appointment of Miss Louise Preston, of Tucson, Arizona, to the office of Life Service Superintendent of the Arizona Epworth League Conference. Miss Preston is one of our own Conference girls and former editor of this column. We appreciate the honor that has been conferred upon her and know that she will reflect honor upon the office.

The Epworth Hi League Makes Its Bow.

The Epworth Hi League makes its bow,
When and where and how?
In a real League camp, that's how!
Are you coming; decide now!
Aug. 29-Sept. 3 are the important dates.
Mail a dollar and registration blank to hold your place
By Aug. 10, Hi Leaguers, one and all,
To your Conference Hi League Superintendent, Berta Nall.

NEW ORLEANS EPWORTH LEAGUE UNION ACTIVITIES.

By Mr. A. F. Hanson, President.

Coming back from the recent Louisiana Epworth League Assembly, held at Mansfield, La., during June, with renewed inspiration and consecration, the Epworth Leaguers of New Orleans have been active during the past two months.

Devotional meetings have been very well attended in nearly all churches, and individual chapter programs are being carried out with unusual vigor in the face of torrid weather.

Two outstanding Union League programs featured the month of July.

A Union League boat ride was held on the steamer St. Tammany Saturday night, July 16. Over two hundred Leaguers and their friends graced the occasion, and a very good time was had by all. A special feature of the ride was the presentation of stunts by the respective chapters of the Union. Louisiana Avenue Church League won the judge's decision with a very unique "Midget" stunt, thereby receiving a ten dollar prize donated by Mr. O. J. Dunn, a Leaguer from Epworth Church. The judges were Rev. and Mrs. R. H. Harper and Mr. Neeb.

The second Union League program held during July was a combined vesper service of all the chapters, held opposite the Delgado Museum Sunday evening, July 31, at 6:30. The song service was conducted by Rev. A. M. Serex, of Second Church, and a very inspiring talk given to the Leaguers by Mr. Edgar E. Cayard, first department superintendent of the Union. A period of personal testimony followed Mr. Cayard's address. About 300 Leaguers were present, and those three hundred voices lifted together in song caused many of those driving through the park to take notice, and quite a few joined the gathering of Leaguers.

A meeting of the State League officers, district secretaries and Union presidents was held at Alexandria, La., Sunday, July 31, to discuss the State-wide programs to be carried out during the present year. Two members of the New Orleans Union were present, Mrs. R. P. Jackson, who represented the New Orleans District Secretary; Mr. Edgar Cayard, who was unable to be present; and Mr. Carroll Gelbke, who represented the New Orelans Union League. The plans discussed at this meeting will be presented to the New Orleans Leaguers at the August business meeting of the Union.

At the July business meeting the following was adopted as the policy of the New Orleans League Union for the present year:

1. That the business of the Union may be conducted without undue delay, the president shall be authorized to call a cabinet meeting at his discretion.

2. To organize a Junior Epworth Society or an Epworth Hi League in each charge, with active supervision over same.

3. To endeavor to enroll each League within the bounds of our district 100 per cent in the three covenants, namely: The Quiet Hour, the Fellow Workers, and the Christian Stewardship Covenants.

4. To maintain and support the Missionary Specials, the Conference Promotion Funds, and the Field Work program authorized by the State Epworth League.

5. To make our district and subordinate chapters more efficient by a more thorough understanding of the Standard of Efficiency, and by applying it in every way possible.

6. That each department may have a definite aim, let there be written policies of work from the departmental superintendents, the Junior Epworth Society, and the Epworth Hi League superintendents.

7. To stimulate the reading of church literature, namely, the Epworth Era and the New Orleans Christian Advocate, among our Leaguers.

8. To co-operate with the pastors and aid them in every way possible to further Methodism in New Orleans.

9. To maintain and endorse a budget of $350 for the coming year.

10. To do all in our power to organize our chapters so as to meet the requirements of the district award outlined by the State, thereby winning the James B. Grambling loving cup, to be awarded annually at the Assembly to the most efficient district of the State.

11. To have a copy of this policy sent to the State president, the District Secretary, the New Orleans Christian Advocate, and to each chapter president.

The New Orleans Union League officers for the present year are: President, Alfred F. Hanson; Vice President, Arthur Kern; Recording Secretary, Alvin Morris; Corresponding Secretary, Evelyn Patterson; Treasurer, John Morris; First Department Superintendent, Edgar E. Cayard; Second Department Superintendent, Gilbert Wade; Third Department Superintendent, Maude Valliant; Fourth Department Superintendent, Mrs. R. P. Jackson; Junior and Hi League Superintendent, Mrs. Edgar E. Cayard; Assistant Junior and Hi League Superintendent, Consuela Martinez; Chorister, Rev. A. M. Serex; Pianist, Hilda Brown; Epworth Era Agent, Addie Mehn.

Miss Maude Valliant and Mrs. R. P. Jackson, of New Orleans, are Second and Fourth Department Superintendents, respectively, of the State Epworth League. Mr. Edgar E. Cayard is District Secrtary for the New Orleans District, and Mrs. Edgar E. Cayard is Assistant District Secretry.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Third Round.

Epworth, Q. C., Aug. 17, p.m.
Covington, at Mandeville, preaching and Q. C., Aug. 14, a.m.
Slidell, preaching and Q. C., Aug. 14, p.m.
Terrebonne, preaching and Q. C., Aug. 18, p.m.
Houma, Q. C., Aug. 19, p.m.; preaching, Aug. 28, a.m.
Patterson, at Berwick, preaching and Q. C., Aug. 28, p.m.
Morgan City, Q. C., Aug. 30, p.m.
St. Martinville, at Arnaudville, Aug. 31, p.m.

R. H. HARPER, P. E.

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CENSUS REVEALS ASTONISHING FACT

8,549,511 Working Women in United States

MRS. W. M. BAILEY
R. F. D. No. 5, BOX 27, ATLANTA, GEORGIA

Many Say Lydia E. Pinkham's Vegetable Compound Helps Keep Them Fit to Work

8,549,511 women would be a vast army. According to the 1920 Census of Manufactures, that is the number of women and girls employed in all trades in the United States.

Napoleon said, "An army travels on its stomach." This army of women travels on its general health. Every working girl knows that time lost through illness seldom is paid for and seldom can be made up. Employers demand regularity. If she wants to keep her job or hopes for a better one, she must guard her health.

Atlanta, Ga.—"My system was weak and run-down, and I was tired. I was this way for five years or more. I read your advertisement in the papers and I decided to try your medicine, the Vegetable Compound, but I did not begin to take it regularly until after I was married. I got so much good from it that I feel fine and have gained in weight. I work in a broom shop, but my work is not so hard on me now, and I keep my own house, and work my garden, too. I am telling all my friends of Lydia E. Pinkham's Vegetable Compound and how it has helped me."—Mrs. W. M. Bailey, R. F. D. No. 5, Box 27, Atlanta, Georgia.

Missouri Woman Helped

Parkville, Mo.—"I am proud to recommend Lydia E. Pinkham's Vegetable Compound. I was so ill that I could not lie down at night. Then I got my husband to go to the store and buy me a bottle of Lydia E. Pinkham's Vegetable Compound and I was up and around before the first bottle was gone, although I only weighed about ninety pounds. I took six or eight bottles and was able to do all my housework, washing and ironing, take care of my five boys, and tend to my chickens and garden, where before I had to hire my washing and part of my housework."—Mrs. Anna Cole, R. R. 2, Parkville, Missouri.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

A. J. Leggett, of Satartia, and Mrs. G P. McKeown, secretary of Vicksburg District. At the noon hour the ladies of Bentonia served a delicious plate lunch. Bentonia is indeed a worthy host.

MRS. R. P. MOORE,
Secretary.

Jackson, Miss.

ZONE MEETING AT BOND, MISS.

On July 21 the Methodist church of Bond, Miss., was opened to the members of all the Woman's Missionary Societies of the churches in zone three, while they assembled and held the most inspiring and profitable meeting of the year. Every church in the zone was represented except one, and the ladies seemed to be very interested in the work; each responded with a good report. A picnic lunch was brought by each lady, and they were spread together on the church lawn, where the Bond ladies were lovely hostessess in serving iced tea. The morning program was as follows:

Welcome address, Rev. A. A. Simms, of Brooklyn; prayer, Rev. H. R. McKee, of Wiggins; devotional, Rev. A. A. Simms (Mark 14:6). This was well applied to the societies. Business, opened by our zone leader, Mrs. H. R. McKee, with a talk on the growth of the Missionary Society. The following repsonded to the roll call: Alexandria Memorial, Bond, Brooklyn, Stilmore, and Wiggins; each church was represented by its pastor. A letter from our district secretary was read, in which each society was urged to contribute as liberally as possible to one of our new missionaries. A pledge of $14.50 was made for this. A resolution committee was appointed, which consisted of Mrs. Hopkins of Wiggins and Mrs. Hinton of Stilmore. The topics discussed were: "Duties of Officers," Mrs. A. A. Simms; "Our Weak Points and How to Correct Them" (lack of consecration, time, attendance of meetings, and encouragement to young people), Mrs. I. E. Taylor; vocal solo, Blanche Perkins, of Brooklyn; benediction, Rev. Hollingsworth, of Stilmore. Lunch.

The afternoon session was opened by a song followed by prayer. Devotional, Rev. Flurry, of Alexandria Memorial (fiftieth Psalm); song, Brooklyn Juniors. Topics discussed were: "Meeting our Tasks Through the Juniors," Mrs. Hopkins; "Importance of Bible Study," Mrs. Lou White, of Bond.

Mrs. John Reed, of Wiggins, gave echoes from the Missionary Conference so well that every one present seemed to feel as if we were at the conference ourselves.

"Through the Missionary Society—Where?" Mrs. Flurry; "Why Have Zone Meetings?" Mmes. Simms, Hinton, Ramsey and Taylor. Round table discussion, "What the Missionary Societies Should Mean to the Home Church." Prayer, Mrs. McKee.

The minutes were then read by the secretary, Mrs. S. E. Perkins, of Brooklyn. Benediction, Rev. Hollingsworth.

The next zone meeting will be held at Stilmore on Aug. 25, 1927.

MRS. S. E. PERKINS.

Why is it that so many who boast that they would be willing to shed their blood for Christ are seen to wince when they are called upon to bleed their pocketbooks for the support of His Missions?

* * *

There is as yet no need of traffic cops on the celestial highway.

* * *

Good resolutions should be equipped with self-starters.

What have you done, up to this time, to prove that you really mean it when you say "Thy Kingdom come" in reciting the Our Father?

* * *

The financial problems of the Home Missions would be more nearly solved if all who withhold their support of the Foreign Missions, on the pretext that "there are still too many pagans to be converted in our own country," were sincere and consistent.

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BOILS---BURNS---SORES
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The Handypan comes packed with 2½lbs. fresh-roasted LUZIANNE. You pay only the moderate regular price of a 3-lb can. You pay NOTHING at all for the highly-useful HANDYPAN. Nothing at all—because your 2½-lbs. of LUZIANNE yields more cups of BETTER coffee than any 3-lbs. of ordinary coffee ever did.

Sure enough a BARGAIN GIFT. Tell your Grocer you want it right away.

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GRENADA DISTRICT PASTORS' ASSOCIATION.

At the call of the presiding elder, Rev. E. S. Lewis, nine of the pastors of the southern end of the Grenada District met in Durant, Miss., for prayer and conference together. The morning session was devoted to a discussion of the preparation and delivery of sermons. Many interesting and helpful suggestions were made by the pastors who participated in the discussion. The afternoon session was devoted to a discussion of books and reading, led by Dr. C. M. Chapman. Other themes discussed were, "Fundamental Elements of a Successful Pastorate," by Rev. W. O. Hunt, of Vaiden; "Church Building," by Rev. J. R. Murff; "Collecting the Benevolences," by Brothers Murff, McKibben, and Chapman.

The visiting pastors were served a delightful lunch by the ladies of the church at the home of Mrs. R. C. Elmore.

The presiding elder gave a very earnest talk on the need of co-operation among the pastors of the district.

Upon motion of Dr. Chapman, the organization of the "Grenada District Pastors' Association (Southern end)," was made permanent, with the presiding elder as chairman. Dr. Chapman and Mellville Johnson were appointed to co-operate with the chairman in the arrangement of the program for the next meeing, which will be held in September.

Eleven pastors are eligible to membership. Those present were: E. S. Lewis, chairman; G. R. Williams, secretary; C. M. Chapman, N. G. Augustus, J. R. Murff, Mellville Johnson, H. N. McKibben, A. A. Martin, W. O. Hunt.

MELLVILLE JOHNSON,
Repoter.

BABIES AND HOT WEATHER.

In hot weather the children and infants suffer more proportionately than do the grown people who have become adapted to a warm climate. Even efforts to compensate by comparatively light clothing is not enough to prevent a certain heat stagnation in children. Pale, pasty-faced infants are, of course, anemic, yet the anemia does not always have to be the result of a high temperature. Nevertheless it is the common appearance of children even among those whose diets are adequate and who have no intestinal parasites.

Just how the heat diminishes the blood values is not clear. It seems possible that the digestive functions are disorganized, for it is not an uncommon thing to find both children and adults lacking in appetite for the first meal of the day. This is even more marked following sultry nights when a complete relaxation of the body is impossible.

Children and infants frequently suffer another annoyance from the heat which is not always easy to counteract. How often do we see infants covered with heat rash and inflammatory reactions in the creases of the skin due to profuse perspiration. This is notably the case when hygiene of the infant body has been neglected. Powder of a suitable kind, containing a small percentage of boric acid, will as a rule diminish the symptoms and make a reasonably comfortable baby. Close rooms, warm clothing, hot drinks and use of soap are given as factors in the development of the heat rash.

It is a mistake to neglect children in hot weather. Babies feel the heat as well, if not more, than grown people. They are unable to express their feelings, but react with peevishness, ill temper, loss of appetite and a sluggishness which are not normal. These are symptoms of something wrong, and the wise parents should take the matter to heart and ameliorate as much as possible a condition arising from circumstances over which they have no direct contorl. Powder, baths, fresh air, easily digested food, plenty of opportunity to play, sunlight, as few clothes as possible, will help matters considerably, and if followed consistently will make a healthy, happy, good-natured child.

OSCAR DOWLING, President,
Louisiana State Board of Health.
New Orleans, La., July 11, 1927.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

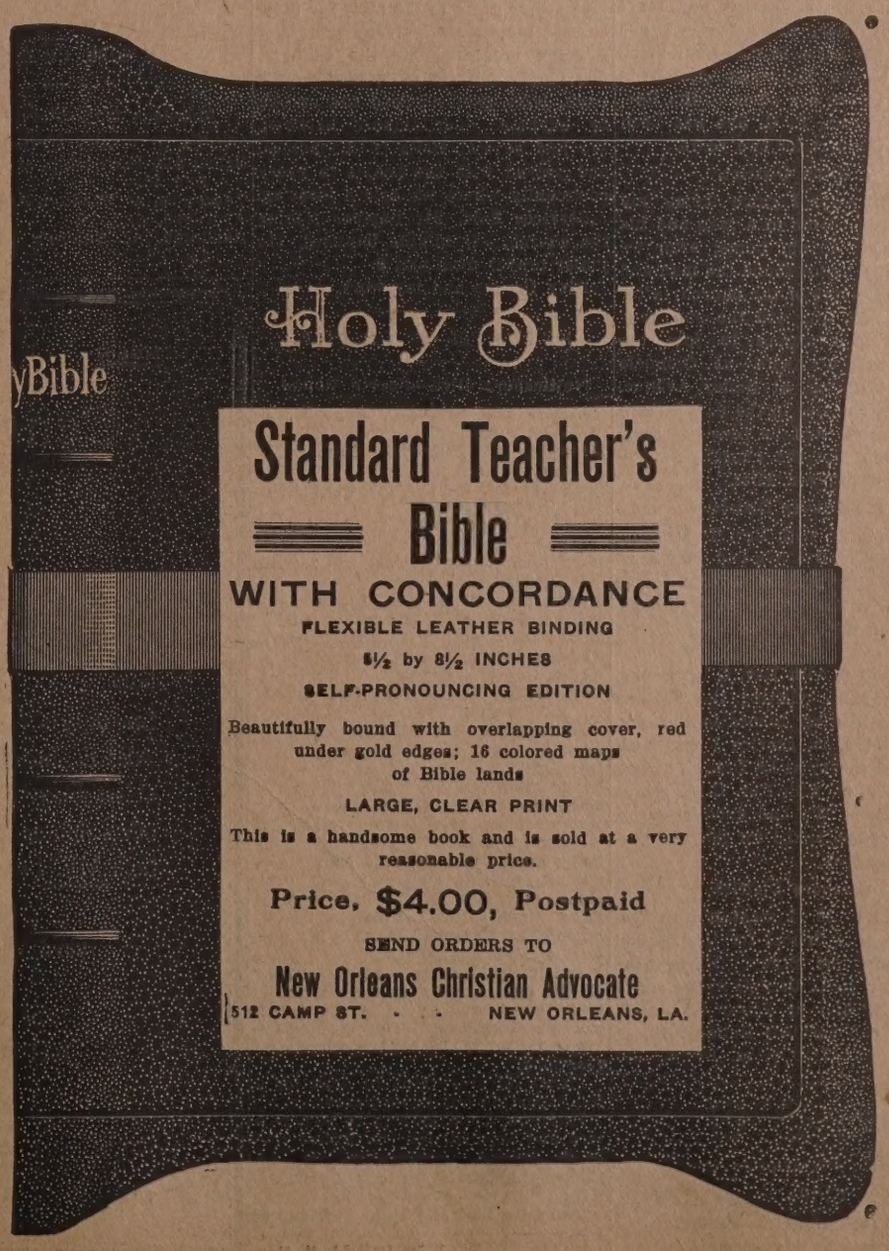
Dried-Out Bowels Hold Malaria in Your System

If malaria is in your system, the only way to get it out without torturing and upsetting yourself is to take Dodson's Liver Tone to clean out all the hardened, dried-out accumulation of bile in the liver and bowels, and carry the germs out with it.

Never take calomel. That's wrong. Calomel is mercury—a dangerous drug. It jars the liver and cleans constipated bowels, that's true. But it salivates you—makes you sick and you lose a day from your work. It stifles the muscles of the bowels, deadens them so they can't act at all.

Dodson's Liver Tone cleans you out good so the liver is free to get the malarial germs out of your blood, and the bowels can carry them off. Before you realize it the chills and fever stop. Malaria is gone.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before you go to bed.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A TONIC

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value. 60c.

Liver Pills

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

REPORT OF REV. CHAS. ASSAF FOR APRIL-JULY, 1927.

April 25. While on my way home to Jackson I met a man on the train; we got to talking about Christianity; after the talk he gave me his name and asked me to move his membership to Capitol Street Church. He has been living in Jackson for the longest, and I gave his name to the pastor, Rev. T. M. Brownlee, in Jackson, Miss.

Seashore District.

May 1 to 8, with Rev. W. W. Murray, Coalville, Miss. We had a good revival at Cedar Lake church. During the services 44 people joined the church, 42 of them by baptism and profession of faith; 7 infants baptized, and several people at the altar for prayer and reconsecration, and promised to have an altar for prayer in their home; also Junior meeting organized for the children in the community, ages 6 to 22. We met every night before services and taught them how to pray and how to do the work; also 100 per cent prayer every night.

May 9. While I was in Gulfport waiting for the train at the hotel I went to the cafe to get my lunch; a young lady came to wait on me; I talked with her; after the talk she gave me her name to move her membership to the Methodist church in the city. I gave her name to the Rev. W. J. Ferguson, P. C. She has been living in Gulfport for two years.

Jackson District.

May 10. After I came home my wife introduced me to a man and his wife and son in our home; after we talked with them I found the man and son not members of the church; after the talk with him and the son, they gave me their names to join the church, with his wife, at Glendale Methodist church, at Bailey Avenue. I gave their names to the pastor, Rev. C. E. Downer, and he received them by baptism into the church, Sunday the 15th, in Jackson, Miss.

Brookhaven District.

May 21 to 23, with Rev. T. M. Ainsworth, Osyka, Miss. We had good services with altar prayer; several people at the altar for prayer and reconsecration of their life to the Lord's work.

June 3 to 6, with Rev. C. C. Evans, McComb, Miss., visiting the Syrians and some in other homes in the city. Sunday, 11 a. m. service I was with Rev. E. H. Cooley at La Branch Street, and 7:30 p. m. with Rev. C. C. Evans at Centenary. We had good services. Several people asked for prayers during the services.

Seashore District.

June 13 to 28. I went to the Seashore Divinity School for the Second Year Course of Study. During the school Rev. H. L. Daniels asked me to preach for him at Epworth church. We had two services Sunday, 19, at 11 a. m. and 7:30 p. m. During the services one lady joined the church; she came to us from the Methodist Episcopal Church, Biloxi, Miss.

June 26, with Rev. S. F. Harkey, Bay St. Louis, Miss. He also asked me to preach for him during the school. We had good congregations, with good services. During the services we had altar prayer; several people at the altar for prayer, and they promised to have altar prayers in their home. I have my school work done, except Minto's Logic Book. After I came home I took it by the Correspondence School, in Emory University.

Newton District.

July 2 to 11, with Rev. R. M. Gibson, Trenton, Miss. We had a good meeting. During the services several people reconsecrated their lives and promised to do the Lord's work in the community, and have altar prayers in their homes. Four peoople joined the church by baptism. Junior prayer meetings for the children organized, ages 6 to 25. I was with them every night before the service, and taught them to pray and the church work.

Vicksburg District.

July 23 to 31, with Rev. L. P. Anders, Washington, Miss. We had a good revival. During the services several people came to the altar for prayer and reconsecration. Junior prayer meeting organized for the children, and taught how to pray, also church work. Nine people joined the church by baptism. Four infants baptized. We had several visits in the homes, and prayed with the people in every community where we held a meeting.

Services held, 54; number joining the church, 62; infants baptized, 11; junior prayer meetings, 3.

Pray for me and my work.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Aug. 28, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Sept. 4, 11 a.m., 2 p.m.
Broad Street, Sept. 11, 1 a.m.; Sept. 14, 7:30 p.m.
Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

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LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedica-

H. N. BROWN, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Houlka, at Wesley Chapel, Aug. 10.
Salem and Friendship, at Liberty Hill, Aug. 11.
Toccopola, at Thaxton, Aug. 12.
Aberdeen, Aug. 14.
Randolph, at Hunter's Chapel, Aug. 18.
Pittsboro, at Tabernacle, Aug. 19.
Derma, at Bethlehem, Aug. 20, 21.
Amory, Aug. 28.
Buena Vista, at Pleasant Grove, Aug. 30.
Tupelo, Sept. 4, a.m.
Shannon, at Shannon, Sept. 4-5, p.m.
Pontotoc, Sept. 11, a.m.
Calhoun City, Sept. 11, p.m.
Algoma, at Palestine, Sept. 17, 18, a.m.
Amory Ct., at Greenbrier, Sept. 18, 19, p.m.
Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.
Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,
L. P. WASSON, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 33. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3662.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 18, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

RAMBLES AROUND ATLANTA.

Atlanta is one of the great commercial cities of the South. Its trade territory is served by a fine transportation system, including many miles of improved highways. A resident of New Orleans is delighted with the many opportunities afforded of driving day after day over good roads in different directions.

Atlanta is also an educational center. Two of the great institutions of the South are located here—Emory University and Georgia Tech. In addition, many other schools of more than local prominence are located in the city or its suburbs. Among these are Agnes Scott College for girls at Decatur, and the new Presbyterian theological seminary, recently moved from Columbia, S. C., also located in Decatur. It may not be generally known that the Congregational Church also has a theological seminary here. Its attendance is small, but it occupies a fine plant. There are also several fine schools for Negroes in Atlanta.

As might be expected, Atlanta is a city of churches and church-going people. And it is a Protestant city. The congregations we have seen have been large, attentive, and cordial. We are told that the church attendance during the summer is considably below the average for the other seasons of the year; that being so, the houses of worship must be crowded during the fall and winter.

The visitor to Atlanta has the opportunity of seeing many places that are worth while. We have not seen all that is to be seen, but we have made several trips that were of more than passing interest. Perhaps the readers of the Advocate will be interested in the mention of some of them.

The Chattahoochee.

Ever since we read, in boyhood, that marvelously beautiful poem of Sidney Lanier's, "The Song of the Chattahoochee," we have wanted to see the stream that has made famous, through the poem, the hills of Habersham and the valleys of Hall. So, soon after our arrival, under the expert guidance of Dr. W. A. Smart, we drove out the Pace's Ferry road till we came to the bridge that spans the famous stream.

In a kind of sub-concious way we were expecting to see a beautifully clear and romantically attractive small river. Only from such a stream could we imagine could come such a lilting melody as Lanier makes it sing. As soon as we saw it, we realized more fully than ever before that Lanier was truly a great poet—for only a great poet could have heard such music from such a muddy creek. We do not say the stream is not beautiful; but we do say that it takes a real poet to see as much beauty in it as Lanier saw. It is only fair to add that we are given to understand that the Chattahoochee is really a more attractive stream nearer its head than it is here, where the red hills have mingled their mud with its waters.

"The Battle of Atlanta."

At Grant Park, housed in a building erected especially for its display, is a marvelous painting that is worth going many miles to see. As a matter of fact, we were told that tourists from all parts of the world make inquiry concerning it as soon as they arrive at Atlanta. We do not speak of it as a work of art, for we have not the technical training to estimate it from that point of view, and we do not know what artists think of it; but as a realistic representation of a historic battle scene, it is hard to surpass. We were told that it took three artists three years to paint it, that they used several tons of paint and thousands of yards of canvas. It is so true to the actual battle of Atlanta that those who are familiar with the topography can identify easily the places where the battle raged; and the figures of the leading officers on both sides are so clearly drawn that they can be pointed out by name by those who have studied their photographs. As we looked at it we had to rub our eyes to realize that we were not looking at a real brick house and a real railroad and real trees and a real mountain in the distance. Whether it is a work of art or not, it is worth seeing.

It is hardly necessary to state that Grant Park is **not** named for General U. S. Grant, but for a distinguished citizen who gave liberally to its establishment.

Stone Mountain.

Most visitors to Atlanta want to see Stone Mountain, that strange geological formation of solid granite that rises several hundred feet above the surrounding country. The mountain is best known, however, not as a geological phenomenon, but as a monument-to-be to the Confederacy; for on the face of the mountain is to be carved in heroic figures the story of the matchless heroism of those who gave their all for the "Lost Cause." Through unfortunate misunderstandings, the work has not progressed as far as we had expected to see it; but the difficulties are being straightened out and it is expected that the work will be rapidly carried forward to completion. The mountain is some eighteen or twenty miles from Atlanta, but it is easily reached, and it is well worth the time and cost of seeing it.

"The Wren's Nest."

"The Wren's Nest" is the old home of the late Joel Chandler Harris, known affectionately around the world as the creator of "Uncle Remus." We visited it under the expert guidance of Dr. and Mrs. F. N. Parker. The home is now owned by an association formed to perpetuate the memory of the distinguished and beloved writer, and much of it is just as he left it. It seemed strange to us that so great a writer had no study or special workshop. We were shown a plain table at which much of his writing was done; but it was his habit to write when and where the notion struck him. How little is genius dependent upon the accoutrements of convenience that the less gifted think necessary!

"The Wren's Nest" gets its name from a beautiful incident: A mail box was placed in the front yard near the gate for the convenience of the postman. One day Mr. Harris noticed that a wren was building its nest in the box. He immediately gave orders that the wren was not to be disturbed—and he provided another receptacle for his mail. The wren's nest is still preserved, and from it the home gets its name.

The Burns Cottage.

Again under the guidance of Dr. and Mrs. Parker, we visited the Burns Club, the home of which, in the suburbs of Atlanta, is a stone cottage which is an exact reproduction of the two-room clay cottage in which the famous Scottish bard was born in Aryshire. The Atlanta club is but one of scores of such organizations throughout the world, maintained as a loving tribute to the man who "came as near counting all the beatings of the human heart as any singer whose melody has touched the deepest chords within the recesses of that sacred sanctuary." On the birthday of the poet the club holds a great celebration, at which a distinguished speaker delivers an address. The Atlanta club has been host to some of the most notable visitors to the city. We were fortunate in finding at the club Mr. Cabaniss, of the Atlanta Journal, an ardent Burns admirer, to whom we are indebted for gracious courtesies.

An Afternoon With Bobby Jones.

When we knew that we were coming to Atlanta for the summer, we hoped that we might at least catch a glimpse of Bobby Jones, conceded to be the greatst golf player in the world; when we learned that he was a student in the Law School of Emory University, we even hoped that we might meet him; but it was not even within our dreams that we might spend an afternoon with him on the links. And yet that actually happened. We didn't play a round with Bobby—not by a long shot!—but through the kindness of Dr. Plato Durham, who is one of Bobby's "chums," we had an invitation to be one of the "gallery" of two (Dr. Durham himself being the other) to accompany him in the first game he played after returning from Edinburgh, Scotland, where he had just won the British Open, the greatest golf honor in the world. Bobby is as fine a gentleman as he is a golf player. He is both honored and loved in his native city. His teachers pay him the tribute of saying he

(Continued on Page 8)

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A VIOLENT ERUPTION IN "A COMMUNITY CHURCH."

By Bishop Warren A. Candler.

On Park Avenue, in New York, there is located what is called a "Community Church."

A "Community Church" is an institution into the membership of which are admitted people of all sorts of beliefs and of no belief. They are not "valiant for the truth," and they come together on quite other grounds than on the basis of a common faith. They engage in such a mindless merger for economic reasons apparently—that is to say, in order to save expenses at the cost of truth.

Perhaps the members of a "Community Church" have some settled principles; but if so, and if they asserted their variegated dogmas, the body would be reduced to a debating society at once. Hence to preserve peace they must eschew all loyalty to any tenets of faith and maintain an institution of moral and religious pacifism. In the end this leads to habits of indifference, if not hostility, to definite convictions, and that condition of mind and heart issues in creedless contention against all creeds, even against belief in the plainest teachings of the Holy Scriptures.

It is not strange, or surprising, therefore, that the man in charge of this "Community Church" on Park Avenue, New York, (miscalled a preacher), poured forth a violent attack on the Bible recently. Among other irreverent and senseless stuff he is reported to have said:

"Why should we be satisfied with the damaged goods of the New Testament? After you have rescued a few pages from it the New Testament is useless. Its psychology is hopeless, its morals are outworn. To-day we need another such genius as Paul to do the work that he did, but there is no such man. There is not a first-class man in the church to-day; the first-class men go into science, business and the arts.

"In the minds of many Christianity and religion are identical, but that is not true. There are true and beautiful religions in portions of the world where the name of Jesus is never mentioned. Religion in the real sense of the word springs from the hearts of men, from the ages of human experience. We don't need the Bible; every man can write his own Bible."

Harangues of this sort are more or less common nowadays, and they are always pleasing to the ears of creedless mobs and faithless congregations.

But sensible people are growing tired of such outputs of folly.

Upon this eruption of nonsense and profanity in the "Community Church" on Park Avenue in New York, that ably conducted paper, "The News and Observer," of Raleigh, N. C., comments cogently as follows:

"The most serious and insidious attacks upon the Bible once came from unbelievers, atheists and men who loved to create a sensation by attacking the citadels of truth. None of the Ingersolls and others destroyed the faith. The Word remains as the sure foundation after generations of assaults by skeptics and cynics and unbelievers.

"To-day the most danger to the Bible and religion does not come from its open foes. It can meet and vanquish all such. The enemies to be dreaded are sometimes found in the pulpit, preachers who still minister at holy altars, giving the people who are hungry for the bread of life nothing but stones. The latest and most dangerous is Rev. John Haynes Holmes, who rattles around in the pulpit of Community Church on Park Avenue, New York. He told his congregation that the Bible is useless except for a few pages of the New Testament, that the religion of the future will have nothing to do with Jesus, no use for the Bible or for any church. He declared that 'Jesus never rose from the dead,' and that 'all the sum and substance of Christian belief has been destroyed by science' and 'we don't need the Bible, every man can write his own Bible.'"

The able editor (Hon. Josephus Daniels) goes on to say:

"If such profanation had been uttered outside the pulpit, it would not have been quite so shocking. It shows that in a cult of present-day unbelievers, not honest enough to give up 'the livery of heaven,' the Bible is no longer a guide and a light. Such preachers no longer believe in the Way, the Truth and the Life, and they are seeking to destroy the faith of those who listen to their attempt to remove the ancient landmarks. * * *

"When a preacher says 'every man can write his own Bible' and 'we don't need the Bible,' he may have a place in the world. But it is not in the pulpit."

The "Community Church" is not common in the South, and for the most part such profane babblers, like the talker employed to entertain this "Community Church" in New York, are found only in the North and Northwest.

This fact is to the honor and benefit of the Southern people.

The Southern people accept the Holy Scriptures as the veritable Word of God, the sufficient rule of faith and practice.

Nourished by these Scriptures, they have pronounced religious convictions which they regard as too sacred to be compromised by merger schemes resting on considerations of mere economy.

Their characteristic faith found expression in the message of President Woodrow Wilson, sent to our gallant soldiers as they entered the World War. That illustrious son of a Southern Presbyterian preacher accompanied the Bibles distributed to the young men of the army with this noble word of exhortation in which the evangelical faith of the Southern churches was uttered at the moment of supreme crisis in our eventful times:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your heart, your own happiness and your own duty."

What a contrast is seen between this lofty message of the great President and the cheap chatter of the talker who serves the "Community Church" on Park Avenue in New York!

Men of power and pronounced convictions, like President Wilson, are not produced by "Community Churches;" nor do they participate in such creedless combinations.

Strong men have strong beliefs. A flabby faith cannot beget a forcible character.

The Christian people of the South will do well to cling to the faith of their fathers and leave the "Community Church" alone.

By their fruits churches are know, and the fruit of the "Community Church' has proved to be both insipid in its flavor and intolerable in its nature.

PROTESTANTISM FORSAKES ITS COUNTRY CHURCHES FOR THOSE IN VILLAGES.

From the Institute of Social and Religious Research, New York.

As this is Rural Church Year, the discovery by the Institute of Social and Religious Research that the decline of the country church has been caused in large part by a strongly marked trend of rural Protestantism villageward, will be of timely interest to thousands of mission study groups that, in city and country alike, are now discussing the church in rural America.

In a report just issued by the Institute, figures are given to show that nearly a third of the members of village churches throughout the United States are farmer folk who have forsaken their country churches for churches in nearby villages.

"An analysis of the residence of church members of village and country churches shows that, except in the South, the country church is losing to the village church," says the report, which presents, under the title "American Agricultural Villages," the findings of a nation-wide survey made under the direction of Dr. Edmund Brunner.

"In the Middle Atlantic and Middle West regions village churches have almost as many members living in the country as the country churches have members. In the Far West the total membership roll of the country churches is only one-third of the country members enrolled in village churches. Even in the South three out of every ten country people belonging to churches have united with village organizations.

Nationally speaking, two-fifths of the country church members have united, not with their own, but with village churches. They constitute nearly one-third of the enrollment of village churches, while only 3 per cent of the country church members live in the villages.

"This movement villageward has had a marked influence on rural religion. It has meant fewer in attendance at country church services and more irregular services, diminishing funds and, therefore, a still more poorly paid leadership. True, there are exceptions. In all but twenty-five communities there were found country churches. The South, as a region, has not succumbed to the tendency of country churches to decline to the same degree as other regions.

"The question of why country people preferred village churches to country churches was answered in all regions in the same way. The village church has a better preacher, a better building and frequently better music than the church at the crossroads. The automobile and improved roads have made it possible for the more prosperous to come to the center and enjoy these advantages and secure the satisfaction that comes from worshiping with numbers of people.

"Many signs were observed in this survey that village churches have in general failed to take into consideration the results of the increasing tendency of country people to attend village churches. Farm areas surrounding villages were often found almost entirely neglected by the village churches."

The findings of the survey also show that village churches, even though they draw so large a proportion of members from the open country, are by no means thriving institutions; and that they attract very few young people.

"Over half of the 140 villages studied," says the report, "have in them some church receiving home mission aid. Sixty-eight per cent of the Far West villages and over half the Southern villages have in them home mission aided churches.

"The proportion of males and females in the total population for the three age-groups, ten to twenty, twenty-one to forty-four, and forty-five years of age and over, was secured from the census. Church memberships of every church in 117 villages were similarly divided," the report states. "In the population, 48.5 per cent were males, 51.5 per cent females. The church mem-

bership contained 39.9 per cent males and 60.1 per cent females.

"Obviously the village church is not reaching men and boys as successfully as it is reaching women and girls. This holds true for every region and for nearly every age-group. The only exception is in the South, where, of the males forty-five years of age and over, the proportion in the church membership slightly exceeds the proportion in the total population. In every region a disproportionate part of the village church membership consists of older people, especially older women.

"In all three age-groups the percentage of females of villages affiliated with the churches exceeds that of males. While only 35.8 per cent of the older males in the total male population are church members, 56.4 per cent of the females are reported on the church rolls. The higher percentage of females holds for every age-group in all four regions. In the churches of the western villages there are relatively twice as many women as there are men who are church members. The South and Middle West lead in percentage of female population in the church membership.

"Men and boys are not conspicuous on the list of subsidiary organizations, women and girls outnumbering them nine times. Country churches are little interested in organization. Only eight men's and three boys' groups are reported by the 619 churches found in the open country parts of village communities.

"The outstanding fact about the subsidiary organizations of village churches, the Sunday school excepted, as well as about village community organizations, is that only 6 per cent of the members are boys and girls."

DR. CARLEY AND "ORTHODOXY."

By Rev. J. L. Decell.

In Dr. Carley's second "Orthodoxy" editorial in the Advocate of Aug. 4, he replies to the observations made upon his first article which was in the issue of June 23.

Of course one could not know what was in the Doctor's mind, and an interpretation of his words was all that was possible for a reader of his paper.

It is of general acceptation that the word "orthodoxy" conveys certain thoughts about the essential facts of Christianity and is not restricted in its meaning to mere quibbles over nonessentials. Brother Carley uses the words "truth" and "belief" in his first article, and only speaks about "opinion" in the second in interpreting his meaning. An opinion may be false, but the truth cannot be untrue. In fact his use of "truth" and "belief" in connection with a discussion of orthodoxy left little room to infer that he was only speaking of differences between the Baptists and Methodists and such like.

To say the least, it is quite unusual to have an editor of a Methodist Advocate urging Methodist people to hold an "open mind" on immersion and close communion, etc., and to be "constantly seeking after the truth" concerning the same, while at the same time he very dogmatically declares if they do not, they have a "closed mind and a crytallized intellect." The fact that they are Methodists would indicate that they had "reached previous conclusions."

It is encouraging that after in his first article the editor unfrocked the Rev. John Wesley from being an "authoritative settler of any question of belief" he quotes two long paragraphs from a sermon of his to prove that persons may differ in opinions and yet both be Christians. But Mr. Wesley never tried to force "the open mind on closed subjects," nor to encourage us to be ever "learning and never able to come to the knowledge of the truth." (II Tim. 2:7.)

Mr. Wesley said: "As to all opinions which do not strike at the root of Christianity, we think and let think." There are truths which strike at the root of Christianity and he never dallied with them. He said: "The Scripture of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God; and atlogether are one entire body, wherein is no defect, no excess." And "God made Adam by immediate creation" and "Adam came directly out of the hands of God without the intervention of any creature."

It is good that we are no more "unorthodox" than was Mr. Wesley.

CHINA APPROVES CHRISTIANITY.

"There is no other organization in China today working so hopefully for a new day of freedom as is the Chinese church," replied the Rev. J. H. Bruce, a Canadian missionary just returned from North Honan. "Though comparatively small in numbers, the teaching and activities of the church have won the approval of all classes except the Russia-controlled communists. Christian standards of conduct are given prominence in the Chinese secular press, and Christians are occupying many of the highest positions of responsibility in the nation. The evacuation of the missionaries can be thought of only as a temporary measure of expediency, for the task of the church is far from fulfilled."

Dr. James H. Franklin, secretary of the American Baptist Foreign Mission Society, who has just returned from a visit of several months studying conditions in China, says: "Very much of the foreign scaffolding has been shattered everywhere, and unsound portions of the structure erected by us may have fallen. But if Christ has been the foundation we may go forward in confidence that on it the Chinese, preferably with our fraternal co-operation, will erect a superstructure that will abide. Let us be grateful for some part in the foundation work. Let us covet co-operation with the Chinese Christian architects and builders of the superstructure."

The new Chinese Christian church, according to the Rev. Courtney H. Fenn, a Presbyterian missionary in Peking, will be "not an imported denomination or group of denominations, not an exclusive or anti-foreign body, not a mission permanently supported and controlled by foreign churches, but of the Chinese, by the Chinese, and for the Chinese, foreign churches and missionaries accepting such part in its life as the Chinese Christians wish, and making such contribution to its evangelistic, educational and literary work as may be agreed upon in actual conference." A. L. WARNSHUIS.

CONFERENCE ON EVANGELISM AT JUNALUSKA.

The general subject of the Conference on Evangelism to be held at Lake Junaluska, Aug. 21-26, will be "Mobilizing for a Church-Wide Revival."

On Sunday, Aug. 21, Bishop Mouzon will preach in the morning, and Dr. Arthur J. Moore, pastor of the First Methodist Church of Birmingham, Ala., will preach at night.

On Monday morning, Aug. 22, Dr. Luther Bridgers, of Gainesville, Ga., will conduct the devotional service, and Bishop Mouzon, Dr. Robert E. Goodrich, of Shreveport, La.; Dr. Burke Culpepper, of Memphis, Tenn., and Mr. O. B. Andrews, of Chatanooga, Tenn., will discuss "Our Need of a Revival." The afternoon of the day will be given to a school of methods. "The Opportunity of the Evangelist in the Coming Revival" will be discussed by Rev. L. J. Miller, of Nashville, Tenn. This address will be followed by a round table. Dr. Arthur Moore will preach at night.

On Tuesday morning, Aug. 23, the devotional will be led by Dr. Lovick P. Law, of Siloam Springs, Ark. Dr. Harry M. North, of Wilmington, N. C., and Dr. Walt Holcomb, of Tampa, Fla., will discuss "Preparation." Dr. L. R. Akers, of Wilmore, Ky., will preach at 11 a. m. In the afternoon the time will be given to a school of methods. Dr. Arthur Moore will speak on "The Opportunity of the Pastor in the Coming Revival," and his address will be followed by a round table. Dr. Charles L. Goodell, of New York City, will preach at night.

On Wednesday morning, Aug. 24, Rev. J. W. Carter, of Lexington, Ky., will lead the devotional. Dr. R. L. Russell, of Atlanta, Ga., and Dr. Thurston B. Price, of Lake Junaluska, will discuss "Methods," and Dr. Charles L. Goodell will preach at 11 o'clock. In the afternoon school of methods, "Getting Results," will be discussed by Rev. Henry W. Bromley, of Cynthiana, Ky., and afterward a round table will be conducted. Dr. John A. Hutton, editor of the British Weekly, will preach at night.

On Thursday morning, Aug. 25, the devotional will be led by Rev. John B. Andrews, of Siloam Springs, Ark. Dr. Luther Bridgers, of Gainesville, Ga., and Dr. J. W. Perry, of Nashville, Tenn., will speak on "Conservation," and at 11 o'clock Dr. Hutton will preach. On Thursday afternoon, in the school of methods, "Relating the Revival to the Whole Progress of the Church" will be discussed by Dr. W. G. Cram, and after his address a round table will be held. Dr. Charles L. Goodell will preach at night.

On Friday morning, Aug. 26, the devotional will be led by Rev. W. M. McIntosh, of Columbus, Miss. "Consecration" will be discussed by Dr. Andrew Johnson, of Wilmore, Ky.; Dr. William F. Quillian, of Macon, Ga.; Bishop Darlington, and Dr. Arthur J. Moore, of Birmingham, Ala. This session will close with a consecration service.

The music of this conference will be in charge of the song leaders of our church who are approved by the Committee on Evangelism.

On Aug. 19 practically all railroads in the Southeastern Passenger Association will sell round-trip tickets for one fare plus one dollar. Arrangements are made for the entertainment of guests at hotels, including the Assembly fee, for the six days of the Conference at $15. It is to be hoped that many of our pastors can avail themselves of this opportunity.

SECRET PRAYER.

Jesus knew the tendency of the human heart to try to display itself when at worship, so he commanded that we pray more in secret than in public. The closet of prayer will draw one very much closer to the Father than any other place or method. If every real Christian could have some private corner or room where he could go and find that communion with God alone which will strengthen the fiber of the soul and give him an experience with God, how much better would all our churches be? It seems to me that every Christian should long for an assurance that God hears and answers the secret desires of the heart.

Secret prayer will renew one's faith in a real, living God, for when one has communion with Him he has more faith in His real existence for him in his own life. To so many people God is so far off they do not know Him. This secret prayer life will enable the Christian to commune with the father as a living, real, Divine Father, who understands what he needs. If this communion in prayer is continued he will slowly begin to become like Him in life and desires. Isn't it simply wonderful that Christian people can become so filled with the Spirit of our Master till they will want to please God in all their life? This manner of prayer will give one a strange sense of power within which will grow. Prayer is the keynote of all spiritual power. The Christian who does not pray is so weak, and, unless something comes into the life to change that trend, he will become cold and hard. I am convinced that here is our privilege and our need.

Amory, Miss. W. R. LOTT.

THE BRAZIL CONFERENCE SETS GOALS.

By O. E. Goddard, D.D.

I have now held "Retreat Meetings" in each presiding elder's district in the Brazil Conference. I shall go now to the Central Brazil Conference for similar meetings in each presiding elder's district in that Conference. These "Retreat Meetings" are given largely to prayer and conference. All our talking, praying and planning revolve around three matters: (1) The 1928 revival campaign; (2) Religious education in the local church; (3) Ministerial training. These three cardinal matters are given all possible emphasis.

At the close of each meeting, resolutions were adopted. In each district they set some goals. The goal set by each district in the Brazil Conference for the revival campaign in 1928 is a number equal to twenty per cent of the present membership. Each child will be asked to work, plan and pray for at least that many additions during the year. The Brazil Conference now has eight thousand members. This means that their minimum goal will be sixteen hundred additions or professions of faith during the ensuing year. This does not mean to limit the power of the Holy Spirit. It does mean that they will pray and pray for at least that many. They will be very happy if they can exceed that number. Nor does it mean to take in members without adequate instruction. They will continue to enroll probationers and instruct them until the pastor is satisfied as to the genuineness of their faith and their fitness to be received into the church.

They also set a goal for the next two quadrenniums. Their goal for the next eight years is to doble the present membership. This means if this goal is realized that in 1934 the Brazil Conference will have sixteen thousand members. How many churches in the homeland will add a number equal to eighty per cent of the present membership? How many Annual Conferences will double their membership in two quadrenniums?

They also set goals as to new congregations to be organized, the number of churches and parsonages to be built, and the number of churches now organized to be brought to self-support during the two quadrenniums. These goals are as follows:

New churches to be organized in eight years..68
New churches to be built in eight years.....35
Parsonages to be built in eight years.....23
Present churches to be brought to self-support.20

Pastoral and evangelistic work in the Brazil Conference is largely in the hands of the Brazilians. The major part of our missionaries are teachers and heads of institutions. W. H. Moore, W. M. Carr, Anderson Weaver and Jalmar Bowden are in Granbery College. J. M. Terrell is Superintendent of People's Central Institute in Rio and presiding elder of the Rio District. H. C. Tucker, the nestor of Brazil Methodism, is in charge of the American Bible Society. This leaves only Paul E. Buyers, who is presiding elder of the Petropolis District, treasurer of the Conference and pastor of the Petropolis church. All the other districts and all the other pastoral charges in the Brazil Conference are filled by Brazilians. So far as I can discern, the nationals are in hearty sympathy with this program of evangelism for 1928 and the comprehensive program given above for the two ensuing quadrenniums. The church at home should thank God for the good work already done in Brazil and for the auspicious outlook for even better work during the two ensuing quadrenniums.

Each district unanimously and enthusiastically recommended the appointment of a Conference Superintendent of Sunday Schools. They welcome the new program of religious education in the local church. In each district retreat meeting, one-half day is given to conference with pastors, superintendents and teachers about the new developments in religious education. They are eager to know the up-to-date program and will try to follow it.

I am well, busy and happy.

"LEAGUE OF FAITH AND ORDER."

By Rev. James H. Felts.

If being a "Fundamentalist" consists of accepting without hesitation or mental reservation "all the canonical Scriptures of the Old and New Testaments," and being "persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ," and trying "to instruct the people committed to my charge, and to teach nothing, as required of necessity, to eternal salvation but that which I have been persuaded may be concluded and proved by the Scriptures," I am, beyond question, a "Fundamentalist."

There is before me a little folder, "League of Faith and Order, North Mississippi Conference," which pricks my curiosity and stirs my pugnacity. To review the whole of it would be to ask for more space than I am entitled to. Suffice it to say, there is not a declaration in it that may not be found in our book of Discipline, so far as the faith of our people is concerned. It seems to be fathered by some of our best men. Nor do I, by implication or otherwise, challenge the utter sincerity of a single one of them. At the same time I most vigorously challenge the implied insufficiency of the vows all of us have already taken, together with the implied failure of our church to properly protect its ministry and membership from "strange and erroneous doctrine." It might be worth the while of these brethren to read paragraph 269, page 127, of our Discipline. There it is expressly stated that "preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion" are to be proceeded against "as in the case of immorality."

I love my church. I believe in her doctrine and polity. I have never wavered for one moment in my devotion to her. If the time has come when I need to take another vow I will go to the same old altar, in the same old way, and say again: "I am so persuaded, and have so determined, by God's grace," and, "I will, the Lord being my helper." To me, the vows suggested by this little folder are equal to saying to the world, "I have violated my vows, been untrue to my church and Lord, and am using this method to get back to the faith of my fathers. My church vows were and are insufficient."

One thing is certain, if the solemn vows taken at the altar of the church will not hold a man, **these vows will fail.** Another thing is equally true, if the church vows are sufficient, **these are not needed.** If these are superior to the original they should be substituted therefor in the regular way. If they are inferior, why should a man give them a moment's serious consideration?

The personal pledge one is asked to take is interesting. "I, in becoming a member of this League of Faith and Order, hereby solemnly pledge myself to uphold and defend the standards of our faith to the best of my ability, and to endeavor to carry out my solemn obligations and vows to God and his church." When I was ordained elder I promised "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." I am ready to stand at the bar of my church and Lord this day and give answer as to how I have kept that vow. Why should I obligate myself again? Are two oaths better than one? What becomes of the Bible injunction, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

The second paragraph follows: "And further, that I will not knowingly vote for any one for public office in our church who does not stand for and uphold these principles without any reservation or equivocation whatever." In the first place, no man has ever been knowingly ordained in our church who had such reservations. It just can't be done. And if there is one solitary member of our Conference who declines to respect his vows I haven't the honor of his acquaintance. And I will, in the light of my vows, go these brethren "one better." Not only will I decline to vote for a known violator of his vows for office, but for the postorate as well. This paragraph looks to me like a cheap bid for "political preferment."

The closing paragraph is equally interesting. "I further pledge myself, that in the event my views on these fundamentals are changed, and I find myself out of accord with these principles, I will voluntarily retire from this organization by notifying the president or secretary of my withdrawal."

And thus we have the sorry spectacle of a man who has become a heretic being dumped back into the church or Conference without apology, and as easily as getting a divorce in Russia. It's a sad commentary on the vows we have already taken. And who is doing this? A self-appointed and self-constituted group of men having no rights or privileges that are not common to every member of the Conference. What is the effect? If it is still-born it is of small moment, despite the secret methods used for a time in its organization. If, on the other hand, it lives and flourishes, we will have an arbitrary and dictatorial organization in the church that is superior to the church. It will pass on the faith of every man. It, and it alone, will say who is worthy of any place of trust. And just what knowledge, or virtue, or orthodoxy, or ability these brethren possess that entitles them to be judge and jury, or final court of appeals, doth not appear.

I have declined in the past to join certain temperance societies. My church vows were and are sufficient. I have more recently declined to sign tithing cards. Again, my church vows are sufficient. I have tithed more than thirty years. I shall continue so to do to the end. It is the least I can do with an open Bible before me. That open Bible and my church vows are altogether sufficient to meet every possible demand I am willing to respond to. If I fail to heed them I will fail to heed even a call from the dead.

I regret the organization of this "League." We are already organized to the limit. We have no need for another organization. We just need to preach the gospel, carry out our vows already taken, quit generating suspicion with reference to each other, cease the "holier-than-thou" attitude, love one another for Christ's sake, forgetting not that "we be brethren," and "maintain and set forward, as much as lieth in us, quietness, peace and love, among all Christian people, and especially among them that are or shall be committed to our charge."

The time may come when our great church will be sharply and finally divided on certain issues so vigorously discussed these days. If it should come in my day I will be found with those who represent the "faith of our fathers." I belong there. I am there. There I remain. But I will do my fighting in my church, through my church, for my church, with the implements furnished by my church, and not through some private organization that ultimately, if not now, puts a question mark before the name and faith of every man who is not a member thereof. All I need to fight sin and erroneous doctrine is furnished by the Word of God and the church of which I am a member. I shall certainly not join an organization the constitution and pledge of which is both a confession of failure and a challenge to discord and division.

"And if a house be divided against itself, that house cannot stand."

THAT PLEDGE.

What do the organizers of the Faith and Order League mean when they say in the Personal Pledge: "That I willl not knowingly vote for any one for office in our church who does not stand

for and uphold these principles without any reservation or equivocation whatever?" Do they mean to say that they will not vote for any man for office in our church who is not a member of the League of Faith and Order? I would like to know what they mean. Within the past ten days I have met ten or twelve of the best men in the North Mississippi Conference who were not asked to join the League till it was thoroughly officered and a constitution adopted. In case I should join the League would I be prohibited from voting for some of my good brethren who say they will have nothing to do with an organization on the basis of this proposed League of Faith and Order? I am just asking some of the members of this League to answer. These ten or twelve men I have seen in the past ten days are good men and I will not oppose their election to office. In a personal letter to the writer a few days ago Bishop Candler says: "With reference to the leafiet you sent me I would say that considering the aggressive movements of liberalists all over our country a League of Faith and Order might be of use, but I would not approve of any organization that proposes to affect our preachers' or people's vote. I think that will tend to factiousness and will do no good to a League designed, or ought to be designed, to serve."

E. S. LEWIS.

Grenada, Miss.

"ORTHODOXY."

By Rev. John W. Ramsey.

The Advocate of Aug. 4 contains what purports to be an explanation of an editorial which appeared in the Advocate a few weeks ago. The chief trouble with the editor's explanation is that it fails to explain and is as absurd and illogical as his original editorial.

The editor says: "What we intended to be—and what we believe was—a timely comment upon what appears to us as an unfortunate tendency on the part of some good people to measure the doctrinal soundness of some other good people by the standard only of their own opinions." Now, it occurs to me that this is an exceedingly broad assertion for any editor to make just at this time when there is a nation-wide, if not a world-wide, controversy relative to the fundamentals of the Christian faith, and I hereby call upon him to cite one single instance in proof of his statement that there is a "tendency upon the part of some good people to measure the doctrinal soundness of some other good people by the standard of their own opinions." Let him be specific in his citation, because his assertion is in need of specific proof.

The truth is that those of us, whom the editor is kind enough to classify as "some good people," who stand for the essentials of the Christian faith in opposition to those who have "mental reservations" concerning these assentials, or boldly reject them altogether, do not "measure the doctrinal soundness of others by our own opinions," as the editor asserts, but we measure them by the only standard of orthodoxy, viz., the Apostles' Creed, which was adopted centuries ago by the church as a summary of the essentials of the Christian faith, the fundamental teachings of the Bible. The man who, unequivocally and without mental reservations, accepts the principles of the Christian faith as contained in the Apostles' Creed is orthodox. He who rejects said principles is a heretic, be he an editor, teacher, layman, or preacher. The Methodist who accepts these essentials as interpreted by the creed of the Methodist church is an orthodox Methodist; the Methodist who rejects them or claims the right to interpret them according to his own opinion is a heretic, and the moment he finds himself out of harmony with the teachings of the Methodist church he should get out—and he will get out, if he is honest. And that's that.

The editor's allusion to the "rigidly orthodox" Methodist and the "rigidly orthodox" Baptist is far-fetched and does not apply at all to the question of orthodoxy for the simple reason that a difference of opinion concerning the non-essentials is neither orthodoxy nor unorthodoxy; but it is just what I have called it, namely, a difference of opinion—nothing more. The editor's trouble lies in the fact that apparently he has befuddled his own thinking processes in a futile attempt to confuse difference of opinion concerning the non-essentials of the Christian faith with the essentials. Let him once discriminate between the essentials and non-essentials and his hazy thinking on the subject of orthodoxy will disappear as the dew before the rising of the morning sun. To assist him in the clarfiication of his thought, let me say this: A man may entertain opinions about the non-essentials; but he cannot and must not entertain opinions about the essentials, because rock-bed or ultimate truth has been fixed beyond the mutations of human thought by divine revelation and formulated in the Apostles' Creed, which is interpreted for all Methodists by the creed of the Methodist church—and beyond this no Methodist has a right to go and remain in the Methodist church. To assist the editor further to clarify his thought, I would refer him to Webster's International Dictionary for a definition of the word orthodoxy which seems to have brought him confusion.

In justification of his former editorial on "Orthodoxy," the editor gives us a lengthy quotation from one of Mr. Wesley's sermons, but the quotation in the connection in which the editor uses it is clearly a misapplication and a misinterpretation of Wesley's words. It is enough to make Mr. Wesley turn in his grave when present day modernists misapply and misinterpret his words in support of their erroneous theories. Here is a part of the editor's quotation from Mr. Wesley: "Whatsoever the generality of people may think, it is certain that opinion is not religion." Well, is not that precisely what I have stated in the above paragraph when I said that orthodoxy does not concern difference of opinion regarding the non-essentials? Let the editor stick to that and he will find his way out of the woods. Here is another of the editor's quotations from Wesley: "Hence, we cannot but infer that ten thousand mistakes may consist with real religion." Assuredly, "mistakes may consist with real religion;" otherwise, there could be no real religion on earth—but how do these words of Mr. Wesley support the editor's position on orthodoxy? The editor quotes once more: "But there are some truths more important than others." Certainly, and who has ever attempted to gainsay it? "But surely there are some which nearly concern us to know, as they have a close connection with vital religion. And doubtless we may rank among these that contained in the words above cited, 'There are three that bear record in heaven, the Father, the Son, and the Holy Ghost; and these three are One.'" Evidently, then, while Wesley regarded a difference of opinion concerning the non-essentials as unimportant, he taught that faith in the Holy Trinity is essential to orthodoxy, and he said, as quoted above, there are other truths "having a close connection to vital religion." How, then, the editor can make Wesley's words serve his purpose of reducing orthodoxy to the vanishing point of insignificance is beyond my comprehension. His position on orthodoxy is altogether untenable. Some one has said: "To try to set matters right when complaint is made, without acknowledging they were wrong, is a miserably poor sort of procedure."

The fundamental mistake with those who decry orthodoxy and would substitute life for creed lies in their reversal of the processes of thinking indicated by their substitution of cause for effect and effect for cause. Indeed, the mix-up of their mental scintillations is such that they remind me of Mark Twain's description of the fire-fly:

"The lightning-bug is brilliant,
But he hasn't any mind;
He goes glimmering through existence
With his headlight on behind."

FROM LAKE JUNALUSKA.

The fourteen active bishops of the Methodist Episcopal Church, South, will each receive a gift of a building lot at Lake Junaluska, seat of the Methodist Southern Assembly, it was decided by the Board of Commissioners in a recent meeting when they approved the suggestion of the general superintendent, Ralph E. Nollner, to present a lot to each of the denomination's bishops as a site for a summer home.

That the Methodist Southern Assembly is launched on an unprecedented era of prosperity, which in probability will result in liquidating the debt on the property and turning the entire plant over to the Southern Methodist Church at the next General Conference, was indicated by several forward-looking projects which the Commissioners approved at their meeting Friday. So optimistic are the Commissioners on this score that a day in August, 1928, was fixed as the tentative date for a jubilee meeting to celebrate the cleaning up of a debt of something like $300,000, which has hampered the work of the Assembly and prevented its acceptance by the General Conference of the denomination as a connectional enterprise.

Another project which the Commissioners discussed favorably was the desirability of locating at Lake Junaluska a Biblical Seminary for the benefit of candidates for the ministry and ministers who on account of limited educational advantages are not able to meet the entrance requirements in Methodist standard institutions of learning. Due to the fact that there is a church-wide sentiment calling for a better prepared ministry, it is believed that this project will meet with wide favor among leaders throughout the connection. Should the plan go through the proposed seminary will be controlled and operated by the Methodist Episcopal Church, South, as a special institution to meet special cases. Courses in English, Bible, Church History and Doctrine, Methodist Polity, Hymnody, and other phases of denominational education will be conducted in the seminary, provided plans go through. The Commissioners appointed a committee to formulate plans.

The Commissioners heard with approval plans of the Junaluska Woman's Club to build an attractive archway and approach to the grounds of the Assembly. The Woman's Club, through its president, Mrs. J. A. Bullock, of Montgomery, were working on plans to raise money to finance the project, and they set Wednesday, August 4, as "Rock Day," when each man, woman and child is expected to bring a native rock or stone, to be used in building the arch.

John R. Pepper, of Memphis, presided over the meeting. In addition to President Pepper, commissioners present were: E. A. Cole, Charlotte, N. C.; E. L. Brown, Asheville, N. C.; W. P. Few, Durham, N. C.; F. D. Jackson, Tampa, Fla.; Hugh J. Sloan, Waynesville, N. C.

The commissioners approved the report of Superintendent Nollner, who is in his first term as general superintendent of the Methodist Southern Assembly.

FLOOD RELIEF NOTICE.

To Whom It May Concern: We need help for pastors and churches in the flood area. Every congregation, not in the stricken district, could and should help. Send amounts for North Mississippi to Mr. S. V. Wall, treasurer, Cleveland, Miss.

We have about $1,200 in hand to date. Bishop Candler has sent about one-fourth of that. We need at least $8,000. Amounts not required for pastors will be put on assessments.

Louisiana and Mississippi Conferences are far ahead of us in this matter. Brethren: Please.

J. E. CUNNINGHAM,
For the Committee,
North Mississippi Conference.

THE GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference met at Cleveland, July 14 and 15, the meeting having been postponed from an earlier date on account of the flood. In the absence of the presiding elder, who was unable to reach the conference for the opening, Rev. C. P. Moss was elected temporary chairman and Rev. R. G. Lord was elected secretary. The attendance was good throughout the session, especially the second day, which was Layman's Day. Only two pastors were unable to attend, Revs C. A. Parks and L. A. McKeown. The same old Greenville District spirit was much in evidence, even though the flood had come like a tragedy within a happy family. The banners of our great district have not been lowered, but instead the whole district has come to the rescue of the flooded area like the vital organs rejuvenating a weakened member.

During the first hour of the conference steps were taken for flood relief, when a call was made to all the North Mississippi Annual Conference for a free-will offering to meet the needs of the stricken section. A committee was appointed to make a survey and ascertain the exact needs. Already money has been raised to repair the district parsonage.

The conference was blessed with the presence of some distinguished visitors, such as Rev. L. P. Wasson, presiding elder of the Aberdeen District; Rev. and Mrs. C. T. Floyd, of Moorehead; Dr. J. R. Countiss, of Grenada College, and Hon. J. M. Foreman, of Indianola, Conference Lay Leader.

At the evening hour of the first day Dr. Henry Felgar Brooks, pastor at Clarksdale, brought a very powerful message on the work of the Holy Spirit.

The second day was given largely to the laymen. Mr. S. V. Wall, District Lay Leader, had charge of the program. He had on this program such speakers as Mrs. Nellie Summerville, Prof. McMillan, Mr. Davis of Cleveland, Miss Ruth Kellogg, J. H. Sherard, J. H. Johnson, Judge Percy Bell. The high point of the program was the masterly address of Hon. J. M. Foreman at the 11 o'clock hour. The following lay delegates were elected to Annual Conference: Judge Percy Bell, Greenville; J. H. Sherard, Sherard; S. V. Wall, Cleveland; Mrs. Nellie Summerville, Greenville; J. H. Johnson, Clarksdale; Mrs. F. G. Bobo, Bobo; Waddy West, Greenville; J. T. Mathis, Leland; Mrs. S. L. Pope, Tunica.

The conference was diligent to attend to all the business due to come before it. The presiding elder, Rev. L. M. Lipscomb, presided with the fairness and expedition characteristic of the man.

The people of Cleveland, as was expected, took bountiful care of all the guests, receiving them into their most hospitable homes and serving them bountiful luncheons each day at the Rotary club room. By invitation the conference meets next year in the city of Greenville.

R. G. LORD, Secretary.

FROM HON. T. M. EVANS.

I.

When I read the Rev. W. T. Bazzel's reply, page 4, July 14, New Orleans Christian Advocate, I was impressed that we were about to agree, but in the conclusion he makes the following statement:

"I have said before in this paper that the controversy over the questions at issue between Fundamentalists and Modernists is injuring the church, hindering the gospel and threatening to divide our beloved Methodism into hostile camps. This is true, not because controversies concerning differences of opinion are necessarily harmful, but because the ultra Fundamentalists are manifesting a spirit of intolerance toward all who disagree with them. They would denounce as heretics a great many devout and loyal men simply because said men do not accept their own special interpretation of Genesis; they would even go further and class all men as atheists who have not closed their minds against all additional light, but are willing to investigate and learn. They would have State laws enacted compelling the schools to accept their veiws and forbidding, under severe penalties, any one to investigate the origin of man. They tell the world just what the first chapters of Genesis mean, and then denounce as traitors to the church all who fail to agree with them as to just what said chapters really do mean."

Now I am not acquainted with any of these Fundamentalists referred to in this article. I have never denounced any as heretics, neither did I say anything unkind of atheists or infidels, neither did I ask anybody to accept any interpretation that I might place upon the first three chapters of Genesis, or any other part of the Bible, neither do I class all people as atheists who have not closed their minds against all additional light, but are willing to investigate and learn; but I submit that since Christianity as taught by the Methodist Episcopal Church, South, is based on the assurance that the Bible is the Word of God, and that the first three chapters of Genesis is the inspired Word of God, and that the same has been adopted by the Methodist Episcopal Church, South, as the foundation of the Christian Religion that all Methodists should seek information in regard to divine things from the Bible, and should accept the information obtained in the Bible as the truth, and not substitute the theory of professed scientists who make no claim to inspiration for the truth, and I have heard of no Fundamentalists who have called on the church to secure legislation preventing any one from establishing schools for the propagating of any kind of scientific theories or even atheism or infidelity, but certainly the tax payers of the State have a right to prohibit the teaching of any theories that would tend to destroy the faith in God, or as to the teaching of Genesis and the creation of man and tend to destroy good morals, in tax-supported schools, and certainly the membership of the church has a right to deny the teaching of anything in schools belonging to the church that tends to contradict the Holy Bible in any way.

No State, so far as I am informed, has ever forbidden the teaching of science or scientific subjects in the schools maintained in the State, but in the public schools and universities supported by taxation in whole or in part, it is not a question of what the legislature forbids to be taught in the schools, but the question is what will the legislature authorize to be taught in tax-supported schools.

The Holy Bible is the only book which the legislature has no authority to prohibit the use of in tax-supported schools in the State of Mississippi, but from the organization of the public school system and the establishing of colleges and universities supported by the State the legislature has always directly directed what should be taught, or created a Board of Trustees or a Board of Education with authority to designate said schools, and nothing should be taught in such schools, except that which is so designated by the duly authorized authorities, and it is really strange that any person with enough intelligence to secure a license from the Methodist Episcopal Church, South, to preach the gospel or to secure a position in a college or university supported by the Methodist Episcopal Church, South, would not be sufficiently intelligent to know that only those things which have been authorized by the legislature can be taught in tax-supported schools.

Now Brother Bazzel charges the Fundamentalists with a spirit of intolerance. Let me call the brother's attention to the fact that God is the most intolerant person in all the universe, as well as the most generous. It is a great mistake to take God's love, mercy, forbearance and grace for toleration. God has no toleration for falsehood or unbelief or sin of any kind.

First God is the author of capital punishment. See Genesis, chapter 2, verses 16 and 17, which reads as follows: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." He destroyed all but eight persons in Noah's time for their wickedness.

In Ahab's time we find that Ahab was using the altars erected to God for the worship of idols, and supporting the priests of Baal out of the revenues of the State, and that Elijah, after calling for fire upon the altar to consume his offering, took 450 of the priests of Baal to the Brook Kison and slew them. This was for no other crime than for worshiping other gods. And many other instances contained in the Bible shows God's intolerance for sin. And Christ tells us, Matthew 5, eighteenth verse, that he came not to destroy the law, but to fulfill. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There is no remission of sin without the shedding of blood (Hebrew 9:19-22). "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

God has no toleration for sin or unbelief, and I cannot understand how the substituting of "Darwin's Theory" of Evolution for God's plain statement of the creation can be preaching a higher standard of religion, than the prophets of Baal were teaching in Ahab's time, and if they desire to found a church on the theory of science instead of the plain teaching of the Bible they should organize a church for that purpose, and secure their own churches, schools and publishing houses, instead of taking those that have been dedicated to "Jehovah the God of Genesis."

As further evidence of God's intolerance the history of the human family which God created in his own image, and for his own glory, from the earliest history to the present time has suffered the curse as stated in Genesis for the violation of God's law to the extent that every child born into the world prior to the present generation has suffered the penalty of death, and perhaps there cannot a person be found in all the world who is not looking forward to and expecting the death penalty to be executed upon him. There is not an affliction, a thorn or a thistle or a blemish on the human race that does not bear evidence of God's intolerance for sin.

We are living in a day when there are many people worshiping a little love-sick God who is incapable of being angry. It is very offending to some ministers and church people in this day to refer to the anger of God. They serve a loving God who never gets angry. There can be no such thing as a loving God who never gets angry, there can be no such thing as loving without anger in a sin-cursed world. Think of a loving mother who could stand with a smile and see the ravenous beast destroy her babe—she is a loving mother and cannot be angry. Think of a loving father who could stand with a loving smile on his face and see a brute of a man commit an assault upon his wife or daughter and not be angry. It is impossible for love to abide in a breast that will not be angry with wrong.

A single pair of chiffon hose contains the silk from 333 silkworms.

Seventeen-year locusts are due here in the summer of 1927. On their 1910 visit they did little damage, feeding mainly on the leaves of trees. Scientists say they live underground during the seventeen-year periods between appearances.

The Home Circle

WHEN ATTENTION LAGS.

The Pessimist.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights.
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus through life we're cursed.

Nothing to strike but a gait;
Everything moves that goes,
Nothing at all but common sense
Can ever withstand these woes.

—The Churchman.

THE POTTERS.

By Pearl Highfill.

Day after day the old potter's wheel turned, and the deft hands of Grandfather Paddock shaped the pliable clay into useful and beautiful jars, vases and pottery of all kinds.

One day upon the potter's wheel there was formed the most beautiful vase that had ever been made there. Its shape was unusual and the leaves and flowers that decorated it looked as if they were carved of the finest marble by an ancient artisan. But there was a flaw in one side of the vase, where a stone had been left in the clay.

Tourists and lovers of the beautiful admired the vase and wished to purchase it until they saw the ugly flaw in its side. Then they exclaimed, "Oh, what a pity that the flaw is in such a grand looking vase." "Grandfather," said little Danny one day, "why did you leave the flaw in the vase that everyone thinks so pretty? If you had not left that ugly place in it I know you could have sold it a long time ago and gotten lots of money for it, but no one wants it now." Then he looked thoughtful and said, "Grandfather, it is such a beautiful vase, all except that one ugly place. I do wish it had been pretty, too; and grandfather, you never made anything with flaws, as you call them, in it before. You are so careful to get all the sand and rocks out of the clay you work with. Why did you happen to make this vase with an ugly place in it?"

Grandfather Paddock looked very thoughtful for a moment, for the moment he had thought would come some day and the moment for which he had labored for hours making his masterpiece for that one moment, had arrived, and he lifted his heart to God in prayer that he might help the child of his heart to see the great truth as he wished him to see it. Then he replied: "Danny, I have waited for a number of months to tell you a story, and one that I hope you will never forget. It is a long story, but I shall make it as short as I possibly can, and I shall tell you why I left the flaw in the vase that otherwise would be beautiful. But first I shall tell you the story of my life.

"I have always loved beautiful things. But I could not go away and study painting, so I decided to take what material I had near at hand and make as beautiful things of it as I could. So year after year I have worked with the clay and made these useful, pretty things you have seen since you could remember. I did it partly to make my living, but mainly because I loved to turn the commonplace and ugly into the beautiful and useful things. Since the tourists have come to my door and my fame as a potter has grown to be nation-wide I have become rich. I could have made the vase that you and every one thinks bautiful, without the flaw, and sold it for a large sum of money, for it is by far the finest piece of pottery I ever made. But I put the flaw in the vase for a purpose, and if it serves the purpose I wish it to serve, then I shall count it the greatest price a piece of pottery ever brought and a greater price than all my rare pieces put together ever brought me."

Danny looked surprised and said, "Why, grandfather, do you really mean you put the flaw in the vase on purpose? Please tell me why."

"Because I love you, Danny."

"Because you love me? Why, grandfather, I can't see why that would have anything to do with your love for me."

"Since your earliest childhood you have been taught about God and his love, but I wanted you to learn a lesson that you could never be able to forget, and I thought you would have that lesson impressed upon your mind more deeply in this way than in any other.

"God is the Great Potter. We are as clay in his mighty hands. You have seen how clay can be used and shaped into any shape, ugly or beautiful, and you know that if a vessel is to be beautiful there must not be a flaw in it. And there will be flaws in it unless the potter has his way with it and the clay yields itself to his hands.

"God wants all of his vessels to be beautiful. He sent his Son into the world to show people just how beautiful he wanted them to be, and to tell us that we must yield ourselves to him and let him shape our lives into the beautiful forms he wishes them to be. He does not want any flaws in our characters. Flaws in character mar their beauty just as much as that flaw mars the beauty of that vase."

Danny looked at the beautiful vase with the flaw, and his bright, sunny face was the most thoughtful his grandfather had ever seen it. Then he said: "Grandfather, I think you have the price you wish for the vase. I do not want any flaws in my character. I am going to always let God keep the flaws out so it will be beautiful, for he is a great potter and he can do it, can't he? Grandfather, sing that pretty song you are always singing when you make your most beautiful vessels. I have wondered if that song helped you to make them so beautiful."

"Yes, son, I can make my vessels prettier and do everything better when I am thinking of the Great Potter and letting him have his way in my heart and life."

The potter's face shone as he lifted his deep, rich voice and reverently sang—

"Have thine own way, Lord,
Have thine own way;
Hold o'er my being
Absolute sway.

"Mould me and shape me
After thy will,
While I am waiting,
Yielding and still."

—North Carolina Christian Advocate.

MOLLY'S PLAN.

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go to war, and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers, too," said Herbert. "I guess that's about as nice as winning battles. Dr. Graves wears a sword, too."

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly, said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors; so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were taken up with the swords and the uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting room. "Addie wants to be a great singer and all the rest of us but Molly are going to war to help people, Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer, little light in Mrs. Kile's eyes as she took the baby on her knee and said, "I think I'll let you decide which is best. While I was baking cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help any one in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby and he had a hard time generally."

"You left out Molly," said Dora when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran some errands and then had time to sing 'Rock-a-by' for this little man. You see, she is working at her plan right now instead of waiting till she gets big."

"Molly's plan is the best!" cried all the children together. "We'll try to begin now, too."—Selected.

"TIME OUT."

"I need lots of pull to succeed in my business," remarked the dentist as he extracted another tooth.

"Well, do you know what one Gold Dust Twin said to the other:

"Lux against us."

Caesar Teacher—"Translate this sentence: Caesar sic dicat an de curum equise lictum."

Pupil—"Caesar sicked the cat on the cur and I guess he licked him."

Twixt optimist and pessimist
The difference is droll;
The optimist sees the doughnut
The pessimist sees the hole.

The old colored parson gazed at the swarming mosquitoes with a sigh. "Yes," he mused, "dem dah mosquitoes am smahter dan I is. Dey can keep de congregation 'wake 'en I can't."

Professor: "Why is a well-ordered school room like a Ford?"

Freshie: "Easy! Because the crank's up in front."

Professor: "Yes, but there's more to it than that. The crank's up in front, and all nuts are in their proper places."

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

RAMBLES AROUND ATLANTA.

An Afternoon With Bobby Jones.

(Continued from First Page.)

is one of the most brilliant law students they have ever known. As we watched this master of the "ancient and honorable game" play, we noticed that his style differed in several particulars from our own. We refrained, however, from calling his attention to his weak points. We have it in mind, with Dr. Durham as a partner, to challenge him to a match for the championship of the world. (Lest some unsophisticated reader fail to catch the humor of the foregoing statement, we adopt Artemus Ward's device and label it "goak"—joke.)

"Old" Emory.

We could never have felt quite satisfied if we had failed to visit Oxford, Ga., where the famous "old" Emory was located. It is a 36-mile drive from the "new" Emory, but the road is fine and the trip is easily made in an afternoon. It does seem a pity that a magnificent plant, worth probably half a million dollars, headed for generations by famous men and the producer of scores of other famous men, who have blessed the world, should have to be forsaken. But the demands of changing times and conditions are inexorable, and out of the great "old" Emory has come a greater "new" Emory. A preparatory school is maintained at Oxford; and it is not too much to hope that ultimately there may be developed there a great junior college, the need of which type of school is becoming increasingly evident in the development of a properly correlated educational system.

Of course we visited the old cemetery at Oxford and stood reverently by the graves of Bishop James O. Andrew, Bishop A. G. Haygood, and of a score of others whose names are writ large in the history of men as well as in the annals of the skies. A notable company will ascend from that sacred plot when the trumpet of the resurrection is blown.

A Garden of Dahlias.

There are flowers—and flowers—and flowers; but President Harvey W. Cox, of Emory University, has a garden of dahlias that is just about the finest thing we have ever seen in the way of a floral display. He knows how to make these flowers grow, and he loves to make them grow. He spends two hours a day working with them—from 5 to 7 in the morning. It is really an arresting thought that while some men are sleeping their lives away, other men are making beautiful flowers grow.

PERSONAL AND OTHER NOTES.

Rev. L. J. Miller did the preaching in a recent meeting at Topisaw.

Rev. J. L. Decell was the preacher at the Palmer Creek camp meeting, recently held.

Miss Elizabeth Williams, daughter of Rev. John L. Williams, will attend Mansfield College, Mansfield, La., the coming session.

Dr. Mark Terrell, evangelist, owing to a slight change in his engagements, has an open date for a meeting, beginning Sept. 4.

Rev. F. B. Hill, our pastor at Merryville, La., some time since received a painful fall, which caused him trouble for quite a while.

Rev. J. A. McCormack, of Franklin, La., has recently assisted in a revival meeting at one of the points on the Kentwood charge, Louisiana Conference.

Rev. J. H. Foreman assisted Rev. T. B. Winstead, on the Harperville charge, in a good meeting at Hopewell church, and Rev. L. J. Miller at Harperville.

We regret to learn that Rev. J. D. Fomby, our pastor at Barham, was recently in the Mansfield Hospital with blood poisoning. We trust that he is now recovered.

The presiding elders of the Louisiana Conference are meeting in Alexandria, La., to-day to take up the distribution of money for flood relief and other important matters.

Rev. S. J. Davies, writer of "Safety Signals," which appear regularly in our pages to the pleasure of our readers, writes that he is "camping" for a while at Bella Vista, Ark.

Rev. John L. Williams, of Louisiana Child and Home Finding Society, and Dr. H. G. Hawkins, President of Whitworth College, were callers at the Advocate office on last Monday morning.

Rev. A. K. McLellan, Sunday School Extension Secretary, will be in a Cokesbury School, Sept. 4-8, at St. Maurice, on the Campti charge, if the plan of the pastor, Rev. P. O. Lowrey, materializes.

A recent copy of the Methodist Visitor, edited by Rev. L. E. Crooks, our pastor at Standard, La., shows great activity in the church at that point. The church at Standard is undergoing extensive repairs and redecorating at the present time.

We appreciate the receipt of an announcement by Mrs. W. H. Huntley of the marriage of her daughter, Josie Warrene, to Mr. Audie Franklin Fugitt, on Thursday, Aug. 11, 1927, at Cobden, Ala. These happy young people will live at Hattiesburg, Miss.

In sending in the money for ten subscriptions to the Advocate, Rev. Leon I. McCain, of Minden, La., writes as follows: "I preached for Brother E. L. Cargill at Pleasant Valley church last night (Aug. 6). With his approval I presented the Advocate cause and secured eight new subscriptions from his leading people. You will hear from Brother Cargill soon." We are very grateful to Brother McCain for his continued loyalty and helpfulness to the Advocate.

Rev. J. A. Wells and Rev. W. T. Griffin did the preaching at the Shiloh camp meeting. Mr. L. E. Havens led the singing. The attendance was good and the meeting pronounced the best for years. The meeting was held in a new tabernacle and twenty-nine "tents" were occupied.

Rev. J. G. Snelling, Louisiana Conference Secretary of Missions, preached morning and evening on last Sunday at First Methodist Church, of this city. The pastor, Rev. J. B. Peters, is away on vacation, devoting a part of his time to attendance upon the School of Evangelism at Junaluska.

We regret to report that Rev. L. W. Cain, pastor of Parker Memorial Church, of this city, has been called to Texas on account of the death of a half brother. We sympathize with Brother Cain. In his absence on last Sunday, Rev. A. M. Serex preached at the morning hour and Rev. Leon Picone in the evening.

The assistant appreciates the receipt of an announcement of the birth of a son to Rev. and Mrs. T. F. King, of Berwick, La. Brother King is pastor of the Patterson charge, where he has done a good work through almost a quadrennium. Mrs. King has been one of the finest workers in the church at Berwick. May God bless the child.

Rev. G. D. Purcell, pastor at Baker, La., did the preaching in a recent meeting at Davis' Springs, on the Campti charge. Brother Purcell was the pastor on the charge 28 years ago and organized the Methodist church at Campti. Miss Lillian Gallion, of Natchitoches, La., a recent graduate of Asbury College, Ky., was the young people's and children's worker during this meeting.

The Methodist Visitor, published by Rev. H. D. Suydam, pastor at Arcola, Miss., is one of the best papers of this kind which we have seen—an eight-page paper devoted to the interests of the charge, and carrying, in addition to news items, a number of helpful articles. From the August number we learn that progress is being made in the effort to repair and repaint the churches at Murphy and Lock.

The Pacific Methodist of Aug. 4 says: "Bishop Sam R. Hay has been busy since coming to the coast, preaching and inspecting the work and attending to his multifarious duties." The many admirers of Bishop Hay, made during his recent presidency of the Louisiana Conference, will not be surprised at the report of his activity in his field. He is accustomed to keep in close touch with affairs in his episcopal district.

Beginning on June 19 and running through July 3, Rev. L. Richard Nease, our pastor at Gueydan, La., was assisted in a good meeting by Rev. W. E. Thomas, general evangelist. Mr. Priestly Miller led the singing. Brother Nease writes that Brother Thomas is the pastor's friend, and that his preaching is forceful and sane. Nineteen were received into the church, sixteen upon profession of faith, as a result of this meeting.

A sub-district Sunday school rally for the Minden District of the Louisiana Conference will be held at Pine Grove church on Aug. 24. Dr. F. C. Wren, District Secretary, presiding. Rev. K. W. Dodson, presiding elder, will conduct the devotional service and will also serve as toastmaster at dinner. Addresses will be delivered by Mrs. R. E. Smith, on "Young People;" by Rev. H. E. Pfost, on "Missions in the Sunday School," by Rev. A. K. McLellan, on "Special Days That a Small Sunday School Should Observe," and by Professor Raulins, on "Worship in the Sunday

School." At the Departmental Hour the District Superintendents will be in charge as follows: Elementary, Mrs. F. C. Wren; Young People, Rev. Jimmie Harris; Adults, Mrs. Purcell, and Missions, Rev. H. E. Pfost.

The Old Men's Home of Jackson, Miss., has taken in forty-six men in twenty months, and more are to come. The expenses of the home are growing all the while, and there is an indebtedness of $8,000 due soon. Rev. W. G. Francis, Superintendent, asks that the Sunday schools of all denominations be kind enough to give one Sunday between now and the second Sunday in October to the interests of the Old Men's Home at Jackson.

We recently carried an item concerning the fine sons of Rev. H. F. Tolle, formerly pastor for some years of Capitol Street Church, Jackson, and now at First Church, Tampa. The two of the sons, who have entered the ministry, preached on a recent Sunday in their father's church, Corning F. Tolle at the morning service, and Joe Tolle at the evening service. A Tampa paper bore the pictures of these young men and carried a good story concerning their initial effort.

On Aug. 23 Bishop Warren A. Candler will be 70 years of age, but time has left so little mark upon him that his ceaseless activity, his mental alertness and his abundant labors for the church would rather indicate a man of 40 or 50. We hazard the prophecy that for many, many years to come the church will be safe in the leadership of this great man in our Methodism. On the evening of Aug. 23, the Druids Hill Methodist Church, of Atlanta, Ga., will give a reception in the Bishop's honor.

A correspondent from Auburn, Miss., sends us the following: "Revival services were recently held at Adams church, Auburn, Miss., with Rev. Charles A. Schultz, of Lumberton, doing the preaching. We feel that we have never had a more gracious series of services, and that great good has been done. We cannot commend Brother Schultz too highly for his untiring efforts, and as a community we have learned to love and admire him. That God may richly bless his future service, also those of our beloved pastor, Brother F. J. Jones, is our prayer."

The entire morning service at St. Paul's Church, San Bernardino, Calif., on July 24, was given to the celebration of the ninety-second birthday of Mrs. John D. Buie. She was present and enjoyed the old-time camp meeting hymns and fervent "Amens." The pastor, Rev. A. Inman Townsley, read an original poem on the long and useful life of "Grandma" Buie, and she was presented a cake made by Mrs. Townsley. The cake was topped with ninety-two candles. Brother Townsley formerly served charges in New Orleans, and Mrs. Townsley is a native of this city, and was brought up in Second Church.

Mr. Robert J. O'Neal, lawyer of De Ridder, La., last week attended the Executive Committee meeting of the Louisiana Conference Board of Church Extension in this city. He and Rev. B. H. Andrews, our pastor at Amite, La., also in attendance upon the Church Extension meeting, called at the Advocate office. Since his return home, Brother O'Neal has sent in the money for nine subscriptions to the Advocate, secured by the pastor at De Ridder, Rev. H. W. Ledbetter. Six others have indicated their desire to get the Advocate, and Brother O'Neal writes that they hope to bring the total to twenty-five. Good!

Last Sunday Rev. E. C. Gunn, pastor of Carrollton Avenue Church, this city, who has been assisting in the new work at Reserve, La., organized a church at that point, and steps will be immediately taken to purchase a desirable site in the "model town" of the Godchaux Sugars, Inc., and fronting on the Jefferson Highway, and to begin at once the erection of a $5,000 chapel. Mr. John P. Greven, manager of the refinery, is a leader in the enterprise, and will be one of the trustees of the church. Mrs. Greven is the architect of the chapel building, which will be of pleasing Spanish mission style, stucco finish, and appropriate to this old section of the country. When finished this will be the only Southern Methodist church on the Mississippi between New Orleans and Baton Rouge.

Beginning on the first Sunday in August, Rev. P. O. Lowrey, pastor, conducted a meeting at St. Maurice., La., on the Campti charge. He was assisted by Rev. S. L. Riggs, of Cedar Grove, La. Brother Lowrey has announced meetings for other points on the charge—at Clarence beginning the third Sunday in August, and at Campti the first Sunday in September. In these two meetings Brother Lowrey will have, as an assistant in song and work among children and young people, Brother Tom Chalker, of Enterprise, Ala., a recent B.D. graduate of Yale University and one of the paid singers in the Yale Glee Club. His father and Brother Lowrey were college mates. At Campti Rev. W. C. Childress, of Mansfield, La., will do the preaching, and the meeting will be held in the tabernacle, use of which the Baptist people have kindly tendered.

STANDARD TRAINING SCHOOL AT HAMMOND.

All arrangements have been perfected for the Central District Standard Training School to be held at Hammond, La., Aug. 29-Sept. 2, with the following courses offered:

"Bible" (New Testament), Rev. B. P. Taylor, D.D.

"The Pupil," Prof. J. E. Stephens.

"Junior Materials and Methods," Mrs. R. H. Harper.

"Sunday School Management," Rev. F. Claude Adams.

"The Small Sunday School" (Cokesbury), Rev. A. K. McLellan.

Entertainment is being provided for all pastors who desire to take the course on "Sunday School Management." Request is made that all intending to take this course and desire entertainment to please notify the entertainment committee, Mrs. C. B. Johnson, chairman, on or before Aug. 24.

IMPORTANT NOTICE.

Change in Church Extension Meeting, North Mississippi Conference.

As an accommodation to some who wish to appear before the committee, the date for the meeting of the Executive Committee of the North Mississippi Conference Board of Church Extension has been changed from Tuesday, Aug. 23, to Thursday, Aug. 25. The place is Winona, Miss., and the hour 1:30 p. m.

W. N. DUNCAN, Chairman.

SAFETY SIGNALS.

By Rev. S. J. Davies.

This is written at Bella Vista, Ark. Mrs. Davies and two daughters, Misses Jane and Mary, with me thrown in, are out for an outing. After trying Oklahoma, Colorado and the Biloxi coast for the three preceding summers, we decided on the Ozarks for our present vacation. Our hired house is perched on a mountain slope and faces the wide extended golf links and the tiny lake. The scenery—mountains, streams, valleys and magnificent stretches of forest lands, varied with vineyards and orchards— is charming. It is cool, damp and refreshing up here. The noted Ozark mist tempers the too ardent rays of the sun, and one needs light covering at night. Folks are first folks about here as usual. They call it "the land of a thousand smiles." Well, they smile and frown, rent, buy and sell with just about as keen regard for the main chance as in other places, maybe a bit more. Legal tender is tended and accepted just as quickly as anywhere in this land, where the average citizen, man or woman, seems abundantly able to take care of his own, with an eye on the other fellow's own. I have not noticed any special marks of piety among the crowd who frequent the summer resorts. Automobiles crowd the roads, the golfers are busy on Sunday just as they are in Louisiana on this day. It is of little practical use to moralize or legislate on keeping the Sabbath; the remedy lies within, not without. The ideal Sabbath is not one of so-called Puritanical rigidity, nor of wild, loose abandon of its sanctity, but is one which the Lord of the Sabbath has given us, removed alike from Pharisaical legalism and from a total disregard of its religious privileges.

Strange indeed it is, that sane, sensible people exhaust themselves with dissipations on the Sabbath day and call these rest-destroying, nerve-wasting activities pleasure. "Stop, look, listen," is more than a road sign. It hangs on either side of life's highway. Do you read?

• • •

As the sun rose above the crest of the mountain range facing the cottage wherein we presently abide, and the incense of morning's breath spread its offering of light and beauty over valley and field, I opened my Bible and read again that wonderful letter to the church at Ephesus. Colinage said the most sublime ever written. Paul—yes, I believe he wrote it—was undoubtedly sitting in a heavenly place when he wrote about them. Oh, these evangels of the New Testament! How fully, how faithfully, how truly did they portray the blessed Christ. Matthew gives us the Christ of the kingdom of power; Moses, the active, living, moving Christ; Luke, the human, universal, all-embracing Christ; John, the Christ of light, life and love. Paul enthrones him, ever blessed, crowned with glory, honor and majesty, high above all, before whom every knee shall bow of things in heaven and earth.

Our faith may grow weak and stagger if only fixed on Jesus as a moralist or a mere teacher, but must move forward with the swing and stride of a conqueror when its rapt vision is centered on the Son of God as the inspired apostle presents him to the Ephesian church. The imperial sweep and range of regal power as given to the believing saints for all time is a sufficient answer to those who would doubt his deity. And only such an One can stem the fierce tide of wickedness which has swept the world since this epistle was written, and is still sweeping it. The Christ of the ages is the Savior of men to-day as he was when his ambassador penned these glowing words from the Roman dungeon. And the world's need is possibly as dire to-day as then, for millions know him not, and other millions deride him. To win the world for him and to him is the task allotted the church. Then the steadfast, clear-visioned, never doubting but that all dominion and all majesty, all power dwell in him. He shall be victor in the end.

WANTED.

Christian lady to live with family and do general housework. State age, education, health and training in household work. For further information, write P. O. Box 1595, Shreveport, La.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

LUCY COLLIER WHYTE was the daughter of Prof. W. J. Whyte and Josephine Whyte. She was born in Mobile, Ala., April 13, 1857. She was educated at Barton Academy, Mobile, Ala., where her father for many years was professor of Greek and French. On Dec. 28, 1883, she was married to W. J. Evans, of Harrison County, Miss. To this union were born two daughters, Mrs. E. J. Carlin, of Hattiesburg, Miss., and Miss Maud J. Evans, of Piave. On the 16th day of August, 1926, at the home of her daughter, Mrs. Carlin, the beautiful, well spent life of Sister Evans came to its earthly close, and she passed to the home of the just and the pure, in the house not made with hands, eternal in the heavens. Her whole life had moved in that direction, and her spiritual gravity naturally carried her home to the fellowship of the saints in light. Her faith in God never wavered. With her it was an established fact. She believed every word of the Bible. Back in the rosy morning of her life, when her heart was flushed and radiant with the gentle graces that gave form and charm to her character, she gave her heart to God at the age of 13 years, and followed her devout and exemplary parents into the Methodist Episcopal Church, South. She loved her church, and in its communion her convictions and sympathies found congenial companionship. From the doctrines and discipline of her church she never swerved. She maintained the validity and integrity of her memerbership with unblemished fidelity. She loved the ministers of the church, and they were ever preferred visitors in her home. Her two daughters were trained in the nurture and admonition of the Lord, and their beautiful Christian lives are now attesting a mother's discipline and afford practical expressions of her example. They "Arise up and call her blessed." "Her husband praiseth her." Services were conducted in the Carlin home in Hattiesburg by Rev. Robert Selby, presiding elder; Rev. A. J. Davis, and Rev. Joseph A. Smith. She was buried at Bond, Miss., from her home church, where the funeral services were conducted by Rev. G. E. Allan, her pastor; Rev. W. J. Ferguson, Rev. H. R. McKee, and Rev. R. N. Davis, the last mentioned a devout friend and former pastor of the Baptist church of Bond. The floral decorations and offerings at the church and grave attested the love and esteem of her many friends from Bond, and distant towns and communities. It was very fitting to have had her funeral at her home church, which had for twenty-seven years been her pride, and had known the blessings of her presence, and felt the benefit of her prayers, her influence, her life, her work in the Sunday school, prayer meeting and Missionary Society, and all the activities of the church. It is impossible to think of the Methodist church in Bond without thinking of Sister Evans, and her love for and loyalty to it. It was my blessed privilege to be the guest in the Evans' home during a twelve days' revival in Bond six months before Sister Evans got her promotion. I can never forget her solicitude for my comfort and with what gentle grace and cultivated dignity she presided in her home. There she loved and there she was loved. She was a devoted and affectionate wife, a loving and self-sacrificing mother, a true sister and a saint of God. She is survived by her noble husband, Judge W. J. Evans; two daughters, above mentioned; two brothers, H. E. Whyte, of D'Lo, Miss., and O. E. Whyte, of Newton, Miss.; and one sister, Mrs. L. B. Hester, of Jackson, Miss., and a devoted sister-in-law, Mrs. E. Lou Whyte, who has been a member of the Evans' household since her return as a missionary to Mexico, years ago. Never two sisters loved each other more truly than did Sisters Evans and Whyte. To those who suffer the unspeakable loss of such a loved one it ought to soften the sharpness of their agony to think of her beautiful, useful and faithful life, and that she is now free from all suffering and pain, and is forever happy "over there," in hallowed peace, feeding upon the fruit of the tree of life in the paradise of God. "He that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." May all who mourn her death meet her in the land of eternal rest.

DAN E. KELLY.

On the 28th of June, 1927, the death angel visited the home of Mr. and Mrs. J. R. Mills, and took their child, a little son, from earth to heaven.

"There fell upon the house a sudden gloom,
A shadow on those features fair and thin;
And, softly from that hushed and darkened room,
Two angels issued, when but one went in."

This little child, GILBERT REID, was just a little better than three years of age, being born April 12, 1924. It was but a short while from the time he was first taken ill, till the little body succumbed to the fatal disease, and heaven claimed as an angel one whose life here on earth shone as a star of the first magnitude in the firmament of childhood. Left behind to mourn their loss through the passing away of this child are: a tender father and a loving mother; two brothers, Johnny and Vernun; six sisters, Marie, Ruby, Lillie, Nannie, Jimmie Lee, and Merle. It is said that God gives children to be a blessing to the lives of the parents, and a blessing to the life of every member of the family, and that whatever touches the life of any member of the family touches the life of the entire home. Indeed, has this truth been realized. Gilbert was a beautiful child. He was strong, and because of his strength he fought mightily against death. The parents stood by him day and night. They ministered to his every need. The physicians labored with skill. The children, with tear-dimmed eyes, anxiously waited, the church was called to prayer; but the Lord had need of a splendid cutting for his vineyard, or a little bud to bloom in his garden.

"O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flower away."

Dear parents, tender children, little Gilbert cannot come to you, but you can go to him. You have been traveling along the road of life together. Gilbert has turned a bend in the road. You will see him when you go his way and travel farther on toward the goal of life. "A little child shall lead them." May the blessings of our Heavenly Father rest upon you, and may God, who knows the human heart, pour into your souls the balm of his comfort.

Life, say not good-bye! Give little warning;
But in some brighter clime, bid me good morning!

W. I. WHITE, Pastor.
Kossuth, Miss.

MRS. NELLIE OMA ROGERS (nee Watts) was born in Claiborne Parish, Tulip, near Athens, La., June 4, 1870. She departed this life Dec. 28, 1926. She was the youngest daughter of Mr. and Mrs. Josiah Watts. In early childhood she moved with the family to Bienville Parish, Saline, La., where she had resided until death. She was married at the family home on Nov. 26, 1889, to James H. Rogers, the ceremony being conducted by her pastor, Rev. P. Burkett. She is survived by her husband, one daughter, four sons, three sisters and one brother, and a host of relatives and friends, to mourn her passing. She united with the Methodist Episcopal Church, South, when a child, and had been a faithful member, a true and devout Christian, always ready and willing to assist in any way she could to help make life brighter for those about her. She was a loving, devoted wife, a kind, untiring mother, and a friend to all. Though our hearts have been made sad and our home lonely, we look forward to the time when we shall meet her in our eternal home. She was laid to rest in Mill Creek cemetery by her pastor, Rev. E. W. Day.

Her son-in-law,
L. P. MORELAND.

On July 23 the death angel visited the home of Brother and Sister M. Falkner and claimed little MARY BONNIE as one that was due in heaven, only letting her stay with her father and mother and one little brother and two sisters about two or three years. Oh, how short the time with father and mother! Little Mary was only sick a short time. So shocked was the writer when early Saturday morning, July 23, the news came to me to come to Phoenix church to conduct the funeral service of little Mary Falkner. But we can only look back when all day little Mary's busy feet had pattered to and fro, and all the day her little hands had been in mischief so, and oft mother's patience had been tried, but her tender, loving care had kept her through each day from harm and safe from every snare. But when little Mary's cheeks upon the pillow pressed she would give a kiss and say, "Good night, I love you, dear mama, you have been so kind today." And in these words would little Mary speak, "Good night, I love you, too, mamma." Your baby's eyelids are closed, and tired feet and restless hands enjoy the sweet repose. The trouble and the weariness to mother indeed seemed light, since love had thus her efforts crowned to guide her steps aright, and as mother picked the playthings up and put them all away I hear little Mary say, "Good-bye, mother, I meet you again some day." So weep not, father, mother, brother and sisters, as those who have no hope, but lift your eyes off the lifeless form of little Mary and behold her in the bosom of Jesus, standing in the beautiful gates, saying to a sad-hearted father and mother and brother and sisters: "Hurry and come and join me with the Redeemed host of heaven."

A. J. LEGGETT, Pastor.

M. B. A.

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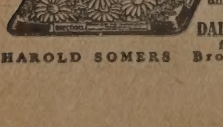
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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"They serve God well who serv his creatures."

More helpful than all wisdom is one draught of simple, human kindness.—George Eliot.

MISSISSIPPI CONFERENCE.

Echoes From Executive Committee Meeting.

The Executive Committee of the Woman's Missionary Conference met in the Woman's Bible Class room of Galloway Memorial Church, Jackson, Miss., Saturday, July 1, Mrs. S. W. Alford, President, presiding. The following members were present: President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, Superintendent of Children's Work, Superintendent of Social Service, Superintendent of Supplies, and the Secretaries of the Hattiesburg, Jackson, Newton and Vicksburg Districts.

Mrs. Alford conducted devotionals. She read Acts 2:5-11, the thought she brought to us being the "Power of Prayer." To accomplish the task of Christian women, the task that God has assigned to us, let each pray that we may have the vision that God alone can give. As leaders of the Conference, we should be women of prayer, (1) for a world vision, (2) for a missionary church, (3) for right attitudes toward our fellowmen, (4) that the young people might be won for Christ, (5) that every underprivileged life be given an opportunity for Christ. The worship period was closed with a prayer from each member of the committee.

The President told of the interest of our entire body for the flooded area of the Conference, and asked that members of the Executive Committee assure the auxiliaries in this district of our interest and willingness to help them.

In reporting, the Treasurer urged the women to make up the deficit on the pledge that will surely arise from the flood situation.

The Superintendent of Social Service told of the growth in her department. She stated that she had received letters of appreciation from the Council Superintendent of Social Service. She urged more interest in Social Service work, and recommended that each auxiliary study the two books authorized by the Council, "Know Your Courts," by Elizabeth Tilton, and "We The People and Our Constitution," Mary Clark Barnes—books on which we would get credit in study course.

The new Superintendent of Children's Work, Mrs. Stanley Wilson, stated that there was a growing interest in the correlation of the Junior Epworth Leagues and Junior Missionary Societies. She told of her visit to the Epworth League Assembly and of her plans to work with the Conference Junior League Superintendent. She urged that District Secretaries cultivate League District Secretaries. In speaking of the difficulties of the flooded area, she suggested that some other auxiliaries adopt each one of these auxiliaries for this year.

The Secretaries of Hattiesburg, Jackson and Newton Districts reported work moving forward, special interest in zone meetings, rural work and Young People and Children's Departments. Each reported a good district meeting and each claimed 3 new auxiliaries.

Vicksburg district, though the center of flood distress, is distinctive in that it has six Gibson members and reported six new auxiliaries. Secretaries from Brookhaven, Meridian, and Seashore Districts were absent.

The Committee discussed Conference plans for the Jubilee. The Executive Committee will form the Conference Jubilee Committee, the District Secretaries with the zone leaders the District Jubilee Committee, and the Executive Committee of the Auxiliary the Auxiliary Jubilee Committee. The President stated that we must have a spiritual Cultivation Leader and a Historian for the Jubilee work. Mrs. B. F. Lewis was elected Historian at the Annual Meeting in Brookhaven. Mrs. A. F. Watkins was unanimously elected to fill the office of Conference Spiritual Cultivation Leader. She pledged herself to the big work entrusted to her and urged the District Secretaries to send the names of Auxiliary Vice Presidents as soon as possible so that preparation for the Jubilee can begin at once.

Mrs. Alford stated that she had received a letter from the President of the Louisiana Conference asking that Mississippi Conference take over the work of assuming responsibility for the Woman's Page in the New Orleans Christian Advocate. A motion was made and carried that we assume this work. Mrs. J. E. Brown, of Gloster, was elected to serve in this office.

A motion was gladly carried that we send our Conference President, Mrs. L. W. Alford, to the School of Missions.

The President stated that the three representatives from our Conference, Janet Head, Helen Sells and Eurania Pyron, who have been in training at Scarritt College, have been accepted by the Candidate Committee. Rosa McNeil, who was consecrated at last session of Council, will sail for Africa in September. We have been asked by Headquarters to assume the expenses of a scholarship at Scarritt College for Ethel Clements, daughter of one of our missionaries at Havana, Cuba. A motion was made and carried that this scholarship be assumed by our Conference.

It was moved and seconded that each District be responsible for $50 as a love gift to Miss Rosa McNeil. The motion prevailed.

The meeting was closed with prayer by Mrs. L. W. Alford.

MRS. L. W. ALFORD,
President.

MARY V. WEEMS,
Recording Secretary.

MISSIONARY MEETING.

Sardis District, zone No. 6, Woman's Missionary Society. Zone leader, Mrs. W. E. Segrest. Time: Sunday afternoon, July 17, at 3 o'clock.

Program:

Song—"Love Lifted Me."

Devotional—Mrs. T. T. O'Bryant.

Song—"When the Golden Bells Ring for You and Me."

Reading, "A Song of Love"—Louise Freeman.

Reading, "Why We Should Join the Missionary Society"—Mrs. Burrell.

Solo—Mrs. Ralph Jennings.

Reading—By Billy Burrell.

Story—By Margaret Burrell.

Song—By two little girls.

Love Thoughts—By Miss Lotta Waits.

Reading—By Mrs. C. S. Miller.

Choruses—By Sardis Juniors.

Talk, "Mission"—By Miss Myrtle Pollard.

Song.

(Continued on Page 14)

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

More and more the local school will take an interest in training the officers and teachers for more efficient work. Unless the pastor and the superintendent take courses of study it will be difficult to lead all the teachers in real study. The secret of getting a class to study is for the teacher to set the example; the secret of leading the teachers to study is for the pastor and superintendent to lead the way. It is almost impossible to succeed in getting others to do the thing you are not willing to do. Leaders must lead, not complain and exhort.

When the superintendent is elected to that important post of leadership, the pastor ought to put into the hands of the superintendent one or more of the many books that will guide him in his work. Then the superintendent will be prepared, in a measure, to stimulate the teachers in their study; the result will be that the teachers will be prepared to lead the members of the class into serious study of the Bible. The leader who has been appointed to take charge of the work of Leadership Training as outlined in Point VII of the Program of Work will be able to do a great piece of work. The heart of it all is to have Jesus Christ enthroned in every life and thus build the kingdom of God. To be sure, this is a slow, difficult process, but it is an effective method of making strong Christian character.

Our training work heads up in the two schools, one at Lake Junaluska and the other at Mount Sequoyah. This year a number from Mississippi are attending the school at Lake Junaluska. It has been my privilege to attend this school since its organization. The attendance this year is more than 250. This is the best session I have ever attended. The seriousness of the students, the hard work they are doing in class and in committee meetings is sure to produce good results for the church at large, the spiritual fervor of the entire group is at high tide. We have the experience of the kingdom on earth as it is in heaven. The majority of the men and women come in their cars. It is possible for a larger number to attend this school than in the past, as travel is so much cheaper by automobile. Would that we had not less than fifty of our leaders attending this great school of the prophets. Later I shall give the names of those from North Mississippi who are attending the school.

The teachers tell me they cannot undertake the observance of Children's Week until their respective pastors indicate their desire to do this piece of work. The results of the observance of the week justify all the effort expended. Give it a fair trial and see for yourself. This will take the place of Rally Day. It gives an opportunity to take a "forward step" in the work of building the kingdom.

The school at Shaw is preparing to do the best work in its history. The superintendent, Mr. C. E. Harrison, is deeply interested in the progress of his school.

Relative to the observance of Children's Week, Rev. E. C. Driskell, of Fulton, writes, "We want to do everything that will help our people."

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People who want to reduce varicose veins, or get rid of running sores and ulcers, should not hesitate to get a bottle at once. It is so powerful that a small bottle lasts a long time. Any pharmacy can supply you.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. J. C. Chambers.

The following Sunday schools have contributed to the Dual-Extension Fund during this month:

Brookhaven District.

Adams, $2; Norfield, $26.12; Centenary, $18.60; Muddy Springs, 78c; Topisaw, $3.85; Rehoboth, $1.95; Gallman, $1.48; Pearl River Avenue, $4.55; Osyka, $3.25; Tylertown, $7.79; Pleasant Ridge, $1; Magnolia, $10.10; La Branch, $11; Summit, $1.93; Wesson, $5.05.

Hattiesburg District.

Bonhomie, $3.66; Bethel (Mount Olive charge), 42c; Bassfield, $2.70; Ovett, $4.75; Hebron, $1; Heidelberg, $1.05; New Augusta, $2.84; Carson, $2.50; Silver Creek, $1.72; Williamsburg, 43c; Lucedale, $16.50; Prentiss, $7.06; Richton, $8.93; New Hebron, $6.38.

Jackson District.

Benton, $7.84; Camden, $3; Clinton, $1.11; Fannin, $3; Rexford, $3.50; Galloway Memorial, $34.10; Satartia, $4.36; Campbells, $2.40; Brandon, $4.90; Forest Grove, $2.25; Bentonia, $3.62; Flora, $4.55; Grace, $15.44; Madison, $3.57; Mount Olivet, 60c; Ellison, $4.60; Pelahatchie, $4.13; Millville, 49c; Edwards, $12.55; Plain, $1; Capitol Street, $156.38; D'Lo, $5.07; Terry, $1.25; Yazoo City, $7.90.

Meridian District.

State Line, $4.03; Suqualena, $2.75; Langsdale, $5.71; Fifth Street, $26.53; McKinnons, $2.40; Pleasant Hill, $1.20; Bucatunna, $2.43; Hopewell (De Soto charge), $5.62; Poplar Springs, 45c; East End, $21.60; Quitman, $10; Meehan, $2.14; Lauderdale, $7; Theadville, 40c; Marion, 76c; Shubuta, $5-72.

Newton District.

Holders, $1; Harperville, $4.88; Homewood, $2.11; Newton, $6.50; Walnut Grove, $3.14; Hickory, $2.80; Hillsboro, $2.38; Gasque Chapel, 80c; Raleigh, $8.60; Forest, $14.63; Lena, $4.50; Lake, $4.62; Union, $13.

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9. The Library School
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11. The Emory University Academy (at Oxford, Georgia)

FALL QUARTER OPENS SEPTEMBER 23

For Information, Address: The Registrar, Emory University, Georgia

Seashore District.

Main Street, Biloxi, $16.33; Junior Department, Gulfport, $6; Pascagoula, $5.15; Bond, $2.23; Alexander Memorial, $1.99; Mount Pleasant, $3.20; Escatawpa, $2.60; Ocean Springs, $2.50.

Vicksburg District.

Liberty, $3.50; Sarepta, 60c; Jefferson Street, $15.06; Washington, $1.95; Cane Ridge, $1.59; Holly Bluff, $8.89; McNair, $1.19; Woodville, $3.05; Hermanville, $3.50; Louise, $3.53; Burtonton, $1; Pattison, $1.33.

MRS. W. E. COURTS.

MR. W. E. COURTS, of Cary, Miss., was born on May 20, 1854, in Holmes County, Miss., near Old Richland, and was the oldest son of Mr. and Mrs. H. T. Courts. On Dec. 18, 1873, he was married to Miss Carrie Fathree. Both he and his wife became members of the Methodist Episcopal Church, South, in early life, and were devoted members of the Cary church at the time of his death, which occurred March 31, 1927. He had been a resident of Sharkey County for many years, and had a part in the development of this rich Delta section from a jungle into one of the greatest agricultural sections of Mississippi. He loved his country and was genuinely proud of her accomplishments. He was a prosperous planter and was surrounded with the comforts and the conveniences of modern plantation life. He was a well informed man and was interesting and entertaining in his conversation. One of his neighbors made the statement to the writer a few days before his death that Mr. Courts was a model man and a true gentleman. It had been the writer's privilege to know him but a short time, and only as a sick and suffering man, but our acquaintance soon grew into a friendship and a fellowship that it has rarely been his pleasure to enjoy. At first he talked much of his worldly plans, but when it became more evident that he was suffering from an incurable malady, his mind suddenly turned to things heavenly and eternal. And while he never lost interest in his business affairs, his heart was fixed on his preparation for the heavenly. I think we might truthfully say that his soul "quit" this world some time before his real departure. He had been a Christian for many years, and he knew how to make ready for his going away. His courtesy and devotion to his noble and charming companion was beautiful. Their wedlock had not been blessed with children, and this disappointment seemed to sweeten and tender their relationship to each other. She misses him now, and sorrows for him, but with the hope of a true child of God. He told us a short time before he left that he was all right, that God was with him and that his loved ones were waiting for him at the beautiful gate. We carried his body to Vicksburg for burial, and there the funeral services were conducted by the writer, assisted by Rev. G. H. Thompson, pastor of Crawford Street Methodist Church. Afterward we laid his body to rest in the beautiful cemetery on the hills of Vicksburg. The floral offerings were many and lovely, and were very comforting to the sorrowing loved ones. We shall try to meet him.

His pastor and friend,

J. E. WILLIAMS.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Randolph, at Hunter's Chapel, Aug. 18.
Pittsboro, at Tabernacle, Aug. 19.
Derma, at Bethlehem, Aug. 20, 21.
Amory, Aug. 28.
Buena Vista, at Pleasant Grove, Aug. 30.
Tupelo, Sept. 4, a.m.
Shannon, at Shannon, Sept. 4-5, p.m.
Pontotoc, Sept. 11, a.m.
Calhoun City, Sept. 11, p.m.
Algoma, at Palestine, Sept. 17, 18, a.m.
Amory Ct., at Greenbrier, Sept. 18, 19, p.m.
Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.
Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,

L. P. WASSON, P. E.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

HATTIESBURG DISTRICT EPWORTH LEAGUES MEET AT McLAIN FOR BIG PICNIC.

On Friday, July 29, a crowd of Hattiesburg District Epworth Leaguers met at McLain at 3 o'clock for a picnic and a "get together" meeting. Rev. J. B. Cain issued the invitations. The Leagues represented were: McLain 13, Leaf 6, New Augusta 15; Hattiesburg 11, Lucedale 36, Petal 2. This made a total of eighty-three persons present.

After a few minutes of meeting old friends and making new ones, and a snappy mixing game, the Leaguers gathered in the school auditorium for a short program. Brother Linton led the singing of a few old favorites. Frances and Rosena Harrell, of Hattiesburg, sang as a duet, "Confidence." Rev. J. B. Cain, as master of ceremonies, introduced Miss Berta Nall, of Petal, Conference Hi League Superintendent, who made a splendid talk, stressing the importance of work with the boys and girls of Hi League age, and urging the attendance at the Hi League camp, to be held at Camp Dantzler, near Hattiesburg, the week of Aug. 29. Other "notables" present were B. F. Harrell, Secretary of Hattiesburg District; J. H. Weems, Conference President, and J. B. Cain, member of the Conference Epworth League Board. Each responded to an introduction with a brief, peppy talk. Mr. Weems suggested that a Union of the Leagues of this section be organized. It is to be hoped that plans for this organization may be completed soon.

After the adjournment with the League benediction, more games were enjoyed on the school lawn. Every one entered into the exciting game of handkerchief snatch, the Murphys defeating the Finnegans by a score of 7 to 6. A relay, with four teams competing, was quite interesting. Letters were passed down the line and back again, when all together it was discovered that they spelled "winner." After playing off the tie, the "1's" defeated the "3's" by several seconds. In an interesting game of bean bag basket ball, the Greens, with Miss Margaret Grey, of New Augusta, as captain, won by a score of 3 to 2.

Lunch was spread under the trees. With it was served delicious iced lemonade, prepared by the McLain Leaguers.

It is hoped that this successful affair is only the beginning of a series of such meetings that will bring the young people of Hattiesburg District into closer fellowship with each other through Jesus, the great Commander.

FRANCES HARRELL, Reporter.

THE MISSIONARY BUDGET FOR 1927-28 OF THE GENERAL EPWORTH LEAGUE BOARD.

Believing that the missionary budget for the year 1927-28 of the General Epworth League Board will prove of interest we present it as follows:

Africa (Congo Mission, entire support)	$50,000
Paine College, maintenance fund	15,000
Arizona, work among Mexicans.	10,000
Translation, foreign fund	4,000
Field work, Epworth League in foreign lands	3,000
Epworth League Chair of Religious Music	4,000
Epworth League Chair of Missions, S. M. U.	4,000
Epworth League Chair of Missions, Emory U.	4,000
Student Pastorates, Tucson, Ariz., and Berkleys	6,000

Concerning these last three items, you will rejoice that the League is making possible the continuation of a work begun a few years ago by the Board of Missions at Dallas and Atlanta.

The above is taken from the report of the Commissioners of Mississippi Epworth League Conference at their Annual Assembly. We wish to get this before the Leaguers of this Conference so that they will be able to understand more fully the great need of the mission pledge and the need of meeting our missionary obligations. We are planning shortly to publish the mission pledges of each district.

JACKSON, MISS., GLENDALE METHODIST, MAKING CREDITABLE PROGRESS.

At the last Annual Conference there was created the fifth appointment for the city of Jackson on the Bailey Avenue car line, in the northwest section of the city, which now bears the official name of Glendale. The wisdom of our presiding elder, Rev. J. L. Decell, in recommending the appointment at this time is clearly visible with results that are very gratifying for nine months of the year. The charter membership was seventy-six, and the total membership to date is 136, with a Sunday school, average attendance of which is seventy-five; Woman's Missionary Society membership, forty-five, and Epworth League, twenty-five.

Since organization last November, through courtesy of the City Board of Education, the Galloway school auditorium has been used for Sunday school and morning worship.

A very desirable building site, 65 by 150, has been recently purchased for $1,250 on Bailey Avenue and Glendale Street, on which lot the new brick veneer church, with approximate cost of $12,000, is now under construction, and it is expected by the building committee to have same completed sufficient to enable its use for the first service Sunday morning, Sept. 4, of a two weeks' series of evangelistic services, conducted by Rev. Claude P. Jones, of Hattiesburg, one of our able Conference evangelists.

Very appropriate and impressive ceremonies, incident to the breaking of ground for the new church building, were recently conducted by Dr. H. Walter Featherstun, assisted by Dr. J. M. Sullivan, Dr. Julius Crisler, Judge Morgan Stevens and Mr. John Armstrong, who made short addresses, supplemented by several vocal selections by ten representative young ladies from our orphanage.

Last Sunday, the 7th, we were pleased to have at the 11 o'clock hour, the presence of and an inspiring message from our beloved presiding elder, Rev. J. L. Decell, in the beginning of his fourth round.

It is very probable some reader would appreciate the opportunity to invest with a cash contribution, or the approximate cost, $50, for a memorial window in memory of a departed loved one; if so, you may please communicate with the pastor, Rev. C. E. Downer, 1519 Bailey Avenue, or Mr. J. F. Biggs, chairman of the building committee, 1105 Bailey Avenue. Any amount, however, will be received with great appreciation and acknowledgment duly made, account of Glendale church building fund.

C. E. DOWNER, Pastor.

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WHY WE SHAKE HANDS.

Did you ever wonder why it is that folks usually shake hands when they meet? Perhaps you know that many things we do have come down to us as customs from our early ancestors. Shaking hands is just such a custom.

In the olden days every one had to carry a sword to protect himself from robbers or enemies he might meet. He always kept his right hand on the handle of the sword in order to use it if necessary.

Of course, when he met a friend it was customary to hold out his right hand to show that it didn't hold a sword ready for attack, and the friend did likewise. They shook hands then, as a token of their trust in each other.

Of course, the custom doesn't mean that any more. Imagine grandfather or Uncle Jim holding a sword in his pocket! Men no longer need to carry such weapons, but the custom remains with us.—Selected.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

CAMPTI, LA., DAILY VACATION BIBLE SCHOOL, MINDEN DISTRICT.

Just after the close of the Daily Vacation Bible School at Springhill Miss Dorothy Dale Hillard, of Scarritt College, conducted a similar school at Campti. Because of a number of cases of mumps in the town and other sickness the enrollment was not as large or the attendance as regular as it would have been under ordinary conditions. However, as the result of the co-operation on the part of the entire church and the intense interest of the pupils the school proved to be a very pleasing success. Miss Hillard was especially appreciative of the attentiveness, teachableness, splendid work and good discipline of the boys and girls of the school. One evidence of this was the fact that she was able to tell the congregation present for the graduation program that the children had required only one practice for their program, and that each article made during their handwork periods had been so well made that not one had to be left out of the exhibit.

The school was conducted in the Methodist church with a daily program from 9 to 12 a. m. The program included worship, music, Bible, missionary and health stories, health talks and demonstrations, games, memory work, and various types of handwork. An efficient young carpenter consented to give the older boys instruction in carpentry, and this work was done at the parsonage with the co-operation of the pastor and his wife. Splendid volunteer teachers were secured to assist Miss Hillard in all departments of the work. The entire school was taught the salutes and pledges for the Christian and American flags.

The worship program for each morning included an offering by the pupils and helpers. This offering was supplemented by a free-will offering by the congregation present on graduation evening, and the total offering was sent to a needy church in the flooded district. The presiding elder, Dr. Dodson, was present for the graduation program, Saturday evening, July 10, and expressed his deep interest in and appreciation of this work for his district.

Miss Hillard was granted free use of the office of the Campti Lumber Company to do her secretarial work for the school. She enjoyed the association of all those with whom it was her privilege to work and meet. She was boarded at the Lake Hotel and was invited out a number of times. A desire was expressed by the leaders of the church and many of the children that a similar school be held next summer in Campti.

On Friday afternoon, July 9, the teachers and children forgot their work for the time being and went to Lavina springs for a picnic. Most of the older boys and girls hiked to the springs. The afternoon was spent in playing new games the children had learned, in singing and in kodaking. The happy occasion was climaxed by a picnic supper.

Graduation Program for Campti Daily Vacation Bible School, Saturday Evening, July 10, 1927.

Quiet music.

Call to worship.

Song, "He Lives on High"—By entire school.

Prayer, by Evelyn Lowrey.

The Beatitudes, by a group of Juniors.

Song, "Spring Has Come"—By a quartet—Iris Weaver, Evelyn Lowrey, Hazel Chestnut, Mary E. Hattaway.

Reading, "Aims for Life"—By Perry Lowrey.

Song, "Blue-Eyed Jimmy"—By a group of Primaries and Juniors.

Reading, "Look Pleasant"—By Hazel Chestnut, Dick Allen, and Aubrey Crocker.

The Twenty-third Psalm—Maurine Alexander.

Song, "Tell Me the Stories of Jesus"—By the school.

A. B. C. Bible verses—By a group of boys and girls.

Reading, "Trees"—By Katherine Hattaway.

Duet, "Since His Love Came Shining Through"—By Jewel Chestnut and Louise Lowrey.

Reading, "If We"—By Baron Chestnut.

Bible City Drill—By a group of Intermediates.

Mummy song—By a group.

A Gymnastic Relief—By the school.

Reading, "A Place for Me"—By Edna Crocker.

Song, "Give of Your Best to the Master"—By the school.

Reading—By Fred Fulton.

Report of Boys' Handwork—By Perry Lowrey.

Report of Girls' Handwork—By Edna Crocker.

Pageant, "The World for Jesus."

Scripture verses on giving—By a group.

Offering—Taken by Louise Lowrey and Clyde Warren.

Short talks by the presiding elder and pastor.

Salute and pledge to the Christian flag, followed by song, "Onward, Christian Soldiers."

Salute and pledge to the American flag—"America the Beautiful"—"The Star-Spangled Banner."

Benediction.

PILOT TOWN AND PORT EADS.

My Dear Dr. Harper: I know that you and the readers of the Advocate will be glad to read this bit of news. I am just back from my semi-monthly trip to Pilot Town and Port Eads, and the Lord surely crowned my labor with his blessings at these two points.

At Port Eads, Sunday morning, the following took the vows of the church, and with the help of God, I organized a new church, to be known as the Port Eads Methodist Episcopal Church, South: H. H. Regan, J. T. William Taber, Oscar Nagel, Barney Schofield, Mrs. H. H. Regan, Mrs. Williams, Mrs. Frank Buras, Mrs. Neville, Mrs. L. Scarabin, Mr. L. Buras, Mrs. Anthony, Charles Marshall, Mrs. Louis Buras, Otto Hensche, Mrs. L. Buras.

At the Sunday school here we had fourteen children, and this new congregation in the future will be represented in all the branches of the church; a Woman's Missionary Society will be organized in the near future.

At Pilot Town, Sunday night, I had twenty-five children at the Sunday school, and a very good attendance at the service.

We need a chapel here very bad; the ground I can get for nothing. Will some one help? In this work I need Bibles, Testaments and song books; I know that some one will contribute the price for these necessities.

You are invited to come and visit this new field; your prayers are much needed.

LEON PICONE.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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EAGER SHOPPERS THRONG STORES

Salesgirls Dread Bargain Days

Louisa was tired. From morning until night she had been on her feet in the busy department store. No matter how she felt, she must serve her customers with a smile. Her head throbbed and her feet ached. Week after week, she felt her strength ebbing until she was in a run-down condition, not fit to work.

"My mother suggested that I try Lydia E. Pinkham's Vegetable Compound," she writes. "I took only three bottles and it brought me about all right." Through the Vegetable Compound, she found better health to do her work and she told the other girls about it.

That was several years ago. Louisa is now Mrs. L. G. Van Dyke of 1246 Spring St., Morrell Park, Baltimore, Md. She is the mother of three healthy, active children. She says that she found the tonic effect of the Vegetable Compound helpful to her during this critical period.

Every working girl knows that to do her work properly and easily she must have good health. She can not afford to lose time from her work. Girls who suffer from weakness and run-down condition should try Lydia E. Pinkham's Vegetable Compound.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., BRISTOL, VA.

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To avoid imitations, always look for the signature of Chas. H. Fletcher. Proven directions on each package. Physicians everywhere recommend it.

VACATION SCHOOL AT SARDIS.

Dear Advocate: Beginning on July 11 the Sardis Methodist church began a two weeks' Daily Vacation Bible School, under the direction of Miss Elizabeth Stinson, of Jonesboro, La. Miss Stinson is a consecrated young lady and a very capable director for a Bible school. She is one of our Scarritt-trained young ladies. Miss Stinson was assisted in this work by a number of our local church workers. If the list of these workers was not so long, I would make honorable mention of each one.

In this Daily Vacation Bible School we registered over one hundred and thirty boys and girls, and the average attendance was around the one hundred mark. The children made a free-will offering to our orphans of $14.87. This Daily Vacation Bible School was fostered by the Woman's Missionary Society, and the director was sent out by the Council. So favorably impressed were the people with this school that they have said that we must have another next year.

JAS. T. McCAFFERTY,
Pastor.

WHAT IS YOUR LIFE EXPECTANCY.

In the first place, what is life? Many explanations and definitions have been offered. None are explanatory, and none satisfactory. All in common evade the issue or becloud the understanding; they attempt to define an abstract quality of living matter of which we know nothing beyond its manifestation.

The fact remains that life, meaning thereby the aggregate lives of the multitude of cells which go to make up the body, terminates quickly or slowly in advance of or beyond the average number of years experience has shown that man lives. And the reasons? First, heredity. It is a fact well known to insurance companies that longevity is a familial characteristic. This may not mean that the ability per se to hold body and soul together is inherited, but that barring accidental death, the bodily resistance to disease is an hereditary quality.

The second influence which modifies longevity is infection or infectious diseases, either acute or chronic. Modern medicine has decreased the danger from acute contagious diseases which in the past swept away millions regardless of hereditary resisting power. This decline began in the eighties, continuing down to the present day. Smallpox, yellow fever, typhoid, malaria, leprosy, plague, even scarlet fever, have lost or are losing their terrors and their victims. But, they have been replaced or are at least matched by a more subtle and insidious form of life-destroying agent. This is the chronic, low-grade infection which causes but few symptoms and little if any pain. The pus organisms of low virulence and other bacteria of perhaps no virulence at all under normal circumstances localize themselves in the tonsils, the teeth, the sinuses, the kidney tubules, the intestinal tract, the bile passages, and as the persistent drop wears away the stone so do their toxins gradually, very gradually, bring about degeneration and death of the highly specialized organs. This is the explanation for the enormous increase in deaths from cardiac and arterial diseases since the acute infections have been conquered.

Finally, there is a third factor which is by no means the least of all those that torment the body and hasten the end. This factor is the hurry, nervous strain, anxious worry, wasted energy and futile striving after that which is attainable and that which is not. In short, it is composite of all these influences which we must meet in economic life. A shortened life is the price many pay for being born in an age that is very unlike any other. The demands of environment have altered more rapidly than adaptation can evolve. It is an inexorable law of nature that man must adapt himself to his environment or perish. He does the latter in increasing numbers every year, though as a whole the average life expectancy has been greatly increased when compared to former times.

Heredity, disease, environment—these are the arch enemies of life. And disease is the greatest of them all.

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Never take calomel. It is mercury—a dangerous drug. If you are constipated, bilious, sick, headachy, stomach sour, meals don't taste right, hot days make you drowsy and lazy, take Dodson's Liver Tone. That's all you need.

Calomel salivates. That's why you have to take salts the next day to get it out of your system so it will not eat your bones. You have to stay at home a day to recuperate from the shock it gives you. No wonder Dodson's Liver Tone is so popular. All you do is take a spoonful at night. By morning you are cleaned out good, head is clear, you feel as light as a feather; you are not sick, no danger of salivation, and you can eat anything you want. Think of that.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

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CONSOLED.

A rector in South London was visiting one of his poorer parishoners, an old woman, afflicted with deafness. She expressed her great regret at not being able to hear his sermons. Desiring to be sympathetic and to say something consoling, he replied, with unnecessary self-depreciation, "You don't miss much."

"So they tell me," was the disconcerting reply.—Kansas City Star.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedica-

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Lake Arthur, Sept. 4; Conference Nov. 3.
Gueydan and Kaplan, at Kaplan, Sept. 11, a.m.
DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Merryville, Sept. 18, p.m.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 9, a.m.
Rayne, Oct. 9, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 30.
Converse and Hornbeck, at Hornbeck, Nov. 16, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle Ct., ————————
Crowley, Nov. 27.

W. L. DOSS, JR., P. E.

New Orleans Dist.—Third Round.

Terrebonne, preaching and Q. C., Aug. 18, p.m.
Houma, Q. C., Aug. 19, p.m.; preaching, Aug. 28, a.m.
Patterson, at Berwick, preaching and Q. C., Aug. 28, p.m.
Morgan City, Q. C., Aug. 30, p.m.
St. Martinville, at Arnaudville, Aug. 31, p.m.

R. H. HARPER, P. E.

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Malaria, Chills and Fever, Dengue or Bilious Fever.
It kills the germs.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Aug. 28, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Sept. 4, 11 a.m., 2 p.m.
Broad Street, Sept. 11 a.m., Sept. 14, 7:30 p.m.
Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Brookhaven Dist.—Fourth Round.

Summit and Topisaw, at Topisaw, Aug. 28.
Gallman, at Gallman, Sept. 11.
Foxworth, at Foxworth, Sept. 18.
Adams, at Adams, Sept. 25.
McComb, La Branch Street, Sept. 28.
Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.
Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Porterville, at Porterville, Sept. 11, a.m.
Lauderdale and E. Mills, at E. Mills, Sept. 11, p.m.
Scooba, at Binnsville, Sept. 12.
Dekalb, at New Hope, Sept. 13.
Matherville, at Langsdale, Sept. 24, 25, a.m.
Shubuta, at Shubuta, Sept. 25, p.m.
Vimville, at Coker's Chapel, Oct. 1, 2.
Enterprise, Oct. 9, a.m.
Pachuta, Oct. 9, p.m.
Seventh Avenue, Oct. 12.
De Soto, at ———, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, Oct. 26.
Waynesboro ct., Oct. 29, 30, a.m.
Bucatunna, at ———, Oct. 30, p.m.
Waynesboro, Oct. 31, p.m.
Central, Nov. 1, p.m.
East End, Nov. 2, p.m.
Fifth Street, Nov. 3, p.m.
Hawkins Memorial, Nov. 4, p.m.

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Newton Dist.—Fourth Round.

Decatur and Hickory, at Hickory, Aug. 28.
Union, at Union, Sept. 4.
Carthage Ct., at Mt. Horeb, Sept. 10.
Carthage Station, Sept. 11.
Harperville and Lena, at Cantrel, Sept. 17.
Dedication of Harperville Church, Sept. 18, 11 a.m.
Forest and Morton, at Forest, Sept. 18, 3 p.m.
Montrose, at Montrose, Sept. 24, 11 a.m.; Sept. 25, 11 a.m.
Rose Hill, at Rose Hill, Sept. 25, 3 p.m.
Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 25, 1927. CHAS. O. CHALMERS, Manager.

WHY THESE "APPALLING LOSSES?"

By Bishop Warran A. Candler.

A group of men known as the "Continuation Committee of the Inter-Church Conference" has published recently a report according to which all the churches are suffering "alarming losses" of members.

While the report gives statistical returns from comparatively few of the churches, the figures given are for the largest of the evangelical denominations, and they may be accounted as reasonably accurate as far as they go.

Estimating on the basis of the statistics of the thirteen churches reporting, the committee reckons that the losses of all the denominations last year approximated 500,000. This exhibit of losses is characterized as "appalling," and so it is.

Several explanations of this large loss in membership were offered by the committee, the main one being "the pruning of the rolls of membership" for one reason or another.

Other explanations of the losses which were suggested were (1) the effect of the migration of people from point to point in the widely extended territory of our country; (2) the abnormal "financial drives" of the churches and the financial pressure of such movements as the disappointing and disastrous "Inter-Church World Movement;" (3) the demoralization following "the world war;" (4) the undervaluation of church membership by many who once united with the churches and then drifted away from them; (5) and "the negligence and indifference of pastors" to the observance of church laws concerning church membership.

None of these causes adequately explain the "appalling losses" reported by the committee. Most certainly no "pruning of the rolls of the churches," however trenchant, should be accepted by the churches as explaining the decrease of their memberships. Surely the real increase of members has fallen far below what it ought to have been, if it can be figured out of sight by "pruning the rolls." Surely more souls should have been added to the churches than this inadequate explanation implies.

Doubtless sensational, not to say hysterical, "drives" have ended in depressing reactions.

The disastrous failure of the ill-advised "Inter-Church World Movement," by which some $5,000,000 was worse than wasted, has done much to discourage the churches that participated in it to their hurt. That movement injured the work of the churches in both the home and foreign fields.

The after-effects of the world war have been unfriendly to the work of the churches. Great revivals followed the war between the States, culminating in the work of grace known as "The Moody and Sankey Revival," which extended over the entire nation and reached the British Isles beyond the seas. But such results did not follow the "world war." Great revivals prevailed in both armies during the war between the States; and when that conflict ended, many thousands of Christian soldiers, converted in the camps, returned to their homes and kindled anew the fires upon the altar of religion. But no such revivals prevailed among our troops in France. The controlling minds who were in charge of the religious work among our soldiers overseas put more emphasis upon "phyical comforts" and "social service" than upon personal salvation and spiritual life. Some of them went so far as to predict that when "the boys" came home they would have nothing to do with the churches, but would cast away their creeds and ceremonies; and that they would demand more liberalistic organizations, if they chose to enter any church at all.

Following the lead of such men not a few preachers fell to berating the churches and depreciating definite faith and disparaging unworldly piety.

Well, we now see the lamentable outcome of all such things. The nation needs, as it needs nothing else, a revival of religion; but the churches are depressed and perplexed by the situation which confronts them.

Such conditions should not excite surprise so much as they should lead to repentance and a return to God. But repentance is impossible, if the preachments of a certain class of vain talkers are accepted as religious truth.

Some of them declare there is no such thing as a settled and fixed Gospel; that "progress" demands that faith be always in a state of flux, and that even the moral law is not to be held as a correct and final standard by which to determine right and wrong.

With liberalistic tenets of that sort no sensible sinner can be brought to repentance, no revival of religion brought to pass, and no church be built up.

If the Gospel is no better than the fluctuating teachings of an ever changing rationalism, and the church is nothing more than a club organized for "social betterment" in the realm of physical comfort alone, why should there be any preaching, any preachers, or any church?

For a decade and more certain types of preachers, in alliance with sensational writers of scrofulous novels, have been denouncing the church, depreciating the Bible, and deriding revivals of religion, to the delight of the scoffing world. The result is now apparent.

Men of this sort are no longer to be followed, if religion is to revive and the churches to prosper.

It is time to return to common sense and Scriptural Christianity.

A writer, who makes no claim to theological learning or ecclesiastical statesmanship, in a recent newspaper article uttered some wise and timely things. In the course of his thoughtful article he said:

"To the layman who observes the situation with interest and without prejudice, it seems high time for a change in tactics.

"If the church was a dominant force in community life when it taught religion and nothing else, and if the churches that took up vaudeville lost prestige, and if the preachers who now have the largest following are those who teach the old-time religion, one cannot escape the conclusion that the people have an appetite for religion.

"To offer them a substitute is simply to lose their confidence and respect and send them away empty.

"There can be no leadership, of course, unless there is contrast between leader and followers. And since the people have gone to school and the man in the pew knows just as much as the man in the pulpit, the preacher has no chance to establish himself as a leader if he depends on his ability as a lecturer.

"The old-fashioned preacher led because he confined himself to religion, and in that field he knew more than the members of his flock knew.

"The modern preacher is not better informed than the members of his congregation, nor is his intellect superior to theirs; but he can acquire the superiority essential to leadership by the simple expedient of sticking to his trade.

"He knows religion as the people do not. They will learn eagerly if he is able to teach. But if he hasn't anything to offer except entertainment, he can't blame them if they go to hear better entertainers.

"When the church quits its ancient role and begins to compete with "worldly" things, it is like a merchant who has a monopoly of bread and yet fills his shelves with toys."

The vaudeville-actor type of preacher-lecturer has occupied public notice far beyond his deserts. It is time to retire him from further consideration. He has done the churches hurt enough.

It is now time to turn back to the Scriptural Gospel by which alone all the achievements of Christianity in the past have been wrought and by which all its triumphs in the future must be won.

The Bishop of Liverpool, in his instructive work, "The Christian Leaders of the Last Century," says of that saving Gospel:

"The true remedy for all the evils of our day is the same remedy that proved effectual a hundred years ago—the same pure unadulterated doctrine that the men of whom I have been writing used to preach, and the same kind of preachers. I am bold to say that we want nothing new—no new systems, no new school of teaching, no new theology, no new ceremonial, no new gospel. We want nothing but the old truths rightly preached and rightly brought home to consciences, minds and wills. * * * There never has been good done in the world excepting by the faithful preaching of evangelical truth. From the days of the Apostles down to this time, there have been no victories won, no spiritual successes obtained, except by the doctrines which wrought deliverance a hundred years ago."

The faithful preaching of this evangelical Gospel will make an end of "appalling losses" in the churches, and it will bring an era of glorious gains.

The churches have lost members in exact proportion to their loss of that Scriptural faith.

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QUO VADIS.

By Arthur Madison Shaw.

Stranger, whither art thou speeding?
What impels thy hast'ning feet?
Why thy fellows pass unheeding
In the street?

Why this tug of brain and muscle,
And this strain of eye and hand?
Why this mad'ning rush and bustle
Through the land?

Does thy life hang on a minute—
Or thy country's welfare—say?
Wilt thou lose the world, or win it,
In a day?

Thou art hast'ning to thy duty—
Striving in it to excel—
If thou know'st its worth and beauty
It is well!

But thou hear'st the dollars jingle,
And thy greedy heart is bold;
For thy palm doth itch and tingle
For the gold!

Or, the siren song of pleasure
Lures thee like a maiden's kiss;
And thou deemest that the measure
Of earth's bliss!

Nay! perchance thou seekest fashion:
Bauble fit to please a child!—
Or thou giv'st the rein to passion,
Base and wild!

If 'tis so, then thou wilt never
Know the joy of sweet content
All thy labor and endeavor
Are mis-spent!

'Tis a dream thou callest gladness;
'Tis but ashes thou dost crave:
And thou rushest in thy madness—
To the grave!

Pause, and listent to the beating
Of the heart within thy breast!—
Swift as light beams life is fleeting:
Stop and rest.

Rest, and think where thou art going;
What thou toilest at and why!
Sift the seed thy hand is sowing!—
Thou must die.

Leave thy phantom chase, and turning,
Cast thine empty dreams away:
Seek to sate thy soul's deep yearning:
Kneel and pray.

Pray for pow'r to conquer fully
Greed and self and appetite;
To discern and follow truly
What is right.

Here thy Heav'n is in the making—
Think, and work, and pray, and live—
Earth is famish'd—hearts are breaking
Up, and give!

Give to men thy best endeavor;
Give thine all to God above;
Love till death, and then forever,
Live and love!

Mooringsport, La.

LOVE ENVIETH NOT.

By W. Y. Millican, M.D.

I.

St. James asks: "Do you think that the Scripture saith in vain, that the spirit that dwelleth in us lusteth to envy?" Whence we are to learn, if I mistake not, the apostle's meaning that envy is the offspring of lust, or evil desire, and that lust or evil desire is the property of that corrupt nature which we all inherit from Adam. Desiring, and not obtaining, we envy those who are more successful than ourselves. Envy is malignant discontent at another's good fortune, and its objects and occasions are as numerous as the shades of human character and the varieties of human conditions. People are envied for their worldly goods, their personal attractions, their intellectual endowments, the reputation they have won by their talents, the position they occupy in society, the influence they exercise over others, and indeed for all sorts of superiority except superiority in virtue. For whatever else men may be envied for, for their virtue they are never envied. They may be envied for the rewards of their virtue, but not for their virtue itself. The fallen archangel is represented in our great English epic as envying our first parents, not for their innnocence and purity, but for the honor and blessedness which these qualities bring them, and which he has lost by his guilty rebellion against God. Envy is too depraved a disposition to see the beauty of holiness, and to covet it on its own account; but everything else, as Dr. South observes, "will make a man to be envied, which shall set him above being pitied."

This base and wicked passion is one of the earliest developments of human depravity and one of the last demons cast out of a regenerate heart. All of the original passions of our nature are in themselves innocent, and, when duly directed and regulated, they contribute to the good of man and the glory of God; but envy is a spirit of unmingled and unmitigated evil, a compound of selfishness and malignity utterly incompatible with the unfallen state of humanity, and so unworthy of the sons of God that one is never willing to acknowledge himself actuated by so vile an impulse. Often, however, it is discovered where it is least suspected—in persons of polished manners and amiable deportment and apparently of the most noble and magnanimous dispositions. Ah! could we penetrate the secrets of official and professional life, and of the several literary and aesthetic occupations, where we find the highest culture, and the greatest degree of refinement, how often should we discover the serpent creeping among the fairest lilies and coiled beneath the sweetest roses? Of these lofty pursuits, indeed, envy is the ordinary and easily besetting sin, and, if it is to be traced anywhere, it is in statesmen, and men of letters, and men of science, and the makers of many books, and the inspired masters of the pencil and the chisel, and those who can sway the grave judgment of senates by lucid and persuasive speech, and soar heavenwards on the wings of genius, charming all ears with their melodies. Envy is everywhere. It is the moral epidemic of the world. Like the spider, it weaves its snare alike in the palace and in the cottage, in the halls of learning and chambers of legislation, in the warrior's tent, in the artist's studio, the gay salons of fashion, and around the very altars of God. The city merchant, the rustic laborer, and little children in their sports, are subject to its baneful influence.

It is the great sectarian sin, the pestilent schismatic, that has rent again and again the body of Christ and lacerated the Redeemer with many a wound in the house of his friends. And sad it is to see how different religious societies hate and malign one another, what plans of circumvention they employ, what unworthy trickery of perversion, beguiling unstable souls, compassing sea and land to make one proselyte, lest they should be eclipsed by the superior success of their neighbors; whence arise calumnies, controversies, bitter contentions, as if they were striving to furnish a sort of gladiatorial entertainment for a gazing world. And in church choirs and Sunday schools may we often discover the same hateful spirit, among sweet children, and fair virgins, and youthful saints, like a toad in a bed of tulips, a buzzard in a bevy of doves, a demon among the adoring seraphim. And in our Bible societies, missionary anniversaries, and other organized efforts of Christian philanthropy; in conventions and conferences where we discuss questions of vital interest to the kingdom of Christ, and adopt measures for the promotion of Christianity at home and abroad; the fiend is sure to play his part, marring our noblest schemes, and spoiling our best performances. And whenever the sons of God assemble themselves together, Satan comes also among them, setting brother at variance against brother, embittering faction against rival faction, converting Christian zeal into a kind of prize-fight competition; and so loving hearts are divided, and sacred terms are perverted, and prudent councils are defeated, and the gospel of our salvation is dishonored, and charity, or love, is driven weeping out of the world.

To see that envy is utterly incompatible with love, we need but glance at some of its characteristic qualities and fruits. Love is disinterested goodness; envy is unmingled and unmitigater selfishness. It would grasp all riches, absorb all enjoyment, engross all admiration and esteem. Every superior and rival would it destroy, and live alone in an impoverished or depopulated universe. Alexander the Great, who could bear no greatness but his own, would carp at the valorous deeds of his captains, as if whatever praise was bestowed upon them were taken from himself; "a great weakness," says Dr. South, "and enough to make the conqueror as much an object of pity as his conquest could be of envy." "The envious man," observes Bishop Hall, "feeds on other's evils, and hath no disease but his neighbor's welfare." Such a one, if rich, would have all others poor; if poor, would reduce the rich to his own condition. If he occupies an elevated position, he would thrust down all aspiring rivals; if his station is an humble one, he would drag those who have risen above him back to his own level. Like Gideon's fleece, he would absorb every particle of moisture that falls from heaven, and leave all around him as dewless as the desert. Love is the brotherhood of the heart; envy is as malicious as it is selfish. Joseph was hated by his brethren because he was beloved by his father, and they could not speak peaceably unto him because he had dreamed a dream which made him their superior. And Haman was full of indignation against Mordecai because he held a high place with the king. And the same evil spirit inflamed the wrath of Saul against the victorious shepherd boy, and made him seek to slay his own son-in-law. The envious man resents the good of others, as if it were an injury to himself. He hates you because another loves you, curses you because you are blessed of God. Rather than see you wafted along by the breeze of fortune while he lies becalmed, he would have you shipwrecked beyond remedy. All who are above him, he regards as black clouds obscuring his day and deserving his displeasure.

Envy is like the ocean, which, because it cannot shine as the firmament, would shroud the starry luster of the latter with its vapory exhalations. Nay, in order to enjoy the glimmer of its

own rushlight, it would extinguish the sun and leave the world in darkness. Love is a meek and gentle spirit; envy is as outrageous as it is malicious. One of God's secretaries tells us it is "cruel as death and insatiable as the grave." There is in its hate an inhuman fierceness, in its action a diabolical fury, which respects no dignity, reverences no sanctity, pauses abashed at no splendid array of virtue. What stirred up Satan against the perfect man of Uz, and brought the Sabaeans and Chaldeans, and marshaled the wrathful elements of nature, to do such terrible execution upon the patriarch, and upon his children, and upon all that he possessed? What but envy of his large estate, vast revenues, increasing honors, and flourishing family, all watched over by the wakeful eye and protected by the powerful hand of him who gave them? And what but the eclat of his valor and the glory of his achievements drew upon the son of Jesse at once the applause of the kingdom and the murderous wrath of its monarch? And why did Ziber accuse Mephibosheth to his master? And why did Ahab shed the blood of Naboth? Full well we know the animus of these traitors and butchers—the fierceness of their hate, the fury of their revenge. And was it not by the instigation of the same cruel and ruthless spirit, that the noble and self-denying men of former times—illustrious patriots, public benefactors, servants of the living God, of whom the world was not worthy—were so often persecuted, falsely accused, deprived of their possessions, chased from home and country, thrust into horrible dungeons, subjected to lingering tortures, or hurried forth to a violent death?

Superior worth was their crime, and envy the executioner. And what slew Caesar, and banished Cicero, and put out the eyes of Belisarius, but a merit too great for wealth to reward, or envy to endure? Envy murdered Abel at his altar, and nailed the Son of God upon the cross. Envy first blighted the bloom of paradise and breathed a curse over God's fairest creation; and ever since it has raged through the scene of its ruin, filling the earth with dire confusion, and wasting carnage, and every evil work; and well saith the wisest of ancient monarchs: "Wrath is cruel, and anger is outrageous, but who can stand before envy?" Love is ready unto every good work; envy is as mischievous as it is outrageous. There is no injury it would not inflict upon its happier neighbor. It would make you an object of shame and sorrow to your friends, of mirth and mockery to your foes. It would poison your peace and blacken your fame, deprive you of what is worth more than mountains of gems and gold, and send you forth like Cain—but without his crime, a helpless wanderer through a blighted world. What is the fairest reputation but a mirror reflecting its ugliness, which its foul breath therefore delights to sully, and its rude hand is ready to shatter? With an angel's face and an angel's voice it comes to strike down private character and public virtue, array itself with the spoils of its victims, and feast and fatten on what it has desroyed. While you are quietly pursuing your honest calling and suspecting no ill from any quarter, it is treacherously working its mine under your walls, kindling its fires in your cellar, dropping its poison into your wells, inflaming your enemies by its falsehoods, alienating your friends by its calumnies, with a whispered suspicion blasting your good name, before you are aware of the tongue that hurts you, or the hand that smites you. And who shall set bounds to its wickedness, or limit its baleful power?

FROM HON. T. M. EVANS.

II.

Now Brother Bazzel calls for facts, and I think he is entitled to them, and also the church.

It is impossible for me to give all of the individuals who appear to me to be misleading the people, which so far as my observation goes have uniformly come from colleges and universities.

I remember the first sermon that I ever heard in which the truth of Genesis was questioned, while I was yet a boy. The minister was a graduate in literature and in medicine, and had been a minister of the gospel for many years, boasted in private conversation and in the pulpit that he kept as well posted on the topics of the day as any man he knew of, and was one of the most popular ministers that I have met. He was trying to harmonize the discrepancy between the Bible and science. He said that science had established that instead of God creating man, the heavens, the world and all things, in six days of twenty-four hours, he meant to say six periods of time of long duration which probably was six million years.

I remember the impression that it made on my mind. I had not investigated for myself at that time, but had more faith in God's ability to express the facts in proper language easily understood than I had in the ability of the preacher to speak for him and to correct his mistakes. I was not ready to accept explanations that were not supported by facts. Since then I have read several articles by a bishop of the Methodist Episcopal Church, South, trying to explain this discrepancy by showing that it was of six periods of time of a million years each, but after making investigations for myself I am thoroughly convinced that all of these distinguished scholars who are taking their time, which should be spent preaching the gospel of the Lord Jesus Christ, in trying to reconcile the Bible with science, have exposed their ignorance of the Bible. Not knowing anything of science I am not able to criticise their knowledge of scientific subjects.

Now the first three chapters of Genesis do not undertake to state when, where or how God created the heavens or the earth. It was sufficient to say that in the beginning God created the heavens and the earth. This was done before God said: "Let there be light!" See Genesis 1, verses 1 to 3. And in the fourth verse we are told that God divided the light from the darkness, and called the light day and the darkness night, and the evening and the morning were the first day. In the sixth verse he divided the water, but the waters had been previously created. In the seventh and eighth verses we find that he had divided the waters which were under the firmament. The waters above the firmament he called heaven. This was the second day. There is not a single suggestion in the whole first chapter that God created water, light, earth, rocks or anything else during the first six days referred to in the first chapter of Genesis; therefore, these distinguished scientists have confused science with nonsense. For instance, we take the eleventh and twelfth verses, where God said let the earth bring forth grass, fruit trees and all manner of vegetable matter. Think of a blade of grass or a tree that grew a million years! And in the twentieth and twenty-second verses: "Let the waters bring forth abundantly the moving creature that hath life and the fowl" that hath life. Think of a fish or a fowl living a million years! And verses twenty-four to twenty-seven, where he created all animal life and human beings. Think of a man or an animal living a million years! Genesis states specifically the things that were created in six days.

The fact is, that all nature corroborates the statement contained in the first three chapters of Genesis as to the creation of the animal, vegetable and human life.

Genesis, first chapter, verses 24-27, reads:

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created him; male and female created he them."

It will be observed in all nature, vegetable, animal and human life, each species is reproduced after its own kind, as God made them, male and female.

Now it was necessary that God make an egg from which the chicken is hatched or a chicken to lay the egg. If he made the egg first he must have made a hen to hatch it. Therefore the presumption is that he made the chicken in pairs, male and female.

During all the ages there is no record that our Modernists have been able to produce, and they would surely produce it if they could, where a hen's egg hatched a fish or a fish hatched a hen, or that a cow gave birth to a sheep or a sheep gave birth to a cow; therefore, since there is no instance during the past history of the world where one species of animal propagated another species of animal, it is unreasonable to ask intelligent people of ordinary common sense who have not lost their inherent intelligence in academic training to accept as a fact that man has ascended from some lower species of animal. I do not deem it necessary for us to disturb our minds investigating such propositions, and do not consider it at all wise for us to seek additional light from those who are no more discreet than to waste their time in such investigations.

I would have as much respect for a man who would attempt to apply science to a railroad locomotive to see how long it would take it to grow, according to the laws of nature, or to a large railroad system to see how long it took it to grow according to the laws of nature, as I have for a man who attempts to tell how long it took God to create the heavens and the earth, according to the laws of nature of which we are acquainted.

God is not a creature of the laws of nature or in any way subject to them, but God is the author of the laws of nature. God is not subject to Biology, but God is the author of the things of which Biology teaches or attempts to teach. Biology only deals with things that have been created by God and cannot treat of the God who created them. Science does not apply to God, but God is the author of all true science. God is not limited by science, but science is limited by God; but there is one thing that is certain, he who is initiated into the Methodist Episcopal Church, South, must accept the Holy Bible as the Word of God and God as infallible, and therefore, his word must be inafallible.

And whatever others may think or say, those who remain in the Methodist Episcopal Church, South, and those who are ordained to preach the gospel of the Lord Jesus by the Methodist Episcopal Church, South, and those who are employed in the educational institutions and editorial positions by the Methodist Episcopal Church, South, are expected to believe and teach the things taught in the Holy Bible as the Word of God. And whenever their intellectual training willl not permit them to do so, they should retire from such positions held by them and supported by the church and not seek the use and position to teach things that are contrary to the teaching of the Holy Bible and the doctrine of the Methodist Episcopal Church, South.

III.

About twenty-five years ago I began reading a book entitled, "Personal Salvation," written by Dr. Tillett, the Dean of Theology at Vanderbilt University, which was then included in the list of books for young preachers to study who were entering into the ministry. I read to where the statement was made that there was no such thing as total depravity, that if there had ever been such a thing as a totally depraved man that no such person could now be found. When I reached this point I closed the book. If man is not totally depraved, but only partially so, then Jesus Christ was not a Redeemer, but only a cobbler, instead

of coming to redeem that which is totally lost and totally condemned and totally destroyed, he only came to put up a repair shop to repair curable injuries; therefore, he was only an adventurer who brought upon himself unnecessary persecution and his crucifixion was without benefit to the world.

My observation is that the preachers looked upon as Modernists in the Methodist Episcopal Church, South, to-day, as well as the laymen, received their university training at this institution.

If Christ was not a Redeemer, his only benefit to the world was in living and not in dying; therefore, he should have preserved his life in order that he might have been a benefit to the world by teaching for many years.

Now the question of total depravity is the Crux of the whole controversy. Some two years ago I asked a high school girl to let me examine her book on Biology, and on examination I found that it was teaching that a small piece of vegetable matter had fallen into water and, under the influence of the heat of the sun, and moisture, it had acquired animal life, from which developed all species of animal life, and that from some species of animal developed the first human being. Now it was this character of science that the States of Mississippi and Tennessee sought to prohibit. But it is this character of science upon which the Modernist bases his theory of the creation of man, and, therefore, all that has been said in either the Old or New Testaments is false. For instead of the infirmities of man and the wickedness of the race being brought on by man's voluntary act as a free moral agent, the human race has gradually developed from the lowest species to the highest species of the human family in morals and intellect of which we have any record, and therefore the human family was never under condemnation of death for the transgression of the law or afflicted with any curse because of the violation of the law, and therefore, could need no Redeemer to redeem them from such transgression and death, but only needed a teacher to instruct him in the higher things of intellect and morality in this life; therefore, the only benefit that man ever received or could ever hope to receive from Jesus Christ was through the instructions received from him, and instead of subjecting himself to the cruel persecutions that brought on his death he should have preserved his life to instruct people in the things of this world, and instead of committing the gospel to his apostles and the church he should have reduced all that he said to written documents, that the world might receive the benefits thereof. But on the contrary, if the Genesis statement be true, that God created man in his own image, an intelligent, free, moral agent, and committed all that he had created in this world, except one tree, to his care as the sovereign power of the world, and that by reason of Adam's transgression in eating the forbidden fruit, he came under the sentence of death and became a subject of the devil who was at enmity with God, then he was totally depraved and totally destroyed.

A dead man can have no vitality, and a man under sentence of death in law is dead, and Adam being dead was totally dependent on some external means of grace or power for his restoration to life, or even for a reprieve for a term of years; therefore, he was totally dead, totally incapable of preserving life or restoring life. His intellect may have been maintained as well as his moral attitude, otherwise, toward God. When a man dies he is totally dead, whether his life is taken instantly, while he was enjoying the best of health, and his corpse may be in perfect condition, he is as dead as a man who is eaten up by cancer or leprosy; therefore, the question of inherent total depravity of man does not depend on his intellectual, moral or physical condition. There is only one distinction in this life, all are totally depraved by nature, but Christ says, "He that believeth on him is not condemned; but that he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God." So the only distinction between men in this world is not the distinction of total depravity, but the distinction is in the faith. The distinction is clearly taught in the first three chapters of St. John.

There is no inherent righteousness in any man. Abraham's faith was imputed to him for righteousness, and so with us, it is by faith that righteousness is imputed to us; therefore, instead of Christ spending a long life teaching the world how to live and a long code of morals for this life he spent three years organizing his twelve apostles to preach the gospel of repentence towards God and faith in the Lord Jesus Christ as the means of salvation and redemption, and then gave his life as an atonement for the transgression of the world, that all who believed on him might be saved; therefore, from the orthodox standpoint the supreme object of Christ's appearance on earth was not to repair the impaired human race by instructions which he gave them, but to redeem a lost world by the atonement made in the shedding of his blood. While the Modernists teach that Christ's mission on earth was to teach man how to live in the world, and clean up and regenerate society; therefore, these two schools of theology cannot remain harmoniously in the same organization. Therefore, in all kindness to the Modernists, I submit that it is not in accord with the ethics which Jesus Christ taught and which they claim we should live by, for the Modernists to assume to take over all of the institutions of the Southern Methodist Church as the means of propagating their doctrine, when all of our church buildings, property and pulpits were secured and dedicated to teaching the doctrine of the total depravity of man, the new birth by faith in the Lord Jesus Christ, and the resurrection of the dead. Let me illustrate my idea of the total depravity of man. When the great passenger steamship that was called the Titanic was dedicated in making her first voyage across the Atlantic Ocean with several thousand passengers thereon, every passenger on that boat was wholly dependant on the sufficiency of the boat to save his or her life and land them safely on America's shore, and were totally powerless to save themselves from death by drowning without aid from some other source, and when the ship struck an iceberg and went down every person on the vessel was totally lost, except those who accepted salvation from some other source. No passenger had inherent power to save himself. So with every human being, he is totally lost except he accept the salvation by the Lord Jesus Christ.

It is no answer to this argument that many who are not Christians possess high attainments in refinement, literature, art, science and business, and appear to possess a very high degree of morality. The Scripture says that Satan can transform himself into an angel of light. Depravity does not consist of imbecility, ignorance or what society would call immorality. It was the high degree of efficiency of the German army and navy that render it so totally depraved to Americans and their allies. The more wonderfully intelligent and efficient the enemy is the more totally depraved he is to God.

THE "LEAGUE"—A PROTEST.

By Rev. Wm. W. Woollard.

What condition in our Conference makes needful the organization of the "League of Faith and Order," with its creed and subjoined pledge? What consideration made desirable its "quick work" and semi-secrecy? I have not seen any of the literature sent to a limited and apparently chosen number, inviting them to become charter members of the organization in our Conference.

Beyond all question we need, probably first of all, "the unity of the Spirit in the bond of peace." An Annual Conference ought to be, and is, a brotherhood. It ought to cultivate mutual confidences and respect. Any such movement or organization which creates division, or is likely to create division, can be justified only by that which really threatens to break down this brotherhood in its "unity of the faith." To be sure the persistent dissemination of dangerous heresy by an appreciable number of our ministers, who could not be disciplined by orderly processes, might justify such an organization; but even then only when orderly processes had utterly failed. Such an organization, if it were not a mere fiasco, with selfish ends in view, would in its nature be revolutionary. It might be the first step to what was recently advocated in this paper, i.e., a division in our church. Even then, to commend itself to brave men, its pact should be "an open covenant, openly arrived at." The days of "secret treaties secretly negotiated" and of "secret caucuses," have forever gone, we trust, even for the State, not to speak of the church, if they ever existed for the latter. These secret State treaties, the result of "quick work" and **sub rosa** execution, always had something sinister about them, no matter how high-sounding their phrases might be. No one to-day would question what was the ultimate purpose of "The Holy Alliance."

If there is a minister of the North Mississippi Conference who is not true to the essentials of our faith, I do not know it. My acquaintance with our brethren is fairly extensive after forty years of association with them. To be sure, some are more "open-minded" than others. Is that a crime? Some are willing to make a resurvey of our inheritance from the fathers, to see for themselves if the "old landmarks" shall stand as they have stood. They want to be able to give an answer to the questionings of this generation for the facts they preach. Are they censurable for this? Occasionally, it is quite probable, some lift on their trowels from the board untempered mortar. Some are given to speaking too much of that which they know too little. It has ever been so. Doubtless it will ever be so. But take our ministers by and large they preach a pure gospel; such in the main as Wesley and Asbury and McKendree proclaimed. As said above, if there is a minister in our Conference who burns strange fires on our altars, I do not know him. Thank God, the essentials of our faith are faithfully taught from our pulpits.

I am not unaware that insinuating statements are made, sometimes more directed ones, reflecting on the intellectual integrity and moral honesty of some of our brethren. The more is the pity! Only the other day an honored and worthy member of our Conference said to me, with some acid in his tones, that those who were unificationists in the late issue before the church, are now **evolutionists.** The pity of it is that he seemed to believe it! He is not a man who deals in unnecessary humor or badinage. He is a serious-minded man. The organization of this "League," effected as it was, is an implicit if not an explicit suggestion that there are a number of brethren of our Conference who are not 100 per cent Methodists, not the Simon pure, who should be circumscribed and not chosen for places of responsibility, and are therefore a menace to the wellbeing of our church. This kind of thing ought to stop! If there are really and truly those among us who are untrustworthy in that they persistently teach heresy, let some of those who suspect or charge such have the courage and manhood to come into the open and say so. Who are they? What article of our faith do they deny? What new doctrine do they teach? I am speaking of those not far away, but here in our Conference, because of whom this organization was effected. Let us have done with suggestions and suspicions and inuendoes and "secret caucuses."

There never was a time in our church when we did not need to cultivate and strengthen the bonds of brotherliness and the spirit of co-operation. But just now, when some of our institutions are sending out the S. O. S. call and are in dire distress, not to mention even higher needs for unity of spirit and action, comes this organization of 100 per cent ministers, with a few laymen tacked

on, thus separating the sheep from the goats. Did the brother, and those associated with him, whoever they were, who began this divisive movement, forget the common frailties of even good men, and fail to see what could be but the inevitable result of such an organization in the North Mississippi Conference? Will the men among us who thus, in effect, have been classed as less than 100 per cent true to the spirit of our church, be inspired to co-operate with those who set themselves up as the genuine article? I doubt not they will go on as through the years they have been going and still work unceasingly and unselfishly to save from the rocks those institutions which have drifted, but they will do so in despite of the division thus drawn.

I protest with deep earnestness against such an organization, where I can see no need for it; and where it has so pronounced a divisive spirit.

JUST A FEW FRIENDLY REMARKS.

By Rev. W. T. Bazzel.

The Rev. John W. Ramsey does not seem to be satisfied with my reply to his challenge to meet him in joint debate. His last article charges me with evasion, and he calls for proof, proof, proof, and imperiously demands that I "put up or shut up!"

I could neither accept nor reject his first challenge, because the three propositions on which he challenged me to meet him did not and do not represent my views. My answer was merely an attempt to clearly state my views; but he charges that I used the excuse of replying to his challenge to reiterate my poisonous opinion, and complains that I merely assert my views without producing any proof to support them.

Now what are the questions at issue between us? They are clearly stated as follows: 1. The six days of creation were periods of time involving more than six days of twenty-four hours each. 2. A man can accept the theory of evolution and remain a Christian. I affirm and he denies both propositions. On these he calls for "proof" and demands that I put up or shut up.

Has it ever occurred to him that I have produced just as much proof in these columns in support of my side as he has produced in support of his? Well, I have. I have not tried to prove my case at all; neither has he! Possibly we are both saving our argumentative thunder until we can get together in that public debate! But seriously, I have the same right to demand that he put up or shut up, as he has to demand it of me. But I make no such demand.

Three brethren have turned their big guns upon me; Brother Ramsey, Brother Evans, and Brother Ellis. One against three; so I shall not ask for space to reply to all my opponents have said. But I have been accused of quite a lot of bad things during our controversy. The following is a partial list of the high crimes and misdemeanors alleged against me by the three brethren mentioned:

Insincerity, evasion, violating my ordination vows, being at variance with our Articles of Religion, having a "superiority complex" intolerance. They have classed me as a Modernist, an evolutionist, and a disseminator of poisonus propaganda that may lead folks to hell! My, what a list!

Why am I charged with all these things? So far as I can see I am in perfect accord with all three of these brethren on all except three questions; two of these questions I have mentioned, and the third point is that I do not deem it expedient or wise to call on our legislatures to pass anti-evolution laws.

If I may here arise to a point of personal privilege, let me state that I fully accept the canonical Scriptures as being God's word. (I hereby leave out the word, "contains," as Brother Ramsey dares me to do.) I accept the whole Bible as the one truly inspired written Word of God, and I do so without equivocation, mental reservation or secret evasion of mind in me whatsoever. I believe thoroughly every statement contained in our articles of religion. I reaffirm my adherence to all the ordination vows. I have been a Methodist preacher for nearly thirty years, and I preach the same old gospel I have always tried to preach. I emphasize the virgin birth, the divinity of Jesus Christ, the atonement and the resurrection. I warn my hearers, with all my power, against the dangers of sin, a real personal devil, and a fiery burning hell. And I hereby defy any one to point out a single statement of mine, made either in public or private, which is at variance with the foregoing declaration of faith.

And yet, because I differ with the brethren on the three points mentioned, I must be branded with all the foregoing accusations! Now let me ask, Who is it that is manifesting a spirit of intolerance?

I know I am not a Modernist, as that term is generally understood, and the Fundamentalists have disowned me; so where, and what am I? I also know this: I have tried to stand for truth, charity, and tolerance, and for the right as God has given me to see the right and am willing to go to the judgment with every copy of the Christian Advocate in my hand that contains my name, and face my Lord and be judged by him; for I know he will not misunderstand me there.

My revival campaign is on, and I cannot answer all the criticisms of my former articles now, nor can I leave my charge to go off somewhere to meet any one in joint debate on inconsequential and academic questions at present.

THE BOARD OF EDUCATION YEAR BOOK.

The 1927 Year Book of the General Conference Board of Education has been published and distributed. It is the August number of Christian Education Magazine, the Board's official organ.

The Year Book is a 64-page booklet. It contains the annual reports of the staff officers, the condensed minutes of the 1927 Board meeting, the new by-laws of the Board, and educational statistical tables. By order of the Board these statistics are now compiled and published biennially.

Much valuable information about the educational work of our church and the status of our educational institutions is contained in this Year Book. Copies may be secured without cost by applying to the Board of Education, 810 Broadway, Nashville, Tenn.

Assessments for Education.

The assessments laid on the Annual Conferences last year for education, both for General Conference and Annual Conference work, was $778,238. The amount paid on these assessments was $529,667. This is equal to the income which would be derived from about $9,000,000. In other words, the 7,000 charges of the Southern Methodist Church have provided the equivalent of a $9,000,000 endowment for our educational work in addition to what individual church members are giving each year directly to our colleges and universities.

The following Conferences have the largest assessments for their own educational institutions: Virginia, $38,000; Central Texas, $36,000; North Texas, $33,100; Texas, $33,060; Western North Carolina, 32,500; Memphis, $30,000; North Alabama, $28,450.

In Terms of Millions.

Whoever think only in terms of millions should be interested in the following figures, taken from the general summary of the educatonal statistics published in the Year Book of the General Conference Board of Education. The seventy-five universities, colleges, and academies of our church have grounds, buildings, and equipment valued at $40,000,000, not including the James B. Duke gift of $19,000,000 for new buildings at Duke University. The endowment of these same institutions amounts to $67,000,000 (including the $40,000,000 Duke Foundation bequest), and their annual income is nearly $6,000,000. The additions to the capital account of these institutions in 1926-27 was nearly $5,000,000. Their combined indebtedness is $3,000,000.

When compared with similar statistics of a decade ago, these figures are encouraging. But when considered in the light of the great benefactions which have come to other educational institutions during the last ten years, we are reminded that we are barely keeping pace with the educational progress of the day. Only through the generous benefactions of our men and women of means can our Methodist colleges be maintained in harmony with present day standards.

Our Ministerial Students.

In 1926-27 there were enrolled in our own educational institutions 1,068 ministerial students. In addition to these a considerable number of our candidates for the ministry were studying last year in Eastern universities and theological schools and in Southern colleges and universities, other than our own. The whole number of college and theological students who were last year studying to prepare themselves to enter the ministry in the Southern Methodist Church cannot, therefore, be determined with accuracy, but was probably fourteen or fifteen hundred.

By action of the last General Conference the new law requiring the completion of two years in college for admission on trial will become operative next year. It will be interesting to observe what effect this will have upon the number of ministerial students of our church in 1927-28.

INTEREST IN SOULS.

By Rev. W. R. Lott.

In the second chapter of Paul's Letter to the Colossians, the first verse, we have this statement about his interest in the welfare of his Christian friends: "For I would that ye knew what great conflict I have for you." The word "conflict" might be "unseasiness," or "anxiety," which would convey the same meaning. Let us look at the meaning in that.

I can see down deep in the heart of the author a living heart hunger for the spiritual welfare of those friends. In that condition he has placed himself in the background and by putting his hands on his friends' back pushed them right out in front and said, "Here are the ones I want to see prosper in spiritual life." He simply longs for that growth to be shown. There is no deeper interest in life than when that hunger takes hold of the life of a Christian. When it is present in the man, be he minister or layman, pupil or teacher, in private or public spheres, his view of life is changed altogether. It brings the "Shepherd's heart" to the front.

How many people all around us need just that kind of attention? Often we starve ourselves to a state of religious poverty unthought of by neglecting to be interested in those about us. Crippled souls are hobbling by; the paralytics are rolling on their beds; the blind bump our fences and the deaf are run down by fleeing mobs of worldliness. It is our duty to interfere with loving heart-bending calls and care.

We will never know what good we can do for the soul by showing our loving interest. Politics, pride, division, clamorings, indolence, meanness—all are deadening our love for men, but we must not let it be done. The mission of the church, with all of its branches of endeavor, is primarily one of soul interest. A man may not express appreciation for one who loves his soul, but in the hour of great extremity he will cling to the memory with undying devotion and appreciation. Let us think how much Christ loved the sin-sick souls of mankind and then take some of his spirit into our own work.

THE MAKING OF A LEADER (MOSES).

Address Delivered by Willard Leggett at the Brookhaven District Epworth League Institute.

The subject that I have for discussion this morning is "The Making of a Leader (Moses)." This is a subject that we should all be interested in; not just the ones that are present; not just the Methodist, but every American. I probably would be justified in going further and saying that the entire world should know more about the making of a leader. The reason that I make a statement of this kind is because I have seen quite a number of organizations that have gone to pieces, and it was due to the fact that the leaders were not what they should have been. Not only that, but looking over our histories, we find where the South has lost a number of battles, and it was due to the fact that the leaders were not what they should have been.

We find some of our Epworth Leagues are going to nothing, if you will excuse me for the slang expression. What is the matter? They haven't got the right kind of leaders. If we American people do not wake up to the fact that our country is in need of better leaders, one day we are going to find our grand country moving backward instead of forward as it has been doing in the past.

I probably could name several things that would cause us to wake up to the fact that our country is in need of better leaders, but time will not permit. The subject that we are going to discuss is "The Making of a Leader."

There are several things that I would like to call your attention to about the making of a leader; therefore, I must get right to my subject, and I am one of the few that do not believe in saving the best until the last, so I am going to open our discussion by calling your attention to one of the most important things about the making of a leader. One of the most important things about the making of a leader is starting with a child in the home. No doubt some of you will disagree with me, but look at the great leaders of to-day: you will find that they were reared in Christian homes, they were reared by parents that believed the little verse in the Bible that says, "Bring up a child in the way that he should go, and when he is old, he will not depart from it." Again, allow me to ask you to look at the great leaders of to-day and you will find that they were reared by parents that believed in prayer and believed in teaching their sons and daughters to always fear and obey God. A home is where the foundation is made. We will all agree that it is useless for us to try to build to a rotten foundation. Suppose that we should go out here this morning to build a house, and we would lay a rotten foundation. What would it profit us to lay good material on top of a rotten foundation? We would be throwing our time and money away. In order to have a good, substantial house, you must have the right kind of foundation. It is just as true in the making of a leader: in order to make a good leader you must have the right kind of foundation, and the only way by which this foundation can be made is in the home. I sometimes believe the reason Moses made such a great leader was due to the fact that he was brought up under the influence of Christian people; his mother taught him to always fear and obey God.

We come now to another factor in the making of a leader, and that is an education; again I fear that I will be criticised, but suppose we stop and reason as we have done before. If you will excuse me, I will use myself as an illustration. I am a stranger here in your city. If I should leave this church this morning to go to a hotel, I would not know whether to go north, south, east, or west; it would be very necessary that I have some one to lead or direct me, and in order for some one to lead or direct me to the nearest and best hotel, he must understand the situation of your city. In other words, be educated along that particular line. It is just as true in the making of a leader; before we can lead some one in a better field of work, we must first understand the work ourselves, in other words, be educated along that particular line. I sometimes believe that another reason that Moses made such a great leader was due to the fact that he was well educated; he had mental powers enough to reason things out. I am proud that we live in a country, and are ruled by a government, that believes in education of her sons and daughters.

We come now to another secret in the making of a leader, and that is, we must do the work that God calls us to do. We have too many people to-day that are trying to lead a group of young people and calling it their profession. Allow me to drop this thought as I pass in this way: If you are doing something as a profession instead of a calling, your life, your work is going to amount to nothing but a miserable failure. I believe in leaders being called of God. Search your Bible over and see how many of the great leaders of olden times were working as a profession instead of a calling. Why this was the secret of their success as a leader—they were men called of God, and not professional men.

This is another factor in the making of a leader, forgetting self is a thing that we will all have to fight, or at least should fight. There have been thousands of men that their leadership has proven to be a failure for the simple reason that they were not willing to forget self. Again while looking over our histories, we find where the South has lost a number of battles because the leaders were not willing to forget self, they were working for honor, and in a number of battles, we find that some of the generals had much rather lose the battles than for the honor to go to some one else; look out and see how many victories have followed where self was put first. Knowing that to be true we find some of our leaders still putting self first. Suppose that Jesus had come to this world seeking popularity, do you think that he would ever have been willing to have died on the cross for us? No, never! **I thank God that his Son did not come to this world seeking popularity, but he came here for the good he could do.**

If we as leaders would only forget self we would find that we would be much more successful leaders than we are to-day. Suppose that Moses had been seeking popularity, do you think that he would have led the Israelites out of Egypt? What if he had consulted self instead of listening to the call of God, do you think that he would have left Egypt? No. Moses was having a good time, as we Americans call it; yet he was not satisfied, he saw that the Israelites were being imposed upon, and, too, knowing that God had called him to lead the Israelites out of Egypt he was very much troubled, but at last I imagine he remembered that his mother had taught him to fear and obey God. Then Moses turned his back on honor and by the help of God led the Israelites out of Egypt. What if Moses had consulted self alone? What would have been the consequences?

There have been thousands of people that have started out as leaders, and really called of God, but because of trials and temptations that came before them they gave up and turned back. When we know that we are right, we should be as determined to carry out our plan as Mr. Columbus was. When Columbus was sailing across the waters in search of a western land, several weeks had passed but still they were not in sight of land. His companions came to him and said, "Mr. Columbus, there is nothing but starvation for us out this way, why not turn and sail home?" Mr. Columbus said, "No, we are going to sail on." A few days later, they came to him again and said, "Look here, Mr. Columbus, if you do not let us turn back, we are going to throw you overboard and turn our ships facing home again." Mr. Columbus broke down and wept like a babe, but did he turn back? I am proud to say, "No." He said, "We are going to sail on and on, for somewhere not far ahead is land." They continued to sail on, and the next morning as the sun began to peep over the eastern hills, they discovered this grand country we now call, "America."

Suppose that Columbus had become discouraged and turned back. Oh! it is sad to talk about, but let's hurry to another thought, but before we pass on, allow me to say, if you have become discouraged and are thinking of turning back, remember that I say, "Sail on and on, for victory may be waiting for you at the door."

We come now to another factor in the making of a leader. In order to be a good leader, must we be willing to be led ourselves by men? No, but by God, our Father, the one that knows best at all times, and under all circumstances, the one that never leads us in deep water and leaves us there. I know his way is always best, and where he leads me, I am willing to follow.

We have now come to the real secret of the making of a leader, and that is faith in Christ. When you put your life in the hands of the Lord, have faith in him. We find some of our leaders to-day have faith as long as the way is clear, but let the way begin to grow dim, then you will find that doubt begins to rise. We need more men with faith like Abraham had; we need the faith of Job; we need leaders that have faith like that of Moses, while he was leading the Israelites out of Egypt.

When Moses was leading the people out of Egypt, the Egyptians were following them and trying to kill them. Moses and his people continued to run, the Egyptians were drawing nearer and nearer, but Moses and his people continued to run until they came to the Red Sea. When they looked up and saw the sea, they thought that there was no way to cross; then they looked toward their right, but there was a great mountain, over which it was impossible to climb; they then started to the left, but it was impossible to go that way; so they turned, and started back, but when they looked back, they saw the Egyptians coming with their swords in their hands; then it was that the Israelites began to get angry with Moses for leading them in such a place. Yet Moses was not frightened; he still had faith; he turned to his people and said, "Stand still and see the salvation of the Lord." Moses then stretched out his little rod over the Red Sea and the waters parted, and Moses and his people walked across on dry land. When they got across, Moses again stretched out his little rod over the sea, the waters came together and the Egyptians were drowned.

What would have happened if Moses had not had faith? What will happen if we fail to have faith in Christ, and trust him for all our strength?

Allow me to close by saying, have faith in Christ, for without Christ, we can do nothing, but through Christ, who strengthens us, we can do all things.

FROM SMITHVILLE, MISS.

Rev. W. L. Pearson, pastor at Smithville, Miss., sends us the following report of a good meeting on his charge: "The Rev. Dan Kelley evangelistic party, consisting of Rev. Dan Kelley and his singer, Rev. Otis Spinks, conducted a most successful revival meeting at Smithville, Miss., during the first two weeks in July. Brother Kelley is a great power in the evangelistic field and keeps his eye on the cross of Jesus, leading people there to find salvation to their souls. He is a personality unique in this field of labor. Without the materialistic point of view, Brother Kelley forgets self and upholds Christ. He is thoroughly spiritual, and has left the people of Smithville and surrounding communities with a spiritual outlook that is most remarkable. There has been a general revival among church members, and twenty-four additions to the Methodist church on profession of faith. Brother Spinks is a remarkable choir director, and a most excellent worker among the young people. These two men of God have accomplished a wonderful work in our midst, and we love and appreciate them for it. We praise God for sending them our way."

The Home Circle

RESTLESS ONES.

Edith Willis Linn.

Dear, restless heart, be still! Don't fret and worry so;
God hath a thousand ways His love and help to show;
Just trust and trust and trust until His will you know.
Dear, restless heart, be still! for peace is God's own smile,
His love can every wrong and sorrow reconcile.
Just love and love and love and calmly wait awhile.
Dear, restless heart, be brave! Don't moan and sorrow so.
Just hope and hope and hope until you braver grow,
He hath a meaning kind in the chilly winds that blow.
Dear, restless heart, repose upon His heart an hour,
His heart is strength and life, His heart is bloom and flower,
Just rest and rest and rest within His tender power.
Dear, restless heart, be still! Don't toil and hurry so;
God is the Silent One, forever calm and slow.
Just wait and wait and wait and work with Him below.
Dear, restless heart, be still! Don't struggle to be free.

—Exchange.

THE EMPTY WATER POT.

The precipitate flight of the woman, leaving her water pot there by the well curb at Samaria, has in it many lessons. She who had come to draw water, leaves the jar which was to contain her supply—because she had found the living water. A new enthusiasm born of the discovered Christ sent her to tell the glad story to her people.

For her deserted water jar was the sign of an awakened soul, of a degraded nature thirsting for God. A new-born hope had come to her. This pitcher meant merely animal needs and drudgery, the daily commonplaces of toil, but now she forgets it in a glad discovery of something better.

What did it mean to Jesus?

It was the sight of it that inspired the words: "I have meat to eat that ye know not of." Immediately the twelve thought: "Someone has fed Him." Their conception of meat was bread or fish or figs or wine. Such are our usual measures of the satisfactions of life. Success is for most, money and houses and lands, freedom to eat the best and wear the finest. These make success, these satisfy. So they blindly measured the Master, food for Him must mean things. But Jesus saw the empty water pot and the hastening woman. Photina tradition names her. The realization that He had saved her, that he had awakened in her the desire to be good, this gave Him joy. She was thirsting for God, and through her testimony the whole city would turn from sin to righteousness. It was no wonder that He uttered His enigmatic word: "I have meat to eat that ye know not of." His elated soul visioning the redemption of a multitude, forgot His hunger. Jubilating over His spiritual victory, He fed upon God and was satisfied.

The disciples were thinking of meat, Jesus was meaning God.

"My meat is to do the will of my Father and to finish His work."

Suppose you went in search of the world's happiest soul, where would you find him? Not at Newport or Palm Beach, not in gilded wealth and luxury, not where men follow impulse and indulge appetite. This is not meat, the meat that satisfies. The truly happy man is he who realizes his life is achieving his Father's will.

It is tribute to human nature, to its essential spirituality, that we leave water pots and hasten to evangelize the world with the glory of a discovered God.

Alas! Our drudgeries hold so many of us, and we fail to find Christ at the well. It is great art to find God in the commonplaces.

"The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company."

—Selected.

MASIE'S KIND DEED.

By M. Janis Franke, Henrietta, Tex., (Aged 11 Years).

Masie had been to Sunday school, and now was walking home. Masie was troubled. The lesson was about helping others, and her teacher, Miss Malone, had said that the one who did the kindest and most helpful deeds during the coming quarter, should receive a beautiful Bible. She did not know anything to do. It was her disposition to try to help others all she could as all her friends could testify if consulted about the matter. What could she do?

"I simply must do something to get that Bible," she said, "but I don't know anything to do. I help mother all I can, anyway, and I would not call going to see Aunt Mary or grandmother kind deeds, for I just love going there."

"Meow, meow," something cried behind her. Masie was so absorbed in her thoughts, she jumped. Turning, she saw a thin, starved little kitten coming her way. Masie had a tender spot in her heart for all cats, and a poor little cat in the condition as the one she saw behind her, made her heart throb with pity.

"Oh, you poor little dear," said Masie, almost crying, and then she saw further back a poor, ragged boy almost as pitiful as the cat. She just stared. His hair was tangled, his toes were entirely through his shoes. He had no stockings on, his shirt was torn and dirty beyond any description. His trousers were the worst of all; both pockets were torn away, the legs were too long, and were fringed around the bottom with rags. An old pair of suspenders held the ragged trousers up.

"Hello," said the little boy pleasantly. "How do you like me cat?"

"It looks hungry—a little pitiful," stammered Masie, who had not recovered from her astonishment.

"Hungry?" scoffed the boy. "It can't be any hungrier than me an' Ellie."

"Is Ellie your sister?" Masie wanted to know. The boy nodded. There was a pause, as the boy and girl eyed each other uncertainly, while the cat walked over to Masie, and rubbing its nose against her leg, began to purr loudly.

"What is your name?" suddenly asked the boy. "Mine is Dick," said the boy, then whistled through his fingers so loudly that Masie was forced to close her ears. Presently, a small girl appeared who was even more pitiful looking than the boy, if that were possible. She stared at Masie until she was forced to say something.

"Do you want something to eat?" finally asked Masie. At that, the little girl seemed to lose all doubt of her. She put her soiled little hand in Masie's clean one.

"I should say we do. We are always hungry." Both children replied at the same time. Masie knew it without the response given instantly by the pinched faces of the children.

"Well, come with me," invited Masie, even though she was a little doubtful as to how her mother would take it.

The three children made a queer picture walking along together; Masie with a fresh dress of pink and white, Dick with the trousers that were too long and too ragged for the rag-man; and Ellie with a dress of uncertain color much too small for her.

As they were turning in at the gate, Mr. Stone, Masie's father, was coming down the walk looking at the flowers. When he saw Masie and her friends, he smiled quietly to himself, for well he knew Masie never left undone an opportunity to "mother" either humans or dumb animals. A thrill of thankfulness for the unselfish heart of the little girl was felt by the father.

Dick and Ellie shrank from him, for they felt he was coming to send them away, but when Mr. Stone saw the expression on the faces of the children, he hastened to make them at ease, which he soon did by his sunny smile.

"Well, well, whom have we here?" he asked. He was quick to sense the fact that here, indeed, was an instance of the old adage, the way to win the approval of some children is through their appetite. He invited them into the kitchen to see what they could find to eat. Dick and Ellie decided they liked Mr. Stone even as well as they did Masie. While they were eating their fill of what was left from the noon lunch, Masie went to find her mother. She called softly at her mother's door. "Mother?"

"Yes, dear," replied her mother, as she came from her room. "I have seen the children," then she waited for the little girl to speak, noting the glowing face of Masie.

"Your father and I have known about the family for several days. The mother is very ill, and the father is rather shiftless. You may gather up such clothes as you do not need for the little girl. Surely, we can find some one willing to supply clothes for the boy. Two days a week you may go there and do what you see to do. I could do this, but it will be good training for you, so you may have full charge." Masie went away, too happy to speak.

The days flew so swiftly that the quarter was up before Masie realized it. She felt regret that she had no long list of good deeds to report, but somehow, the time had flown by so quickly, she had seemed to have no time for hunting deeds to do.

When at last the Sunday had come for the coveted Bible to be given away, Masie had persuaded Dick and Ellie to go to Sunday school with her. How different they were from the time Masie had found them! Hair was neatly combed, clothes were neat and clean, and both had a happy expression on their faces. They seemed to shrink from the other children, and stay close by Masie.

The entire class seemed restless. They wanted to know who would receive the beautiful book. But at last the time came. Miss Malone held the book in her hand.

"I am going to give this book to a very worthy person," she began. "All or most of you have done good deeds, but one of you has done the best. Will Masie Stone come forward?"

Masie could hardly be persuaded to go forward, so great was her surprise. She had not been conscious of doing any kind deeds, whatever. When she was able to speak, she mumbled her thanks in a choking voice, and slipped crying from the room. But Miss Malone had enough thanks, and as she turned to dismiss the class, she said under her breath, "And a little child shall lead them."—Exchange.

"TIME OUT."

Traps.

Small Boy—"Dad, how do they catch lunatics?"

Father—"With face powder, beautiful dresses and pretty smiles, my son."—Exchange.

Teacher—"How was the iron discovered?"

Boy—"I heard my father say they smelt it."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THEY CAN BE SECURED.

Subcriptions to the Advocate can be secured when the pastor or any other interested person in the church gives any effort at all to the matter. On last Sunday the assistant, preaching at First Methodist Church, this city, devoted five minutes just preceding the sermon to a statement concerning the Advocate and an appeal for subscriptions and sixteen were secured. Not so many, you say, but very good returns for just five minutes and just a little expenditure of energy. Brother Pastor, will you not give just five minutes to the Advocate next Sunday?

R. H. H.

"THE CHRIST AND THE CREED."

The first series of the Jarrell lectures at Emory University, founded by the Rev. Charles C. Jarrell, D.D., with some of his friends, to honor the memory of his father, the Rev. Anderson Joseph Jarrell, A.M., were delivered, as indeed fitting, by Bishop Warren A. Candler, and, under the condition of the lectureship, being published, have recently come in book form from the Cokesbury Press, under the title, "The Christ and the Creed."

The book is indeed a timely one in this "age of doubt," with its coat of arms described by one as "an interrogation point rampant, above three bishops dormant, and its motto Query?"

In the first chapter is a fine discussion of "The Obligation of Belief," and of what Professor William James has called "the will to believe." "Determined doubt," the Bishop writes, "in the face of credible testimony disorders the mind, darkens the reason, and debases the soul." Yet who can doubt there is in the present day determined doubt of the saving truths by which men have lived for two thousand years, and efforts, not to explain, but to explain away the cardinal truths of the New Testament?

The Bishop then discusses the nature and the need of a creed and shows that the Apostles' Creed, and that creed amplified in the great councils of the church, is a summary of Christian belief assuredly based on the Scriptures. He shows that the creed is factual, not speculative, and he then discusses the great truths which center in the Person of Jesus Christ.

Every man who is concerned for the church of God should read this book, that he may be the better prepared to "give to every man that asketh" him a "reason of the hope" that is in him (I Peter 3:15), better prepared to meet the insidious errors of the present which come like ravening wolves in sheeps' clothing to deceive, if it were possible, the very elect, and that he may be inspired with a great confidence in the efficacy of saving truth in human life. We do more than commend it; we urge all our preachers and all our people to read the book.

R. H. H.

PERSONAL AND OTHER NOTES.

Rev. W. H. Giles, pastor of St. Mark's, this city, is away on vacation.

Rev. R. P. Neblett, Kosciusko, Miss., is enjoying a vacation in the Ozarks.

Rev. J. G. Snelling, Louisiana Conference Secretary of Missions, preached at Carollton Avenue Church, this city, on last Sunday.

Rev. J. B. Peters, pastor of First Church, this city, is spending a part of his vacation attending the School of Evangelism at Junaluska.

Rev. E. C. Gunn, pastor of Carrollton Avenue Church, New Orleans, is enjoying a brief vacation, he and Mrs. Gunn driving to Memphis and other points.

Rev. J. G. Snelling, of this city, Louisiana Conference Secretary of Missions, left yesterday to attend the conference of Nationalism at Lake Junaluska.

Rev. W. W. Woollard, our pastor at Holly Springs, Miss., has been enjoying a visit to his old home at Senatobia, Miss. After leaving there he expected to spend a while in the Ozarks.

Rev. W. H. Saunders, our pastor at Philadelphia, Miss., is enjoying a vacation at Hot Springs, Ark. He writes that Hot Springs is a wonderful place and that one sees there people from all sections of the country.

We were pleased to receive a card from Rev. H. S. Johns, sent from Tacoma, Washington, where he was attending the Prison Congress. Brother Johns is now in his nineteenth year as chaplain of the Louisiana State Penitentiary.

Brother J. M. Ledbetter, of Crawford, Miss., writes that he has been a reader of the Advocate for a great many years, but now that his eyes are bad he will have to forego the pleasure of reading it.

Rev. C. D. Atkinson, Louisiana Conference Secretary of Sunday School Work, wrote us that the Leadership School at the Assembly at Junaluska, closed on last Thursday, and that he expected to reach home about Aug. 21.

The Daily Vacation Bible School which has been in session at Pascagoula, Miss., was closed on Friday night, Aug. 19, with a fine commencement program. This school has been conducted by the Presbyterian and Methodist churches.

Rev. John A. May, one of our general evangelists, and his singer, Rev. John M. Adams, want to get in touch with a pastor desiring to hold a meeting either in his own church or as a union effort. Brother May has held six revivals in his own Conference this year. Address him, Box 185, Montevallo, Ala.

Two visiting pastors were in attendance upon our church services here in New Orleans on last Sunday—Rev. W. C. Scott, pastor Noel Memorial Church, Shreveport, at Rayne Memorial Church at the morning hour, and Rev. J. Hall Bowman, pastor of Herring Avenue Church, Waco, Tex., at First Church in the evening.

A special musical service was held on Sunday evening, Aug. 14, at Felicity Methodist Church of New Orleans, of which Rev. R. L. Armstrong is the pastor. Favorite hymns, anthems by the choir, special numbers, vocal and instrumental, by members of the choir and by visitors, were chief features of the service.

Rev. Carroll Varner, Water Valley, Miss., in sending in the renewal of a subscription, writes that things are going well at the First Church, Water Valley. He has recently assisted in a meeting with Brother Robertson at Pope, Miss. This week he is preaching in the first of two meetings with Rev. W. Y. Cooley, of the Upper South Carolina Conference.

On Tuesday of last week Rev. John Rasmussen, our pastor at Delhi, La., and Miss Elise Leinhardt, were married, Rev. J. G. Snelling officiating. The home of the bride was in McDonoghville, La., where Brother Rasmussen was the pastor during the past year. Mr. and Mrs. Rasmussen have been spending a few days on the Mississippi coast as guests at the Edgewater Hotel.

Rev. R. L. Armstrong, the pastor of Felicity Methodist Church, of this city, has been teaching two courses at Camp Lassa, Forbing, La., which is under the control of the Louisiana Council of Religious Education. He writes: "An old schoolmate of mine is here with me, Guy Hicks. We are having a delightful time together." Rev. Guy M. Hicks is our pastor at Belcher, La.

Mr. Sam Montgomery, of this city, one of the stewards of First Methodist Church, called at the Advocate office last Monday to bring in a subscription which he had secured. Brither Montgomery has been a member of the congregation known now as "First Methodist" since he was 12 years of age. It was then "Old Carondelet." He is one of the most faithful stewards of First Methodist.

The recent third quarterly conference of the Slidell (La.) charge passed a resolution thanking the unknown donor of a beautiful pulpit Bible in the hope that notice of the resolution in these columns might attract the notice of the kindly person who gave the Bible. Slidell seems to be particularly marked for valuable gifts from unknown benefactors, as the church, earlier in the summer, received a gift of several electric fans from an unknown friend.

Rev. H. Mellard, of Centreville, Miss., has recently assisted Rev. E. D. Simpson, pastor of the Lorman charge, in a meeting at Mizpah church. The congregations were large, the people serious and attentive to the preaching of the Word. There were three valuable accessions to the church. Of the pastor at Lorman, Brother Mellard writes: "He has the respect and confidence of his people, being held in high esteem. He has a future as a pastor and a preacher. I am proud of the young men of our Conference."

We regret our failure to announce the laymen's rallies which were scheduled to be held in the Meridian District last week. In some way the notice was mislaid and then found too late to publish in advance of the meetings. We presume the meetings were held at the time and place planned—at DeKalb, Aug. 17, with W. T. Barnes, Rev. Robert Selby, C. H. Poythress, J. H. Miner, Dr. G. L. Morelock, M. P. Johnson and W. D. Hawkins on the program, and at Shubuta, Aug. 18, with J. E. Williams, Rev. Robert Selby, Willis M. Taylor, J. H. Fleming, Dr. G. L. Morelock, C. L. Daniel, and W. D. Hawkins on the program. A meeting was also held on the evening of Aug. 17, at Central Church, Meridian, with Dr. Morelock, General Secretary of the Board of Lay Activities, Nashville, Tenn., as the speaker.

The Rev. J. Galloway Robertson, D.D., of Norfolk, Va., has been elected Superintendent of Adult Work, Sunday School Board, Methodist Episcopal Church, South, it is announced by Dr.

J. W. Shackford, General Secretary of the Board. Dr. Robertson succeeds the Rev. Robert H. Huff, who resigned recently to assume the presidency of Morris-Harvey College at Barboursville, W. Va. He was elected by the Executive Committee of the Board at their recent meeting here, and the election has been confirmed by telegraphic correspondence with individual members of the Sunday School Board. Dr. Robertson is pastor of the Ghent Church in Norfolk, and according to Dr. Shackford is one of the denomination's leading pastors and Sunday school experts. He is a graduate of Randolph Macon College at Ashland, Va., and of Vanderbilt University, Nashville, Tenn. He has had a large experience in dealing with young people and with Sunday school problems generally.

In a spirit of fairness that displayed a desire to co-operate with the Louisana State Highway Commission in their program to restore and extend new State highways to the limit of their resources, George E. Williams, the treasurer of the New Orleans Pontchartrain Bridge Company, on Aug. 12, notified the commission that instead of waiting for a decison in October, they would discontinue the suit pending in the Federal Court, thereby releasing the $2,000,000 bond issue. This should make funds immediately available for the completion of the Hammond Lake Shore road and the improving of the Chef Menteur road. Work on the Pontchartrain bridge is about 70 per cent completed, and the report of the engineer in charge encourages the belief that vehicles will cross to Slidell before the end of the year. We are sure this will be of interest to all our readers dwelling in this section of the country.

SURRENDER OF CREDENTIALS.

Dear Brethren and Friends of the Louisiana Conference: I have surrendered my credentials as a minister of the Methodist Episcopal Church, South, to Rev. W. L. Doss. Jr., presiding elder of the Lake Charles District, Louisiana Conference. My reason for doing so is that I have felt in my hearts for years that I was occupying the wrong place in the work of the kingdom. I have felt that I could better serve the Lord as a layman for a long while, but meeting with a small degree of success in the work of the ministry I have allowed the same to cause me to continue where I knew in my heart of hearts I never belonged.

I truly hope that the above statement is fully understood and that I shall always find a place to work among you as a layman of the church.

J. L. EVANS.

Monroe, La., Aug. 20, 1927.

WHITWORTH FACULTY ANNOUNCED.

Dr. H. G. Hawkins, President of Whitworth College, has announced the following faculty for the sixty-ninth year of the institution's work, which opens Sept. 14:

Adele Holtwick, A.M., Washburn College, mathematics; Mrs. Roberta Moore, A.M. Columbia University, science; to be supplied, Latin and Spanish; Lucy Virginia Bourne, A.M. University of Tennessee, English; Pauline Lewis, A.M. Baylor University, history; Mamie Penn., A.B. Whitworth College, librarian and instructor in French; Vallie Allsup, A.B. Whitworth College, physical education and instructor in Bible; Dorothy Warner, B.S. in Home Economics, Hood College, home science; Mrs. David Bolian, B.S. Mississippi State College for Women, secretarial course; Gertrude K. Mutton, B.M. Nebraska Wesleyan Colllege, and two years pupil of Vernon Spencer in Berlin, Germany, piano and conservatory director; Marjorie Benzler, A.B., and Piano Diploma, Whitworth College, piano; Adele McNair, pupil of Mark Kaiser, New Orleans, and of Chicago Musical College, violin; Catherine Jane Jordan, A.B. and voice diploma, Alabama Woman's College, voice; Mrs. Maggie Dunn, matron; Dr. B. F. Jones, treasurer; Mamie Boykin, dean of women; Eugenia V. Sullivan, New York Studios, expression and art; Mrs. O. B. Lewis, housekeeper.

Mrs. Moore is studying at Columbia University this vacation; and Miss Allsup, the new physical education director and a former Whitworth student, is taking a course at Peabody Collelge, as is also Miss Mamie Penn.

Miss Jordan, voice teacher, has directed the voice work in South Georgia College and Andrew College, and has studied voice in conservatories in Boston, Detroit, and Louisville.

Besides the above faculty there will be several student-assistants in the library, office, gymnasium, and conservatories of music and expression.

A METHODIST JUNIOR COLLEGE, SEASHORE CAMP GROUNDS.

By Rev. W. H. Saunders.

It is not a secret that there is a disposition on the part of some of the leaders in the Louisiana and Alabama Conferences to sell this old sacred spot, and invest the proceeds in other institutions. It is also true that a few of the leaders in the Mississippi Conference would be willing to dispose of it and retire from the coast.

They say, "If we could develop it, we would be glad to keep and improve it, but we cannot. The means cannot be had."

It seems clear to my mind to do this we would show ourselves untrue to a sacred trust, and surrender an opportunity to serve the church in this section for which we would reprove ourselves in the very near future.

I shall never forget a statement made to me by the late Bishop Charles B. Galloway. We were discussing the matter of selling a certain property that belonged to the church. "Never did you know our Romanist friends to let a piece of property go."

I do not hesitate to say that if they owned this property it could not be had for love or money.

If the advance of time and change of circumstances have enhanced the value, it has brought into existence conditions that should make us feel it imperative to keep and develop an institution to meet the needs in this section. I will venture to make assertion that if Bishops Keener, Parker, and Galloway, and men like Dr. Walker, Dr. C. G. Andrews were living, and some of the leaders in Alabama of their day we would have voices speaking out in clear and uncertain sounds. If the great Bishop Keener saw and felt the need of a Christian institution on this coast, in his day, when a thin line of straggling villages existed, what would he see and feel to-day? It's only a few more years until the coast line will be one long street—Gulfport, Biloxi and the other towns will merge into each other and be a city.

Families from Mobile and New Orleans have summer homes on the coast, immigration is turning this way, and a tidal wave of wealth is coming, and for us to leave would be blameworthy. It will be said, we have institutions in each Conference, and we need this money to better equip these schools.

I say that we have over a quarter of a million members in these three Conferences, with a corresponding constituency, and these schools cannot, have not and will not meet the demands. It's quite certain that if we had an institution, first-class A grade Junior College, offering the best accommodations and facilities for school life, it would appeal to our people. It is also true that our people in the bounds of these Conferences have the money, are amply able, and some appeal should be made to make them see and feel the obligation to supply the means. In some sections it has been done, and at times, leaner than these days, and it is a pity if it cannot be done now.

Find out the number we have at Shreveport, Birmingham and Jackson, and see how we stand as to meeting the demands. A first-class Junior College here would not compete, could not compete, with either of the colleges we now have. In fact it would be a feeder to these. I believe to sell this property and parcel the money out would be a great mistake, and in the long run turn out to be an improvidential move.

Let me speak definitely of conditions in the Mississippi Conference. I take the Newton District, in the very heart of the north-central section; the most thickly settled and most largely white people in the State of Mississippi. Turn to the minutes of '26, see the membership, note the prosperity of the country, and think. At Newton is located the "Clark Memorial College," founded and run by our Baptist friends.

Last year the catalogue shows an attendance, if I did not miscount, of over four hundred. Seventy-five per cent of the patronage of this school is from the counties of Newton, Scott, Jasper and Neshoba; other counties touching these furnishing the other twenty-five per cent. Now, from this same territory our Methodist boys and girls are not in our schools. Count up these boys and girls in our schools from this section of our Conference and you will not find a half hundred. Twelve miles south of Newton our Conference ran, for years, what was called "The Montrose Training School."

This school did much good in a limited way. Quite a few of our preachers found help here. Now, we are selling the property to the county or town for public school purposes and quitting the field. With the Port Gibson school struggling to exist, Whitworth forced to take the Junior grade, and to sell the Seashore property looks like our business is running low. For location the Camp Ground cannot be equaled; the appeal is irresistible for a junior college, equipped with a strong man at the head, and a summer assembly; nature has done her best.

It is most fortunate that our good, great Bishop Candler is in this move, and with the leadership of our church on the coast, Mobile and New Orleans, there is great hope that something will be accomplished to establish this school. There is a way and the will is next in order.

POSITION WANTED.

A young woman, consecrated member of the church, experienced stenographer and typist, desires a position as church secretary or otherwise, in which her whole time will be employed in the interest of the church. Good reference as to business experience and Christian character. Address this office.

FOR FREE DISTRIBUTION.

A Valuable Booklet on "How to Use "Chilean Nitrate of Soda."

The Chilean Nitrate of Soda Educational Bureau, 57 William Street, New York City, has prepared for free distribution, on request, a valuable booklet which every user of Nitrate of Soda should have in order to enable the intelligent use of that valuable fertilizer to secure maximum results and avoid excessive use. It indicates the quantity to be properly applied in the case of each field crop, garden crop, or in the case of flowers, shrubbery, lawn grass, growth of trees, etc. If you would have vigorous growth, avoiding waste of fertilizer, and avoiding possible injury from excessive use, write at once to Chilean Nitrate of Soda Educational Bureau, R 222, No. 57 William Street, New York City, mentioning the name of this paper, and the booklet will be sent free of charge.

Presbyterian Hospital of New Orleans

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On July 31, 1927, the death angel visited the home of Mr. and Mrs. Karl Wimberly, Ringgold, La., and took their darling baby boy. We miss little KARL MAXWELL so much, but we know heaven is brighter by his presence there; he is with little brother. Little Karl was sick three weeks and suffered very much, but God saw best to take him home. All was done that the doctor and nurse and loved ones could do, but we could not keep him. We can only look to Jesus for comfort and strength to bear our sorrow. We shall meet little Karl in heaven, where there will be no parting and sad good-byes.

His aunt,
MRS. FRANCES TOOKE.

THAT HOME-COMING.

Mr. Editor: Sunday, Aug. 7, was a great day at the old "Belle Bower" church, near Logansport, La., where the citizens of the community and former members of the church gathered from far and near in their annual home-coming. It was a day of opportunities, gracious privileges and precious memories; it was also an occasion touched with sadness, for many faces of former days were absent, and we realized they were to be seen there no more; the Holmes brothers—John, so long Sunday school superintendent; Robert and William, stewards and trustees, with Holloway Sinclair, the man of every office except that of the pastor, and many others, whose names are intimately associated with the pastors of the years gone by, who together with these have entered upon their reward and rest from their labors, and their works do follow them.

The present pastor, R. S. Walton, of Logansport, kindly invited the writer to come and share in the pleasures of the day. So with Dr. Holmes, the presiding elder, we caught the early morning conveyance and soon found ourselves in the midst of the hand-shaking and happy greetings of the children and grandchildren of the men and women of yesterdays. At the morning hour the presiding elder gave us a great sermon on the tragedy of doing nothing; this was followed by an old-fashion country dinner of fried chicken, with all the other good things. After this had been disposed of, in due time with the organ and voice of song, we were called to participate in a love feast and service of the Sacrament, conducted by the writer at the special request of the pastor, who, with the presiding elder, assisted in the administration. With sweet communion and happy fellowship, the hour passed, then the good-byes and many expressions of joy and sincere wishes for many returns of the happy day, we went on our way rejoicing, thinking of and looking forward to the final home-coming, where congregations ne'er break up, and Sabbaths have no end.

W. F. HENDERSON.

A REPORT FROM SATARTIA CHARGE OF A REVIVAL.

We began our revival meeting at Mount Olivet church the fourth Sunday in July, opening with the third quarterly conference, the presiding elder preaching Sunday and Sunday night, who brought us two great messages and gave us a good start. We who know Rev. Loyd J. Decell know I am not exaggerating when I say he brought us two great messages. My helper who conducted the meeting was Rev. T. O. Prewitt, from Millsaps Memorial Church, who did not arrive until Monday morning, but he came on fire, and his messages were full of fire, and they did not fail to burn into the hearts of the people. Brother Prewitt and his wife are just wonderful. Brother Prewitt is one of our coming young preachers. I don't think I ever listened to greater and more earnest messages in my life, and it had its effect. People were moved by the Holy Ghost; differences between some of the members were made right. We ran the meeting from the fourth Sunday through the fifth Sunday, and the people wanted it to run into the next week. We closed out Sunday night with twenty joining the church. We paid Brother Prewitt $60.10, and also we were due $100 on the church. We took subscriptions and raised $50. So as I see it the Lord blessed us wonderfully.

A. J. LEGGETT, Pastor.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

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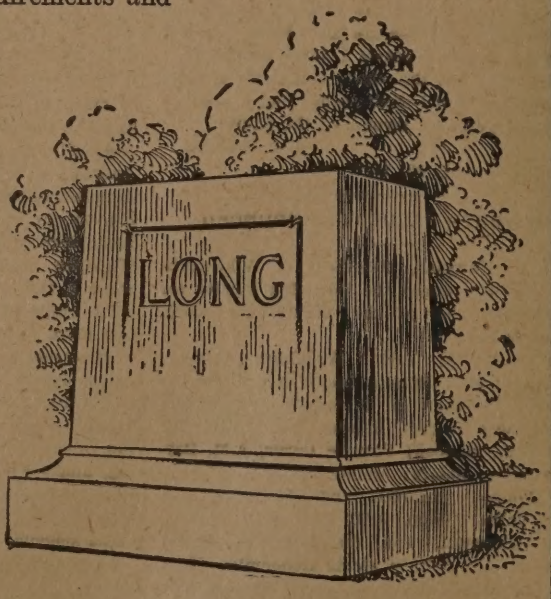

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Nor knoweth thou what argument
Thy life to thy neighbor's creed hath lent."

—Emerson.

VICKSBURG DISTRICT MEETING.

The Vicksburg District meeting of the Woman's Missionary Society was held in Port Gibson July 13, with the efficient district secretary, Mrs. Mc Keown, presiding.

There were about one hundred delegates and visitors present, who were welcomed with open arms by the people of Port Gibson.

The meeting was opened by Rev. T. B. Hay, pastor Port Gibson Presbyterian church. Then very graciously Miss Katie Drake assured us that Port Gibson's hearts as well as her doors were warmly open to us. Mrs. Ford voiced the sentiments of the conference as she said we knew we were welcome before we arrived because we had been there before.

Mrs. McKeown gave a glowing account of the district. She reported eight new adult auxiliaries, five of which have already learned how and when to report, one revived Young People's at Centreville and the work of the Juniors going forward nicely. We feel sure that the work of the district will continue to grow under the efficient and consecrated leadership of Mrs. McKeown.

We were delighted to have with us distinguished visitors: Mrs. Alford, Conference President; Mrs. Cottrell, Conference Corresponding Secretary; Mrs. Van Saunders, Conference Superintendent of Young People; Miss Nell Drake, missionary from China; Miss Rosa McNeil, missionary from Africa; Miss Jeannette Head, home mission worker; Mrs. Jones, one of our pioneers, and quite a number of pastors from the district. After these introductions, we were favored with a beautiful solo, "Teach Me to Pray," by Miss Marjorie Allen.

The time had come for Miss Nell Drake, one of our own district women, who has been for twenty years a missionary to China, to speak to us, and we all knew there was a treat in store. Our hearts went up in praise to him as she told of the live Chinese churches and how leadership has developed in recent years. The Chinese are beginning to catch the vision and are wonderful workers. She said you may ask the question, "Do they really belong to Jesus?" and "Can they do the work?" The answer is, "They have what is vital—in hearing them and seeing them live you would know the power of Jesus." The native women are doing work of evangelists. Miss Drake told of three of these who are very successful in their work. Since our missionaries have been called home from China temporarily, the native women have taken over the work and are doing it well. Miss Drake asked that we pray earnestly for these who are beginning to take leadership, and not to cease to send them financial aid, for the church is yet too weak to be self-supporting.

We were very glad indeed to hear Miss Drake tell of the girl in Susan B. Wilson school who has been supported by Crawford Street. She is one of the helpers in a short time school, and is giving splendid service. In closing her address, Miss Drake said: "Love your sisters in China, think of them, help them, pray for them."

Mrs. King, from Gibson Memorial, talked with interest on "Why Hold Executive Meetings;" Mrs. Cottrell, on "Importance of Reporting on Time," and Mrs. Alford presented the "Jubilee"—fifty years of Methodist missions. This celebration begins with Council meeting 1928 and ends with Council meeting 1929.

We accepted with pleasure an invitation to go "below," where delicious plates were served by the ladies of Port Gibson.

After lunch, again assembling in the church, we were led in a worship service by Brother T. B. Cottrell.

Two of the Gloster Juniors, Jose Conerly and Lorraine Anders, sweetly sang a little song, which we greatly enjoyed, and as we listened we felt that we could hear the Master say, "Let the little ones come unto me." Mrs. Cottrell presented, in a very clear manner, the new plan for the children's department.

We were glad to have the work of the Young People brought forward by the superintendent, Mrs. Van Saunders. She showed us that the greatest need now, as it has ever been, is for consecrated women to lead the Young People.

Mrs. Alford, in her afternoon address, defined social service as "An effort put forth to make this world what Christ wants it to be."

We were very much pleased and gratified to hear our splendid girls, Miss Rosa McNeil, who sails in September or Africa, and Miss Jeannette Head, of Scarritt College, tell of the wonderful Christian influence and rare atmosphere of this institution. As we sat in rapt attention, we were made to feel sure that our own Scarritt is playing well her part in the work of the kingdom.

After stirring reports from two zone chairmen and a hearty "Thank you" to our delightful hostesses, we were dismissed by Brother Porter.

MRS. Z. D. CLARK, Secretary.

LAUDERDALE COUNTY ZONE MEETING.

An enthusiastic group of workers of the Woman's Missionary Society met at the Methodist church, Daleville, Miss., on Aug. 4. After devotional exercises, led by Brother Ware, Daleville's new pastor, the address of welcome was given by Miss Bettie Hughes, and graciously accepted by Mrs. O. B. Kerr, of Lauderdale.

Mrs. E. B. Key, the presiding officer, made introduction of visitors to the congregation, afterwards giving a talk on the goal of zone meetings. Among goals desired:

1. An auxiliary in every church, with every woman and child a member.

2. Spiritual resources developed more closely. (a) assisting vice president in establishing family altars; (b) Every auxiliary observing Harvest Day in December; (3) Increased number of subscriptions to the Missionary Voice.

Mrs. Lowry Rush entertained in song. Then a demonstration by Children's Superintendent of Poplar Springs church, Meridian, proved both interesting and inspirational, and an address by Mrs. Stanley Wilson, Conference Superintendent of Children's Work, was full of good things. She has the work much on her heart.

Miss Ella Wayne Ormond, in talking on the Jubilee, stated that the greatest objective is the quickening of the spiritual life of the church.

Benediction by Dr. Rolfe Hunt dismissed the congregation, and a bountiful repast was spread under the great trees nearby, to the enjoyment and complete satisfaction of all present.

In the afternoon the program was resumed, and devotional led by Mrs. Ramsay, of Chunky auxiliary. Brother Selby, presiding elder, Meridian District, by request, discussed the grouping of churches, which he advocates where it is necessary in order to maintain a missionary society—these several groups could work in circles and all meet at stated intervals.

Mrs. C. W. Cochran spoke in behalf of Wesley House, and introduced Miss Bunn, one of the workers there, who vividly presented its opportunities and its needs.

A talk on "Reporting" was made by Mrs. Hearn, followed by Mrs. Stanley Wilson. Mrs. Willis Taylor discussed "Our Pledge" and the 15 per cent increase needed for Miss Rosa McNeil, our new missionary girl to far Africa.

Miss Addie Greley, a deaconess em-

(Continued on Page 14.)

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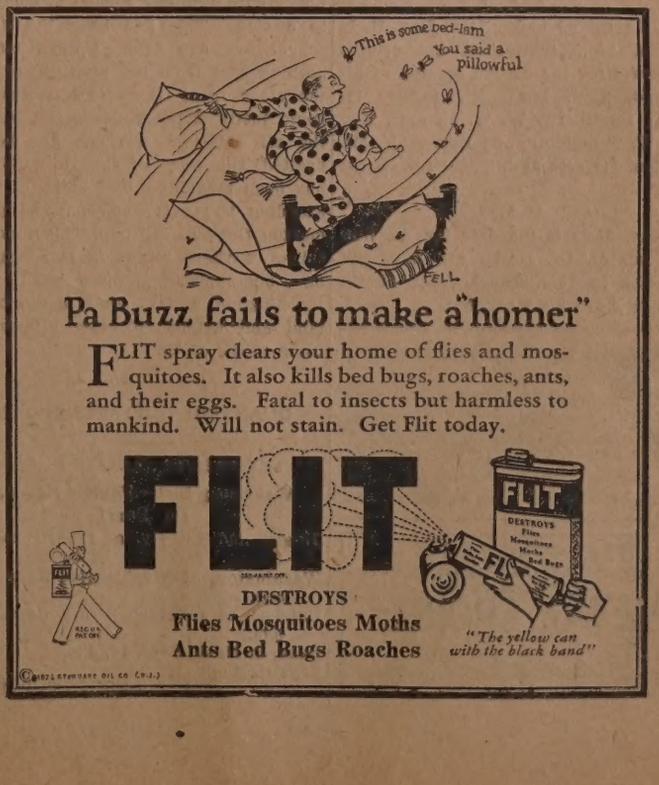
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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOLS NOTES.

By Rev. C. D. Atkinson.

Your writer is still in the Leadership School at Lake Junaluska.

* * *

Our school closes Thursday of this week. The enrollment this session has been 265.

* * *

There are twenty-odd Conference superintendents in the special seminary course for Conference and General Board staff.

* * *

The superintendents of the Mississippi, North Mississippi and Louisiana Conferences are here.

* * *

Louisiana has several of its Sunday school workers here, Mr. and Mrs. T. W. Holloman, of Alexandria; Rev. A. K. McLellan; Rev. H. N. Brown and his daughter, Miss Helen; Mr. J. C. Foster and family, of Shreveport; Rev. J. B. Peters and family, of New Orleans, and Dr. and Mrs. George S. Sexton.

* * *

We have been able to arrange with the General Board staff for some good instructors for our fall training schools.

* * *

Two of our schools open Aug. 28—the Hammond and Leesville schools. In the Hammond school a special course on "Sunday School Management" will be given by Rev. F. C. Adams, of Dallas. This course is required before one is approved to teach in the Cokesbury schools. The entertainment committee of Hammond will entertain any one out of the district who wishes to take this course. There will be four other courses in this school.

* * *

After the Leesville and Hammond schools comes the Alexandria on Sept. 4-9.

* * *

We received to-day from Rev. H. L. Johns, of Natchitoches, his printed program for the second session of his school, Sept. 18-23. His faculty is: Dean Smith, Dr. W. W. Holmes, Mrs. W. W. Templeton, and Rev. A. K. McLellan. He sets as his goal for credits 100.

* * *

Sept. 25-30 is the date for the Ruston school. Dr. Drake will have five courses in this school. Most of the faculty have been secured.

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Miss Tryphena Rogers, one of the teachers in the school at Potts Camp, is the first to order literature to be used in the observance of the enlarged Children's Week. If we would read the articles published in the Sunday School Magazine and Workers' Council we would not confuse Children's Week with Children's Day. The two are quite different.

Promotion Day and Training Day, the last Sunday in September, should be combined. Properly advertised, this will have the effect of Rally Day. Remember, the Sunday school is a live, growing organization, and where there is life there must be a constant change in procedure and in terms describing the manifestations of life. We should be willing to make changes when these changes are for more efficient work. If you need a leaflet on the observance of Promotion Day and Training Day send to me for same.

One of the most helpful pieces of work the Sunday School Board can do for our schools is that of having the schools checked up. We are planning to have as many schools visited and checked up before the sessions of our Annual Conference as possible. We ask those who are to be checked up to receive the person we send cordially. Workers are trained by giving them work to do. All checkers go without a money consideration. Do by them as you would be done by under like conditions. It is our purpose to make as complete exhibit of our work as possible at our ensuing Annual Conference. No man will complain when we publish what he has done. You have the priyilege of kicking yourself for what you have not done. Only a very few schools have refused the help we have offered. None of us are all we ought to be, but your leaders in the Sunday school work are doing about the best they can.

At this writing the Lake Junaluska Leadership Training School is coming to a close. This has been the best school we have held. I have heard nothing said from the platform or in the class room the most orthodox could justly criticise. Jesus Christ, as the all sufficient Saviour, has been exalted, the work of the Holy Spirit has been magnified. The spirit of the kingdom has overshadowed and permeated the entire group. The Sunday school workers attending this school have one supreme passion, that to see the kingdom of God come in our own land and extend to the uttermost parts of the earth.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.
(In Part)

Gloster and Liberty, at Liberty, Sept. 4.
Washington, at Washington, Sept. 11, a.m.
Natchez, at Jefferson Street, Sept. 11, p.m.
Nebo, at Nebo, Sept. 18, a.m.
Fayette, Sept. 18, p.m.

J. T. LEGGETT, P. E.

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Seashore Dist.—Fourth Round.
(In Part)

Escatawpa, Aug. 28, 11 a.m.
Moss Point, Aug. 28, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Sept. 3 and 4, 11 a.m.
Wiggins, Sept. 4, 7:30 p.m.
Wesley Memorial, at Epworth, Sept. 11, 11 a.m.
Long Beach, Sept. 11, 7:30 p.m.
Biloxi, Sept. 18, 11 a.m.

JAMES L. SELLS, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.
(In Part)

Amory, Aug. 28.
Buena Vista, at Pleasant Grove, Aug. 30.
Tupelo, Sept. 4, a.m.
Shannon, at Shannon, Sept. 4-5, p.m.
Pontotoc, Sept. 11, a.m.
Calhoun City, Sept. 11, p.m.
Algoma, at Palestine, Sept. 17, 18, a.m.
Amory Ct., at Greenbrier, Sept. 18, 19, p.m.
Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.

L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.
(In Part)

New Albany sta., Sept. 4, a.m.
Corinth ct., at Box Chapel, Sept. 7.
Iuka sta., Sept. 11, 12, a.m.
Iuka ct., at Harmony, Sept. 12.
South Side, preaching, Sept. 11, p.m.; Q. C., Sept. 14.
Rienzi, at Thrasher, Sept. 15.
Dumas, at New Hope, Sept. 17, 18.
Sherman, at Belden, Sept. 20.
Booneville sta., Sept. 21; preaching, Oct. 16, p.m.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.
(In Part)

Glen Allan, at Glen Allan, Aug. 28, a.m.; Q. C., Oct. 13.
Greenville, Aug. 28, p.m.; Q. C., Oct. 14.
Boyle and Pace, at Boyle, Sept. 4, p.m.
Cleveland, Sept. 4, a.m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Fourth Round.
(In Part)

Water Valley, First Church, Sept. 4.
Coffeeville, at Gray Rock, Friday, Sept. 9.
Oxford, Sept. 11; Q. C. Monday, Oct. 10.
Tie Plant, at Tie Plant, Wednesday, Sept. 14, 7:30 p.m.
Ashland, at Wesley, Friday, Sept. 16.
Waterford, at Asbury, Sept. 17, 18.
Abbeville, at Union Hill, Sept. 18, 3 p.m.

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For early reservation address
PRESIDENT GEO. S. SEXTON,
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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MINDEN DISTRICT LEAGUE MEETING.

The Ever-Ready Union of the Minden District Epworth League had its August meeting Sunday, Aug. 14, at Haughton, La. Mr. George Nelson, president of Haughton Chapter, had charge of the devotional program, and the following numbers were given: Scripture reading, by George Nelson; song, participated in by everybody; prayer, by Rev. S. D. Howard, of Haughton; piano solo, by a young lady from Haughton; vocal duet, by two young men from Bethel; piano solo, by a young lady from Sibley; chorus, "Sinner and Song," by Minden Leaguers; saxophone solo, by Mr. Lawrence, from Haughton; talk, by Rev. S. D. Howard.

Immediately after the devotional the meeting went into business session. The following officers were elected for the year: President, Paul Cassels; vice president, Dick Keoun; secretary, George Nelson; treasurer, Lavon Hofmeister.

Reports were received on the field work, the district award discussed, and other matters of business were discussed. Delicious refreshments were served, and, after a brief intermission, the crowd adjourned to the outdoors for vespers, Miss Mary Searles leading.

The next meeting will be at Sibley. Sibley had 9 present; Doyline, 1; Springhill, 3; Haughton, 18; Bethel, 6; Minden, 20.

MARY SEARLES,
District Secretary.

A LETTER FROM MISS PRESTON.

Dear Mississippi Conference Leaguers: I have wanted to write you before and tell you how very much I appreciated the kindness shown me by those who were at the Assembly—to thank you for having the minutes sent me each day, for the loving greeting sent by the Assembly as a whole, and by individuals. You spoiled me completely, so that I was disconsolate when the day came when the mailman left no letters with the Brookhaven postmark.

The reports of the various officers were wonderful, and I rejoice with your president in the good work that they are doing.

Miss Ulmer has told you about my appointment as Life Service Superintendent for the Arizona Conference Leagues. As I wrote Mr. Hawkins, I wish that the work I'm doing could be for my beloved Mississippi Conference, yet the young people here have endeared themselves to me, and the letters I am receiving from the volunteers are very sweet and inspiring. The work there might prove too hard, here there are only two districts in the Arizona Conference, so that the number of volunteers is not large, and it does not tax my strength to keep in personal touch with each of them. October 15, during the Annual Conference, the Leaguers will meet for a banquet, and Mr. Cheek is making plans for a big time. A number of the volunteers will be here, and will come out to see me, and I am anxious to meet them all. Our Life Service Department will have posters for the exhibit room, and I wish you all might see the one I'm making. A kind new friend at Whipple Barracks, Arizona (the government hopital), gave me the idea and sent me most of the materials, so that if it's good, the credit will be due to him.

Sunday afternoon the Senior Leaguers came for a song service, and I had the pleasure of meeting Miss Cannon, the new Wesley Foundation worker for the University church. Her work is to be largely with the University of Arizona girl students; Mr. Cheek's with the boys. These are the two workers supported by the new Epworth League special, which the League Board decided to take up at its meeting in Kansas City. I know Mr. Hawkins told you about it. It is a wonderful work you Leaguers are helping to carry on, and I can assure you that Miss Cannon and Mr. Cheek are surely doing worth while work here, and are just the right workers for the place.

I recently received a lovely letter from Mr. Garfield Evans, in League work in Cuba. All Leaguers love Mr. and Mrs. Evans.

You who were at Assembly had the pleasure (?) of meeting the Arizona horned toad and diamond-back rattler. I wish you might have seen the big brown tarantula, the scorpion, and the foot-long centipede (it had thirty-nine legs) which Mr. Maye brought in, which he had caught around his house, out near the edge of the desert. We had a sand storm last Sunday that lasted about thirty minutes. Coming up, it looked like a great cyclone cloud, and even with the house shut up, the sand was thick over everything, much to Lucille's dismay. They are to build two houses just across the street, which will obstruct my view of the mountains from one window, and though the view from the other window is not as beautiful, I won't fuss.

Our "Happy Day" folks (the T. B's. of Tucson), who are able to be up and about, continue to make us "shut-ins" happy by their cheering visits. A dear 70-year-old man who has been blind twenty-one years, is furnishing lollypops (in "Uncle Church's" name) for all the children of Tucson whom the Happies can reach, and I am one of the distributors. It's a princely job, and I have both fun and difficulty in limiting the sixteen children on this block, of all ages and sizes, to one lolly-pop a day. At first the smaller ones cried and thought I was "hard-boiled" because I wouldn't give them out as fast as they could eat them. The larger children do the distributing, I only boss the job. They have christened the old gentleman "King David of the Lollypop Kingdom."

Speaking of children, the Conference grand-twins send you cooing greetings, and beg leave to report that they now weigh 18 and 13 pounds, respectively, and are learning to crawl. Jules Kay is trying to cut his teeth on Jane Claire's tiny little hands. They are very sweet babies.

I was very glad to note your editor's plea to you Leaguers for help in securing subscriptions to the Advocate in view of the fact that it has always been so faithful a friend to the Leaguers of the three Conferences served by it. I would that each of you felt its helpfulness as I do, without having to leave home to realize it so fully.

I want to urge each League Chapter ot give heed to Mr. Weem's plea for a deeper spiritual attitude and a more devotional spirit in the chapter devotional meetings. I have felt the lack of this proper atttude, too, and the great need for it. I hope that each League has made plans for holding their Young People's revival during October. This will do more toward spirtualizing your chapter work than any other means, I believe.

My prayers have been, and are, with the delegates and others in attendance at Junaluska, that they may be quickened to receive with understanding hearts the messages given there, and be enabled to present these messages to the Leaguers on their return, not only by word of mouth, but by lives more closely lived and more fully given to him who is the source of all our inspiration and strength.

Being a Life Service Superintendent, and feeling as tenderly toward you as toward the young people whom I am serving here, I join Mr. Weems in most earnestly urging you to "make a personal application of our motto, 'All for Christ,' presenting yourselves as living sacrifices unto him—which is your reasonable service."

With loving wishes to each of you,
LOUISE PRESTON.
Tucson, Arizona, Route 2, Box 147.
Aug. 10, 1927.

FIRST LAMBUTH MEMORIAL DAY SERVICE.

At old Pearl River Church, on the Madison charge, in the Jackson District, stands the monument the Conference erected in honor of the Lambuths. In that old cemetery are buried many of the close relatives of Dr. J. W. and Bishop W. R. Lambuth. The old Lambuth house in which Dr. J. W. lived still stands near the church.

Tuesday, Aug. 30, at 10:30 a. m., Dr. W. G. Gram, General Missionary Secretary, will address the people of the Jackson District, and we cordially invite friends out in the Conference and State to be with us on this eventful occasion.

The old community is sparsely settled, and we are all going to carry our own basket of dinner and turn it over to Mr. C. L. Ray and his committee, to be spread in old-fashioned style.

After dinner others will speak, and the formal organization of "The Lambuth Memorial Association" will be entered upon. We hope to make this old church an annual shrine for Methodist missioners for years and years to come. You are invited.

J. L. DECELL,
Presiding Elder.
C. L. RAY,
Chairman of Committee

ORGANIZATIONS AND MOTHERS BOTH AGREE

Health of School Girls Important

The Girl Scouts and Camp Fire Girls are two national organizations, working side by side in the cause of healthy, happy, intelligent womanhood; training the minds of eager girls for greater service, training their bodies for the destiny that shall be theirs.

All honor to them! Wise mothers like Mrs. Alice Louthan urge their daughters in their early teens to take Lydia E. Pinkham's Vegetable Compound.

Mrs. Louthan says—"I gave my fifteen-year old girl Lydia E. Pinkham's Vegetable Compound, and it did her a wonderful lot of good. She was out of school for four months. I read the advertisements of the Vegetable Compound, and since she has taken it she has improved and has gone back to school. I recommend the Vegetable Compound to other mothers with girls who are not as strong as they should be."—Mrs. Alice Louthan, Route 2, Charleston, Illinois.

Some girls in the fourth generation are now relying on Lydia E. Pinkham's Vegetable Compound.

Read This: If You Have Varicose Veins

If you or any relative or friend are worried or suffer because of varicose veins, or bunches, the best advice that anyone in this world can give is to get a prescription that literally hundreds of people all over the country are using with complete satisfaction.

Simply ask your druggist for an original two-ounce bottle of Emerald Oil and apply night and morning to the swollen, enlarged veins, rubbing gently upward and towards the heart as the blood in the veins flows that way. Soon you will notice that they are growing smaller and the treatment should be continued until the veins are of normal size. Emerald Oil is a powerful yet harmless germicide and results are guaranteed by all good druggists.

666

Is a Prescription for

Malaria, Chills and Fever, Dengue or Bilious Fever.

It kills the germs.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

ployed at Central Church, Meridian, in considering Young People's work, suggested a correlating of different organizations, and recommended interesting boys and young men in missionary activities.

The interests of the Voice were presented by Mrs. Johnson, Social Service by Mrs. Dodson, Supplies by Mrs. Libby, and Local Work by Mrs. Shamberger, of Hawkins Memorial. Mrs. Haguemeyer urged Bible study as a means of deepening spiritual life and teaching things that endure.

A vote of thanks was extended Daleville for splendid hospitality, and Lauderdale was chosen for next meeting in October.

MRS. ROLFE HUNT,
Secretary.

Lauderdale, Miss.

FROM BROTHER SAUNDERS.

Dear Brother Editor: It has been quite a while since anything from this part of the country came out in print.

I do not want you to think that I am vainglorious enough to read a whole newspaper to see if my name is in print. No, that is not so. The first two weeks in June Dr. W. H. Shannon, pastor of the Presbyterian church, and I held a joint meeting in our churches. To help us in this meeting we had Brother Charles Weiand, of Aurora, Ill. He is the best organizer and leader of the singing forces of a community, especially the young people, I have had to help me in my life. This meeting resulted in much good to the life of the town, and increased the spirit and brotherly love and fellowship to a greater degree than ever existed since the new Philadelphia began to be a town. The splendid preacher, delightful gentleman and Christian brother, Dr. Davis, of the Baptist church, was with us most of the time and contributed much to the meeting.

The whole town, that is, the leaders, expressed great pleasure at the effect this meeting had on the community life. As many as fifty conversions resulted, and they united with the different churches.

From the 15th of June I spent at the Divinity School at Biloxi and enjoyed the fellowship and lectures of Bishop Candler and Dr. Sloan, with the other brethren who were there, to the end of the month.

In July came the Howard Williams meeting at Neshoba County Fair Grounds, twelve miles west of Philadelphia, which gave the people an opportunity to hear and enjoy his preaching. This meeting contributed to the moral uplift and spiritual life of many. Then came the fair, for five days, and Thursday of the fair was the big day. The three who were running for governor spoke and the grounds were packed and jammed all day till late at night. Brother Jones and Brother Oakley have been holding meetings all the month in the bounds of their charges. One meeting especially worthy of mention is the one at Mars Hill. Brother M. L. Burton did the preaching, and the people were delighted, edified and led into a deeper realization of the Spirit. This week, our energetic, working, pushing and preaching presiding elder is holding a meeting at one point on Oakley's work, Brother Henry Miller and myself are holding one at another place on his work, and he is helping Brother Jones at a place east of the city, Sand Town.

Starting this next Sunday, the 14th inst., we have a Cokesbury Training School to begin at our church in the city. Associated with us in this school will be the charges of Philadelphia and Burnsides circuits. Brothers Jones and Oakley, Miss Marshall and Brother I. H. Sells will teach this course, and we look forward for much good to come of it.

Thursday evening, 18th inst., Brother G. L. Morelock, of Nashville, will speak to our folks in the interest of the laymen's work.

Last Sunday my good folks voted to let me off for a rest. It's my purpose to go to Hot Springs and lay in for some days and rest and recuperate some. Physically I look all right and am, except just a little, and that is that my talker needs rest.

Now, in conclusion, let me request Brother John Ramsey to let me know when he gets into that big debate he is itching to get into. I want to hear a man that knows he knows. Understand me, I am not taking up with the new fangled notions of these days, but I do know a few things, and I do not know many things. As to length of time it took God to create this old world, I do not know. He could have done it at a flash. He could have done it in as long a time as he wanted. As to evolution, I want to know what you mean by the term. I also want to know who started it—evolution. If he can tell me these two things he will turn on lots of light. That is, to those who are in the dark. Come forward, John, and let us have the light. I can tell you of a subject that I think will do more good than that. Repent, bring forth fruits meet for repentace, etc. Better to repent of our sins than to fuss over something we do not know much about.

W. H. SAUNDERS.

FROM LOGANSPORT, LA.

Since Logansport is the farthest west of any town in the State, we fear that in the minds of many it holds a very small place on the map of the Louisiana Conference. But in the judgment of the writer the Logansport church is destined to become one of the strong churches of the Conference.

The town, by reason of its favorable location and natural resources, is growing gradually, and the church is keeping pace with the town.

Since our last letter several events of importance have taken place. In May, Rev. A. K. McLellan was here and taught a Cokesbury class. As a result, twenty-one certificates were issued to those attending. Another class will be taught in the fall by the pastor, and we have set our goal to lead the Conference in the largest number of Cokesbury certificates for 1927. Brother McLellan is the right man in the right place.

During the month of June our Sunday school averaged 161 in attendance. During the month of July 158. The reported membership of the church last year was 224.

Another point of interest was the Clegg-Phillips revival, July 17 to Aug. 2. Rev. Leland Clegg came to us as a former pastor; therefore he was well known and loved by many. Our people were in a spirit of unity when the meeting began. After two nights the church building was filled, so we secured the high school auditorium. Great congregations came. Mansfield, Grand Cane, Stonewall, Haslam, and Joaquin, Tex., had parties in attendance, and the nightly attendance from the town and adjacent community was all that we could have hoped for. Brother Clegg's strong gospel sermons and passion for souls, accompanied by the Holy Spirit, stirred the hearts of his audience, and many people responded to the invitations. Forty-seven names were given for membership in the Methodist church, three for the Baptist and one for the Christian church. Ninety came forward to reconsecrate themselves to the service of the Lord. Brother Clegg is a born preacher, and no doubt will have a wonderful career as a minister. Rev. E. G. Phillips sings well and is an efficient choir director.

Since the Annual Conference we have received fifty-six members at Logansport. We hope to report 100 accessions to the various churches of the charge by Conference. Pray for us.

R. S. WALTON.

Logansport, La.

It's a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

IF I WERE A MILLIONAIRE.

"If I were a millionaire" (I seem to hear you say), "I'd live on but a modest sum and give the rest away. I'd found a home for aged folks where they could spend in ease the twilight of their fading lives, as happy as you please. I'd make a fund for widows, too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I'd heavily endow and make a happy hunting-ground for every lorn bow-wow. I'd scatter seeds of kindness with a free and generous hand, but as I am not a millionaire, I can't. "

"But though you're not a millionaire, and never can be one, you still can practice giving and you'll find it lots of fun. The happiness of helping needs no Rockefeller's pile. It doesn't take a million to win an orphan's smile; it doesn't take a million to make a garret bright; it doesn't take a million to do a lot of things that brings a happiness beyond the happiness of kings. So when the chance of giving comes, remember every time—if you haven't got a dollar, do your best to give a dime."—Exchange.

Mother!

Clean Child's Bowels with "California Fig Syrup"

Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About $18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination.

Motto: Work Wins

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A Fine Tonic. Builds You Up

Prevents and Relieves

Malaria-Chills and Fever-Dengue

FROM HAUGHTON, LA.

Dear Brother Harper: Just a few words. On the second Sunday in July our revival meeting opened at Doyline, the pastor doing the preaching until Monday night, when Rev. K. W. Dodson, presiding elder of the Meridian District, came to our rescue, and continued to preach both day and night until the following Sunday night, when the meeting closed. We had a good meeting. Brother Dodson did good preaching, and much good was accomplished, with several accessions to the church.

The people of Doyline were mighty nice to Brother Dodon and the pastor, wife and his daughter, in that we were entertained in the different homes for dinner and supper—for the whole week. Bountiful meals of good things were served from day to day, and night to night. The fellowship was delightful also.

On the fifth Sunday in July, at 11 a. m., our revival meeting opened here at Haughton, the pastor preaching the first sermon, and Brother Dodson preaching at night, and continuing day and night until the first Sunday night, when we closed one of the greatest meetings ever held in Haughton, so the people say. The preaching was fine; music excellent; the attendance day and night was large. The church was revived greatly. Twenty-two united with the church, some by certificate, and others upon profession of faith.

The people were just as nice to us here as at Doyline, in that we were entertained the same way. The stewards tendered the pastor a two weeks' vacation and a nice purse.

Both at Doyline and at Haughton the people remembered Brother Dodson with a nice contribution. The music at Doyline was fine.

All things considered, the Haughton and Doyline charge has been greatly revived and blessed.

S. D. HOWARD, Pastor.

NOTES FROM GRENADA DISTRICT.

Rev. E. G. Mohler, Sunday School Extension Secretary of the North Mississippi Conference, is spending three weeks at Junaluska, taking some work in the subjects he is teaching in the Cokesbury schools of the Conference. His family is spending the summer in Columbus, Ga.

* * *

Rev. E. S. Lewis, presiding elder of the Grenada District, preached the opening sermon in the new church, Raper's Chapel, Aug. 6. This is a beautiful little church and the people of the community deserve great praise for the way they have rallied to the leadership of the pastor, Rev. J. A. Brody, of the Paris circuit. The house will be finished and painted right away, and there is no debt on it.

* * *

Revival fires are burning all over the Grenada District. The pastors are helping each other, and at some places meetings of great power are being held. Political excitement is interfering to some degree, but that will soon be gone.

* * *

Rev. Mellville Johnson and his wife are at Junaluska. They report a delightful stay among the mountains. They will return to Winona at an early date and will be ready for the fall campaign.

* * *

Great crowds attended the Oxford camp meeting which was held last week. Rev. A. T. McIlwain, of First Church, Corinth, did the preaching, and Rev. Jeff Cunningham, of Corinth, led the singing. These brethren made a most profound impression upon the community. This was the fifty-sixth meeting held on this camp ground.

* * *

Interest is rising high in the new church project at Grenada. Before many months it is expected that the building will be under way. Rev. J. H. Holder, the popular pastor, is headed toward the end of his first year, and is in great favor with his people.

* * *

A brand new parsonage is being planned at First Church, Water Valley. Rev. Carroll Varner has things well in hand and is helping a number of the brethren in their meetings this summer.

* * *

Quite a lot of painting and other work is being done at Grenada College preparatory to the coming of the girls in September. The faculty has been strengthened and the college is better prepared than ever before to render the highest kind of service to the young women of this section who desire to fit themselves for life's high ministry.

E. S. LEWIS.

Hot Weather Dries Out Your Kidneys, Liver and Bowels

Perspiration carries off body moisture and the liver and bowels become dry and constipated. Then—biliousness, headaches, sour stomach; the heat makes you drowsy and lazy, and your skin breaks out with pimples and boils.

Don't take calomel. That's wrong—calomel is mercury—a dangerous drug. It jars the liver and cleans the bowels, that's true. But the damage it does to them, ugh! It crashes into your system like a charge of dynamite and makes it numb. It stifles the muscles of the stomach and bowels, takes YOU a day to recuperate and no telling how long for your bowels.

All you need is Dodson's Liver Tone. Take a spoonful at night and you wake up feeling great. It doesn't upset you, but cleans you out good. You don't lose a day from your work and you can eat anything you want.

Get the big bottle of Dodson's Liver Tone from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before going to bed.

Holy Bible
Standard Teacher's
Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
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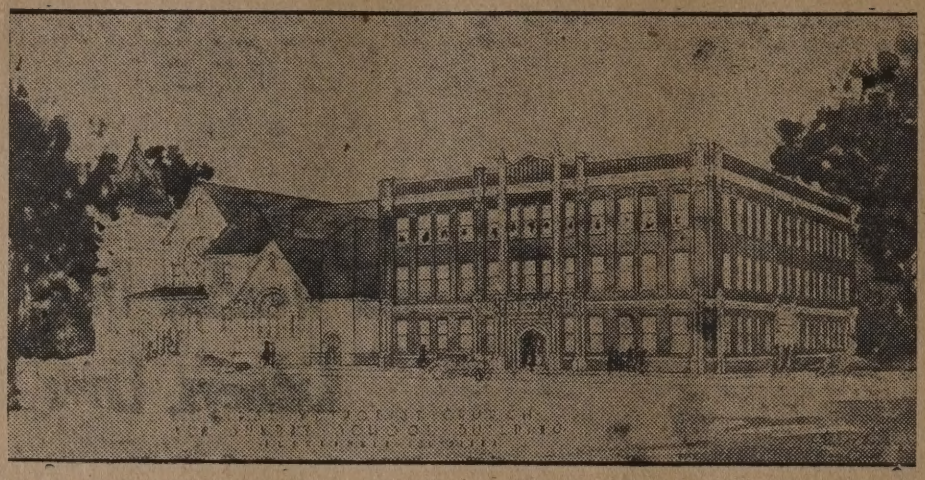
A Tonic for Pale, Delicate Women and Children. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.



$100,000.00

First Methodist Episcopal Church, South

of Alexandria, Louisiana

First Mortgage 6 per cent Serial Gold Bonds

Dated August 1, 1927 **Due Serially October 1, 1928-1937**

Principal and interest payable at the Whitney-Central Trust and Savings Bank, New Orleans, Louisiana. Interest payable semi-annually on April 1st and October 1st, of each year (the coupon due April 1, 1928, covering interest for a period of eight months). Coupon Bonds in denominations of $1,000, redeemable in whole or in part on any interest payment due, upon not less than thirty days' published notice; the bonds maturing up to and including October 1, 1932, at 101 and accrued interest, all others at 102 and accrued interest.

WHITNEY-CENTRAL TRUST AND SAVINGS BANK, TRUSTEE

This Church

organized in 1848, is one of the oldest Protestant churches in this section. From a small beginning it has grown steadily to a membership of 1,416 and is the largest Protestant church in Central Louisiana. Among its membership in the past and now are many who are prominent in buisness, professional, financial and political circles in this city. The membership also includes some who are well and favorably known throughout the whole of Southern Methodism and represents an unusually large amount of wealth.

These Bonds

are the direct obligation of the First Methodist Episcopal Church, South, of Alexandria, Louisiana (a Louisiana corporation), and are secured, in the opinion of counsel, by a closed first mortage on the real estate and improvements of said church, located in the City of Alexandria, La., on the square bounded by Jackson, Sixth, Seventh and Beauregard Streets.

The property has been appraised by expert local authorities as follows:

Real Estate	$ 56,152.00
Church Building (present value)	57,600.00
Religious Education Building	116,666.98
Total	$230,418.98

making the amount of this issue approximately 43 per cent of the appraised value.

The Property

consists of one-half square of ground facing Jackson Street (the main thoroughfare between the business and residential sections of Alexandria), between Sixth and Seventh Streets, and an additional lot, adjoining the above, facing 47 feet on Seventh Street by 135 feet deep. It is located on the edge of the business section. The church building was constructed some years past and has been well maintained. Its present value has been conservatively estimated. The religious education building is now under construction and will adjoin the church building, making use of the whole block of Jackson Street frontage. Its value as given includes contract price, plus architect's fee, only.

The Purpose

of this issue is to assist in paying the cost of construction of the religious education building, an essential addition to the equipment of this church. It will be a steel and concrete fireproof building, with brick and stone exterior of Modified Tudor Gothic design. The proceeds of this issue, with other funds, have been deposited in banks, to be withdrawn only for the purpose of completing this building, and upon architect's estimates, approved by a competent engineer employed to protect the interest of the bond holders. The contractor has furnished surety bond (guaranteeing the satisfactory completion of the work) in form and with surety approved by the trustee.

Pledges

aggregating $53,678.00, maturing within the next three years, made by various members and friends for this purpose have been transferred to the undersigned, the proceeds of same being dedicated to assist in the payment of principal and interest on this indebtedness. In addition the Quarterly Conference, Church Conference and Board of Trustees acting for the church in sessions held in conformity with the laws of Louisiana, and the Discipline of the Methodist Episcopal Church, South, have unanimously approved the incurring of this indebtedness and the entire arrangement.

Insurance

against loss to the buildings by fire and tornado in the amount of $100,000.00 against each class of risk will be carried. The policies are to be in companies approved by the trustee, and are to be endorsed so that any amounts paid covering loss will be payable to the trustee and the policies will be deposited with the trustee.

Legality

of all proceedings incident to this issue has been approved by Messrs. Thornton, Gist & Richey, Attorneys, and Messrs. White, Holloman & White, Attorneys, of Alexandria. Title to this property has also been approved by above counsel.

MATURITIES:

October 1, 1928	$10,000.00	October 1, 1933	$ 6,000.00
October 1, 1929	10,000.00	October 1, 1934	6,000.00
October 1, 1930	10,000.00	October 1, 1935	6,000.00
October 1, 1931	6,000.00	October 1, 1936	6,000.00
October 1, 1932	6,000.00	October 1, 1937	34,000.00

Price: Par plus accrued interest

BOND DEPARTMENT

Rapides Bank and Trust Company

Alexandria, Louisiana

All statements herein are based on information which we regard as reliable, and, while we do not guarantee them, we, ourselves, have relied on them in the purchase of this security.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 35. Official Organ of the Louisiana, Mis issippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3664.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 1, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

OUR ORPHANAGE AT RUSTON.

Professor Andrews, of Rice University, did work in the recent summer school of the Louisiana Polytechnic Institute at Ruston, and while there became a staunch advocate of the Louisiana Methodist Orphanage, also located at Ruston. It came about in this wise—Professor Andrews noted among the papers of the first examination that he gave four papers that surpassed all the rest. The next day in class he called the names of those who had handed in the papers, and they all proved to be inmates of our Orphanage. Mr. Andrews visited the Orphanage several times, and later asked Mrs. Andrews to accompany him, as he was anxious that she should see the institution. After observing everything connected with the Orphanage, he told Rev. R. W. Vaughan, our faithful superintendent, that he (Professor Andrews) had done a good deal of social work and had shared the opinion of many social workers that the best work with children could not be done in an orphanage, but that the success attained and the fine work done at our Orphanage at Ruston would force him to revise his opinions.

The Orphanage is now giving a home to 190 children and is in the best financial condition in its history. We have reason to be proud of this great work which our church in Louisiana is doing. Let us begin now to think about the observance of Work Day on the Saturday preceding the second Sunday in October—to pray and to plan for it that the returns may be large on Harvest Day. H.

THE KING JAMES VERSION.

Beautiful indeed was the tribute paid by Dr. F. W. Faber, after he had become a Romanist, to the English Bible. "It lives on the ear," he writes, "like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how to forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hiddden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible." No doubt the term, "English Bible," would now be made generally to refer to the King James Version. And agreeing with the beautiful tribute above, we wonder why some men seem to prefer anything else they can get to the King James Version. Having been taught all their lives that "the Lord is my shepherd," they prefer, "The Eternal." Having been brought up in the stately language of the King James Version, which has done more for the English speech than any other agency, stately language which in itself gives sanctity and impressiveness to the Book, they prefer to hear the voice of the "Eternal" speaking in the common language of the street. Why not put the Psalm of Life into the common prose of a hod carrier? Why not reduce all the poets to prose? We have actually known good people to be offended because some brother persisted in carrying some little volume of some new translation of some one man of the present into the pulpit instead of the King James Version, to which they have been accustomed all their lives and many beautiful passages of which they have committed, and a time-honored version which required the labor of forty-seven scholars for four years to make. The few little changes gained by a new translation, which could be found in a commentary or in foot notes, will be overshadowed by the loss of the sacred, beautiful, stately and impressive language of the King James Version. H.

NEW YORK ADVOCATE SUGGESTS A REASON.

Not so long ago the New York Christian Advocate, in regard to the action of the majority of our Bishops in changing the custom of providing a president of their body, had the following to say:

"A semi-revolution in the College of Bishops of the Methodist Episcopal Church, South, has taken place—if the zephyrs are to be credited that drift up from below what Irvin Cobb once called 'the Smith and Wesson Line.' From time immemorial, seniority has been associated with authority in that body, the senior effective Bishop exercising many of the functions of a president. For several quadrenniums Bishop Candler, an ecclesiastic of great popularity and conspicuous gifts, has held that office, an asset which must be given its proper value in casting up the debits and credits of the recent campaign for and against Unification. For this, or some other reason, the College of Bishops at its recent session adopted a new plan in accordance with which the bishops will occupy the presidency in rotation."

We do not like the implications of this article, both in the insinuation that our honored Bishop Warren A. Candler abused his high office as Senior Bishop in his opposition to Unification, and that the majority of our bishops, those who favored Unification—the Plan recently before the church, should thus play for position when our General Conference decreed that there should be no agitation of the question of Unification during the present quadrennium, for the New York Christian Advocate speaks of the "semi-revolution" in our College of Bishops, and declares that the position of our Senior Bishop was an "asset which must be given its proper value in casting up the debits and credits of the recent campaign for and against Unification. For this or some other reason the College of Bishops at its recent session adopted a new plan."

We take it that those of our bishops who voted for the change were not swayed by personal ambition when they set aside a custom that had been in force since Asbury's time, and we should dislike to believe that they were playing for position. Yet it cannot be denied that no effort was made to relieve Bishop Candler of the presidency (with which he was honored by the custom descending from Asbury) until he became the chief opponent of the Plan of Unification recently defeated.

H.

AN ALLURING BOOK.

When William Hamilton Nelson was a student in old Centenary College at Jackson, La., he enjoyed the royal nickname of Rameses because of some fancied resemblance he bore to one of Egypt's most illustrious kings; perhaps, also, because of a vague prescience on the part of those who bestowed the name that their comrade was destined to become the engagingly brilliant author of a book about the oldest section of America, so far as inhabitants are concerned, the Egypt of America, with its monuments and ruins rivaling in antiquity those of the Nile—"Alluring Arizona," the very title of Dr. Nelson's recently published alluring book.

When at old Centenary, Mr. Nelson won the classic of the year; as the chief representative of the Franklin Institute he triumphed in debate over the Union Literary Society, as the assistant editor, who was a member of that society, bitterly recalls. Mr. Nelson, on that occasion, showed a great fondness for facts and a facility and accuracy in gathering them together and a literary gift which have been developed more largely through the years, as is seen in his wonderfully interesting volume upon the antiquities and the natural marvels and beauties of Arizona. To a wealth of facts gathered in careful research through many books and through many visits to the things of which he writes, Dr. Nelson has added the gift of a poetic imagination to write one of the most interesting and informing books published recently. He has imagined the ancient life of the strange tribes who left their monuments and their ruins in a land which is perchance older than the land of the Pharaohs; to the glorious colors of the Painted Desert and other gorgeous places of the West he has added the rich colors of his own fancy. Like Kipling, he at times startles you with his original and bold figures of speech. One great proof of the excellence of the book is that it gives you an intense desire to go and see the things which he so charmingly describes.

H.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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THE SEASHORE CAMP GROUND THE SITE OF A JUNIOR COLLEGE AND THE CENTER OF RELIGIOUS EDUCATION.

By Rev. Charles W. Crisler, D.D.

There is no more vital point in Southern Methodism than that which borders on the Gulf Coast. It is the gateway to the South and is at this time claiming the attention of investors from every part of the Unied States. At no point, possibly, are we as a church so poorly prepared to take care of the interests of the kingdom of God. If this line breaks the whole strength and cause of Methodism will be tremendously affected. To retreat from this strategic position would be a calamity. But defeat is inevitable unless we increase the number and efficiency of our forces and refuse to make available our great resources so as to hold and develop this territory. Failure here means failure all along the line.

The Seashore Camp Ground, owned by the church, is a valuable property. It is ideally located and offers the opportunity of the centuries. Any church would covet such an advantage as is in our hands. It is valuable not so much at this time in material worth as in moral and spiritual possibilities. It holds the key to this section and to the future. In the years of its usefulness and sacred history it has contributed much to the spiritual experience and inspiration of our people. It has enriched the religious life not only of the Christians of these Gulf States, but throughout the whole connection. From these altars have come some of the choicest spirits of the church in three generations. They have justified the faith, heroism, prayers and sacrifices of our forefathers who wrested these beautiful grounds from an inhospitable forest and consecrated them to God and for religious purposes.

Bishop Keener, wiser than his generation, with a prophet's eye, said, in dedicating Wesley Hall: "Methodism has a great future and a gracious opportunity down here. This is the beginning of larger things for our church. It is like 'a handful of corn in the earth,' or 'the leaven a woman took and hid in three measures of meal, till the whole mass was leavened.' Our great church so securely planted by the sea will get hold of and redeem the multitudes attracted to this coast country to exploit its wonderful resources. The time will come when we are going to be needed here. You and I may not live to see that day, but it is sure to come. This camp ground is going to be the center of the moral and religious influence in these Gulf and Southern States."

We have reached the time for action. We have been talking to no effect too long about what we ought to do. We must begin our building program at once and utilize these grounds to greatest advantage. We cannot think of abandoning our post of duty by selling out and retiring from the field. Conference resolutions have gotten us nowhere. They are, at best, but poor, temporizing. They furnish excuses behind which we have too long taken refuge to evade the doing of a plain duty. We are not meeting our plain responsibilities as stewards of the "manifold grace of God." We have not made available the rich resources which God has put into our hands to use for his people. We are failing in a sacred trust. The hour has struck when we must quit quibbling over trifles and get together and put over this common task. We can and must make these grounds a great religious and educational center for our church by means of the wealth entrusted to us.

The old camp meeting has done its work in its day well. It has bequeathed to us a sacred heritage which we must conserve and use for a yet greater work in this bigger day. There is a bigger and a divinely-appointed work ahead which demands added preparation and more adequate equipment. The necessity is upon us to change our methods of campaign. Of course, evangelism is still the big thing with us, but we must be wise enough to call to the "sacred task" all the approved and finer forces of a new Christian day. We must build and equip our schools so as to train our leadership. We must, as a church, give to our boys and girls the best Christian ideals and a world vision. We are preparing, through our schools and religious education, to make evangelism more real and effective in the practical living of our people. So we are now putting in motion forces by means of which we propose to make these grounds a force for culture and religion. We are planning to build there by the Gulf a first class Junior college and to otherwise expand the work done there so as to touch vitally the whole church connection. "The field is white" and we have the men and the money.

The coming of the Illinois Central Railroad to Gulfport means untold possibilities for the coast country. That system is proposing to dig a thirty-five-foot channel—standard port depth—and make Gulfport the Southern terminal of that vast, rich system. This means that within a few years this is going to rival New Orleans as a deep water port. Then, Gulfport will rank among the leading ports of America, attracting vast populations of people for business and home-making. Our church must act wisely and hold this vital base of operation. This means we are going to build a great Junior college for those boys and girls and expand the old camp ground site into a practical training center for Christian citizenship. The moral support, the prayers, the money of our Methodist people are needed now to make real these dreams of a greater work.

SAFETY SIGNALS.

By Rev. S. J. Davies.

A cottage by the street in a city—a bit of lawn, rose bushes and shrubbery bordering the parterres about the house, a porch, the living room, sleeping apartments, dining room and kitchen, etc., all on a lot forty by one hundred and forty feet. A tiny back yard and garden. Within some rugs, curtain hangings, furniture, books, and all the numberless addenda that years of working and living have brought. No wealth, no luxury, no vain show, but oh, the rest, the comfort, the peace! Home—"the hunter from the hill, the sailor from the sea," sings that masterful creator of beautiful thought and style, Robert Louis Stephenson, and had it engraved on his tomb in far off Asia. A refuge, a haven around which cluster associations and memories that are as precious to its inmates as the lullabies mother sang over us when cradled beneath her smile. And you know, at such time, all the authorities say, the angels were on duty, because they had little business elsewhere. Man, have you a home? If not, sell your shirt and scarf pin and buy one. Apartments, boarding houses and hotels are not home. They will do for food and shelter for a season, but one never gets over feeling a stranger in them. At least I never did. Possibly you are different, more modern perhaps, but I am content to be even ancient on the home question. I have had a home all my life. For years it was a parsonage and belonged to the church. So did I, and when living in my partner's house, I planted a garden and flowers, and, maybe I am old enough to boast somewhat, when I left a parsonage it was more homelike than when I entered it. And so when the time came to retire I knew something about home building. Some men and women know but little of this art. They are to be pitied, for a true home, a real home, is an altar, a shrine wherein dwell spirits that do not belong to the market place. When America loses her homes she is losing more than her right arm, she is losing her heart. I once heard George Stuart picture the old home, and the father as a patriarch ministering at an altar, taking from the shelf Bible and hymn book, reading and singing—"A charge to keep I have," then a prayer "and heaven came down their souls to greet." I thought of Burns' "Cotters Saturday night" as a rich full tide of emotion swept over me and memory unfolded other scenes I had envisioned in the bygone years. Well, I got home, with the wife and two daughters after two weeks of wandering among the Ozarks, and right glad we are. There's no place like home.

* * *

Ishmael's tribe still lives in the world. His hand against every man, every man's hand against him. These try to disguise their lawless wickedness under the guise of "advanced thought," fine spun theories of government, or rather non-government, but the trail of the serpent is over them all, and by the markings of this trail no one knows whether they are coming in or going out. It seems from recent news that this tribe are making a lot of noise in the world, but the true tribe of Abraham are just looking on and wondering if these modern Ishmaelites will ever learn any common sense. If these fellows are so everlastingly brotherly and are apostles of this wonderful humanity which is, bless the old earth by destroying law and wrecking all existent forms of government and religion, they are undoubtedly pursuing a course of violence and disregard of righteous principles that inevitably bear the seeds of its own destruction. All of this is envisioned to savagery and barbarism. The travesty of such teaching is that some of these sons of Ishmael claim they are following Christ, who undoubtedly recognized law and obedience thereto, and some of his parables carry a clear recognition of property rights and ownership, else they are meaningless. It is true our blessed Lord taught that his disciples must share one with another of the goods of this world, but the sharing is voluntary and not taken by violence or even claimed as a right, and this kind of sharing bore in its ministrant hands a blessing alike to him that gave and to him that received. And to my mind the meddlesome spirit of this lawlessness is hard to reconcile to their claim of such altruistic humanity. If I want to live under law and order and thereby am convinced that greater happiness and freedom come to me, shall I not, by any argument ever conjured up in the brain of man, have the privilege of doing so unmolested? But Ishmael will still live, and like the wild ass snuff the air of his own barren desert, and fondly imagine it is a garden. I suppose we will have to tolerate him so long as he shows some little glimmering of ordinary reason.

LOVE ENVIETH NOT.

By W. Y. Millican, M.D.

II.

Has not envy rifled the richest treasures, thwarted the shrewdest policies, conquered the mightiest warriors, and subverted the proudest thrones? Naboth may deem himself secure in the possession of his vineyard, but envy shall never

want a Jezebel to alter the title and take it away; and Mordecai may sit daily at the king's gate quite unsuspicious of evil, but there is a wicked Haman in every court ready to slaughter a whole race in order to get rid of a rival. If there is any exemption from the inflictions of envy, it is only in the case of those who have nothing for which they can be envied, whose obscurity is their fortress, whose poverty is their panoply. The tornado may spare the willow in the valley, but woe to the oaks on the mountain. The very beggar pines for the gains of his brother beggar, and dies of envy on his own dunghill; and he who imagines himself by any elevation of greatness or goodness beyond the reach of the fiend, is "like him that lieth down to sleep upon the top of a mast." Never pitying, never relenting, envy follows its victim to the very grave, and tramples upon his ashes, and desecrates his memory, and persecutes his posterity, making his children to inherit all the vengeance which death—more merciful—would not allow it to inflict upon the father. Love is free from dissimulation and deceit; envy is hypocritical as it is mischievous. Pride, anger, gluttony, drunkenness, cupidity, prodigality, all other vices, are ordinarily frank and open; boldly avowing their names, abodes, qualities, purposes, borrowing no mask, assuming no disguise, speaking no language but their own. But envy, conscious that it is an unnatural disposition, having more the rancor of a fiend than the temper of a man, and branded by common consent with a stigma deep and foul, disclaims its name, denies its nature, conceals its habitation, calls itself a lover of truth, a sense of equity, a power of discrimination, a concern for the public welfare, a regard for the good of the church, a zeal for the glory of the gospel, and in one form or another the very love it would destroy. To borrow the sarcasm of a writer already quoted, "It is indeed a most reputable and orthodox vice, a regular church-going sin, dressing like virtue and talking like piety. It has a great zeal for religion, a keen sense of public justice, and is much shocked at the inconsistencies of good people. It exalts when the hypocrite is unmasked, and exclaims, 'Ah, I told you so, I always suspected him.' It is also most benevolent, and when adversity overtakes a brother, prays devoutly that it may be the means of promoting his humility and other Christian graces." What is this but the hypocrisy of envy, concealing its malice under a mask of friendship, disguising its devilishness with the robe of an angel, and stabbing its victim through the very mantle of love. This despicable spirit professes to know how rich you are in the treasures of which it would rob you, and then tries to sicken your enjoyment of them by telling you, how full they are of snares and dangers. It hates flattery, it loves you too well to flatter you; and its constant warning is, "beware of pride, beware of vanity, beware of popular applause, beware of unholy ambitions, suffer yourself not to be puffed up by your prosperity." Ah, but it is the cant of the traitor, it is the song of the siren, it is the decoy of the fowler, it is the false flag of the pirate, it is the murderous subtility of that old serpent the devil. Of all the mental vices, of all the evil passions that rule the hearts of men, no other is so deceitful as envy, no other so despicable in the measures that it adopts to secure its wicked ends.

It will hire servants to betray their masters, and inveigle one friend to supplant another; it will creep about under the cover of the night. Whenever it can do so without defeating its own purposes, it will lie and calumniate with the audacity of the devil. But generally finding such measures impolitic, it coils adder-like by the footpath and snaps at the heel of the passer-by. Under the veil of seeming respect and affection, it hides a thousand malicious devices. It hears you commended, and joins with apparent cordiality in the commendation, and heightens it by additional instances of excellent qualities and virtuous deeds; but immediately expresses a profound regret, that so fine a character should be marred by such and such faults, and infirmities—faults and infirmities of which all present are utterly irgnorant, and ignorant would still have remained, had not its malicious compassion made the reluctant disclosure, or its well concealed wickedness invented the contemptible slander. Oh, its love is that of the father of lies, its sanctimonious sighs are blasts from hell, and its message from God is a dagger. Love is fraught with divine peace and contentment; envy is as miserable as it is hypocritical. Miserable it must be, for guilt is always miserable, and no other misery is so much like that of Satan, as the misery of an envious spirit. Hating and hated, can it know anything of a good conscience and a cheerful mind? Deceitful, treacherous, must it not be like the troubled sea that cannot rest? Baffled and chagrined, will it not become desperate, and turn its fangs upon itself, and devour its own vitals? "There is no peace," saith my God, "to the wicked."

The envious man makes himself wretched because another is happy, casts himself down because another is lifted up. He is a hopeless Saul falling upon his own sword, because he cannot thrust it through a Philistine; an ill-natured dog, loosing his own portion by snapping at that of another. His neighbor's rest breaks his repose, and the sight of his neighbor's paradise makes his own home a hell. He consumes himself, and delights in pining, till he seems no more a man, but a lean and hungry carcass quickened by a fiend. The wine of your cup is the wormwood of his, and the songs of love and joy that ring out from his rival's dwelling jars the chords of his uncongenial nature like hoarse dissonances of the damned. "Envy," writes Bishop Hall, "is a source of endless vexation, an instrument of self-torture, a rottenness in the bones, a burning ulcer of the soul, a crime which partaking of the guilt, partakes as largely of the misery of hell." And it is more wretched because it is incapable of reconciliation. Its object has committed no offense, and can offer no satisfaction; has inflicted no injury, and can make no reparation. The evil is all in the breast of the envious person himself, therefore beyond the reach of any of the ordinary remedies of society. The wound bleeds on forever because there is no balm for its healing. It is the gnawing of a worm that can never die, the raging of a fire that can never be quenched, the revel of a fiend in the human heart whom no power but love can expel. Were I required to construct a hell, of absolute and most exquisite suffering, for the punishment of lawless passion, I would sink no bottomless pit, forge no everlasting chain, make no instruments of physical torture, but would fill the guilty soul with unmingled and unmitigated envy, and take away all means, and opportunity of wreaking its satanic hate upon any human victim, and remove all counteractive agencies, all alleviating influences, all hope of reversion or remedy, and leave the reprobate spirit alone with its baffled lust forever. Were not this a sufficient hell even for the devil and his angels? Oh, who can but pity the man that is under the despotism of this cruel and accursed spirit—a spirit that is essential enmity to the God of love, hating holiness, quarreling with providence, warring against human welfare and striving to defeat the glorious issues of redemption. Such a one carries a living hell in his heart, and the tyranny of this foul tormenter, confirmed by invincible habit, must be the immortal sting of the second death, more terrible than outer darkness, or external torture, or surging lake of fire, or taunt and fury of triumphant fiends. Love envieth not, love and envy are as much opposed to each other as light and darkness. Love is from above, envy is from beneath. Love is the fruit of the Spirit, envy is the work of the flesh. Love is the outgrowth of the new heart, envy is the product of the carnal mind. Love is as pure as the mountain stream, envy is as foul as the city sewer. Love is as harmless as the gentle dove, envy is as deadly as the viper's fang. Love is as tranquil as the summer evening; envy is as restless as the troubled sea. Love is as tender as an angel, envy is as heartless and as cruel as a demon. Love is the spirit of Christ and the temper of heaven, envy is the rankling selfishness which makes the woes of the lost, the wormwood and gall transfused through all the faculties and feelings, of a reprobate immortality. No two principles could be more antagonistic and irreconcilable. Where love resides, envy must be a stranger. Love cannot grudge the beloved object anything that he enjoyes. The charitable man cannot be grieved at another's good, nor entertain toward him any ill-will on account of it. Sooner might life wed death, or noonday embrace midnight. Content with his own lot and thankful for his own comforts, such a one is pleased with the disposition which Divine Providence has made of its bounty and blessings to all. He rejoices in his neighbor's welfare as if it were his own. Joy and gladness flow into his heart from all the happy objects around him, and every blessed thing within the range of his observation becomes to him a benediction. Like the bread and fish in the hands of the chosen twelve, the good is multiplied by distribution, and the more there are to share, the larger the supply. If I possess this heavenly principle, my interest is identified with that of my brother, and the more brightly his lamp burns, the more easily mine is lighted. By the light of love we see the evil of envy. How hideous a thing it is, how hateful to holy eyes, how unworthy of a rational and redeemed nature, how inconsistent in those who profess a religion of love and look for their reward in heaven. Ah, with what unseemly rancor does it not fire the hearts of warring sectaries and schismatics, with what deceit of unrighteousness, what bitterness of controversy, what fierceness of revenge? How deplorable is this spirit in the church of Christ, when the tide of partisan feeling runs high, and the contention of noisy factions is like the roar of conflicting waves! Oh, but this is the sin that dispossessed the seraphim and fired the flaming gulf. Born in heaven, but soon cast down to hell, to heaven it still aspires, making the vaults of hell ring with the doleful clamor of its discontent. The vilest offspring of Satan, it inherits the ambition; and while it spurns not the lowest place nor scorns the meanest breast, it would storm the celestial temple, and inflame the second seraph at the altar with ill-will toward the first, and make the happy millions hate the God of love because they are not higher than the Highest. And what plea can the culprit make for its audacity? How will it vindicate its invasion of Jehovah's rights and its war upon the welfare of his creatures? Other vices have their palliations, but what provocation has envy, except another's prosperity? Intemperance pleads an imperious appetite; but what appetite has envy, except for mischief and for misery? Sensuality pleads the frequency of powerful temptation; but what temptation has envy, except the malevolence of unmitigated selfishness? Even robbery, burglary, forgery, perjury, and murder, may plead their necessity, and their profits; but what necessity has envy, except the prompting of its own depravity? And what profit, except the wages of unrighteousness? Nay, it is a sin without a defense, excuse, or reason—speechless as the unrobed intruder at the marriage feast; and its portion must be the outer darkness, with the weeping and wailing, and gnashing of teeth.

But love, while it reveals the evil, also suggests the remedy. To cure envy we have only to acquire love. Envy is the strong man armed, in peaceful possession of his palace; Love is the stronger that casts him out and spoils his goods. Invoke we love, then, to redeem our souls from the baleful power of envy. And let us remember that love is not a human virtue, to be developed and matured by mere culture; but a germ from paradise, implanted by the Holy Spirit and watered with heavenly dew. And let us never forget that, while we can do nothing without this divine agency, God is ready and more ready to grant the inestimable gift to them that ask him than the best fathers are to give bread to his hungry child.

"LEAGUE OF FAITH AND ORDER."

A Reply to Rev. J. T. Lewis.

By Rev. V. C. Curtis.

While assisting one of our pastors in a revival meeting on a circuit, a brother handed me a copy of the New Orleans Christian Advocate, issue of Aug. 11, 1927, and called my attention to an article in the same entitled, "League of Faith and Order," by Rev. J. Tillery Lewis, our pastor at Tupelo, Miss. In this article, Brother Lewis gives me the honor, though it seems that he did not intend it as an honor, of connecting my name with the organization of the "League of Faith and Order" of the North Mississippi Conference.

It is not my custom to engage in newspaper controversies, but since this article has so many personal thrusts, charges, misrepresentations and ugly insinuations, I feel that it is incumbent upon me to reply. However, I will say to Brother Lewis and to the readers of the Advocate that this will end the controversy, which seems to be personal, as far as I am concerned, unless it is to correct any misstatement of facts that might be made in the future or answer any additional charges. I reserve the right of self-defense.

We will now notice some of the chrages that he makes. He claims to have "suffered" at my hands. He says: "I understand that others of my honest and faithful brethren have suffered a like fate at the hands of Brother Curtis." He seems to think this injury was very grave, for he refers to me as "friend or foe." It has never been my intention to injure any brother, whether he was a minister or layman, and if he had not gone into detail into describing his supposed injury, I would be very much perturbed. It seems that the burden of his grievance is that we did not advise with him before taking any steps to organize a League of Faith and Order in the North Mississippi Conference. He does not find any objection to the League except that such an organization in the North Mississippi Conference is unnecessary. But we wonder why he should take umbrage and consider it a personal injury that amounts to "suffering" because he was not the first to be asked to join a useless organization? It did not occur to us that it was necessary to get his consent before making some inquiries and deciding whether or not we would organize. Of course we may learn better later.

But he asks: "Am I suspected of being a heretic?" and in the last lines of his article he refers to "the questionable method especially when that method prejudges a brother to be a heretic without a hearing." The argument that a man is prejudged to be a heretic because he is left off the mailing list is so fallacious that I will not take the space to answer it further than to say there are thousands of true Methodists in the North Mississippi Conference who have not yet been asked to join, and who have not thought of being even suspected of heresy. We wonder why Brother Lewis is so sensitive on this point?

But the most remarkable feature of this letter is the postscript in which he says: "After the above article was in the hands of the publishers, I received an invitation from Mrs. D. P. Wright, secretary of the League, to join the League." It will be noted that there was no effort to recall the letter, but he wrote the editor and asked him to attach this to the article, "The League of Faith and Order." This reminds me of the story of the farmer who bought a sausage grinder from a mail-order house. When the machine came, he failed to find the handle. He was of a suspicious nature and at once wrote the house that if they did not send the handle, they were not honest; but as the sense of injury increased he called them frauds and he grew more excited, and before he had finished the screed, he denounced them as thieves, and said if they did not send that handle at once, he would have them put in jail. The letter was signed and ready for mail, when he added this very significant postscript: "You need not send the handle; I found the thing wrapped in the bottom of the box." Brother Lewis found his invitation in the mail, but he wrote the postscript to the letter and sent it on to press.

He complains further that he did not get the invitation from me but from Mrs. D. P. Wright, the secretary. We do not understand why he should object to receiving the invitation from her, since she is the proper officer to send it. She is one of our most prominent and capable women. She is the daughter of a Methodist preacher and has been active in the work of the church all of her life. She was organist of her church for many years, and has been serving on the board of stewards. She has been generous with her means. She has been educating a number of boys and girls who were not able to educate themselves, and has been very liberal to the institutions of the church. She has given a thousand dollars at a time to the Superannuate Endowment Fund, and has been the largest contributor to the running expenses of her church. When a new building was to be erected in her home town, Greenwood, Miss., she headed the list of subscriptions with $10,000 on an enteprise that was to cost less than $50,000 when the church had more than a thousand members. She built a chapel in East Greenwood with her own money which is known as Price Memorial. We do not see why Brother Lewis should object to receiving the invitation from her when she is the secretary and I am in the private ranks of the League.

But Brother Lewis objects further, that some of the preachers have received at least two letters urging them to join the League. If any preacher has ever received one letter urging him to join the League it did not come from my office and was not done with my knowledge or consent. Brother Lewis seems to be very careless in his statements, for he says in the first paragraph of his article that I sent a pamphlet, which pamphlet the preacher was requested to sign. Now Brother Lewis evidently had a copy of the leaflet before him when he wrote that and there is no such request on it. There is an invitation printed in parenthesis in these words: "If you will become a member of this League, sign the pledge and return." There is quite a difference between giving an opportunity to join and requesting them to sign a pledge. There is no request there, unless they decide themselves that they wanted to become members.

In response to numerous requests from both preachers and laymen, I sent out the leaflet that he refers to, the contents of which he finds no fault except he thinks it not necessary. We were reliably informed that two of our bishops had joined a similar League, and we thought there must be some good reason for it. Later a letter was sent to a few asking them what they thought of the need of an organization of that kind, and in that letter it was specifically stated that they were not urged to join. The response was so generous and favorable that we proceeded at once with the preliminary organization. Only one letter was received, saying that the author did not think the organization necessary, and that letter came from the same district in which Brother Lewis is located. As good and true men, and one lady, as are to be found in the church were selected as officers to serve till the permanent organization is made. Brother Lewis claims that it was already organized before he got the invitation. It so happened that we had so many to select from that it was not possible to give all an office, but if Brother Lewis joins now, I am sure that when the permanent officers are elected the members will give his candidacy due consideration.

Brother Lewis calls attention to the note that says: "This is not a secret organization, but we do not care to have any special publicity given to our proceedings." That was our judgment then, and we have no reason to change it now. We do not think it best to have any great parade over what we are doing and distract the attention of the church, by holding rallies, public speakings, etc. The League has a specific purpose, and that purpose is clearly stated in the copy of the constitution that Brother Lewis received. If people who claim to be orthodox will stop putting into office with their votes, either directly or indirectly, those who acknowledge that they are out of harmony with the doctrines of our church, our troubles with Modernism will cease. If the Modernists are reduced to private ranks, there are not a sufficient number to give the church much trouble. The Modernists have been administering and some of them have been manipulating, while the conservatives have been defending the faith with argument and voting for Modernists.

But Brother Lewis indirectly accuses me of ulterior and sinister motives. He says: "If the purpose of the League is what it appears to be on its face, why was I left off the mailing list?" But this accusation does not involve me only, but all those who are members of the League. In reply will say that its purpose is plainly expressed, and it seems that it is this expressed purpose to which Brother Lewis objects.

He accuses me of conduct not becoming to a Christian. He says: "If Brother Curtis will openly and above board as becometh a Christian show the need of such an organization in the North Mississippi Conference, I will gladly join him and others in the League." I will ask the reader to weigh these charges and decide for himself whether or not there is anything in them that would put me out of line with Christian conduct. If it is a crime, if it is or is not consistent, to try to stand by my ordination vows, I will have to plead guilty. This, I admit, I have been trying to do.

But Brother Lewis uses the ugly word "surreptitious" more times than one. We cannot help but wonder if Brother Lewis knows the meaning and import of that word? I would rather think he did not know its meaning than to think he deliberately charged a brother with what it implies, especially when we are hearing so much prattle about the brotherly spirit.

He objects to the League because he says there is no heresy in the North Mississippi Conference. But Brother Lewis is strong against the heretic, for he says: "No enemy is a greater menace to our faith than the heretic." If Brother Lewis thinks that way about it, it seems he would not object to taking due precautions. And since all are agreed, what possible harm could come of such an organization? Is it not better to lock the stable door before the horse is stolen? Why should the League cause any friction or division whatever, since all are of one mind, according to Brother Lewis?

But Brother Lewis can read and he knows that there is not a word in that constitution about the North Mississippi Conference, unless there are heretics in it. He knows further that there is a general movement on in different parts of the church to form organizations to preserve the faith of our fathers, and this is a part of that general movement.

We wonder if Brother Lewis will take the stand that there is none in official position in our church who are not in accord with the fundamental principles of the Christian religion as expressed in the creedal statement in the constitution of the League? If he should he will do more for them than they will do for themselves. It has been published by some of these that the Old Testament is folk lore and fables. A presiding elder announced in a recent sermon, according to press dispatches, that it was unnecessary to believe the Bible. Others in official position have said that what Jesus knew about God he learned from the Old Testament. But it seems that Brother Lewis "scented" something not long since that had the odor of heresy, judging by what he had to say through the columns of this Advocate, in the issue of March 17, 1927, concerning the action of the Methodist Educational Association in Memphis last February in regard to the anti-evolution legislation in tax-supported schools. This involves

members of the North Mississippi Conference. After passing some other caustic criticism, here is what he says: "I submit that since the legislatures of Tennessee and Mississippi passed laws against teaching in the State schools the Darwinian, or brute origin, theory of evolution, and since the Arkansas legislature then in session was thought to be preparing to pass laws against the brute origin of man similar to those passed in Tennessee and Mississippi, therefore it behooved the Southern Educational Association assembled in Memphis, Feb. 8-10, to make plain to all parties concerned that they did not endorse the Darwinian theory of evolution. This, the framers of the resolution refused to do. * * * On the other hand, if there be a disposition of our educators, either in church or State, to teach as a fact an alleged theory of atheistic science which is but a hypothesis, I am in favor of taking any fair and constitutional means to prohibit said agnostic and atheistic teaching. * * * Unless the framers of the said resolutions desired an atheistic interpretation of the resolution, it strikes me that their boasted scholarship showed but little judgment either in their selecting words to express their thoughts, or of the disposition of human nature to make whatever merchandise possible of what men say." Then to make it more impressive the article was signed officially thus: "Signed: J. Tillery Lewis, President Board of Education, North Mississippi Conference." (See New Orleans Advocate, March 17, Page 4.)

His article raises a number of questions that we will not attempt to discuss, but merely mention them: If Brother Lewis is orthodox himself, and we are not making the charge that he is not, why should he object so vigorously to the organization of the League? If he felt grieved that he had not been invited to join, why did he not withdraw the article after he received the invitation? If he was opposed to the League on any ground, why should he make a personal attack on me through the columns of the Conference organ?

In spite of all that he has said, I do not think he meant anything serious when he said, "My kingdom for a Solomon to tell me just what to do." Some may have an idea that the kingdom is their private property, but we do not think that Brother Lewis meant this. We are inclined to think that he had been reading one of Shakespeare's plays and remembered something about "A horse, a horse! my kingdom for a horse," and he thought that would be classical and sound well. Anyway, we give him the benefit of the doubt.

Yours for the preservation of the faith of our fathers,

V. C. CURTIS.

Starkville, Miss.

"JESUS WEPT."

By H. Walter Featherstun, D.D.

On the eastern slope of Olivet, two miles from Jerusalem, was the village of Bethany, the home of Martha and Mary and Lazarus, the family so loved by Jesus. To this quiet village home he often went to rest from the toils of his awful mission, or to lodge while attending the sacred feasts and other religious gatherings at Jerusalem. Many beautiful events of the highest social life passed with him in this Bethany home, when he turned aside from the overburdening labors of his mission, to rest his weary soul and body, and to be soothed by "that angel of comfort to the burdened soul," the ministry of lovely womanhood. Two such events are detailed by the evangelists; others are suggested.

The time came when in that Bethany home occurred that which finds a response in almost every human heart and a counterpart in almost every human home:

"There is no flock however watched and tended
But one dead lamb is there—
There is no fireside howsoe'er defended,
But has one vacant chair."

The Bethany home was broken; and its melody was stilled.

"The dead was Lazarus—
The burial was over, and the night
Fell upon Bethany—and morn and noon
And comforters and mourners went their way,
But death staid on."

It stays when it comes, and no sunburst, save that out of heaven, can lift its shadows from the homes and the hearts over which they have settled. Jesus was teaching at Bethabara, away eastward beyond the Jordan, when this grief fell on the Bethany home. Four days later, he came. He met Martha, with her mild reproaches and arguments—then he met Mary, tender and tearful; and with them the hollow-hearted professional mourners. He and they turned toward the burial cave where the dead Lazarus lay. "Jesus wept."

There is something supremely sweet in the fact that Jesus left his great work at Bethabara and hastened to Martha and Mary in this time of need and gloom. The calling of Lazarus from the grave a little later was a great display of divine power within his grasp; but sweeter than the one and greater than the other, stands enshrined

"The imperishable record: **Jesus wept.**
He wept beside the grave of Lazarus;
He wept lamenting doomed Jerusalem;
He wept with agonizing groans beneath
The olives of Gethsemane."

The tears of Jesus are the fullest and highest and truest expression of his humanity that history records. The fact of his humanity is an all-important fact. That he, by suffering in human stead, expiated human guilt must be put so clearly, so simply, so strongly before men that all may be able to apprehend it; for men are moral agents, and must continue to be such so long as they are intelligences; and their salvation of necessity depends upon their free choice to accept and trust the redemption thus wrought for them. This great fact of expiation of human sin by Jesus could not have been made so plainly and forcibly known to men had there been no incarnation of the Christ for his redeeming work and passion. That Christ is man as well as he is God is made indispensable to the Plan of Salvation.

There was danger, especially among his earlier followers that they would lose sight of his humanity altogether. They who saw him, like an imponderable ghost, tread Gennesaret, touch or speak the dead to life and the lame and the blind, and the deaf and the sick to wholesomeness or health, command a storm to a calm, transform water to wine, and feed five thousand on the rations of five, were in danger of supposing him to be some apparition of pure deity in human disguise, utterly disconnected with everything human and earthly. Hence we find him, and the evangelists who have written his story, constantly stressing the fact that he was **man** as well as God. He spoke of himself as "the Son of man." Every fact of his birth, and earthly relationships and dependencies, and his man-like characteristics was carefully recorded—and stressed evidently that all the world might know that this world-redeeming Son of God was also **a veritable man.** The weeping Christ stands out most clearly and emphatically the **human** Christ. Pliny, the old Roman historian and naturalist, said: "Man is the weeping animal." Schiller, the German poet, said: "Tears are the ever-enduring proof of humanity: whose eye is dry was never born of woman." Jesus, the Christ, the very Son of God—as none other, is exactly—standing a weeping mourner at Lazarus' grave, and brooding tearful over Israel's impending doom, presents to angelhood, as well as to us, the startling mystery of the Incarnation in all its realness—to us men and women the thrice blessed truth that ours is a Divine **human Christ, touched with the feeling of our infirmities**"—a Savior with a human side to his nature. We needed this lesson, and we have it. As we wonder at this mysterious union of God and man, we catch a glimpse of the meaning of that creation written so long ago: "God created man in his own image" (Gen. 1:26); and we read with new light the dictum of David: "Thou hast made him but a little lower than God" (Psalm 8:5, Revised Version).

The tears of Jesus are not only an **expression of the humanity** of Christ, but also of the **humaneness** of God. Dean Trench has said: "A God of tears was a higher conception than the heathen world could reach." With all their man-like gods and woman-like goddesses the old paganisms never dreamed a picture analagous to this. Olympus was peopled by Grecian myth with gods that loved goddesses and women, gods that hated and wreaked vengance, ate, slept, got drunk and quarreled with all the foolish ardor and reckless abandon of weakest humanity; but there were none that wept as "Jesus wept." Euripides relates that the wretched Hippolitus thus implored the goddess, Diana:

"Behold me, mistress!
I have such misery."

She replied: "I see: but my eyes shed no tears over justice."

Christ on Olivet "wept over justice" coming to doomed Jerusalem. What a contrast! One was a cold and stately conception of deity produced by Greek poetry and myth; the other is the real incarnation of the real God, who is our God, all athrob and aglow with a warm matchless love, unmeasured and unknown and undreamed of by the imbruted pagan and the groveling infidel. A God and Father of us all—a God of infinite humaneness.

Out of this infinite and most blessed humaneness we understand how there comes such sympathy, so akin to love, that presents to us Jesus at Bethany weeping just as he was about to call the dead Lazarus back to life. It was not mere sorrow over the death of a friend that made him weep. He had come from Bethabara to raise the dead man back to life. The hearts of Martha and Mary, who knew not his purpose, the fact of "death and all our woe," the result of our fall, the ruin of man—all of this came before him in its awful realness. There were millions of others who would not until the Judgment Day hear his call to life eternal; and his heart was stirred over the awful facts of sin and death and all the results of them. He saw beyond this lone case millions of other broken homes that he would not mend as he would this one, and millions of breaking hearts that he could not heal, but would break on under the tread of death. The human Christ was so moved by the vision of it all that he wept. These tears at Behany, and again on Olivet, and again in Gethsemane, give a touch to the picture of Redemption that can mean nothing else than a great unfathomable depth of love for fallen men—

"Christ's tears, the awful language eloquent
Of infinite love, far, far too big for words!"

Oh! how the grandeur of the God-man grows in the strong sweet light of his tears!

"The bright and spotless heir of endless glory
Wept o'er the woes of those he came to save:
And angels wondered when they heard the story
That he, who conquered death wept o'er the grave."

Is it true that thirty-three years of self-imposed exile from his home and throne of celestial beauty and splendor to this low world of weariness and want and woes and wickedness were not enough to tell how much he loved us? He healed every sufferer he met, comforted every mourner he found—was all of this not enough to picture the love he bore for us? Calvary with its sacrifice of suffering and death was not quite enough to body forth a full vision of his love, vast, strong and tender—a softer, sweeter, surer, story of his love was to be told: and so the Christ, Savior of men and women, the God-man, Jesus, wept.

"SECRET PRAYER."

How I did enjoy the article in last week's Advocate by Rev. W. R. Lott, of Amory, Miss., on "Secret Prayer."

One of the brightest memories of the recent meetings I have been in was at Shiloh camp meeting, after Brother Will Griffin, who had been preaching with me, left on Saturday morning before the meeting was to close the following Sunday night, and feeling the burden much more after he left, I took a long walk away from the camp grounds and got alone with nature and nature's God, and had time to think; and then had time, and felt free to get down on my knees, speak freely to God, in secret, about the closing of the camp, and also, I was drawn out to pray for my own charge. What a **wonderful** and **blessed** time the Lord and I did have there in that secluded and secret spot! "Pray through?" Yes, blessed be God! It was a transfiguration experience. I thought of the day of prayer that Finney had on the ocean that he so often referred to as the day when God gave him the assurance of the great revivals he would have before they came! **"Prayer changes things!"** It will turn the tide and swing Methodism back into her God-given mission! It will aid more than any other one thing in successfully winding up a good Conference year. My own faith is much stronger for a good wind-up since that heavenly experience with my Heavenly Friend. Oh! "that men would pray everywhere, lifting up holy hands, without wrath and doubting!"

Feeling the pressure,

J. A. WELLS.

THE THINGS NEEDFUL.

By Rev. W. B. Hollingsworth.

"Lord, to whom shall we go? Thou hast the words of eternal life and we believe thou art the Christ, the Son of the living God" (John 6:68-69).

If I mistake not the above was uttered at a time when many had left Jesus and gone their own selfish way. The testing time for many had come, and most of the people refused to pay the price. Not only was that true then, but throughout the Old Testament we find again and again cases where people would not pay the price, and always out of the heat of controversy and argument there emerged a few who carried on and kept the great cause from going to a lasting death. So it is to-day. Many there are who are strong in argument and much learned in logic and controversy, who lose sight of the big thing we are to do.

Jesus Christ, in just a few words, summed up the whole thing for us when he said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; this is the first and great commandmnt, and the second is like unto it. Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. As I see it, these things are basic, and I am persuaded that they count for much in the life of our home, our State and our nation.

If there is needed to-day one thing more than another in this America of ours, it is not dissension, it is not strife, it is not discord, but it is the need of a large size dose of old-time religion in the hearts and lives of folks so that they will come to realize, as did Simon Peter, that there is none other than God who can remove the doubts and fears and misunderstandings of mankind.

As I look back over the years that have gone, and think of the twilight time that followed the day, when the family gathered about to talk to God before the hour for retiring, I seem to see my good old mother on her knees with a something round about her head not made with hands, as she poured out her soul to that wonderful Christ in petitions for us children, that he would guide us and keep all along the way. There was no controversy there. Just simple faith, that's all. Never a doubt what he had done before he would do again, and so I have come to the conclusion long since that if the home does its part in the shaping of the young life entrusted to its care that all through life, even to the grave, we will realize that there is none other to whom we can go except the Lord Jesus Christ, for we will know indeed that he has the words of eternal life. We will know that he is the Son of the living God.

2. Then, too, not only do I feel that the homes of America must be grounded in this great conception of Jesus Christ, but also we must come to know Jesus Christ in the revelation of himself in us, when we put to the test the things taught us. Oh, when he reaches out to us when we are in trouble and doubt and tribulation and speaks, "Peace be with you," or "Fear not," how our hearts do glow and the cross is lifted, and there we stand face to face with him, and again we come to know that he is indeed the Christ.

3. Then, too, in the Book of books, I find him. Long ago in the quiet of the old home, as I cuddled at my mother's knee, she taught me, as my understandiing would permit, some of the great truths that he gave to us. She tried to mould me after the pattern given to her by Christ, and while it is true that the years have moved and tossed me much, still I thank God that I can go to the Book, that wonderful Book, and there find the words of eternal life.

4. Then again I am sure he is not concerned about the bickerings of the world. He gave off the personality of God, and likewise we are to reflect his personality, and when the men of the world see us living this Jesus life and realize what it does for a man they are much more apt to accept the Lord Jesus Christ as a personal Lord and Saviour than when they see us bickering back and forth about such things as teedle-de-dee and teedle-de-dum.

I am reminded of a story I read one time: "It seems that a ship was caught in a severe storm at sea. The lightning flashed, the thunder rolled, the rain came down in torrents and the wind blew a hurricane. At last the captain ordered all hands below and battened down the hatches. After a time one of the passengers became concerned, and stealing up the ladder he worked at a hatch until it gave way. He went up on deck. Grasping the life line he worked himself towards the stern of the ship. The storm had increased in fury, and it was all he could do to hold to the line. The ship staggered about like a crazy thing. Then came a flash of lightning and the passenger beheld the pilot lashed to the tiller post, and there on the face of the pilot was a smile even in the fury of the storm. Slowly the passenger worked his way back to the hatch, and then he literally fell down the ladder, so great was his hurry. Into the presence of the crew and passengers he dashed and yelled as loud as he could, 'Don't worry, it's all right; don't worry, it's all right. I've seen the face of our pilot and he smiled at me.'"

Oh, may it come about that when the eventide of life draws round about us and the heart is stilled in chilly death, we may look on the face of our Pilot and there see a smile for us. Then we will know even as we are known. The clouds will break away. The light will shine in. We will be like him in glory. We will abide forever in that mansion in the Lord's house.

THE LEAGUE OF FAITH AND ORDER—AN APPEAL.

The constitution of the League of Faith and Order of the North Mississippi Conference has just come to my attention. Surprise is a very feeble word with which to express my reaction. I doubt whether a more un-Methodistic, and, judging by Methodist standards, a more unscriptural document was ever presented for the endorsement of Methodist preachers and laymen. Are we to have an Ecclesiastical Ku Klux Klan? Has the Southern Methodist Church turned to Calvin? Is Methodism to be slain in the house of her friends?

Brethren, before you sign the pledge attached to this constitution study very carefully the Creedal Statement embodied therein. Is that Methodist doctrine? Read in your 1926 Discipline, paragraphs 653 and 656, the fifth Article of Religion, and the following passages in your Bibles: Matt. 18:1-5; 19:13-16; Mark 10:13-16; Luke 18:15-17; Eph. 6:4; II Tim. 3:15; Romans 5:17-19. Do these teach "Plenary Inspiration?" Do we believe God makes men holy? Does the Methodist church stand for "The universal necessity of regeneration?"

"The universal necessity of regeneration" is the revival of the old Augustinian doctrine of "Total Depravity," with its damnation of infants and all the rest, as taught by John Calvin, of which Wesley said, "Calvin's God is my devil." Of course, if our children are born "little devils" they must be regenerated, but Methodism teaches that, "All men are brought into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit."

If God could make the first man "holy," he can make any man holy, he can make all men holy. With all reverence, we Methodists say God cannot make any one holy. He can and did, we believe, make man pure and innocent, but innocence is not holiness. The Calvinist or other who says God can make men holy, has no answer for the atheistic challenge, "If God can make men holy why does he not do so? It is either that he cannot or will not. If he cannot, he is not infinite in power. If he will not, he is not infinite in goodness." The Methodists' answer is that God does not make men holy. When he created man a free moral agent, God limited his own power. His power is limited, but self-limited. He gives us the capacity to achieve holiness, but the achievement is ours. "Holiness is not a work but a working."

Albert Taylor Bledsoe was, without doubt, the greatest expounder of Methodist doctrines, especially our Arminian position, which our country has produced. He wrote before this Fundamental-Modernist controversy was born. There has never been a question as to his ability, sincerity, or devotion to either Methodism or the Bible. Read Bledsoe's Theodicy and his articles in the Southern Review on **"Original Sin, the Condition of Infants,"** and **"The Nature of Sin and Holiness."** When you have read all these, then sign the pledge if you want to, but do not say you are a Methodist. "Good morals demand nothing less."

JOHN A. RANDOLPH.

Lake Junaluska, N. C., Aug. 17, 1927.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference will convene at Delhi, La., Sept. 19 and 20. The evening of the 19th, at 8 o'clock, Rev. Ellis Smith, of Tallulah, will preach the opening sermon. Wednesday, the 20th, the business of the conference will be transacted. At 11 o'clock, Wednesday, Rev. M. S. Monk, of Monroe, will occupy the pulpit. The conference will close Wednesday evening with a sermon by Rev. J. E. Selfe, of Lake Providence.

N. E. JOYNER, P. E.

We are the stewards, not the owners, of our property, be it money, brains, or that greatest of all personal wealth, the love of God. This love of God is more valuable than all our other property, and we must share that, too. The ignorant, the evildoers, the wandering, all those who have not been able to know Jesus, must be given some of our love and knowledge of God. The church cannot keep this great treasure unless it shares it.—Bishop William F. Oldham.

The Home Circle

MY PETS.

By Edna Smith Derean.

I've six small creamy balls of fluff
And each one says, "Cheep, cheep."
My daddy brought 'em from the farm
And says they're mine to keep.

Their eyes are just as black and bright
As two wee beads cut round.
And, Oh, I'm sure a sweeter gift
My dad could not have found.

My mother cooks an egg real hard
And mashes it with bread
And lets me feed 'em every day,
For chickens must be fed.

And when our sour milk gets thick
I put some in a pan
And my! they gobble it right up.
They eat just all they can.

I know I will not want to kill
My pets when they grow old.
If giants killed me when I'm big
I bet my dad would scold.

And yet he says my pets will be
An awful nuisance then,
And there's no place to keep 'em when
Each chick becomes a hen.

To-night I just will pray real hard
For God to show me where
To put my pets when they get big.
I'll say the longest prayer.

And if there isn't room enough
I'll pray: "God, keep them small."
I know I cannot really have
My chickens killed at all.

—Our Dumb Animals.

THE PRINCESS' GARDEN.

By Edith M. Larrabee.

Once upon a time there was a little princess named Viola who wanted a garden all her own, and because she wanted it very much she ran expectantly to the head gardener to ask if he would give her one. He listened kindly, but replied: "I am so busy caring for the great grounds that I have not time to tend a little garden, so I can't give you one."

"My father, the king, will give it to me," declared the princess, haughtily, but when she asked him he only echoed the gardener's words.

"Go to the little man in the forest," sang a bird from a tree top.

"Oh!" exclaimed Viola, "will he give me a garden?"

"Try and see," was the reply.

The princess ran into the forest until she came to the cave where the little man lived. She told him how much she wanted just a little garden of her very own.

"You shall have one," he promised, "but you must make it yourself."

"How?" asked the princess, in surprise.

"You shall learn. Now come with me."

Viola followed to an open space in the woods. The little man marked off a small plot.

"This is your garden," he told Viola. "Come every day and see what you find in it."

The little princess ran wonderingly back to the palace. On the way she spied the little lame son of the butler sitting under a tree. His face was sorrowful and his eyes red as if he had been crying.

"What is the matter, Fritz?" asked the princess.

"My kitten is dead," answered the boy, "It was the only pet I had."

"Oh! I'm sorry," sympathized Viola.

She thought very hard on her way home, and decided how she could make the poor little boy happy again. Taking two of her young rabbits, she carried them to the cottage where Fritz lived.

"I've brought you some more pets," she said to him.

The lame boy was delighted. He caught the little creatures in his arms and pressed them close to him as he said tremulously, "It is more than kind of Your Highness."

The next day, on going to her garden, Viola found that one corner was filled with lovely velvety pansies. "Something has grown already," she cried. "How beautiful they are!"

That afternoon she played in the big garden while her nurse wrote letters under the shade of some trees. She enjoyed this for a time, but when she grew tired of it she asked, "May I go over there by the pond?"

"No," repiled the nurse. "You must not go there alone. You might fall in."

Princess Viola was much displeased with the refusal. Presently the nurse rose, saying, "I must leave you for a few moments. I want you to stay right here until I return."

"I will," promised the princess, but as soon as the nurse was gone she looked longingly toward the pond.

"I'll just run down and back before she comes back," she thought. "She won't know."

When Viola reached the pond she stopped to throw into it several stones. These splashed the water splendidly, but alas the sparkling drops wet her dress.

"Oh! I must go back," she exclaimed in alarm, and ran to her place beneath the trees, where she was once more at play when the nurse returned.

"You have been a good girl," was the nurse's comment. Then noticing the wet dress she asked, "How did it happen?"

Vioa did not know what to answer.

"Have you been to the pond?" was the next stern question, and the princess was obliged to confess that she had.

The following morning, when Viola looked at her garden, she saw an unsightly toadstool beside the pansies.

"I don't want that," she declared, and tried to pull it up, but it remained firm. She pulled and pulled, but it was of no use, and she ran back to the palace in tears.

Later in the day she wanted to take a long ride.

"No," answered her mother, the queen, when she made her request. "You are to be allowed to attend the musicale this evening, and I do not want you to be tired. You must rest now."

Princess Viola began to pout and cry, but she soon determined to make the best of her disappointment, and settled down to quiet game, happily singing.

The next morning, when she ran again to the garden, she found to her delight one side aglow with brilliant poppies. She clapped her hands and jumped up and down, crying, "Oh! oh! They are so cheerful, I love to look at them."

The next day it stormed, and the next and the next, until a week had gone by. Every morning the princess went to the window, only to find clouds and drizzling rain.

"I can't see my flowers to-day," she sighed, "but the sun will shine to-morrow, I am sure."

Throughout all this time Viola made no complaint, but waited patiently for the return of pleasant weather. At last one morning when she awoke the sunlight was streaming into her room. She could hardly wait to be out of doors. Running to her garden she saw with delight that one end was filled with a large plant of blue heliotrope. "This is the sweetest of all," she exclaimed, smelling the fragrant blossoms.

It was too bad her happiness could not have helped her to do right all day. When she reached home she found that her brother, the baby prince, had left his own toys and was playing with her favorite doll. Viola was so angry that she sruck him and made him cry. When she next visited her garden she saw a tall weed among the flowers. Like the toadstool, it would not come up.

Then Viola made a discovery. "When I do something good I have flowers, and when I do wrong I find weeds and mushrooms."

After this she tried very hard to do always the right things and was greatly pleased as her little plot became covered with bright spots of bloom. At length one day, when she saw it was filled, she ran to tell the little man about it.

"Did I not say that you must make it yourself?" he asked. "Keep on doing good deeds and everywhere there will spring up for you beautiful and fragrant flowers, but every wrong act will bring forth a worthless weed."

Years after Viola became queen of a great country, and was dearly loved by her people because she was so thoughtful and kind to every one. She had planted so many fragrant seeds in her heart that there was no room for the weeds of unkindness.—Story-tellers Magazine.

A MAINE DOG WHO EARNS HIS "KEEP."

This is the story of "Peggy," a beautiful collie dog who receives an annual salary as herd dog, earns extra bits by catching woodchucks on the side, and out of her earnings pays her board and other expenses.

Peggy lives at "The Willows," the farm owned by E. C. Patten in Topsham, Maine. She pays her way every year and has a small balance left. She gets 20 cents a week for driving the cows to pasture twice a day, and twenty cents for each woodchuck she brings in. In the fall of each year she gets an extra fifty cents for driving the farm cattle to Topsham fair.

Against Peggy's income a charge of $5 per year is made for board, and she is also debited with the cost of her annual license. She is able to buy herself a new collar every year and frequently spends some of her money for candy, of which she is very fond.

She is a busy dog, as most useful dogs are. Besides looking after the cows and sheep, she watches the Patten house against intruders, and any tough looking individual who tries getting into the house while the men are away had best beware.

Peggy frequently goes with the men to work on the roads or in the woods, Then she has her dinner put up in a pail just as the men do. Her sandwiches are every bit as good as theirs, and her frosted cake is cut from the same loaf. There have been times when some of the men in the crew have thought Peggy got a little better usage than they did in this respect.

The Patten farm also has a knowing cat, "Joe" by name, who is very fond of clams. A neighbor who knew of his fondness for them was at the farm one day and said: "Joe, we are going to have clams to-night at our house. Better come up and have some."

Sure enough, when the family were at supper, they heard a scratching noise at the door and there stood Joe. He had accepted the invitation and he got the clams.—Our Dumb Animals.

"TIME OUT."

The Man Shopper.

It is said that a very large man in Mississippi who is easily embarrassed in the presence of women was commissioned by his wife to buy her a shirt waist. Very reluctantly he entered a dry goods store and presently found himself before a saleslady whose hauteur almost took his breath away.

"I—I my wife— wants me to—buy her a—a shirt waist!" he stammered out.

The clerk looked him over from head to heels as she demanded sharply:

"What bust?"

The customer gave a little jump.

"Why—I don't know," he gasped. "I didn't hear anything!"—Exchange.

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CONCERNING THE APPEAL FOR NEW SUBSCRIPTIONS.

On June 25 we made an appeal to the pastors and people of the Louisiana, Mississippi and North Mississippi Conferences for 1,200 new subscriptions at the regular rate of $2 to bring the Advocate through a period of financial stress, or until Sept. 1. No merchant wants charity, he wants business. The New Orleans Christian Advocate wants business, wants subscribers; it is not asking for charity from any of you. So we made the appeal. The 1,200 subscribers have not come, but in one respect the assistant is well satisfied. The appeal has demonstrated that subscriptions can be secured with just a little effort. Wherever any one has given any attention at all to the matter, subscriptions have been secured. The New Orleans District has its fifty new subscribers. Strangely enough the two Mississippi Conferences, which have been using the most of our space of late, and have been submitting articles the last week or two that required more space than we were able to give, have altogether sent in not more than a handful of subscriptions. Comparisons are always odious, but the above is rather strange, isn't it? Better get busy, brethren, and help us to give the products of your own pens a wider reading. We can do the best possible to give all of you space, but we cannot manufacture subscribers. We have to depend upon those who are in intimate touch with the people on the field to secure the most of our subscriptions. H.

SCHOOL AND ASSEMBLY AT CAMP GROUNDS.

Last week Rev. W. H. Saunders, and this week Dr. C. W. Crisler, have given potent reasons why we should have a good school and an assembly on the Camp Grounds at Biloxi. There seem to be almost insuperable difficulties in the way of selling this property. It would therefore seem wise to get to work at developing the property as a great seashore assembly and as the place of a Junior college. Like Mount Zion, it is beautiful for situation, and would make an ideal place for a great seashore assembly. We have now two mountain assemblies in favored sections of the church. Why not have an assembly for the whole church on the coast? Such an assembly would be easy of access to the people of Alabama, Florida, Louisiana and Mississippi, and should be able to draw people from all parts of the church. The coast is drawing people from the north who come in pursuit of pleasure and recreation. Why should not the coast draw our people as a place to enjoy both pleasure and profit? We have always felt that the loss of this magnificent property by our church would be a veritable tragedy. H.

PERSONAL AND OTHER NOTES.

Mr. R. P. Neblett, Jr., son of our pastor at Kosciusko, Miss., will be a freshman at Millsaps this fall.

Rev. R. G. Lord, of Coahoma, Miss., recently assisted Rev. W. W. Milligan, pastor of the Kosciusko circuit in a meeting at Williamsville.

Rev. E. M. Morgan, of the Memphis Conference, held services on last Sunday morning in the tabernacle on the Seashore Camp Grounds.

Rev. W. Winans Drake, D.D., our pastor at Ruston, La., has just returned from a pleasant vacation, the greater part of which he spent with his brother in Georgia.

The editor is in recept of a card sent from Paris by Rev. Julian S. Duncan, a member of the North Mississippi Conference, stationed as a missionary in Rio de Janeiro.

President D. B. Raulins, of Mansfield College, preached at First Methodist Church, Shreveport, on last Sunday morning and evening, in the absence of the pastor, Dr. Goodrich, at Junaluska.

Rev. Alonzo Monk, Jr., one of our general evangelists, will assist Rev. R. P. Neblett, pastor of First Methodist Church, Kosciusko, Miss., in a series of meetings, beginning on Sunday, Oct. 18.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, called at the Advocate office last Monday. Brother Vaughan preached in Pineville last Sunday morning and at Alexandria at night.

Brother Howard Williams, celebrated lay evangelist, began a union meeting at Ruston, La., the past Sunday. All the churches of the town are co-operating in this meeting. The "John Brown Tabernacle" is being used for the meeting.

Rev. W. W. Graves, of Columbia, Miss., who superannuated two years ago on account of broken health, recently came to New Orleans to go under the treatment of a specialist, and our last report was that his complete recovery would require some time.

Rev. T. M. Bradley, presiding elder of the Sardis District, of the North Mississippi Conference, in sending in his fourth round, writes that everything moves on well on the district, the pastors are working hard and expect to make a good report at Conference.

The Advocate acknowledges receipt of the announcement by Mrs. Rena Owen Westbrook of the marriage of her daughter, Lurene, to Mr. Wiley Clifford Newman on Friday, Aug. 12, at Buena Vista, Miss. The happy pair are now at home at Houlka, Miss. Congratulations and good wishes!

All during the summer a Sunday school has been conducted in the tabernacle on the Seashore Camp Grounds, Mrs. George S. Brown, of New Orleans, a member of Rayne Memorial Church, being the superintendent. The attendance on last Sunday was more than 130 and the collection for missions amounted to $18.

Rev. D. W. Babb, a superannuate of the North Mississippi Conference, has been assisting Rev. J. S. Maxey, pastor on the Corinth circuit, in a revival meeting. Brother Maxey writes that Brother Babb, though 86 years of age, has the activity of a much younger man, and that his sermons are inspiring to all.

Our Orphanage at Ruston, La., is at the present time providing a home for 190 children, the largest number ever cared for by this fine institution. The finances of the institution have been very good to date, and with the generous response expected on the annual Harvest Day, Oct. 9, the superintendent, Rev. R. W. Vaughan, expects to close the year with ample funds. A recent valuable improvement to the property is a modern and sanitary forty-stall dairy barn.

Mrs. J. O. Hendrick, a member of the church at Keithville, La., writes us as follows: "Beginning on Aug. 7, and running through Aug. 17, our pastor, Rev. James B. Grambling, of the Keithville church, held a revival meeting. Rev. S. L. Green led the singing. There were ten received into the church, five upon profession of faith. We feel that we have never had a more gracious series of services, and that real good has been done for our community. That God may richly bless our pastor's future service is our prayer."

Rev. J. A. George, pastor at Ripley, Miss., has recently assisted Rev. R. C. Nanney in a tent meeting at Blackland church, on the Booneville charge, North Mississippi Conference, in which there were 200 reclamations and thirty-eight conversions, thirty-one of them uniting with the Methodist church upon profession of faith. Brother Nanney informs us that Brother George has been holding meetings in a number of places in Louisiana and Mississippi during the summer, and that these meetings have resulted in 3,000 reclamations, 467 conversions and the accession of 325 to our church.

The Moody Bible institute of Chicago is this fall adding to its foreign missionary course instruction in Medicine and Elemental Surgery. These subjects will be taught by Dr. H. L. Canright, who was for years an effective medical missionary of the Board of Foreign Missions of the Methodist Episcopal Church in Chentu, West China. Dr. Canright is a graduate in Medicine of the University of Michigan, and took post-graduate work in the School of Medicine, New York City. During the last five years of Dr. Canright's missionary work in China, he served as Dean of the Faculty of Medicine and Professor of Anatomy in the West China Union University.

Five new churches have been built in the Corinth District, North Mississippi Conference—at New Albany, Baldwin, Potts Camp, Chalybeate and Camp Ground. On Aug. 26 the ground was put in order for a new building at Wheeler, and material has been purchased for a new building at Snow Down, on the Iuka circuit. The pastors of the above charges are Rev. T. H. Dorsey, Rev. R. W. Evans, Rev. W. H. Rogers, Rev. W. T. Phillips (two churches on the same charge), Rev. W. C. McKay, and Rev. E. P. Craddock. Great meetings have been held throughout the Corinth District, and others are now being held. Rev. E. H. Cunningham is the presiding elder of this flourishing district.

From the Lake Charles, La., American-Press of one day last week we take the following: "A special service will be held at the Broad Street Methodist Church to-night in farewell to Miss Julia Reid, who will leave in a few days for Matanzas, Cuba, where she will serve as a missionary for the Methodist Episcopal Church, South, teaching in the Irene Toland school for girls. To-night the regular mid-week service will be devoted to expressions of appreciation for Miss Reid and best wishes from her hosts of Lake Charles friends. It will be the last service in this country which Miss Reid will attend for some

time, after an extensive series of speaking engagements in Lake Charles and the vicinity which has kept her busily occupied since her homecoming from the Scarritt Training College for Christian Workers, in Nashville, where she graduated in June."

The George Tucker Evangelistic Party having just closed a most successful revival at Sunflower, Miss., are now holding a tabernacle meeting for Inglenook Methodist church at Birmingham, Ala. The meeting at Sunflower was a joint meeting of the Methodist and Presbyterian churches, and was held in the Methodist church at that place. It had been planned to hold an outdoor meeting, but owing to conditions it was decided to hold the meeting in the church building, as it was completely screened and equipped with fans. The meeting was said to have been the best ever held in Sunflower. Some fifty people came to the altar the first night an invitation was extended, and the last night of the revival it was impossible to accommodate the people that came to attend the service. The Tucker party is well known in the North Mississippi Conference, they having held meetings in practically every part of it in the last few years. The Tucker party is planning to use their own tent next year and to hold city and county-wide meetings, and they are already making up their slate. Any one desiring the services of this party should communicate with Rev. George Tucker at 2014 Nelson Avenue, Memphis, Tenn.

CONCERNING THE DISAPPEARANCE OF MR. CUNNINGHAM.

Dear Brother Carley: Of course you have read the sensational stuff that the Picayune and the Herald have had to say about my son who disappeared about a week ago.

Biloxians are mad about it. They have not published much, because they want to catch the criminals. Mayor Kennedy, however, issued the enclosed statement, in justice to his family.

No one believes anything but that the boy was murdered. It is a shame to slander his good name. He was simply murdered and robbed and his body disposed of. Special officers have been assigned to the case. Arrests are expected to follow soon.

You will do me a great kindness to publish this note and the enclosed statement from the mayor of Biloxi—caption and all. It was wired to the Picayune. That paper with all of its boasted fairness, only garbled the message and wrote a piece of filth as a "news item."

Our boy never drank or gambled. He was doing well in business. He didn't owe any money. He had never spent a night away from his family.

J. E. CUNNINGHAM.

Aug. 28, 1927.

The message of Mayor Kennedy to the Times-Picayune follows:

THE CUNNINGHAM MYSTERY.

Biloxi, Miss., Aug. 25, 1927.

To The Times-Picayune, New Orleans:

Your Gulport correspondent, working on a mere rumor as to the disappearance of Jim Cunningham, does both the D'Aquin and Cunningham families, than whom there are no better in the State, an injustice, as well as the reputation of one of the finest young men in our city, or anybody's city.

Of course, there was no intention of wrong upon the part of your correspondent, but only a desire to give the news.

The report that Cunningham was seen at Lyman enroute to New Orleans is only one of a dozen others that have been run down and found to amount to nothing. The young man was reported as having been seen in several different places Sunday afternoon. All of them were investigated by citizens of Biloxi who knew Cunningham well. Some man, dressed something like Cunningham was dressed when last seen, took a train at Lyman for Hattiesburg, according to the agent. It may have been Cunningham, but others report that they saw him elsewhere at the time the train was due at Lyman. He was reported at five different places between five and six o'clock Sunday afternoon.

The officers and citizens, white and black, are doing all they can to find the young man. All theories, except that he was murdered and robbed, have been abandoned.

He was happy with his lovely young wife and beautiful boy and girl in the home to which they had just moved. His business was prosperous. His books show all accounts paid that were due, except one item of some eight dollars.

On the day he disappeared (Sunday), he had his Saturday's sales in his pocket and was on his way to the D'Aquin home for dinner with his family. The route he took, while a little further, is over a good road; it is the way all go who know the way.

He did not drink or gamble, never was a society man, but a hard and ambitious worker, thoroughly reliable, an elegant gentleman and popular with all classes. His name and character are beyond suspicion.

(Signed)
JOHN J. KENNEDY,
Mayor of Biloxi, Mississippi.

MISS WASSON AT HOME.

Miss Julia Wasson, who for more than fifteen years has been a missionary in China, has returned to the States, and arrived at her home town of Kosciusko Wednesday afternoon, Aug. 24. Her family and many friends are rejoiced to see her and welcome her home again. She looks well and happy. She reports a safe and pleasant trip over.

Miss Wasson is the daughter of Mrs. Mary Jane Wasson, whose home for more than forty years has been in the Shady Grove neighborhood, fifteen miles north of Kosciusko, in Attala county, Mississippi. Her mother is the widow of the Rev. N. C. Wasson, who died in 1886. She has brought to manhood and womanhood a large family of boys and girls. Three of the boys are preachers —Rev. L. P. Wasson, presiding elder of the Aberdeen District, North Mississippi Conference; Rev. J. C. Wasson, pastor of the Drew Circuit, North Mississippi Conference, and Rev. Dave Wasson, pastor of the Methodist church at Thyer, Mo., a member of the St. Louis Conference.

Miss Wasson arrived a few days after her mother had celebrated her eighty-second birthday. All of the children were at home except Miss Julia for the special event which occurred August 4.

Miss Julia brought with her a native Chinese girl that she is educating, and when she is ready her purpose is to send her back as a teacher, leader and worker among her own people.

The days between now and school time, for the young lady to enter college, will be spent at the Wasson home near Kosciusko.

A LETTER FROM JUNALUSKA.

Dear Dr. Carley: The friends of the Southern Assembly throughout the church will be glad to learn that we are having one of the most successful seasons in the history of the assembly. Storms, floods, and other calamities have affected the attendance at resorts elsewhere, but not at Junaluska.

The Leadership Training School, under the direction of the General Sunday School Board, closed to-day what is probably the most successful session in its history. Hard work, the finest of spirit, and genuine fellowship characterized this and the other schools held here this summer. The fine spirit of co-operation between the Sunday School Board's schools and those held by the Mission Board and the Epworth League Board, and the Summer School of Duke University, was subject of favorable comment by observers. Many of our wisest leaders see in this but an indication of the growing spirit of brotherhood and co-operation now pervading our church in most sections.

A notable feature of the closing exercises of the Leadership School to-day was the introduction to the school of Misses Frances Potts and Gladys Snavely, who drove by themselves from Edinberg, Tex., to Junaluska to attend the sessions of the school. Edinberg is twenty-seven hundred miles from Junaluska the way they had to come—in the Rio Grande Valley in the West Texas Conference.

Probably one of the most significant pieces of work in Religious Education in the world has been carried on here at Junaluska for four summers. This has been its most successful year. It is what is called "The Experimental School." It is under the immediate direction of the Elementary Department of the General Board. Outstanding workers in the Elementary field are asked to teach in this Experiment. The children of the Beginners, Primary and Junior ages in the vicinity are enrolled in this school, where they have three periods a week, including the Sunday period. This year the materials for the new Graded lessons in these departments which are ot be given to the various denominations in October of next year, were tried out here. A number of the writers of these lessons came to see how they met the needs of these groups. The criticisms of these experienced workers will be invaluable in remedying any defects in the materials.

Dr. Weigle, of Yale, visited this Experiment last year and pronounced it one of the finest pieces of Religious Education being done anywhere. Dr. Bower, chairman of the Committee on Curriculum for the International Sunday School Council, has observed this work and commended it most highly.

Rev. Ralph G. Nollner, the new Superintendent of the Southern Assembly, is fast winning his way to the confidence of leading Methodists throughout the church, and it is now confidently believed that he will be able to pay off the indebtedness of the Assembly and turn it over to the church free of debt by August, 1928. That will be a great achievement, giving to the church a property worth at a conservative estimate a million and a half dollars.

JOHN A. RANDOLPH.

Lake Junaluska, Aug. 18.

THE HARVEST OF SWEETNESS.

It is in these acts called trivialities that the seeds of joy are forever wasted until men and women look round with haggard faces at the devastation their own waste has made and say the earth bears no harvest of sweetness, calling the denial knowledge.—G. Eliot.

Kindness is like the sun. Its absence means a frost, a killing frost; it means blight and gloom; it means a world of pain that need not be imposed upon a world of pain that must be. It means day labor, light denied—the light of human sympathy and brotherhood. Everything that Midas touched became gold. Everything that the kind man touches become bright with tender and shining humanity.—George A. Gordon.

FOR SALE.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES A. SEWELL was born at Jackson, La., July 11, 1883, and died at Hot Springs, Ark., July 7, 1927. He was the son of Rev. B. W. and Angelina Sewell, both of precious memory. He attended Centenary College at Jackson and Tulane University, graduating from the medical department in May, 1905, and began the practice of his profession at Boyce, La., where his entire professional career was passed. He is remembered and loved by hundreds in all walks of life whom he so faithfully and efficiently served. In February, 1910, Dr. Sewell was happily married to Miss Inez Wells. This union was blessed with three children—Janice in 1911, Jack in 1913, and Logan in 1921, all of which children are of bright promise. It was the great privilege and joy of the writer to lead him to Christ and receive him into the church before his death. As a husband, he was tender and affectionate; as a father he was gentle yet firm; as a friend, he was generous and true; as a citizen, he was manly and upright. He was gentle and forgiving to all. I have never know him to speak a word of evil against any human being. For years before he joined the church he was one of its most liberal supporters. He abounded in helpfulness to the preacher and his family. He fully trusted Christ, and died in the triumph of a living faith. Truly, a good man has gone to his rich reward.

His pastor,
H. B. THOMASON.

On Monday, Aug. 15, the death angel visited the home of Brother and Sister Cecil Heart and quietly took their little three-months-old baby out of the arms of mother and bore it to heaven and laid it in the bosom of God. And we were called as pastor to conduct the burial services, and as we stood over the little lifeless form to pay the last tribute of respect I could only think of the words of Jesus saying, "Except ye be converted and become as this little child ye cannot enter the kingdom of heaven." So then I knew I was standing over one of the greatest of God's kingdom. So let me say now,

Mother, don't cry,
God has taken your doll, I know
And its teaset blue and its playhouse, too,
Will soon be things of long ago,
But, mother, your grief will soon pass by,
So let me say, don't cry.

Oh, please mother, don't cry,
The Lord has taken your daily company, I know,
And the glad thought of your future days
Will soon be things of long ago.

But new life and love will soon come by,
So let me say, please mother, don't cry, don't cry.
Oh, mother, don't cry,
This has broken your heart I know,
And the rainbow gleams of its youth-dreams
Are things of long ago;
But heaven heeds all for which you sigh,
Therefore, mother, father and little sisters, please don't cry.

For we are promised all who are true that God will come one day and wipe all tears from our eyes and turn our sorrow into joy. So let me say to one and all, Let's live so that will be true.

Written by the pastor,
A. J. LEGGETT.

As all must hearken sooner or later, to the summons of our loving Heavenly Father, so did our friend, MRS. WASH FERGUSON, on April 27, 1927, in her home in Vicksburg, Miss. She was born in Carroll County, March 10, 1850, and lived there until she was married, Dec. 3, 1874, to Wash Ferguson. She moved with her young husband to Warren County, Miss., where she lived until her death, on the 27th of April, 1927. There are four children left to mourn her going, besides a host of friends loyal and true. The children are: Mrs. Lou Martin, Miss Beulah, of Vicksburg, Miss.; Mrs. Van Allen, of Summer, Nebr., and one son, Lawrence, of Crowley, La. She united with the Methodist church when she was a child, and afterwards at Porter's Chapel, in Warren County, by certificate, where she lived a faithful and loyal member until her death. Her influence will be lasting because of the purity of her character. Her life was filled with unselfish thoughts and deeds. The memory of Sister Ferguson shall long remain as a benediction to all who knew and loved her. The writer is glad to be one of that number. He came into the life of this good family as a young minister, on his first charge. He has through the years greatly appreciated this family, and in a very religious way loved all of them. A faithful worker was she. No loud profession, but a quiet, unassuming possession of the gentleness of her Master, at home and abroad. With sorrowing loved ones, and loving friends, Rev. A. S. Byrd and the writer assembled at Porter's Chapel church, April 28, 1927, to lay the body down to rest, awaiting the resurrection morn. Dear children, your mother has gone where there will be no more sorrow, sin and death. With love and sympathy for each dear one, I am,

Your friend,
J. R. JONES.

MARRIED.

At the Methodist parsonage, Centreville, Miss., by Rev. H. Mellard, MR. DAVID P. JAMES, of Baton Rouge, La., to MISS MILDRED LIPSCOMB, of Norwood, La.

At the Methodist parsonage, Centre ville, Miss., June 29, MR. WESLEY H. KNOX to MISS ANNIE INEZ BRABHAM, of Louisiana, Rev. H. Mellard performing the ceremony.

At the Methodist parsonage, Centreville, Miss., Aug. 10, MR. BERKLEY C. PRICE, of McComb City, Miss., to MISS MAMIE McKEY, of Centreville, Rev. H. Mellard officiating.

At the Methodist parsonage, Centreville, Miss., Aug. 12, by Rev. H. Mellard, MR. ALONZO HACKETT STURGEON to MISS MAMIE SUE ELLIS, both of Louisiana.

At the Methodist parsonage, Centreville, Miss., Aug. 13, MR. BYTHELL B. NETTERVILLE to MISS ALMA B. HAVARD, of Gloster, Miss., Rev. H. Mellard performing the ceremony.

"He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's than of his own."—Bacon.

M. B. A.

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FALL QUARTER OPENS SEPTEMBER 23

For Information, Address: The Registrar, Emory University, Georgia

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Four things a man must learn to do
If he would make his record true!
To think without confusion clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

ZONE MEETING.

The third zone meeting of the Woman's Missionary Society met with the Muddy Springs church on July 19, and though we came in the very midst of their protracted meeting we were greeted most cordially. Our service opened at 10 o'clock with the words of that grand old hymn, "Greenland's Icy Mountains;" Brother Ainsworth, pastor-host, conducting the devotional period, used Acts 16:4-15, that very appropriate subject, "Lydia's Missionary Work;" and Mrs. M. M. Lyell, of Kokomo, favored us with a solo, "Just When I Need Him Most."

Our zone leader, Mrs. E. W. Reid, being absent, the chair was filled in a very efficient manner by Mrs. C. L. Lampton. Delegates were in attendance from Magnolia, Osyka, Kokomo, and Muddy Springs. We were very fortunate indeed to have present, besides Brother Cottrell, Magnolia's pastor, and Brother Baggett, of Foxworth, leader in the revival services, two Conference officers, Mrs. T. B. Cottrell and Mrs. L. W. Alford.

We all feel that we understand more fully the program that is being prepared for "Jubilee year" after hearing the uplifting talk by Mrs. Alford. A season of prayer is the most essential feature of the Jubilee program, and each member should seek spiritual cultivation in order that our souls be refreshed by a deepening of the spiritual life of the church and its missionary efforts. She stressed family prayer in the home. Please pardon personal reference—but there is nothing that does me the good spiritually as our "altar," when, gathering at our place of worship each night, we thank our Heavenly Father for the many blessings bestowed upon us and ask for his continued help and guidance.

A paper of much interest was read by Mrs. Lacey, of Magnolia, presenting Scarritt in all its beauty and helpfulness, then "Aunt Tena" Saudell, now 72 years old, but still an active member and always an inspiration, gave us a heart-to-heart talk on missionary work.

Mrs. Cottrell led in an instructive discussion of "Junior Work," asking potent questions and being answered by the different auxiliaries.

Tylertown was selected as the next place of meeting in October, and we were dismissed by Brother Cottrell.

MRS. T. W. ANDREWS,
Secretary.

Kokomo, Miss.

ZONE MEETING AT GEORGETOWN.

The third quarterly meeting of the auxiliaries in the northern zone, the Brookhaven District, was held in the Methodist church at Georgetown on Aug. 11, 1927. The meeting was called to order at 10 a. m., Mrs. J. E. J. Ferguson, zone leader, presiding.

The devotional service was conducted by Mrs. J. G. Galloway, of Crystal Sprngs. This consisted of the reading of St. John, fifth chapter, and a brief sketch of the early missionary work of the Methodist church leading up to the preparations for the Golden Jubilee. Mr. Word brought a beautiful message in song, "The White City."

Mrs. Catchings, representing the hostesses, welcomed the visitors, and Mrs. J. H. Garth, Hazlehurst, responded. The following visitors were introduced to the body: Mis Julia Reed, Lake Charles, La.; Mr. Frank Decelle; Dr. C. W. Crisler; Revs. J. E. J. Ferguson and E. W. Westbrook.

The auxiliaries were represented as follows: Crystal Springs, 13; Georgetown, 18; Hazlehurst, 7; Hazlehurst Y. W., 5. A new organization from Rockport was reported with four representatives present. The Crystal Springs auxiliary presented the following program:

Miss Julia Reed, a '27 graduate of Scarritt College, who will leave about Sept. 1 as a missionary to Cuba, dscribed the Belle Bennett Memorial and the life at Scarritt College. The Memorial is a building of which all Methodists should be proud. Its architecture is such that it inspires one with a feeling of reverence for spiritual things. Miss Reed gave an intimate insight into the life and influence of Scarritt by relating personal experiences. "Scarritt, first of all, endeavors to make Christ real, then to make fellowship world-wide. It also stands for family life and scholarship." All those who heard Miss Reed feel a deeper and a keener interest in the work of this college.

Dr. Crisler, in thanking Miss Reed for her inspiring talk, expressed the sentiment of the assembly who afterwards, in a body, expressed its wishes for God's richest blessings in her undertaking.

A round table discussion, "Why I Am a Member of the Missionary Society," followed a solo by Miss Christine Ferguson. Because an organization is the most effective way of accomplishing a great work; to learn more of the missionary work being done, also the need; in order to serve the Master, and because of a love for the Lord's work, were the chief answers.

Miss Ferguson again brought a beautiful message by giving the reading, "The Angelus."

Mrs. W. H. Sims discussed the "Relation of Mission Study and Christian Stewardship." She says that all life is a stewardship, since all personal endowment and material wealth are gifts of the Father. An account of all must be rendered to him. The first lesson in giving begins with the tithe. St. Paul reveals higher conceptions when he writes, "Let every one of you lay by him in store on the first day of the week as God hath prospered him." Then of the Macedonians he wrote, "They not only gave of their meager possessions bountifully, but gave of their own selves first unto the Lord." Unless one knows the need one cannot feel a personal obligation. Thus mission study creates the personal responsibility. The conquest of the world depends upon the consecration of our means to the service of Christ, which is stewardship.

Mrs. Frank Decelle distributed the annual reports of the Woman's Missionary Society Conference and the Woman's Missionary Council. She did not discuss the Standard of Excellence as it is found in the report, but answered questions concerning the quarterly reports of the auxiliaries. She stated that all reports in the Brookhaven District were in on time with the exception of one.

After a song and prayer the guests were asked to be seated, and a most delightful luncheon was served.

MRS. J. E. J. FERGUSON,
Zone Leader,
Gallman, Miss.

MRS. A. V. RAMA, Secretary,
Hazlehurst, Miss.

The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office, would be: "Does he use ardent spirits?"—Thomas Jefferson.

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Calotabs
TRADE MARK REG.

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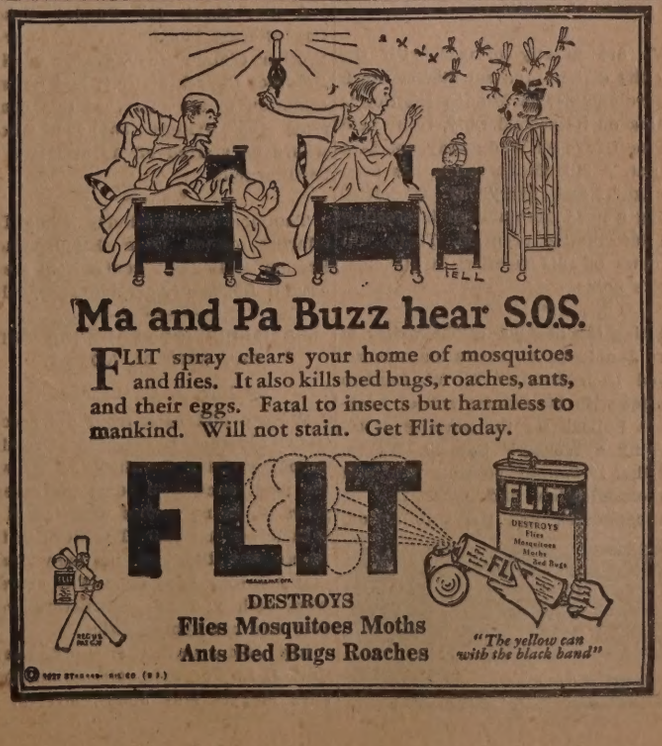
WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes, from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.


Ma and Pa Buzz hear S.O.S.
FLIT spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.
FLIT
DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches
"The yellow can with the black band"

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson.

Our last notes were sent from Lake Junaluska, where the writer was attending the Leadership School. We left Junaluska on Thursday evening, the 18th instant, arriving in Atlanta the next morning, where we were joined by the family for the return trip home. Due to the delightful change in the temperature the motor trip from Atlanta proved very pleasant, and as it was devoid of any car trouble, was an uneventful one. The first night out was spent in Greenville, Ala., the second night at Covington, La., and we reached Alexandria in fine time.

The first thing claiming our attention on arrival here was the Leesville Standard Training School, scheduled to begin on next Sunday, and Brother McLellan is now in the field working toward a school that promises to be a fine one.

* * *

There are nine Standard Training Schools scheduled for Louisiana Conference during the remaining days of August, and in September and October. The Leesville school runs from Aug. 28 to Sept. 2, this being a six-day school with four courses. The Hammond School will convene simultaneously with the Leesville School, and will carry five courses. Sept. 4-9 will find Alexandria School in session, running the six-day course with units offered, to be followed by a six-day school at Natchitoches with four units, then Ruston, Lake Charles, Monroe, Shreveport and New Orleans, each running six days, and each offering from four to five units. In June Louisiana led Southern Methodism in training credits, and in July we made a splendid showing, leading all adjoining Conferences. We are proud of our training record, and hope that each of the above listed schools will be the very best in every way, and will issue full quotas of credits.

* * *

We are greatly pleased with the way the district and sub-district work is developing. The Minden District is putting on its second rally, to be held at Pine Grove on Wednesday, the 24th instant. A splendid program has been arranged, and everybody is anticipating a good time and an interesting and informative program. There will be news of this meeting in our next week's notes.

* * *

During the absence of the writer at Lake Junaluska an invitation was received from Brother W. W. Lantrip to meet with his Sunday school workers at Pollock for the purpose of organizing a Workers' Council. We regret that it was not possible to attend this organization, and trust that it was completed and put into action. We congratulate Pollock upon this step.

* * *

Word comes from Natchitoches that they will celebrate Sunday School Day on Oct. 23 in the evening, using the dramatization written by Dr. Crawford and published in "The Workers' Council.". This will come after the Standard Training School and revival in Natchitoches, and there should be a great and lasting result from these activities.

* * *

Gueydan is inquiring about literature explaining the observance of "Enlarged Children's Week." The office is now receiving samples of this literature and we trust that all of our schools will get in touch with the matter and make a great observance of this particular week in Louisiana.

* * *

We are interested to note that Intermediate-Senior and Young People's Wesley Bible classes of First Church, Alexandria, have renewed their charters, as have also classes from Lake Arthur, Coushatta, and New Orleans. This is fine, and we trust that all Wesley classes will keep their charters up to date.

* * *

We notice many fine things in the "Monthly Bulletin" issued by Brother P. O. Lowrey, of Campti, and we wish to call attention to his note of commendation to the State Normal authorities in putting extra milk in canteens where it can be purchased by the students in the place of so many carbonated drinks. This would be well followed by other canteens, such as those conducted in high schools, Boy and Girl Scout camps, and other places where bottled drinks are sold to our boys and girls. Milk, either plain or with cocoa added, can now be bought in half pint bottles, that is altogether clean and wholesome.

* * *

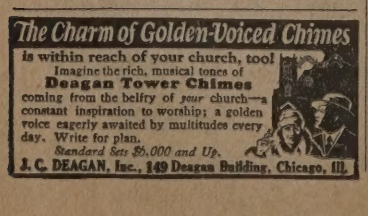
Notice has been received from Nashville office that the "Council" meeting has been set for Dec. 12-16, and that the various committees will probably be in session on the 12th.

* * *

A nice check for Sunday School Day offering has been received from Brother Claude Mayo, pastor of New Prospect Church at Clay, and he calls attention to the fact that this comes from the writer's boyhood school, where he started off as assistant superintendent.

* * *

The most recent Sunday School Day offering comes from Ethel, where Brother McLellan recently held a successful Cokesbury Training School.


The Charm of Golden-Voiced Chimes
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Imagine the rich, musical tones of
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coming from the belfry of your church—a constant inspiration to worship; a golden voice eagerly awaited by multitudes every day. Write for plan.
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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. J. C. Chambers.

We are just back from the second term of the Leadership Training School at Lake Junaluska. This was the most successful term for several years. As many credits were issued as both terms last year. The work of the school was the best in many years that has ever been done. The courses were rich and the instructors were very fine and sympathetic.

Mrs. James Cavett, J. C. Chambers, Rev. J. L. Ferguson, Mr. O. C. Hull, Miss Maggie May Jones, Mrs. J. E. Oakey and Mrs. W. H. Watkins received credit at this term of the school.

Rev. W. W. Nelson was on the grounds convalescent from serious sickness. We are glad to report to his many friends that he is constantly improving and hopes to be able to come home in the very near future.

We are glad to see the improvement in the offering from Sunday School Day in the last two weeks, and in missionary offerings also. We are trusting that we will be getting larger and better offerings from now on until Conference.

Our Board is putting on a better piece of work than it ever has been able to do, and we are trusting the friends of the Board to help us with these various offerings. It will be a matter of interest to the friends of the Sunday School Board to know that the attitude of the General Board and the Conference leaders was very optimistic, and even under the pressure of going forward with smaller funds we feel that God will lead us and has led us to greater victories than ever before.

It is time to begin preparation for Children's Week. We are hoping that there will be a fine observance of Children's Week throughout the Conference. The pageant for Children's Week was put on at Lake Junaluska, and the message of the pageant is very fine indeed. Most any community with twelve people who are willing can put this pageant on. Write to the Conference Board for material.

Pray for the work and workers.

WHITWORTH COLLEGE, BROOKHAVEN, MISS.

Courses fully accredited. Members of Faculty of Liberal Arts hold Master's degrees. Splendid teachers of Voice, Piano, Violin, Expression, Painting, Home Decoration, Physical Education, Home Economics, Secretarial Course.

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

I crave the privilege of helping fifty schools observe Children's Week before the session of our Annual Conference. "The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life." The meaning of Children's Week is to touch young life when it is easily influenced. It will require some work, but the results of the work will be entirely satisfactory. Last October twenty-eight schools did this with more or less success; we urge the schools to repeat their effort and then beg twenty-two others to do likewise. The hard thing is to make up your mind and then start at it and keep at it until the last day. Many schools ordered Sunday School Day programs, and for one excuse, then another, the time has gone by and the day has not been observed. One way to partially make up for this lost opporunity is to observe Children's Week and take an offering at this time for the work the Sunday School Board is doing in the Conference. Below is a list of schools that have observed Sunday School Day up to Aug. 25:

Aberdeen District.

Aberdeen	$ 14.05
Amory	27.27
Antioch	2.00
Brewer	4.15
Belden	4.00
Chesterville	5.50
Cross Roads	3.87
Ebenezer	5.21
Fulton	10.00
Houlka	8.20
Okolona	15.00
Prairie	3.20
Strongs	3.25
Pleasant Grove	4.62
Eupora	3.35
Plantersville	3.47
Mount Pleasant	3.30
Tupelo	25.00
Shannon	3.20
Smithville	3.10
Pine Grove	7.14
Tranquil	2.60
Verona	5.65
	$171.74

Columbus District.

Ackerman	$ 20.00
(Chester) Salem	3.00
Columbus	50.00
Brooksville	7.60
Shaeffer	4.04
Kosciusko	13.00
Louisville	15.40
Noxapater circuit	8.00
Starkville	18.00
West Point	10.00
X Prairie	7.60
	$156.64

Corinth District.

Booneville	$12.00
Corinth	12.00
Chalybeate circuit	3.95
Iuka	8.81
Kossuth circuit	16.35
Mantachie	4.10
New Albany	21.25
Potts Camp	9.00
Mount Hebron	6.00
	$93.46

Greenville District.

Birdie	$ 3.17
Boyle	6.00
Coahoma	6.50
Dundee	5.70
Evansville	4.40
Greenville	26.20
Lock	.55
Lula	10.50
Lake Cormorant	5.00
Merigold	9.22
Lyon	10.40
	$87.64

Greenwood District.

Black Hawk	$9.00
Carrollton	10.14
Doddsville	5.84
Marvin	6.18
Sidon	6.00
Ruleville	13.51
Tchula	10.00
Valley Hill	9.15
	$69.82

(Continued on Last Page)

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

We are this week printing a list of the Mission Special pledges of our Conference, listing them by districts. A number of Leagues in each district had no delegates present at the Assembly and made no pledges. We urge these charters to decide upon their pledge as soon as possible and notify the Conference treasurer, Rev. L. F. Alford, of Raleigh, Miss. Only two additional pledges have been made. They are: Vancleave, $10, and Central Church Hi League, Meridian, $30.

Raleigh League Gives Program for League at Burns.

On Aug. 14 the League from Raleigh went to the League at Burns and presented a splendid program. The League at Burns has only recently been organized under the supervision of Rev. L. F. Alford. We appreciate the help that the Raleigh League has given to this new League, and wish for them a great year for League work.

The Epworth Hi League Camp at Camp Dantzler, Near Hattiesburg.

When this shall appear quite a number of enthusiastic Leaguers will be at Camp Dantzler for the Epworth League camp. This camp is a new enterprise for our Conference, being the first attempt that our Conference has ever made to hold a camp exculsively for Leaguers of the Epworth Hi League, formery designated as the Intermediate League. It is to our efficient Hi League Superintendent that we must give the credit for whatever degree of success is attained in this camp. Under the leadership of Mr. B. Frank Pim, whom most of us have known in past assemblies, we are expecting the Young People's revival to begin in this camp. We shall attend this camp in order to write more fully about it. Look for this report in the Sept. 15 issue of this paper.

MISSION SPECIAL PLEDGES.

Brookhaven.

Adams	$ 5
Brandywine	10
Bogue Chitto	5
Norfield	5
Brookhaven	60
Crystal Springs	25
Fernwood	5
Foxworth	5
Gallman	10
Hazlehurst	25
Centenary, McComb	25
La Branch, McComb	25
Pearl River Avenue	25
Meadville	25
Bude	6
Monticello	5
Sartinsville	5
Summit	20
Tylertown	25
	$316

Hattiesburg.

Collins	$ 10
Ellisville	40
Lucedale, Senior	20
Lucedale, Hi League	10
Magee	25
Petal, Senior	25
Petal, Hi League	10
Purvis	20
Richton	25
St. Teachers' College	25
Taylorsville	10
Hatttiesburg:	
Main Street	50
Broad Street, Senior	75
Broad Street, Hi League	25
	$380

Jackson.

Ridgeland, Millsaps Memorial	$ 15
Yazoo City	25
Benton	10
Deasonville	15
Canton	25
Mendenhall	45
D'Lo	30
Florence	15
Jackson:	
Capitol Street, Senior	110
Capitol Street, Hi League	55
Galloway Memorial	160
Grace Church	75
Glendale	5
Madison	5
Clinton	15
	$605

Meridian.

Meridian:	
Poplar Springs, Senior	$ 40
Poplar Springs, Hi League	5
Fifth Street, Senior	50
Fifth Street, Hi League	5
Central, Senior	60
Central, Hi League	10
East End, Senior	50
East End, Hi League	5
Seventh Street, Senior	15
Seventh Street, Hi League	5
Hawkins Mememorial	50
DeKalb, Senior	25
Scooba	25
Suqualina	15
Shubuta, Senior	'25
Shubuta, Hi League	125
Buckatunna	5
Waynesboro, Senior	25
Quitman	25
Enterprise	15
Meehan	10
Chunky	10
Vimville	15
Porterville	10
Collinsville	10
Daleville	15
Lauderdale	10
	$655

Newton.

Laurel:	
First Church, Senior	$100
First Church, Hi League	25
Kingston	25
Forrest	23
Montrose	35
Newton	25
Harpersville	25
Raleigh	15
	$273

Seashore.

Picayune, Senior	$ 40
Poplarville, Senior	35
Logtown	10
Gulfport, Senior	80
Ocean Springs	10
Wesley Memorial, Biloxi	20
Moss Point	25
Columbia	25
Handsboro	10
Brooklyn	10
	$265

Vicksburg.

Lorman	$ 10
Port Gibson	25
Washington	10
Fayette	25
Natchez	50
Gibson Memorial	10
Crawford Street, Senior	50
Crawford Street, Hi League	10
	$190

Recapitulation.

Brookhaven	$ 316
Hattiesburg	380
Jackson	605
Meridian	655
Newton	273
Seashore	265
Vicksburg	190
	$2,411

THE PRAYER HE NEEDED.

The following amusing incident was witnessed the other day at a London railway terminus. A Salvation Army lassie was selling the War Cry at the windows of the trains. In one of the compartments were a number of "knuts," and one of them, thinking to have some fun at the expense of the sister, asked her if she would offer up a word of prayer for him.

Rising to the occasion, the sister put her hand on his head, and to the amusement of those within hearing distance, replied:

"O Lord, make this young man's heart as soft as his head."—Tit-Bits.

Poverty is the discoverer of all the arts.—Apallonius.

TWO WOMEN FOUND HELP

By Reading Experiences of Other Women

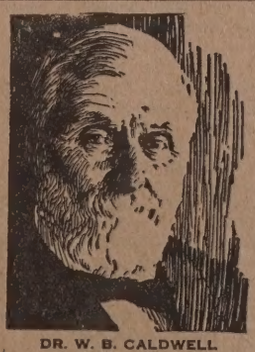
Mrs. Nina Matteson, Box 206, Oxford, N. Y., writes—"If it had not been for your medicine, I could not have done my work as it should have been done. Mother told me of Lydia E. Pinkham's Vegetable Compound, and I had read in different papers what it had done for different women. She wanted me to try it, so my husband got me one bottle at first; then I took two others. Now I am feeling quite strong again."

Mrs. Ernest Tanguay of Adams, Mass., says she was ill for four years and could not sleep nights or go out on the street. She read about the Vegetable Compound and decided to try it. After taking eight bottles she was able to do all her work and go anywhere and is quite herself again.

This dependable Vegetable Compound is a household word in thousands of homes. The fourth generation is now learning the merit of Lydia E. Pinkham's Vegetable Compound.

For more than half a century, this reliable medicine has been used by women with very satisfactory results. If the Vegetable Compound has helped other women, why shouldn't it help you?

PILE SUFFERERS
Get this handy tube
Instant, soothing relief and guaranteed to cure Itching, Blind or Protruding Piles. The druggist will refund the money if it fails. In tubes with pile pipe, 75c; or in tin boxes, 60c. Ask for
PAZO OINTMENT.



DR. W. B. CALDWELL AT THE AGE OF 83

A Child's Laxative which Mothers Can Rely On

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he constantly advised mothers to give only a harmless laxative which would help to establish natural bowel "regularity."

In Dr. Caldwell's Syrup Pepsin mothers have a regulating laxative which they can depend upon whenever a child is constipated, bilious, feverish or sick from a cold, indigestion or sour stomach. All children love its pleasant taste.

Buy a large 60-cent bottle at any store that sells medicine or write "Syrup Pepsin," Monticello, Illinois, for a FREE SAMPLE BOTTLE and just see for yourself how perfectly it cleanses and regulates the bowels of infants and children.

Dr. Caldwell's SYRUP PEPSIN

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Summit and Topisaw, at Topisaw, Aug. 28.
Gallman, at Gallman, Sept. 11.
Foxworth, at Foxworth, Sept. 18.
Adams, at Adams, Sept. 25.
McComb, La Branch Street, Sept. 28.
Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Aug. 28, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Sept. 4, 11 a.m., 2 p.m.
Broad Street, Sept. 11 a.m., Sept. 14, 7:30 p.m.
Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Porterville, at Porterville, Sept. 11, a.m.
Lauderdale and E. Mills, at E. Mills, Sept. 11, p.m.
Scooba, at Binnsville, Sept. 12.
Dekalb, at New Hope, Sept. 13.
Matherville, at Langsdale, Sept. 24, 25, a.m.
Shubuta, at Shubuta, Sept. 25, p.m.
Vimville, at Coker's Chapel, Oct. 1, 2.
Enterprise, Oct. 9, a.m.
Pachuta, Oct. 9, p.m.
Seventh Avenue, Oct. 12.
De Soto, at ———, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, Oct. 26.
Waynesboro ct., Oct. 29, 30, a.m.
Bucatunna, at ———, Oct. 30, p.m.
Waynesboro, Oct. 31, p.m.
Central, Nov. 1, p.m.
East End, Nov. 2, p.m.
Fifth Street, Nov. 3, p.m.
Hawkins Memorial, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Decatur and Hickory, at Hickory, Aug. 28.
Union, at Union, Sept. 4.
Carthage Ct., at Mt. Horeb, Sept. 10.
Carthage Station, Sept. 11.
Harperville and Lena, at Cantrel, Sept. 17.
Dedication of Harperville Church, Sept. 18, 11 a.m.
Forest and Morton, at Forest, Sept. 18, 3 p.m.
Montrose, at Montrose, Sept. 24, 11 a.m.; Sept. 25, 11 a.m.
Rose Hill, at Rose Hill, Sept. 25, 3 p.m.
Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Escatawpa, Aug. 28, 11 a.m.
Moss Point, Aug. 28, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Sept. 3 and 4, 11 a.m.
Wiggins, Sept. 4, 7:30 p.m.
Wesley Memorial, at Epworth, Sept. 11, 11 a.m.
Long Beach, Sept. 11, 7:30 p.m.
Biloxi, Sept. 18, 11 a.m.
Gulfport, Sept. 18, 7:30 p.m.
Columbia, Sept. 25, 11 a.m.
Hub, Sept. 25, 3 p.m.
Lumberton, Sept. 25, 7:30 p.m.
Carriere, at McNeil, Saturday and Sunday, Oct. 1 and 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem camp ground, Oct. 8, 2 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Pascagoula, Oct. 9, 7:30 p.m.
Van Cleave, at New Prospect camp ground, Oct. 12, 2 p.m.
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Gloster and Liberty, at Liberty, Sept. 4.
Washington, at Washington, Sept. 11, a.m.
Natchez, at Jefferson Street, Sept. 11, p.m.
Nebo, at Nebo, Sept. 18, a.m.
Fayette, Sept. 18, p.m.
Silver City, at Silver City, Sept. 25, a.m.
Louise and Holly Bluff, at Louise, Sept. 25, p.m.
Oak Ridge, at Oak Ridge, Oct, 2, a.m.
Vicksburg, at Gibson Memorial, Oct. 2, p.m.
Woodville, at Woodville, Oct. 9, a.m.
Centerville, at Centerville, Oct. 9, p.m.
Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in

HOLMES MEN'S STORE

[*Separate Entrance on Bourbon Street*]

You Know A Tonic is Good

when it makes you eat like a hungry boy and brings back the color to your cheeks. You can soon feel the Strengthening, Invigorating Effect of GROVE'S TASTELESS CHILL TONIC. Pleasant to take. 60c.

Liver Pills

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Genuine

BAYER

ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

REPORT OF REV. A. M. BROADFOOT, TREASURER MISSION SPECIAL, MISSISSIPPI CONFERENCE.

Brookhaven District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Adams	$ 175.00	$ 133.00	....	$ 73.75
Barlow	150.00	150.00	....	....
Bayou Pierre	150.00	....	$ 25.75	....
Bogue Chitto	200.00	105.00	....	50.00
Brookhaven	800.00	650.00	....	....
Crystal Springs	400.00	71.25	....	....
Fernwood	300.00	171.60	....	....
Foxworth	150.00	94.25	....	....
Gallman	200.00	....	....	....
Georgetown	150.00	60.00	....	....
Hazelhurst	400.00	....	....	....
Magnolia	300.00	300.00	....	....
McComb, Centenary	800.00	800.00	....	....
McComb, LaBranch	150.00	25.00	....	....
McComb, Pearl River	250.00	55.00	....	....
Meadville	275.00	....	....	....
Monticello	250.00	76.00	....	....
Osyka	175.00	85.00	....	10.00
Scotland	150.00	105.98	....	....
Summit	250.00	100.50	....	....
Tylertown	325.00	171.50	....	....
Wesson	250.00	274.00	....	....
Totals	$6,250.00	$3,428.08	$ 25.75	$133.75

Hattiesburg District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Avera	$ 175.00	$ 104.00	....	....
Bonhomie	125.00	91.55	....	....
Collins	225.00	125.00	....	....
Ellisville	230.00	325.00	....	....
Eucutta	100.00	38.50	....	....
Hattiesburg, Broad St.	365.00	....	$125.00	$ 10.00
Hattiesburg, Court St.	400.00	225.00	....	....
Hattiesburg, Main St.	775.00	514.50	....	....
Heidelburg	160.00	130.00	....	....
Leakesville	150.00	7.50	....	....
Lucedale	230.00	50.00	....	....
Magee	180.00	180.00	....	....
Mount Olive	210.00	210.00	....	....
New Augusta	135.00	75.40	....	....
Petal	120.00	30.25	89.75	....
Prentiss	250.00	289.00	....	....
Purvis	200.00	126.25	....	....
Richton	325.00	325.00	....	....
Silver Creek	175.00	155.60	....	....
Sumrall	175.00	175.00	....	....
Taylorsville	145.00	86.15	....	....
Williamsburg	150.00	20.00	....	....
Leaf	10.00	11.00	....	....
Totals	$5,000.00	$3,294.70	$214.75	$ 10.00

Jackson District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Benton	$ 100.00	$ 123.00	....	....
Bolton	125.00	85.00	....	....
Brandon	125.00	152.50	....	....
Camden and Sharon	90.00	115.75	....	....
Canton	575.00	575.00	....	....
Clinton	60.00	....	....	....
Eden	125.00	125.00	....	....
Edwards	125.00	50.00	....	....
Fannin	75.00	50.00	....	....
Flora	100.00	100.00	....	....
Florence	80.00	80.00	....	....
Harrisville	70.00	65.00	....	....
Jackson, Bailey Ave.	25.00	....	....	....
Jackson, Capitol St.	1,750.00	1,750.00	....	....
Galloway Memorial	1.750.00	1,500.00	....	....
Jackson, Grace St.	150.00	75.00	....	....
Millsaps Memorial	60.00	75.00	....	....
Madison	100.00	100.00	....	....
Mendenhall	150.00	200.00	....	....
Satartia	80.00	80.00	....	....
Terry	80.00	80.00	....	....
Vaughn	80.00	49.50	....	....
Yazoo Circuit	25.00	30.00	....	....
Yazoo	600.00	750.00	....	....
Totals	$6,500.00	$6,217.25	....	....
Special district		$675.00		

Meridian District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Bucatunna	$ 136.00	$ 107.80	....	....
Chunky	148.00	137.75	....	....
DeKalb	324.00	200.00	....	....
Daleville	163.00	96.50	....	....
De Soto	217.00	54.25	....	....
Enterprise	219.00	151.50	....	....
Lauderdale	146.00	146.00	....	....
Matherville	125.00	50.00	....	....
Meridian, Central	705.00	930.70	....	....
Meridian, East End	450.00	625.00	....	....
Meridian, Fifth St.	438.00	....	....	....
Meridian, Hawkins Mem.	307.00	350.25	....	$ 90.00
Meridian, Poplar Sprgs.	219.00	166.25	....	....
Meridian, Seventh Ave.	176.00	20.00	....	....
Pachuta	219.00	69.95	....	....
Porterville	126.00	60.90	....	....
Quitman	307.00	96.45	....	....
Scooba	205.00	70.00	....	....
Vimville	130.00	66.20	....	....
Shubuta	295.00	300.00	....	....
Waynesboro	365.00	283.00	....	....
Waynesboro Circuit	92.00	58.60	....	....
Totals	$5,512.00	$4,048.90	....	$ 90.00

Newton District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Bay Springs	$ 150.00	$ 150.00	....	....
Burnsides	75.00	30.00	....	$ 10.00
Carthage	100.00	100.00	....	....
Carthage Circuit	75.00	....	....	....
Cleveland	100.00	40.00	....	....
Decatur and Hickory	150.00	150.00	....	....
Forest and Morton	200.00	270.00	....	....
Harperville and Lena	150.00	75.00	....	....
Homewood	150.00	150.00	....	....
Lake	100.00	100.00	....	....
Laurel, First Church	500.00	393.15	....	....
Kingston	125.00	125.00	....	....
West Laurel	50.00	45.31	....	....
Montrose	150.00	40.00	....	....
Newton	200.00	115.00	....	....
Philadelphia	300.00	....	....	105.00
Philadelphia Circuit	150.00	45.00	....	....
Raleigh	150.00	150.00	....	....
Rose Hill	150.00	78.80	....	....
Shiloh	150.00	91.00	....	....
Trenton	50.00	50.00	....	....
Union	200.00	200.00	....	....
Walnut Grove	150.00	....	....	....
Totals	$3,575.00	$2,398.26	....	$115.00

Seashore District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Americus	$ 87.00	$ 55.00	....	....
Bay St. Louis	106.00	147.50	....	....
Brooklin and Bond	100.00	108.25	....	....
Biloxi	460.00	460.00	....	....
Carriere	90.00	53.00	....	....
Coalville	70.00	60.00	....	....
Columbia	490.00	490.00	....	....
Hub	20.00	20.00	....	....
Escatawpa	58.00	58.00	....	....
Gulfport	500.00	500.00	....	....
Kreole	58.00	64.15	....	....
Long Beach	96.00	100.00	....	....
Logtown	275.00	177.90	....	....
Lumberton	375.00	375.00	....	....
Lyman	30.00	50.00	....	....
Mentorum	75.00	68.00	....	....
Moss Point	300.00	237.00	....	....
Ocean Springs	125.00	125.00	....	....
Pascagoula	150.00	115.00	....	....
Picayune	190.00	200.00	....	....
Poplarville	300.00	300.00	....	....
Saucier	148.00	150.00	....	....
Stillmore	58.00	55.00	....	....
Van Cleave	140.00	140.00	....	....
Wesley Memorial	15.00	15.00	....	$ 70.00
Wiggins	175.00	128.00	....	....
Mississippi City	20.00	20.00	....	....
Totals	$4,511.00	$4,271.80	....	$70.00
District Special—Sells famuy			$75.00	

Vicksburg District.

Charge.	Quota.	Paid to A. M. Broadfoot.	Paid to J. F. Rawls.	Paid as Special.
Anguilla	$ 264.00	$ 83.00	....	....
Centerville	165.00	100.00	....	....
Gloster	140.00	140.00	....	....
Harriston	132.00	82.57	....	....
Hermanville	143.00	132.00	....	....
Louise and Holly Bluff	220.00	220.00	....	....
Mayersville	132.00	37.50	....	....
Natchez	363.00	444.54	....	....
Nebo	88.00	10.00	....	....
Oak Ridge	110.00	....	....	....
Port Gibson	198.00	83.00	$149.00	....
Rocky Springs	77.00	72.00	....	....
Rolling Fork	275.00	144.00	....	....
Rosetta	88.00	....	6.05	....
Roxie	88.00	27.45	....	....
Utica	173.00	106.50	....	....
Vicksburg, Crawford St.	396.00	152.00	....	....
Vicksburg, Gibson Mem.	242.00	42.25	....	....
Washington	55.00	55.00	....	....
Woodville	181.00	41.00	....	....
Fayette	198.00	37.00	....	....
Silver City	198.00	....	....	....
Totals	$3,926.00	$1,989.81	$155.05	....

SUNDAY SCHOOL NOTES.

(Continued from Page 12)

Grenada District.

Ashland	$ 3.00
Durant	6.58
Ebenezer	6.50
Holcomb	4.47
Grenada	50.00
Oxford	9.45
Vaiden	12.50
West	6.40
Winona	13.21
Waterford	5.95
	$122.71

Sardis District.

Arkabutla	$ 3.15
Batesville	9.25
Byhalia circuit	21.01
Coldwater	7.50
Courtland	5.50
Como	10.00
Hebron (Cockrum)	4.00
Independence (Cockrum)	3.85
Hernando	6.16
Horn Lake	5.10
Hind's Chapel	7.60
Mount Pleasant	2.25
Mount Olive (Shuford)	3.65
Olive Branch	10.91
Barton	6.00
Oakland	5.50
Sardis	12.50
	$121.93

Brother Mohler and I visited Calhoun City and Duck Hill to check up and help these schools make further progress. The pastors in both places were absent in meetings. We had a sympathetic hearing. Both schools agreed to observe Children's Week. We shall devote much of our time in checking up schools and scoring them that they may see the progress they have made during the year. Speaking of Children's Week, I have mailed one hundred letters to the different pastors asking them to read the literature and let me know their plans as to the observance of this week. Just drop me a card and I shall not write on this subject again if you mean to leave this work out. If I do not get a reply other letters must follow until I know whether to work upon some one else or not. A man's report comes out at Conference. It is not so embarrassing to get by there, but another report is to be made at the last great day. No escape from that, no dodging, no covering up.

Aching, Swollen Feet

Money Back if Moone's Emerald Oil Doesn't Do Away With All Soreness Swelling and Distress in 24 Hours.

Two or three applications of Moone's Emerald Oil and in fifteen minutes the pain and soreness disappears. A few more applications at regular intervals and the swelling reduces.

And best of all any offensive odor is gone for good—it's a wonderful formula—this combination of essential oils with camphor and other antiseptics so marvelous that thousands of bottles are sold annually for reducing varicose or swollen veins.

Every good druggist guarantees the very first bottle of Moone's Emerald Oil to end your foot troubles or money back.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Eros, at Brooklyn, Sept. 11.
Simsboro, at Antioch, Sept. 17, 18.
Arcadia, at Mount Moriah, Sept. 25, a.m.
Gibbsland, at Gibbsland, Sept. 25, p.m.
Athens, at Bethel, Oct. 2, a.m.
Choudrant, at Indian Village, Oct. 8, 9.
Calhoun, at Calhoun, Oct. 9, p.m.
Marion, at Wilhite, Oct. 16.
Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

Minden Dist.—Fourth Round.

Winnfield, Sept. 4, 11 a.m.
Haughton and Doyline, at Doyline, Sept. 11, 11 a.m.
Springhill, Sept. 11, 8 p.m.
Campti, at Campti, Sept. 18, 11 a.m.
Colfax and Montgomery, at Montgomery, Sept. 18, 8 p.m.
Ringgold, at Ringgold, Sept. 24-25.
Hall Summit, at Hall Summit, Sept. 25, 8 p.m.
Sibley, at Pine Grove, Oct. 2, 11 a.m.
Cotton Valley, at Cotton Valley, Oct. 9, 11 a.m.
Columbia, at Columbia, Oct. 16, 11 a.m.
Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

New Albany sta., Sept. 4, a.m.
Corinth ct., at Box Chapel, Sept. 7.
Iuka sta., Sept. 11, 12, a.m.
Iuka ct., at Harmony, Sept. 12.
South Side, preaching, Sept. 11, p.m.; Q. C., Sept. 14.
Rienzi, at Thrasher, Sept. 15.
Dumas, at New Hope, Sept. 17, 18.
Sherman, at Belden, Sept. 20.
Booneville sta., Sept. 21; preaching, Oct. 16, p.m.
Booneville ct., at Blythe's Chapel, Sept. 21.
Kossuth ct., at High Town, Sept. 23.
First Church, Corinth, Sept. 25, a.m.; Q. C., Sept. 26, p.m.
Belmont, at Belmont, Sept. 25, p.m.; Q. C., Sept. 26.
Myrtle, at Union Hill, Sept. 28.
Potts Camp, at Bethlehem, Sept. 29.
Mantachie, at Mantachie, Sept. 30.
Baldwyn, at Baldwyn, Oct. 2, 3.
Guntown, at Saltillo, Oct. 2, p.m.; Q. C., Oct. 3, a.m.
New Albany ct., at Mount Olivet, Oct. 5.
Wheeler, at Shady Grove, Oct. 7.
Ripley sta., Oct. 9.
Silver Springs, at Mount Carmel, Oct. 10.
Hickory Flat, at Ebenezer, Oct. 11.
Tishomingo, at Tishmingo, Oct. 12, 13.
Mooreville, at Mooreville, Oct. 15, 16, a.m.
Marietta, at Siloam, Oct. 18.
Blue Mountain, at Brownfield, Oct. 19.
Chalybeate, at Mount Pleasant, Oct. 20.
Burnsville, at Jacinto, Oct. 25.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Fourth Round.

Artesia and Sheaffers, at Sheaffers, Sept. 4, at 11 a.m.
Brooksville, at Brooksville, Sept. 4, night.
Crawford and Mayhew, at Mayhew, Sept. 7.
Starkville, Sept. 8, night.
Mashulaville, at New Hope, Sept. 11.
Central, Columbus, Sept. 15, night.
Caledonia, at Steens, Sept. 16.
Shuqualak, at Shuqualak, Sept. 18, 11 a.m.
Macon sta., Sept. 18, night.
First Church, Columbus, Sept. 22, night.
Ethel, at Shady Grove, Sept. 25, a.m.
Kociusko sta., Sept. 25, night.
Macon ct., at Salem, Oct. 2.
Noxapater, at Camp Ground, Oct. 7.
High Point, at White Hall, Oct. 8.
Louisville, Oct. 9, night.
Chester, at Chester, Oct. 12.
Ackerman and Weir, at Ackerman, Oct. 12, night.
West Point, Oct. 13, night.
Cedar Bluff, at Adaton, Oct. 14.
Kosciusko ct., at Pierce's Chapel, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Longview, at Longview, Oct. 21; preaching, Oct. 23, night.
McCool, at Liberty Hill, Oct. 22, 23.

Let pastors be ready to answer promptly and properly questions Nos. 19 to 30 especially. Let stewards see that question 31 is answered in full. Let us all do our very best to bring up all columns in full. Every official member is urged to be present at his quarterly conference this time.

J. B. RANDOLPH, P. E.

Greenville Dist.—Fourth Round.

Glen Allan, at Glen Allan, Aug. 28, a.m.; Q. C., Oct. 13.
Greenville, Aug. 28, p.m.; Q. C., Oct. 14.
Boyle and Pace, at Boyle, Sept. 4, p.m.
Cleveland, Sept. 4, a.m.
Leland, Sept. 11, a.m.
Clarksdale, Sept. 11, p.m.
Hollandale, Sept. 18, a.m.; Q. C., Oct. 18.
Arcola and Murphy, at Arcola, Sept. 18, p.m.; Q. C., Oct. 18.
Merigold and Deeson, at Merigold, Sept. 25, p.m.
Shelby, Sept. 25, a.m.
Coahoma and Jonestown, at Coahoma, Oct. 2, a.m.
Lula and Dundee, at Lula, Oct. 2, p.m.
Friars Point and Lyon, at Lyon, Oct. 9, a.m.
Duncan and Alligator, at Alligator, Oct. 9, p.m.
Gunnison and Sherard, at Gunnison, Oct. 16, a.m.
Rosedale, Oct. 16, p.m.
Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Fourth Round.

Water Valley, First Church, Sept. 4.
Coffeeville, at Gray Rock, Friday, Sept. 9.
Oxford, Sept. 11; Q. C. Monday, Oct. 10.
Tie Plant, at Tie Plant, Wednesday, Sept. 14, 7:30 p.m.
Ashland, at Wesley, Friday, Sept. 16.
Waterford, at Asbury, Sept. 17, 18.
Abbeville, at Union Hill, Sept. 18, 3 p.m.
Lamar, at Shady Grove, Sept. 22.
Holcomb, at Sparta, Sept. 24.
Grenada, Sept. 25.
Water Valley, Main Street, at Main Street, Oct. 2.
Holly Springs, Oct. 2, p.m.
Paris, at Pine Flat, Oct. 7.
Duck Hill, at Bethel, Oct. 8.
Kilmichael, at Stewart, Oct. 9.
Durant, Oct. 12, 7:30 p.m.
Ebenezer, at Thornton, Thursday, Oct. 13.
Vaiden, at Hebron, Oct. 15.
Poplar Creek, at Friendship, Oct. 16.
Sallis, at Spring Grove, Thursday, Oct. 20.
Winona circuit, at Bethesda, Oct. 22, 23.
Pickens, at Goodman, Oct. 23, 7:30 p.m.
Winona, Oct. 30.
Lexington, Oct. 30, p. m.

Please let all the official brethren be present to do their full part toward "all assessments in full." This is the most important conference of the year, and let us make it the greatest.

E. S. LEWIS. P. E.

Sardis Dist.—Fourth Round.

Mount Pleasant, at Mount Pleasant, Sept. 4.
Como, Sept. 8, 4 p.m.
Cockrum, at Greenleaf, Sept. 10, 11.
Batesville, Sept. 14, 7:30 p.m.
Longtown, at See's Chapel, Sept. 17, 18.
Crenshaw and Sledge, at Sledge, Sept. 18, 4 p.m., 7:30 p.m.
Pleasant Hill, at Pleasant Hill, Sept. 22.
Olive Branch, at Oak Grove, Sept. 24, 25.
Arkabutla, at Sarah, Sept. 29.
Horn Lake, at Hind's Chapel, Oct. 1, 2.
Hernando, Oct, 2, 7:30 p.m.
Sardis ct., at Davis Chapel, Oct. 6.
Shuford, at Mount Olivet, Oct. 7.
Tyro, at Fredonia, Oct. 8, 9.
Sardis sta., Oct. 9, 7:30 p.m.
Courtland, at Wesley Chapel, Oct. 13.
Red Banks, at Marvin, Oct. 15, 16.
Byhalia, at Byhalia, Oct. 16, 4 p.m., 7:30 p.m.
Senatobia, Oct. 19, 7:30 p.m.
Coldwater, at Coldwater, Oct. 23, 11 a.m., 3 p.m.
Oakland, at Enid, Oct. 30, 11 a.m.
Charleston, Oct. 30, 7:30 p.m.

T. M. BRADLEY, P. E.

Children Cry for

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3665.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 8, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

BACK.

After a very delightful and, to him, a most profitable summer at Emory University as acting professor of homiletics in the Candler School of Theology during the summer quarter, the editor of the Advocate is back at his office in New Orleans and at work as usual. He is deeply grateful to Dr. R. H. Harper, presiding elder of the New Orleans District and a member of the Publishing Committee of the Advocate, for his kindness in performing editorial duties during the editor's absence.

The church may well be proud of its great institution of learning at Atlanta. Emory University, under the presidency of Dr. Harvey W. Cox, easily takes rank as one of the great universities of the South; its work is equal to that of any in the nation; and as its resources are enlarged and its equipment increased, it will be named with the comparatively small group of institutions that represent the best in American religious and educational ideals.

The church is especially interested, though, in the Candler School of Theology, since it is from this source it must draw a large part of its supply of trained ministers for the work of the pastorate. The dean of the School of Theology, Dr. Franklin N. Parker, is too well known throughout the connection to need any introduction or commendation. The training of our young preachers is thoroughly safe under his direction. He is surrounded by an able faculty who are consecrated to their task, and a body of students is in attendance that would cheer the heart of the most fearful as to the future ministry of the church. With the group being trained at Southern Methodist University and at other institutions, the church may well look forward to a ministry that will meet all the requirements of the trying times in which we live.

The return trip from Atlanta was made by way of Birmingham, Tuscaloosa, Meridian, Laurel, and Hattiesburg. Sunday night was spent in Birmingham, which gave us an opportunity to worship at the First Methodist Church, made famous by the ministry of the late Dr. George R. Stuart, and increased in prestige by the ministry of Dr. Arthur Moore. The pastor was away on vacation; but we had the pleasure of hearing a fine sermon by Dr. W. A. Smart, of Emory University, to a congregation that must have consisted of a thousand or twelve hundred people. We do not know of a greater church in Southern Methodism than the First Methodist Church of Birmingham.

The trip home was without special incident except the pleasure of spending two nights and a day with the editor's brother-in-law and sister, Mr. and Mrs. J. A. Bradford, at Laurel, Miss., and the privilege of delightful association with Rev. B. L. Sutherland, pastor of the First Methodist Church at Laurel. In passing through Purvis, Miss., we had the pleasure of running across a cousin, Charley Carley; our oldest brother, George L. Carley; the pastor of the Methodist church, Rev. Charles W. Wesley, and other friends; at Poplarville, where we stopped for dinner, we had also the pleasure of seeing Rev. T. J. O'Neil, pastor of the Methodist church, who had just finished participating in the lunch and the program of the Rotary Club.

The summer climate of Atlanta is delightfully cool, while that of New Orleans is—well, rather warm. However, "there's no place like home," and the editor, with his family, is happy to be back and "on the job" to the best of his ability.

BISHOP CANDLER'S BIRTHDAY.

Bishop Warren A. Candler, in charge of the patronizing Conferences of the New Orleans Christian Advocate, reached his seventieth birthday on Aug. 23. The day was a notable event to the citizens generally and the Methodists in particular of Atlanta, the Bishop's home city, and it was appropriately celebrated by the presentation of a Franklin automobile to the Bishop in the afternoon and by a reception at the Druids Hill Methodist Church in the evening. It was the privilege of the editor of the Advocate to be present on both occasions, and he feels sure the many friends and admirers of Bishop Candler in Louisiana and Mississippi will be interested in some account of the event. We are indebted for this account to Dr. A. M. Pierce, editor of the Wesleyan Christian Advocate, who graciously gave us permission to use his write-up. With some omissions, made necessary by lack of space, we quote from the Wesleyan:

"Knowing that Bishop Candler was approaching his seventieth birthday, the stewards of Druids Hill Church, Atlanta, where Mrs. Candler is a useful member, determined to give him a reception on the evening of that day, to which Atlanta, Ga., and Southern Methodism were to be invited. This announcement was carried in the Wesleyan some weeks ago.

"The first notable reaction of this approaching event was in the Christian Index, the official organ of the Baptists of Georgia. In the issue of Aug. 18, his likeness covered the first page. On the second page occurred appreciations from Dr. John D. Mell, president of the Georgia Baptist Convention; Dr. L. G. Hardman, governor of Georgia; I. N. Ragsdale, mayor of Atlanta; Mrs. W. J. Neel, president of the Baptist Woman's Missionary Union of Georgia; T. W. Tippett, president, Georgia Baptist Sunday School Convention; Walter P. Binns, president, Baptist Young People's Union of Georgia; Dr. Charles W. Daniel, pastor, First Baptist Church, Atlanta, and president, Atlanta Baptist Ministers' Conference; George W. Andrews, secretary, Georgia Baptist Sunday School Work, and Dr. F. C. McConnell, pastor, Druids Hill Baptist Church. On the editorial pages appeared a tribute from the pen of the editor, Louie D. Newton. * * * This recognition of this great leader was a most gracious act on the part of Editor Newton, and Georgia Methodism greatly appreciates it. * * *

"A second reaction to the approaching day was the determination of some of his lay friends to give him a concrete expression of their high esteem. This took the form of a Franklin car. No one was asked to contribute. When the intention was made known to individuals, answers like this followed: 'Put me down for $100—I will make it $500 if you need it.' This car represents the admiration of laymen of five denominations—Baptist, Christian, Episcopal, Methodist, and Presbyterian.

"On the afternoon of his birthday, the magnificent car, elegant and luxurious, was driven on the lawn in front of his home, and a company of friends gathered for the presentation. Mr. Norman H. Miller, a steward of First Methodist Church, Atlanta, presided, and in a happy speech presented Senator Hoke Smith as spokesman for the donors. * * *

"In reply, Bishop Candler said (in part) as reported in the Atlanta Journal: 'Whatever else I may have done or failed to do, I may honestly claim to-day I have never preached anything else but the gospel of Christ, and have never in my preaching weakened the faith of any soul. This gospel is the power of God unto salvation, and I would see its power manifested in great movements of grace that would cleanse our land of all evils and glorify the lives of our people in the beauty of holiness. * * * The last years of one's life ought to be the best. With the ripened experiences of age and the revision of the unwise judgments of youth, a man's efforts should be most fruitful. * * * Amid the lengthening shadows of later years I pray I may still be about my Master's business; and when I fall asleep I trust I may fall asleep in him, and with the morning meet my Lord face to face and find again those whom I have "loved long since and lost awhile." At last may we all meet in a good home-coming in our Father's house.'

"Dr. Harvey W. Cox was then introduced. In a speech about a minute in length, Dr. Cox informed Bishop Candler that the faculty of Emory University, 'your poorer friends,' had sent a package of books to his study. Bishop Candler made appreciative response.

"At the appointed time a great throng gathered at Druids Hill Church, a crowd that overflowed the first floor of the auditorium even when chairs were added, and that well filled the spacious gallery. Around seven hundred people were pres-

(Continued on Eighth Page)

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IN THE HIGHER ALTITUDES.

By William C. Allen.

Some of the most beautiful scenery in the United States is discovered in Estes Park, Colorado. Long's Peak, with its altitude of 14,255 feet, every snow-crowned mountain, every silvery meadow, every gigantic canyon, every raving torrent, every sweet-scented pine tree, every quivering aspen tree, every dizzy precipice, every shimmering lake, every bewitching flowerlet, offers thankfulness to God. In the clear, blue-black evening sky the great suns burn and glow.

But our immediate surroundings allure us. "Speak to the earth and it shall teach thee!" exclaimed the inspired writer of the book of Job. Everywhere the magic of the Creator's touch is beneath our feet. Every blade of grass reminds us of the mystery of life. But when we ascend the loftier altitudes we catch fresh glimpses of the miracles of God.

At Estes Park we leave that inn of happy guests, "The Crags," and in two hours are at the summit of the Fall River Pass, which penetrates the continental divide. Our motor car has climbed a rock-hewn, sinuous roadway, the fragrant mountain air has become rarer and purer every mile. Finally above timberline, amid great boulders and huge sheets of summer snowdrifts, we halt to contemplate the massive scene.

Here at an altitude of 11,797 feet, we may learn deeper lessons than in the rock-walled valleys far below. The lovely little wild flowers most intrigue me. At that elevation the plants are dwarfed after they have had the courage to sow their seeds or extend their roots above the clouds. Thus the sunflower eight feet tall in Kansas, is here a few inches high. Many tiny blossoms, unknown to the lowlands, spread their modest glory beneath our feet—these blossoms are of delicate texture and rejoice in many forms and colors. How brave these mites of wild flowers are! How insistently they push their way through the narrow clefts in the hard cruel rocks! How intrepidly they disclose their little forms—their exquisite charm—to the sight of God and men!

Here I learn another lesson. I am reminded of how the painful, unrelenting circumstances of life so frequently seem to dwarf our longed-for successes, our material satisfactions, our spiritual understandings. The more earnestly we climb to the higher levels of the soul, the greater are the difficulties to be overcome; our better intentions seem thwarted, our aspirations too often dwindled because of conditions beyond our control. The world may prove cold and unresponsive to our efforts to extend joy and beauty on its behalf. We at times are tempted to be discouraged, our purpose may almost fail. The age-old, passionate cry, "Why is it so?" rings in our ears. But God knows all. Even as the earth proclaims his glory, so can we in some way—as the gay, wind-tossed flowerlets on the mountain pass—fulfill his great will. Our nearly benumbed faculties do not always rightly estimate our own potency to help and cheer. Like the sturdy, fearless little wild flowers in the higher altitudes we—as men and women—may reveal to those around us a splendid courage, our Creator's richest beauty, his transcendent praise!

San Jose, Calif.

THAT "LEAGUE OF FAITH AND ORDER."

By Rev. T. H. Lipscomb.

The alarm of Brothers J. T. Lewis, J. H. Felts, and E. S. Lewis over the organization in the North Mississippi Conference of a "League of Faith and Order," the outstanding purpose of which is to consistently uphold and defend the faith of our fathers, is amazing and surprising. For their comfort in their distress and perplexity we quote the lines of an old hymn:

"Ye faithful saints, fresh courage take;
The clouds ye so much dread
Are big with promise, and shall break
In blessings on your head."

For their information (not one of them even intimates that he ever heard of such a League before) let me assure them that North Mississippi is not the first Conference in Southern Methodism to organize such a League, and that a nation-wide movement in Methodism, led by Harold Paul Sloane, of Haddenfield, N. J., a "Methodist League for Faith and Life," to defend the orthodox faith against Modernism, is now assuming large proportions to the comfort and joy of true believers everywhere, and that our own Bishops Denny and DuBose have already joined this "Methodist League of Faith and Life."

Before me as I write lie the leaflets of both these organizations, and their Constitution, Declaration of Principles, etc., are so similar that frankly, though I intended at first to join the larger and older organization and to encourage others to join, when our similar League was proposed I consented to unite with it, agreeing with others that later we might merge into the larger movement.

Surely our brethren do not need to be informed that this Dr. Sloane, who committed a like sin with us in the New Jersey Conference by organizing first a little band of congenial souls into a "League of Faith and Life" (now expanded into thousands), was invited to be the chief speaker, along with Bishop Candler, at the Seashore Divinity School this summer. The literature of his League was freely distributed among the preachers and laymen, with invitations to join; **but not one syllable, much less outcry, against the organization of such a League did I hear,** or did I hear of elsewhere, until North Mississippi brethren began to protest.

In private conversation with Dr. Sloane (we are both alumni of Drew) he urged me to organize in North Mississippi, and gave me literature for distribution. I was on the point of joining, when the folder from Brother V. C. Curtis arrived. I showed it to him, saying, "Well, here's the same thing in a slightly different form." He read it eagerly and was pleased, asked to keep it, and I stated that I would defer action until learning more of the North Mississippi movement. So able, spiritual, and convincing were Dr. Sloane's lectures that the young men made a proverb: **"Sloane's Liniment: Sure Cure for Modernism."** He informed me that his "League for Faith and Life" now includes 115 members of the New Jersey Conference and every prominent layman in the Conference, and that the victory has already been won there over Modernism, and he prophesies confidently that it will be won everywhere in Methodism by the organization of similar Leagues of the faithful; for orthodox believers are in the majority everywhere. Do not our brethren know also that Bishop Berry, of the Northern Church, has frankly admitted that the Modernists in the Northern Church (and they are the same everywhere) have for years been seeing to it that no man should be put in a position of prominence and power, as college president, general secrtary, or pastor of large city church, who was not at least in sympathy with or tolerant of their views?

The position taken by all of these brethren that there is no need of such a League indicates on their part, we regret to say, either ignorance of existing conditions or indifference as to the spread of Modernism; accepting their assertions of their own personal absolute orthodoxy of faith. In evidence of the seriousness of the situation, the greatest living church historian in Methodism has recently said: **"We face the gravest crisis in the history of Christendom since the days of Athanasius and the adoption of the Nicene Creed in 325 A D."** When that statement was quoted at the Seashore Divinity School, Dr. Harper, now editing this Advocate, said: "I believe that statement to be true." To cite the evidence would be to write a volume, and should members of our own Conference be involved what outcry would be made and what maledictions poured forth. Members of the League still believe that "By their fruits ye shall know them," and that a man must be judged not by his words only, but by his deeds and his votes more surely. Suppose, for instance, that a brother should affirm his orthodoxy, and yet be found using Barton's blasphemous book, "The Man Nobody Knows," in a series of prayer meeting talks (Barton ridicules Christ as "the Lamb of God"), or discussing the first chapter of Matthew containing the genealogy of Jesus under caption, "A Bad Egg in a Bad Nest," should we expect to find him joining a "League of Faith and Order?" Or suppose another vehemently orthodox brother, while opposing evolution strongly, should be found endorsing and perchance voting for men who have publicly opposed the wise and wholesome anti-evolution laws, passed by our State for protection of our youth against unconstitutional anti-Christian teaching, could we expect him to be numbered among the organizers of a "League of Faith and Order?" Surely a blind man can see the need of courageous, consecrated, self-sacrificing men rising up in defense of the faith to-day. Only last week I was holding a revival, and a circuit preacher, on my quoting in a sermon the dear little prayer, "Now I lay me down to sleep," said to me, "Brother ——— says that prayer is the worst thing you can teach a child, scaring the poor thing, etc." Well, the evidence is all too plentiful that we are not only not all agreed, but that our differences range from repudiating the prayers taught us at our mother's knees to changing our cosmogony and eschatology from the Biblical to the modern scientific views.

The objection that they were not consulted in the organization of the League is of course too ludicrous for serious discussion. As well might the students of Oxford in Wesley's day object that the Holy Club was organized without their knowledge or consent. It is always of course a small group of men who see the need of something, and want the need met, who start any movement, afterwards inviting all others of like spirit to join. Article III, of the Constitution, "All preachers and laymen who are members of the Methodist Episcopal Church, South, and who are in accord with the principles and purposes set forth in this constitution are eligible for membership in the League," indicates clearly that it is desired to make the League a Conference-wide organization of men and women in agreement in principles and purposes. The tragedy of the situation is that already it is revealed that no such agreement is possible among all the members even of the Conference.

The objection by Brother J. T. Lewis, seconded by Brother Felts, that "The Creedal Statement of the pamphlet is a rehash (note the word) of the solemn ordination vows of every Methodist preacher," and that any intimation that any preacher might have changed his view in line with modern thought since taking the vows is a reflection upon our ministry (despite the fact that our Advocate editor recently characterized all such rigidly orthodox believers as "men of closed mind and crystallized intellect"), will no more stand in the light of reasoned argument than will his other protests.

The argument of Brothers Lewis and Felts proves too much. If the ministry must have imputed to them full loyalty to their solemn vows, why not the laity also? They, too, have taken most solemn vows to "renounce the vain pomp and glory of the world," and to believe the whole range of Christian doctrine: Shall they in self-righteous pride reply to any call to renounce, to consecrate: "Did we not promise that long ago? It is a work of supererogation to promise again. You reflect upon my sincerity and integrity!" We don't suppose any brother would like to preach to such a body of laymen. If we would have them to be humble we must be humble ourselves. As for me, I love to sing,

"High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

I rejoice even in reciting the Apostles' Creed every Sunday, and gladly tell all, Yes, I heartily believe, after fifty years of thought and study, every word in the Bible from Genesis to Revelation.

Well, the final point of assault is the reference to voting in harmony with our convictions. When I was a boy and the prohibition fight was on, I remember one of the banners carried in the parades, Vote as you pray! You would think from the outcry that the League proposed to corral the votes and dictate to the voters, but there is not the remotest suggestion of promise or obligation on the part of members to vote as dictated by the League. I for one would not join any organization proposing to assume the place of God in my conscience; and they suspiciouly read into the provision a meaning it does not contain. On my word of honor as a gentleman and a Christian, should any coercion of votes or dictation be attempted, I will immediately publicly withdraw from membership; but I do not object to now publicly affirming all that is contained in the pledge: "I will not knowingly vote for any one for office in our church who does not stand for and uphold these principles without any reservation or equivocation whatever." That says simply I will vote for men who believe as I do, and no sane or sincere man can object to that.

But, in conclusion, you would think from this amazing protest that the League is a finished product of sinister design; whereas, it is but a baby; it is not "still born," as Brother Felts suggests. The organization is declared to be "temporary," "to serve until first meeting—during Conference." The "Constitution" has not even been adopted as yet. It is "tentative," as was the "tentative" church constitution at Memphis which fared so ill. Who even wrote the literature sent out I for one do not know. It is remarkably well done, I think, though none claim for it infallibility. So such detailed arraignment of the whole movements seems out of place as yet. Wait at least until the organization is permanently effected and a constitution adopted by vote of the members, still subject to amendment if found faulty.

The only men who can consistently as yet fight such a League are men who do not want the old faith upheld, who want the flood of modern unbelief to creep upward while they cry: "No danger. No need of lifting a barrier, don't top the levees." Our League will give no heed to such outcries from Modernistic friends and sympathizers. It asks the hearty co-operation of all, including Brothers J. T. Lewis, J. H. Felts, and E. S. Lewis, who affirm their agreement with us. If we are in error let them meet with us face to face and show us our error, but let them not slaughter the innocent child or pray that it may be "still-born," for some David is surely needed to conquer the blatant Goliath of error in our day, and "To preserve and promote faith in the Triune God, and in the Incarnation of His Eternal Son, Jesus Christ our Lord," is surely a purpose worthy of our best endeavors.

DR. CARLEY'S ALIBI.

By Rev. H. M. Ellis.

Dr. Carley's alibi is a medley. His "surprise and grief" all arise out of the inability of "some of the brethren" to "understand," and the "construction" these have put on his "Orthodoxy" editorial. So he laments, graciously conceding that anybody can be mistaken but he. But he proceeds to explain what he "had in mind," though his explanation but raises more questions.

His situation recalls an incident that went the rounds some years ago. Just following the fourth quarterly conference of a certain pastor's first year the presiding elder asked a loyal leader on the charge what he thought about returning the preacher for another year. "By all means send him back," was the prompt and emphatic reply. The presiding elder's face brightened, and he said heartily, "Well, I am glad to know he has such a hold on his people." His companion laughed aloud and then responded: "But I didn't say that. I mean, it will take him another year to tell us what he has been talking about this year." And Dr. Carley has taken nearly two columns to tell us what he thought he meant to say before in one.

Now, if Dr. Carley really intended his "Orthodoxy" editorial to be addressed to the point "that it is practically a psychological impossibility for two men to think exactly alike about anything, but this difference of opinion is not to be taken as invalidating the moral character or religious experience of the other," he must have a most obstinate and perverse typewriter.

In this new light three facts become conspicuous, namely:

1. The first editorial never once mentioned "moral character" or morals.

2. No more does it mention "religious experience," or religion.

The comparison in the article needing explanation is not that of individual opinion and Christian life, but of "orthodoxy" (which, when "rigidly" held, "implies a closed mind and a crystallized intellect"), and the "open mind," with its "constant seeking after truth." "Orthodoxy" is arrayed over against truth.

3. The assertions are made as the editor's own opinions and declarations." The article nowhere represents the party of "rigid orthodoxy" as passing judgment on persons of the "open mind." There are judgments enough in the article, but these are always Dr. Carley's judgments.

Was the Doctor's settled opposition to "orthodoxy" too regnant and virile for his temporary editorial intention to bear fruit? Some accident befell that intention en route, for it never arrived.

True the article asserts: 'By so much as one man differs in opinion from another man, by so much is he unorthodox according to the standards accepted by the first." But this is stated as the editor's decision in the case. He also declares, "To discuss them (such matter as have placed beyond the pale of study or investigation) with an open mind is to become unorthodox. It must be so, or orthodoxy means nothing." The editor here certainly speaks for himself.

Hear him again: "To assume that any one man has thus stated a truth for all time to come, or any group of men" (however filled and inspired by the Holy Spirit) "has done so, in a form that can never be properly changed, is to attribute to the human mind a degree of infallibility that cannot be sustained by an appeal to history." Please note (1) that he begs the whole question by taking for granted that it must some time become "proper" to change every statement of truth, no matter how simple and clear it is; and (2) this sentence is again the editor's own personal judgment. There is no reference to the "orthodox" man's ill judgment of his brother yet.

In view of this "timely" article, injected into the controversy between orthodox faith and Modernism, which we are now told was intended as a sort of rebuke, or correction, of those persons who make their own individual religious opinions the standard by which to test the "moral character and religious experience" of others, two oustanding facts deserve considreation, namely:

1. The men who are guilty of the fault intended to fall under censure are not claiming to be "orthodox," but are boasting of their "open-mindedness" and their "constant seeking after truth"—the very parties the editorial impliedly approves and commends.

2. Those who are contending most earnestly for "orthodoxy," are not fighting for their unique individual opinions, but for the basic doctrines of evangelical Christianity as inherited by the church, and for the thoroughly established and well known interpretations of their denominations. Dr. Carley has made the blunder of setting the dogs on the sheep and lambs, while at the same time he handed out a fat feed to the ravening wolves. Yet he is "surprised and grieved" that "some of the brethren" could not "correctly understand." Certainly somebody's understanding is grievously at fault. According to Dr. Carley's announced purpose, his article was upside down.

It is amusing to see Dr. Carley, after scouting the idea that John Wesley's (not Mr. then) opinion settled anything, so precipitately skee-daddle to the cover of "the words of Mr. Wesley, * * * the great and good founder of Methodism," for protection. "Circumstances alter cases!" They certainly do when they get personal!

But the quotation from Mr. Wesley is utterly incongruous with the argument of the first "Orthodoxy" editorial. Mr. Wesley was not dealing with the "closed" versus the "open" mind, or with "orthodoxy" versus "truth." He referred to mistakes in minor details of doctrine, or Scripture interpretation as possible in the genuinely Christian character. Here is what he says: "Hence we cannot but infer that there are ten thousand mistakes which may consist with real religion; with regard to which every candid, considerate man will think and let think."

It is especially ludicrous to find the Doctor, who so scorns the thought of getting some religious truths "beyond the pale of study and investigation," quoting the remainder of Mr. Wesley's paragraph, as he so clearly proceeds, thus: "But there are some truths more important than others. Surely there are some which it nearly concerns us to know, as having a close connection with vital religion." As Mr. Wesley wrote no subsequent alibi for these statements, we may take it that he meant what he said. If so, he undoubtedly believed in "rigid orthodoxy" concerning "some truths."

It is related that in a certain Southern city a Negro who had been often in court was haled once more before the judge. At once the judge recognized the darkey and said sharply: "So you are here again, Zeke." "Yas, sir, Jedge; I cou'dn't he'p it. Dey fotched me," was Zeke's reply. The judge hid his smile, but his voice was less severe as he asked, "Have you a lawyer?" "Nar, sir, Jedge. I ain't got no money," was the reply. "Well, Zeke, the court is going to be fair with you. I shall give you two lawyers." He then assigned two young attorneys, just out of college, to defend the prisoner, and sent them all to the rear of the courtroom for consultation. For some minutes questions were asked by attorneys and answered by their client, heads were scratched and brows puckered, and the words "alibi" and "witness" were conspicuous in the conversation. Presently the darkey walked down the aisle and addressed the judge thus: "Jedge, I ain't nothin' but er 'onery Nigger, an' I don't want ter pester yer. But ef you'll please, Sir, swamp one ov dese here lawyers fer er good witness, you'll shore do me er powerful good turn."

I WAS JUST THINKING.

Dear Advocate: I am tired, worn out, sick. Politics, bickering, strife, confusion, unbrotherliness. Rotten—all of it. I seek relief in the church papers. Same thing there—Unification, Fundamentalism, Modernism, Liberalism, Infidelity, Devilism. Everybody seems to be "after" somebody else: Bishops, Editors, Boards, Colleges, Committees, and divers Orders and Leagues and Things. "O where shall rest be found?"

Lipscomb goes for the colleges, and Decell jumps on Carley, and Lewis gets after Curtis, and Ramsey "trees" Bazzel. Mr. Editor: If you can't print an issue without Bazzel and Ramsey, miss a few issues. Give us a rest. We are all "plumb wore out." "Let's go a-fishin'." Meanwhile, Jack Garner, and Zeke Shaw, and Luke McKeown, and other such, are looking after the collections, and putting on Sunday school programs, and visiting the sick, and preaching the gospel, and praying in the homes of their people—thank the Lord!

We lost one hospital. John Sherard is sweating blood for fear we will lose another one. It begins to look that way.

We built a new Home for the Orphans, and Sherard is sweating some more. He reports some four hundred dollars paid on the building fund, through the North Mississippi Conference Commissioner, in twelve months. He reports some eight hundred dollars paid on the hospital, while the hospital was doing twelve thousand dollars of charity work for North Mississippi. He reports that we are going to lose both hospital and Orphans' Home, if we do not get busy, "mighty quick."

Brethren: We'd better quit all this wrangling about nothing, and call our people to prayer, and give them a chance to do something worth doing.

Countiss has made two dollars for every one dollar that North Mississippi has ever put into our colleges—since the world was made; while his hundreds of graduates (every one a Christian) —teachers, church workers and home-makers, are illustrations of his sacrificial labors.

"They say" that a preacher in the hills said that he could not ask his people to support our educational institutions as long as such men as are in charge of them are kept in charge.

Where did that back-woods-man get that stuff, anyway? I doubt if he ever saw either of our colleges, or any other college. If he really did say that thing, and can be located, my guess is that he will be given an opportunity to tell us all about why he said it, when we get to Clarksdale. It is a fact that some of the severest critics of our teachers and trutsees have not paid the bills they owe the colleges. But Grenada College must be sold for debt, with our hospital and Orphans' Home, if we do not "cut out the hot air escape" and get down to Christian work.

Missionaries are being recalled, and superannuates are suffering, while we are "chewing the rag" about things that never did happen, and never can happen; and while communities in the Delta, with churches and parsonages ruined, farms desolated, people "dead broke," are borrowing money to pay their church dues, as they borrow money to buy their bread. And still we fuss! It is a sorry sight.

Missouri Conferences cared for their flooded churches, in twenty counties, without asking a dollar from the General Board; and Louisiana and Mississippi Conferences have done more for their damaged churches and pastors' hungry families than we have done for ours in North Mississippi, though the same appeals went out to all.

Brethren: Let's interest ourselves in the needs of the church, the work of our Lord, and forget some other things for a little while. It is three years, yet, until the "General Election;" and some of us may be dead.

J. E. CUNNINGHAM.

BISHOP CANDLER AND THE SEASHORE CAMP GROUND.

Bishop Warren A. Candler will be on the Gulf Coast Sept. 18-25 in the interest of the Seashore Camp Ground. A plan is now in the making to transform the plan of the school that has been there, from an academy or high school, into a junior college of high grade; also to make the Camp Ground an assembly center for all manner of Methodist gatherings. It is conceded by many of our Methodist leaders that we have here one of the finest places in all Methodism for a magnificent assembly ground and junior college. It is also hoped that very soon in connection with the school there may be a Bible training course added. When we consider the increasing numbers of people that are coming to our Gulf Coast, and when we further realize that this is only a prophecy of vastly greater numbers in years to come, we must admit the presence of a great opportunity. This constitutes a challenge to the faith of our Methodist people of all adjacent territory and calls for immediate action. Bishop Candler, with far-seeing vision, is urging that earnest effort be made to avail ourselves of this opportunity. It is hoped that the Bishop will have a large, cordial, and sympathetic hearing. He will speak in Biloxi at 11 a. m., Sept. 18, and at Gulfport that night. His further itinerary will be given later.

JAMES L. SELLS,
Presiding Elder, Seashore District.

RESOLUTIONS ON THE EPWORTH LEAGUE AND THE COLLEGE, PASSED BY THE MOUNT SEQUOYAH EPWORTH LEAGUE ASSEMBLY.

Because we feel that the Epworth League could offer something which every college student needs for personal enrichment during his college days, and because we feel that the young people who return to their communities after college could add much to the life of their community if they were trained Leaguers, we urge that:

1. Every church strive to minister to the student group in its community through the Epworth League. We urge that special emphasis be placed on the devotional services so that they may be planned in such a way that they will satisfy the deepest spiritual longings in the hearts of students and answer the questions that confront many students. We also urge that the recreational program be planned to reach and offer wholesome recreational activities to the students.

2. We suggest that each Conference cabinet make a survey of its Leagues in order to determine whether or not the League is serving the college students in the Conference, and take such steps as the need demands, striving always to plan the program of the Assembly so that it will interest all college Leaguers.

3. We request that our Central Office workers think even more than in the past in terms of a program that is big enough to challenge college students and older young people everywhere. We urge that a page in the Epworth Era be given to notes and suggestions for activities in college Leagues. We suggest that books that are particularly adapted for the college students be offered with the list of study books.

4. We request that these findings be published in the Epworth Era and the Conference organs.

Signed by E. O. Harbin, B. F. Browning, Lawrence C. Upton, B. Frank Pim; Louise Parks, chairman.

BIBLE DISTRIBUTION IN AUGUST.

The total distribution from the Bible House at 900 St. Charles Street, New Orleans, La., for the month of August, 1927, has been 7,235 volumes, consisting of 282 Bibles, 140 Testaments, 6,813 Portions; 5,804 have been sales, 1,431 have been donations. Cash sales have been $301.42. Donations and discounts, $26.17. Total value, $327.59. We have given away 1,440 Portions that have been paid for by people who are friendly to this work. Six hundred volumes were given out at night. We have $13.60 balance on hand from this fund.

I distributed 400 Portions of the Scriptures Sunday on my trip to Slidell and North Shore; the morning train does not stop at North Shore. I gave out about fifty Portions at Slidell, then walked five miles back to North Shore; half the way is through swampy piney woods, the other half is through swampy prairie. Saw many pretty water lilies. At one point I left the road and went into the dense woods, and upon my knees asked God for strength and wisdom to do his will, and a blessing upon the Word that I was giving out and upon those that were paying for his work.

On the way I furnished several families with the Scriptures at a railway section house; I stopped at a group of five houses where there was five large families of colored people living. There was only one Bible in the five homes. We left about twenty Portions of the Scriptures at these homes.

At North Shore there are about five hundred men living, mostly in temporary buildings, working on the Lake Pontchartrain bridge, canal and public highway. The highway is constructed from the dirt taken out of the canal, which also acts as a drainage ditch. The steam shovel is doing wonders in this State now.

We ate dinner with one of the crews, gave out all the Scriptures that we had left, were invited back, took a short rest; then I could have walked another five miles if it had been in the service of the Master; this strength was an answer to prayer, there is no question about that.

Let us sow our cities down with this Book, broadcast it in every town and hamlet, and to the solitary dwellers in forest and prairies, send it out to all people in all lands; trust in it, hide it in our own hearts, believe in it, and in him who is revealed in it.

To those people who have been so kind to us, and have shown readiness to co-operate with us, we wish to say: Stretch your imagination as you will, you will never be able to understand fully just what your help has meant to us, for which we thank you.

In His name,

G. A. PERKINS, Agent.

HOW TO ENFORCE NATIONAL PROHIBITION.

"The enforcement of prohibition is winning and will continue to win," says Wayne B. Wheeler, general counsel of the Anti-Saloon League of America. "The alternative is the wreck of the republic, since the liquor traffic has made it imperative that the nation choose between prohibition enforcement and liquor lawlessness. The Eighteenth Amendment will not be repealed. It must be enforced.

"The first requisite for enforcement of prohibition is an enforceable law, without ambiguity, that leaves no vague border zone or loopholes for the liquor criminal, while it carefully controls possible sources of illicit supply. The second requisite is the appointment or election of capable, experienced officials who believe in the law they are to enforce." Dr. Wheeler urges that the 200,000 State, local and Federal officers whose duty it is to help enforce constitutional prohibition be subjected to this test before they receive dry support. "To put wet officers in charge of enforcement is as foolish as to set thieves to catch thieves. Such failures as national prohibition has met in its first seven years are largely due to such appointments.

"Less change in enforcement methods will help. Four different programs have been in force since the adoption of the amendment, besides minor changes. It is to be hoped that enforcement and not unnecessary reorganization will be the keynote under the new reorganization bill and civil service.

"The third essential for enforcement is the vigilance of its friends. The moral forces of the nation must support the maintenance and enforcement of this law against the organized attacks of the liquor element, or face defeat by default.

"Every arm of the government should be used in this fight against a criminal and outlawed traffic. By the imposition of severe penalties, by the use of the injunction and by the co-operation of every departmental agency having information that will lead to the apprehension and punishment of the guilty, violations of the law can be brought to the irreducible minimum.

"We need federal officers who will do their full duty. Naturally these will prosecute the big offenders first, but the general amnesty offered in advance to the small bootlegger by some federal officers who publicly declared they would prosecute only the big violators, is a dangerous invitation to crime.

"The concurrent clause in the Eighteenth Amendment places a joint responsibility on the State and nation to enforce this law. Some States, led by nullification governors, may be slackers in their duty and force the Federal Government to assume tasks which properly belong to the State, but the constitutional obligation still rests on all officers of that State to do their part in law enforcement. Even if the State defaults, Federal officers must enforce the constitution in such commonwealths.

"Unless majority government by constitutional methods is violently overthrown by the well-organized liquor minority, the dry sentiment of the nation will continue to prevail. Facing the wet challenge which would wreck the nation for the sake of a drink, the patriotic citizens of America will rank the booze rebels of this country with Benedict Arnold."

THE MISSISSIPPI CHILDREN'S HOME SOCIETY.

Dear Brother Carley: As you know, I do not come to you but about once a year with news of my activities and the work in which I am engaged, and it has been about a year since you have heard from me.

The Mississippi Children's Home Society is a non-sectarian, inter-denominational organization, and is not supported by any fraternity, church or State funds, but entirely by voluntary contributions from people all over the State, and I am glad to say that they have always responded to our appeals for help.

During the past year we had on our visiting list 956 children, 125 of whom were placed in foster homes during the year, and of these about fifty were infants, and forty were legally adopted.

We have a splendid board of directors, and they give every assistance possible; also an active Ladies' Auxiliary, who help to beautify the receiving home and give pleasure to the children.

In addition to my regular duties, I was on the lecture platform for all the summer normals in Mississippi during the past summer, and hardly a Sunday passes that I do not fill some pulpit over the State. I supplied Centenary Methodist Church, McComb, Miss., while Brother C. C. Evans was taking his vacation; I preached there two Sundays. Then I filled Brother O. S. Lewis' pulpit at Jefferson Street Church, Natchez, and also Galloway Memorial one Sunday while Rev. Hal S. Spragins was away.

I attended the National Conference of Social Work in Detroit in May, and Mrs. Sutton and I have just returned from a wonderful trip to Washington State, where we went for the American Prison Congress at Tacoma. Louisiana was well represented at this conference by Dr. Maud Loeber, of New Orleans; Rev. H. S. Johns, chaplain of the State Penitentiary, and Mr. Gill, of the Training School at Monroe.

Asking an interest in your prayers and with very best wishes to you, I am,

Yours very truly,

JOHN L. SUTTON, Superintendent.

CANDLER COLLEGE.

(An editorial in a recent issue of the Gulf Coast Guide, Gulfport, Miss., Hon. Clayton Rand, Editor.)

The Methodist Conferences of Mississippi, Alabama and Louisiana are planning to make some definite and useful disposition of the Seashore Camp Ground at Biloxi.

We have already expressed ourselves through this page with the suggestion that the site should be one chosen for a tri-State university. We have even intimated that leading Methodists, everywhere, might be prevailed upon to pool their efforts and finances in a richly endowed institution that would permeate the militant spirit of Methodism, revived.

There is need for a denominational institution of learning in the South, in keeping with the progressive thought of thousands of members of the Methodist Church, who realize that Methodism must either take a new lease on life or give added evidence of having gone to seed.

If the great ones in Southern Methodism are alert to the crying needs of the hour, and are willing to envision the broader service of a practical Christianity to the newer problems of youth, they can build a fitting monument to the search for truth and better understanding on the shores of the Mississippi Sound.

No site could lend itself better to the establishment of such an institution than the Seashore Camp Ground. National authorities give this county an enviable health record. The curriculum of to-day emphasizes strong bodies as it attempts to train strong minds. The whole atmosphere of the coast is one conducive to educational effort. The surroundings lend the touch of the inspirational that is also essential to a well-rounded academic product.

The success of Gulf Park College and the Gulf Coast Military Academy, as well as Stanislaus at Bay St. Louis, is proof that the Mississippi Coast has been endowed by the Creator with much that makes an ideal setting for the scholastic.

The plan is one that should not be circumscribed by the limitations of Methodism in these three States. The program should be one of broader vision than that, challenging the ambitious leaders of this denomination everywhere, to establish an institution of such proportions that it would inspire national respect and support.

The moneyed Methodists of America might support such a program.

CONGRATULATIONS FROM FAR-AWAY CHINA.

Congratulating Dr. W. G. Cram, General Secretary of the Board of Missions, and the staff at the Central Office upon the successful management of the Board's affairs which has led to a substantial reduction of the debt of the Board during the past year, Mr. E. C. Peters, of Shanghai, treasurer of the China Mission, declares in a recent letter that the full significance of this splendid work is just being realized by the missionaries in China.

Since the report of the General Secretary was made public after the annual meeting of the Board of Missions, May 3-4, congratulations on the successful administration of the financial affairs of the Board have come in from many sources. In this report Dr. Cram stated that the indebtedness of the Mission Board had been reduced within one year's time from $1,658,541.11 to $783,952.11, a decrease of $874,589.—Department of Publicity.

A SOLEMN OCCASION BECOMES LAUGHABLE.

Don't laugh until we get through. In fact, don't laugh at all. It is more of a tragedy than a comedy. We will tell the story just as we found it in a weekly church bulletin in our own state. It happened in a beautiful Methodist church, a church of 800 members. The large auditorium was two thirds full. The large congregation worshiped in a building valued at $75,000. They sang some of the fine old hymns of the church, "Come Ye That Love the Lord," "Take My Life and Let It Be Consecrated, Lord to Thee," and other songs of consecration. Finally the pastor announced the offering. The wonderful organist played the offertory. Five men, officials in the church, with orderliness and decorum, moved among the congregation for an expression of their response to the great sacrifice that the Son of God had made for them and for all mankind. These men represented large business interests. They thought in terms, when in business, of hundreds and thousands. The offering over, these five business men marched down the aisle of the church and placed on the table 73 pieces of money—legal tender in the realm of the American Republic—three quarters, 22 dimes, 35 nickels, 13 pennies. That's the story. Figure it out for yourself. If this story were not typical, we would not tell it. Nobody knows what church we are talking about, but almost any of us might, with conscious guilt, ask, "Lord, was that my church the Advocate was writing about. If every member were just like me, what sort of church would my church be?"—Alabama Christian Advocate.

THAT YOU MAY KNOW WHAT YOU ARE ASKED TO BUY.

The last of July Harold Bell Wright's new novel, "God and the Groceryman," came from the press of D. Appleton & Co. Book store windows are now displaying the book, and it is certain its sale will be pushed. We have refused the advertisement.

This book proposes a plan to do away with all denominations and substitute for the present denominational churches, temples for worship free and open all the time to everybody. To quote: "This plan is not a reformation; it is not coming out of any of the existing organizations; it is not to be built around the ideas of any individual; it calls for no distinctive body of worshipers; it will have no distinctive name; there will be no organization formed about any one or anything; there will be nothing for any one to join, nothing to support, nothing distinctive; it will antagonize no existing order—it will simply present to the world the teaching of Jesus, and it will present nothing else. It will be no more sectarian than the Sermon on the Mount."

The book is cast in the form of a novel, contains a severe and unjust arraignment of our denominational churches (though there is a basis, as every thoughtful churchman knows, for many of the criticisms) and offers the puerile solution alluded to above. The book comes to a wonderful climax and presents a beautiful picture of religious worship and work; but it is another Utopian dream.

The book will give the critics of the churches a few more stones for their slings. The plan for reaching the masses is simply silly. This review is written to let our readers know what they are asked to buy.—Editorial in Baltimore Southern Methodist, Aug. 11.

The cross speaks of the love of God. God's love for the world is revealed in his word, in his temporal gifts, and in his corrective discipline. But the clearest revelation of his love is found in the cross. If we are ever tempted to question the love of God, we should stand under the shadow of the cross. Surely we can trust ourselves with full assurance to such a love.—Dr. J. P. Marion.

Keep your face with sunshine lit.
Laugh a little bit.
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.

—J. E. V. Cook.

LABOR SUNDAY MESSAGE—1927.

We print below the annual message of the Federal Council's Commission on the Church and Social Service for Labor Sunday, which falls this year on Sept. 4. As will be noted, the Message this year is brief so that it may be read in its entirety from the pulpit. It is suggested that every pastor read the Message on Labor Sunday or request his supply to do so in case he is absent on that day. The Message has been printed in attractive form on a single sheet and may be obtained, for posting or distribution, in any quantity at 75c a hundred from the Social Service Commission.

"The church and labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, labor and the church stand together.

"On this Sunday, devoted to the cause of labor, it is appropriate for every church to reaffirm its support and allegiance to the common moral issues to which both labor and religion are committed. The church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

"It is fitting, too, that every church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of good-will expressed in advancing forms of industrial co-operation can reconcile the differences between managament and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for co-operation with management to increase efficiency and production, and by the growing number of instances where labor and management are actually working together for these same purposes.

"Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized labor. This does not mean that the church should become partisan, but rather that it must fulfill the commands of Christ in expressing his intense human interest. In fact the church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the church finds itself touching elbows with labor, and they together may perform a great service in the promotion of a more just and brotherly order in America."

ALLURING ARIZONA.

"Alluring Arizona" is the name of a new book from the pen of Dr. W. H. Nelson, the versatile editor of the Pacific Methodist Advocate. In his own inimitable style Dr. Nelson has written of the various peoples who have inhabited the arid zone of Arizona. He tells of the Cliff Dwellers, the early Indians, the Conquistadores, the heroic Missioners, the Mexicans, the Apaches, the Americans. He brings before you the panorama of fertile vales, peaceful natives, invading enemies, bloody struggles, massacres, turmoil and revolutions until the past fades and the Arizona of today emerges with its wealth of natural resources and its prospects of prosperity and greatness. But it is not so much the history of its people as it is the scenic wonders of Arizona of which the author writes. You see with him the beauties of the Painted Desert, the marvels of the Petrified Forests, the awe-inspiring vastness of the Grand Canon, the weirdness of ancient dwellings hung up in the cliffs, the glories of the mighty mountains with their sheen of shining snow. Over it all he has thrown a glamor of romance and mystery that make the book most charming. Two classes of people will enjoy this book most heartily—those who have never seen Arizona; they will be thrilled with the author's colorful descriptions. Those who have visited this wonderland will, as they read, live over again their memorable experiences.

The book may be ordered from our Publishing House, Lamar & Whitmore, Nashville, Tenn.

L. C. BRANSCOMB.

"TO WHOM IT MAY CONCERN."

Dear Mr. Editor: Please republish the following statement from H. J. Maddox, of Laurel, Miss., which appeared in the issue of May 5:

"To Whom It May Concern:

"After twenty-two years of active, faithful services in the traveling connection, filled with hardships, privations, and sacrifices, accomplishing as much for Christ and the church as the average preacher, I cannot have the proper respect for myself and family and submit to location, against my will and wishes, on the grounds 'of inefficiency and unacceptability.' Therefore, after due consideration, I voluntarily withdraw from the membership of the Methodist Episcopal Church, South."

Signed: H. J. MADDOX,
Laurel, Miss.

Another to Whom It May Concern:

As presiding elder of the Newton District, in which the said H. J. Maddox was living at the time he issued the above statement—and is now living—and to whom he should have surrendered his "credentials" authorizing him to preach in the Methodist Episcopal Church, South, when he decided to withdraw from the church, I wish to state that he has **refused to surrender said "credentials."** After waiting for some time to hear from Brother Maddox, and still no word came, I wrote him a letter calling his attention to the fact that, having withdrawn from the church, it was his duty to return to the church the "credentials" the church had given him, authorizing him to preach in said church.

He did not answer my letter. On the 19th of August I had a personal conversation with him in his office in Laurel. He still refused to surrender the "credentials." I told him, that would necessitate my giving a statement to the New Orleans Christian Advocate calling attention to his action in this matter, hence I am giving this statement to the public.

L. E. ALFORD, Presiding Elder,
Newton District, Mississippi Conference.

A GREAT ACHIEVEMENT IN CONSOLIDATION.

The Presbyterian Church, U. S. A., has given all the churches a demonstration of the feasibility of merging or consolidating several boards. Six years ago, the General Assembly of this church created a commission and instructed it to take all the necessary steps to bring about the reorganization and consolidation of sixteen boards and agencies into four. The organization and setting up of the new Board of Christian Education, which took over all the educational work of this church, called for the greatest and most radical changes of the whole scheme of reorganization. All educational institutions, including Sunday schools, all moral welfare and men's work, all student aid and recruiting were to be promoted and financed by this new board.

The board's fourth annual report has just been published and distributed. It is a book of 198 pages, and gives in detail the progress of all phases of Christian education as carried on by this branch of the Presbyterian Church. How completely and successfully this rather remarkable merger of church boards has been made is indicated by the following quotation from the General Secretary's report, which is the only reference in the whole book to there ever having been several boards instead of one:

"The word consolidation, as referring to a recent ecclesiastical episode in the Presbyterian Church, is now to disappear from the current vocabulary of this board. Putting together five old, highly effective agencies that had been in operation in the field of education for most of a century, adding to them three departments that were born of the urgent needs of the day, and then welding these groups with all their traditions and personalities into a functioning unit, and doing this in four years, has been an interesting denominational experience. But it is now complete, and this board in its literature and its public statements does not intend ever to excuse its shortcomings by pleading this disconcerting experience of consolidation, now happily in the past."

A LETTER.

President of Faith and Order League.

Dear Brother: The circular, bearing the numerous names of various brethren concerning what purports to be an order within the membership of the North Mississippi Conference—to hand.

I have no desire to join such an order for the following reasons:

1. I took vows for such action when I joined the church and Conference.
2. I see no use on earth for such an order.
3. If there be men who are in position of leadership of the church now or may be elected to such positions later who, after having taken the same vows, are found to be out of harmony with our standards of doctrine, this way of handling it will not succeed, as I see it.
4. It will raise more "snakes" of suspicion than it will kill.

Yours cordially,
Durant, Miss. C. M. CHAPMAN.

LOUISIANA MINISTERIAL FLOOD RELIEF FUND.

Dear Dr. Carley: Since my report to the Advocate some time since giving a list of receipts amounting to $3,928.12 for the Ministerial Flood Relief Fund up to July 20, I have received some two or three hundred dollars. I think it likely that collections have been taken in various places and the amounts subscribed not collected and turned in, and I would like to suggest through the Advocate that all churches or individuals, who are going to assist in this relief, will send in their remittance promptly, as we desire to make the last distribution in October and close out the entire matter before Conference. I am acting as treasurer of this fund at the request of the presiding elders of the Conference.

Yours sincerely,
T. W. HOLLOMAN.

FALSE HOPES.

How often do we look upon God as our last and feeblest resource. We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—G. MacDonald.

The Home Circle

LET NOT YOUR HEART BE TROUBLED.

Of the many and sweet old chapters
To comfort the children of men,
There is one where my soul seeks solace
Over and over again;
A comfort that comes to me ever,
Where I kneel by my quiet bed—
"Let not your heart be troubled,
Nor let it be afraid."

Sweeter than sweetest music,
Finer than the poet's art,
This promise of his that nestles
Like summer in my heart;
Out of the strife eternal,
Striving for daily bread—
"Let not your heart be troubled,
Nor let it be afraid."

O, wandering one and homeless,
This is the Father's grace:
"Let not your heart be troubled,
I go to prepare a place."
Solemnly some sweet morning,
Shall dawn the eternal peace,
When safe in his many mansions
Thy wanderings shall cease.

It comes as a gentle shower,
As the patter of cooling rain,
In the dust of life's lonely highway,
To quiet the pulse of Pain.
It comes as a peaceful presence
In the fever of midnight's dread—
"Let not your heart be troubled,
Nor let it be afraid."

No threat for the wrong committed,
No word for the task undone,
But only the dear God's pity,
Loving us every one.
Only the Father's promise
Of home when the day is dead,
Where the heart shall be no more troubled,
The soul be no more afraid.

—Will Allen Dromgoole.

THE GREATER LOVE.

Not long ago a business man had his wife call me on the telephone saying that he wanted to talk with me. When I called upon him, his wife and daughter were present. The latter was a little girl, 9 years old. He could not talk louder than a whisper. A well known physician had told him that he had a cancer on his vocal cords, that the only hope for relief lay in an operation, and the chances were "even" whether he would recover from it. When in his whisper he reached that place in his story, the wife could no longer stand it, but left the room. He continued in his whisper to me: "Day before yesterday I made my will. I have settled all my business affairs. I am going to the hospital to-morrow morning. I want some help in my spiritual condition. I face the unknown."

The little girl sat on my lap, and apparently ignoring what her father had said, I began to talk to her, and said, "Mary Katherine, you look well fed. Do you get enough to eat? Aren't you worried about your breakfast to-morrow morning?"

She smilingly said, "Oh, no, my Daddy gives me all that I can eat."

Then I played with her dress and said, "You have a nice school dress, but some day that will wear out. Aren't you worried about where your clothes are coming from?"

"Oh, no," she replied, "my mother makes all my dresses, and she will give me another one when this wears out."

"You must have a good father and mother," I said.

"There are none so good in the world as my daddy and my mother," she promptly answered.

I then said to her, "Mary, where is your Bible?" She slid down off my lap and went for her Bible. I turned to my friend and asked, "Did you hear what Mary Katherine said?"

He was looking rather blankly at me. Possibly he wondered whether that was all I had to say to a man who knew the seriousness of his physical condition, and whether I had no other message for him. When Mary Katherine came back with the Bible I opened it at Matthew 7:9-11. I said, "My friend, I want to read you a few words that Jesus spoke. It summed up his own religion, and he meant it to describe the kind that you and I should live. I am going to read these words, translating them into the language at a busy downtown corner. A crowd is around him, wondering what that man is trying to do. He looks upon the crowd, sees it composed of men and women like us, and he looks you squarely in the eye and says, 'What parent is there of you, who, if your child asks bread, will hunt around on the street for a stone, and give your child that to eat? Or, if your own offspring asks a piece of fish, will hunt around until you find a wriggling snake, and hand that to your child to eat?'" I could see a little shudder in the large body of my friend at the very thought that he would give his child a cobblestone or a poisonous snake for food. His father's heart rebelled against such a preposterous idea.

I read the next verse to him. "If you, then, for all that you know about evil, and imperfect as you are, know how to give good things to Mary Katherine, how much more will your Father who is in heaven give good things to all his children?"

Then my friend buried his face in the hair of his child, who nestled up to him with a childlike love and faith and trust in her father. Through his sobs, I heard him whisper to his child, "Precious little girlie, never mind anything that I have ever brought to you. It is nothing. But who would ever have thought that you would have brought God to me!" After a minute he looked up at me with his wet eyes, and whispered, "It is all right. I now know that I have nothing to fear."

I told him that all he had to do at the hospitatl, and when he came out of it and entered once more into the struggles of life, was to remember, and to live every day in every event and experience, those three words, "how much more," and his own parent's heart would tell him more about how God felt toward him than all the sermons that ever could be preached. For God had given him that little daughter in order that through his own parental feeling he might come to know how God felt toward him.

He looked at me with a smile and said, "Is this religion?" I answered, "That is the kind that Jesus lived—he wants us to share its joys with him."—Florida Baptist Witness.

WHY MEN FAIL.

Every failure can be made a step toward success. Every time we detect the cause of a failure we have gained knowledge that will guide us to success. Success is not rare—it is common. Very few miss a measure of it. Books upon books have been written on "how to succeed." Such books should be as unnecessary as treatises on "how to be healthy." For success is as natural and normal as good health, and if we fail it is because we have violated one or more of the fixed principles of success.

Some one has set down the ten most common causes of failure. Look over this list and check yourself up by it. If your system is free from any and all of these ten varieties of failure-bacilli, then you are to be congratulated. You are a success:

1. Finding fault with the other fellow, but never seeing your own.
2. Doing as little as possible and trying to get as much as possible for it.
3. Spending too much time in showing up the other fellow's weak points and too little time correcting your own.
4. Slandering those we do not like.
5. Procrastination—putting off till to-morrow something that we should have done the day before yesterday.
6. Deceit—talking friendly to the other fellow's face and stabbing him in the back as soon as he turns around.
7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.
8. Disloyalty to those who have trusted us.
9. Egotism—the belief that we know all and no one can teach us anything.
10. Last, but not least, lack of necessary training and education to enable us to stand at the head in our line of work.—Nuggets.

TEMPLE YIELDS FACTS ABOUT ANCIENT MEXICO.

A sumptuous chamber, the walls of which are covered with fresco paintings, said to be very similar to those found in the prehistoric temple of horticulture in the archeological city of San Juan Teotihuacan, in the Valley of Mexico, is reported to have been discovered in the Maya ruins at Chichen Itza, Yucatan, by Dr. Sylvanus G. Morley, in charge of archeological investigations in Yucatan under the auspices of the Carnegie institution of Washington, D. C., and the Mexican government.

The frescoes are said to be marvelously preserved and it is expected that when the picture writings are finally deciphered by scientists much new light will be shed on the history of Maya civilization.

Doctor Morley announced to the Mexican government that his work of exploration has been stopped for the year, because of the intense heat. —Selected.

AN EFFECTIVE COLLEGE OF LIBERAL ARTS.

The Association of American Colleges has for several years been telling us what it takes to constiute an "efficient college," or "an effective college," to use the more recent terminology. At its 1927 meeting the Association devoted much time to the discussion of this topic, especially the problem of financing an effective college. President Cowling, of Carleton College, presented a rather exhaustive analysis of the financial needs of a college of liberal arts for one thousand students—five hundred and fifty men and four hundred and fifty women. Although the institution described by Dr. Cowling is, perhaps, an ideal rather than a real one, still his conclusions as to the requirement and needs of an effective college are interesting and suggestive to the friends and advocates of the church college of liberal arts. To be most effective such a college must have, according to President Cowling:

1. An educational plant valued at $3,500,000.
2. An endowment of $6,792,350 for current expenses, $625,000 for student scholarships and loans, and $1,000,000 for annual additions to the permanent equipment—making a total endowment of $8,417,350.
3. An annual expenditure of $589,617, or more than $500 for each student, for current educational expenses.

The total cost per student of maintaining this effective college, including the interest on the money invested in grounds and buildings, is $769.42. It is proposed that those students who receive no financial help from the college should pay an annual tuition fee of $250. In other words, the tuition fees in an effective college should pay considerably less than one-third of the actual cost of each student's education.

Every man takes care that his neighbor does not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then he has changed his market cart into a chariot of the sun.—R. W. Emerson.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

BISHOP CANDLER'S BIRTHDAY.

(Continued from First Page)

ent. It was a representative, even a distinguished company. * * *

"The following program was rendered: 'Bishop Candler as a Man and Friend,' H. Y. McCord, Sr.; 'Bishop Candler as President of Emory College,' E. A. Pound; solo, 'The End of a Perfect Day,' Floyd Jennings; 'Bishop Candler as Chancellor of Emory University,' W. D. Thompson; chorus, 'Sewanee River,' Susannah Wesley Bible Class; 'Bishop Candler as an Author,' A. M. Pierce; 'Bishop Candler as Citizen of Atlanta and Georgia,' H. W. Hill. Bishop Beauchamp was expected to speak, but other engagements carried him out of the city.

"Mr. Perry Bloodworth, in whose mind and heart the occasion took inception, and who did so much to bring it to consummation, was next introduced. After appropriate remarks, Mr. Bloodworth then presented Bishop Candler, in the name of the Druids Hill Church, an elegant loving cup. Mr. W. D. Thompson came forward also and presented to Bishop Candler a $5,000 bond that had been presented to Emory University by one of the Bishop's friends with the instruction that the interest on this bond should go to Bishop Candler during his life, as a birthday present from this friend.

"It was fitting and indeed imperative, if the occasion was not to be seriously blemished, that Mrs. Candler should receive tribute. For many blessed years she has enriched him with the wealth of her great love. She has never elected a career. Her home has been her career. Ever thoughtful of his comfort and always concerned that his exacting labors should not only not be hindered but rather abetted, she has been a pattern of wifely devotion. Called to the front by the chairman, she was met by Mrs. Hugh H. Harris, who presented her a magnificent bouquet.

"When Bishop Candler rose to respond to the address and presentations, the audience stood en masse and applauded tumultuously. * * *

"The audience sang, 'God Be With You Till We Meet Again,' after which Dr. F. N. Parker dismissed with prayer.

"Bishop Candler received more than one hundred and fifty telegrams of congratulation and good will. These came from every part of the United States and even from other countries."

BISHOP CANDLER AS AN AUTHOR.

By Dr. A. M. Pierce, Editor, Wesleyan Christian Advocate.

(In connection with the celebration of Bishop Candler's seventieth birthday, Dr. A. M. Pierce, editor of the Wesleyan Christian Advocate, paid a tribute to "Bishop Candler as an Author." At our special request, Dr. Pierce kindly furnished us with a copy of his remarks at the reception at Druids Hill Church, and we give them herewith for the pleasure of our readers.)

Had Bishop Candler made no contribution to his day beyond the productions of his pen, he would have made mankind immensely his debtor.

To go no further back, in his early manhood he was called to be assistant editor of the Christian Advocate, and his editorials added to the prestige of that always influential periodical. Since the severance of that relation, he has continued even until now to make frequent and valued contributions to the church press. For many years he has furnished an article every week for the Magazine Section of the Atlanta Journal. So popular have these discussions proved that requests multiplied for their preservation in more permanent form, and "Current Comments on Timely Topics" appeared. Among the other volumes that own his authorship may be named: "Christus Auctor;" "High Living and High Lives;" "Great Revivals and the Great Republic;" "Practical Studies in the Fourth Gospel," two volumes; "The Kingdom of God's Dear Son;" "Life of Thomas Coke;" "Bishop Charles Betts Galloway," and "The Christ and the Creed." His literary output has increased rather than diminished with the years, the last two named volumes having appeared within the last seven months. And with growing numbers there is sustained vigor.

Bishop Candler has been not only a prolific writer, he has been a purposeful writer. Not penurious gain, not popularity, not personal prestige has urged his creative activity. A sublime consecration has bound his whole life into beautiful unity. While yet a youth he met Christ in the way and from that day the Savior has been his central theme, whether in the pulpit or on the printed page. Through the years the increasing stature of his Divine Master has immeasurably out-towered any other and every other figure, filling his whole horizon. The gospel of his Lord has embraced for him within its compass the complete circumference of every human need—personal, domestic, social, business, economic, industrial, civic, moral, spiritual, national, international, world. In Christ he has found the panacea for every individual and racial ill; in him he has found the fine fulfillment of every longing hope; in him the wise solution of every vexing question. Whatever the topic under immediate consideration, it always climaxed in the appeal, "I beseech you in Christ's stead be ye reconciled to God" as the all-sufficient and only answer to every varied and complicated earthly situation.

Bishop Candler is a powerful writer, both destructively and constructively, whether in the realm of morals or doctrine. As an antagonist, he is deadly. With almost uncanny precision he discerns the fallacy in a syllogism, and with ponderous blows beats a false argument into tiny fragments. With equal discernment he visualizes the strength of truth, and with rare skill builds reason upon reason to rear a stately structure, at once symmetrical and impregnable. In his advocacy of righteousness he enlists the wealth of wide reading, of patient investigation, of prolonged meditation, of masterful thinking. In fit combination he employs a biting irony, a blighting sarcasm, a withering ridicule, a devastating logic, a convincing argument, a scintillating wit, a kindly humor, a moving pathos, a melting tenderness, an illuminating illustration, a persuasive outlook, an expanding suggestion, an horizon-lifting outlook. Thoughts now simple, now profound, clothe themselves frequently in the vernacular of the common people, sometimes in the chaste diction of the schools. And then, just as in speech, he climbs almost at will the dizzy heights of oratory and walks with confident stride the lofty altitudes of eloquence, so, when occasion calls, his pen flows in graceful rhythmic periods which add to charm both elegance and strength.

Bishop Candler is a productive writer. It is not for naught that through the toilsome hours he labors at his desk. He mightily molds opinion and over wide areas. Into the homes of the poor and the rich, the ignorant and the learned, the obscure and the prominent, the sinner and the saint, his printed message finds its way. In city and country, in places high and low, his brave words rebuke wrong, undermine the foundations of falsehood while they undergird the pillars of personal and social righteousness. In individual hearts they weaken doubt, strengthen faith, invigorate hope, ennoble ideals, put iron in the blood, and entice to daring endeavor. To multitudes he stands as the indomitable and dauntless champion of the old faith. When his keen blade flashes in fight, thousands thank God and take courage. Youth, bewildered by conflicting opinions, hears one certain voice, listens to clear accents in which there is no quiver of doubt, and dares to tread the old paths. Middle age, sometimes bending and almost breaking, wondering if after all there is any firm footing for its faith, hears the positive declaration, "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day," lifts its drooping head and trudges triumphantly on. Old age rests more serenely upon the confession that has conferred conquest on many a hard-fought field, and when its path at last passes through the valley of the shadow of death, they enter those dark spaces more securely because Bishop Candler has assured them that the good Shepherd, the same good Shepherd as of old, will go with them all the way.

To write as he has written and is writing makes life worth living.

PERSONAL AND OTHER NOTES.

Rev. and Mrs. Claude K. Smith, Pineville, La., announce the birth of a son, Claude K., Jr., on July 29. Blessings upon parents and child!

The bids for the new Lake Charles, La., Methodist church were opened on Sept. 1. We have not learned to whom the contract was awarded.

Rev. J. E. Selfe and wife, of Lake Providence, La., leave on the 12th inst in their car to visit relatives at Jackson, Mich.

Rev. P. M. Caraway, our wide-awake pastor at Winnfield, La., sends us a list of seven subscriptions to the Advocate, with check to cover, for which he has our sincere thanks.

Rev. C. T. Floyd, of Moorhead, Miss., assisted Rev. H. P. Lewis in a meeting at Doddsville, Miss., Aug. 21-26, that was in every way a success, and resulted in five additions to the membership of the church on profession of faith.

We appreciate a friendly note from Mr. B. F. Webb, Route 3, Memphis, Tenn. Mr. Webb formerly lived in the bounds of the North Mississippi Conference, near Holly Springs. He has been for many years a subscriber to the Advocate.

Since Monday, Labor Day, was a legal holiday, no mail was delivered in New Orleans; hence it may be that some communications intended for

this issue of the Advocate were unavoidably left out.

Rev. O. C. Hull, Dual Extension Secretary for the Mississippi Conference, recently held a Standard Cokesbury Training Class at Adams church, with seventeen members applying for credit. This is the first class of the kind ever held at this historic church.

Dr. J. F. Walker, head of the Department of Education at Millsaps College, recently resigned his position to accept a similar place at the University of Arizona. His place at Millsaps has been filled by the election of Dr. Marvin Beeson, son of Dr. J. W. Beeson, formerly president of Meridian College.

Professor George Lott Harrell, of Millsaps College, paid the Advocate office an appreciated call on Monday morning of this week. With his family, he was passing through New Orleans on a vacation automobile trip, planning to drive as far as Florida perhaps, and to return to Jackson by way of Atlanta and Birmingham.

Miss Irma Cochran, of Lucedale, Miss., sends us a report of a recent fine meeting held at the Cross Roads church, in which the preaching was done by Rev. Percy Vaughan, of Ellisville, Miss. The pastor, Rev. W. E. Wedgeworth, worked diligently for the success of the meeting, and much good was accomplished.

In a letter to this office, dated September 3, Rev. N. E. Joyner, Presiding Elder of the Monroe District, says: "Rev. J. E. Selfe, of Lake Providence, had a very good revival with 19 accessions by profession of faith. Rasmussen assisted Smart in a meeting at Crew Lake with 2 accessions. Carraway assisted Faulk at Bonita with 15 accessions."

All the station preachers of the Corinth District, North Mississippi Conference—Rev. G. C. Schwartz, Rev. A. T. McIlwain, Rev. J. W. Raper, Rev. T. H. Dorsey, Rev. W. H. Mounger—have spent a busy season assisting the brethren in revivals, with the most gracious results. Every pastor in the district has engaged in revival work, many Sunday school institutes have been held, and the work moves on well—so Rev. E. H. Cunningham, the presiding elder, writes us.

Mrs. S. C. Taylor, secretary, writes that the recent session of the Cleveland camp meeting, Cleveland, Miss., was a good one. The preaching was done by Rev. E. E. McKeithen, our pastor at Drew, Miss. E. E. McKeithen, Jr., and Miss Thelma McKeithen assisted with the music, with Miss Elsie Brinkley, of Memphis, at the piano. There were several additions to the membership of the church, and the community was greatly revived. Rev. W. R. Goudelock, pastor, was in attendance upon the services.

We take the following from a recent issue of the Iuka (Miss.) Vidette: "Rev. Lud H. Estes, pastor of the Madison Heights Methodist Church, Memphis, and Jeff Cunningham, of Corinth, have completely captured the hearts of our Iuka people by their soul-searching preaching and excellent song leadership and sólo work. Mr. Estes is pastor of the second largest Methodist church in Memphis, a leader in our Southwide Methodism, and a man of winning and compelling personality. His sermons are expositions of the old-fashioned religion; they pulsate with quiet power, are as clear as crystal, and are frank and plain in their appeal to man. The song leadership of Jeff Cunningham is all that could be desired, while his clear, mellow voice charms all by its sweetness and melody. Unusual crowds are waiting upon the ministry of these two devoted servants of God." Brother Cunningham is a son of Rev. E. H. Cunningham, presiding elder of the Corinth District. He has assisted this summer in meetings at Tremont and Oxford Camp Ground, with Rev. A. T. McIlwain, of First Church, Corinth; at Rienzi, with Rev. G. C. Schwartz and Rev. M. A. Burns, and at Booneville, with Rev. W. H. Mounger.

NULLIFICATION IS LAW-BREAKING VIOLENCE.

By Senator William E. Borah.

"Some people go so far as to say that this nullification of the statutes is wrong in practice as well as theory, that the best way to get rid of a law is to enforce it. But the cost of trying to compel obedience to a law which violates the conscience of the considerable minority of the people or the traditional usages and privileges of anything like a majority is usually too great."

This is the doctrine put out by a distinguished educator whose business it is to train and direct the minds of American youth.

In plain, unadorned language, this says that if a considerable crowd can be gathered together, they are perfectly justified in breaking the law, in defying the authorities. The learned professor says nothing about the right and the power of the people to change laws, the right of the people to repeal laws, but assumes that the only way the people can deal with the law is to break it.

There is no law upon the statute books which may not be repealed. There is no provision of the Constitution which may not be changed.

I want to ask you: What would be the condition of this country in a single fortnight if every law displeasing to a considerable number of people were disregarded, some disregarding one law and some disregarding another? Whose home would be safe? Whose happiness would be secure? How long would we enjoy the blessings of orderly regulated liberty?

"And why does he speak of a considerable minority?" If it is good, it is good as a matter of principle, not dependent upon numbers, and just as good for a single individual as for a group.

Again it is said: "The attitude (of those who disbelieve in the law) should be one of acquiescence in and encouragement of the process of nullification."

Here is your doctrine. No repeal. No respect for the orderly process of government, but nullification is the general law-breaking violence.

By all means, let's have the judgment of the American people upon this policy. Let's recur to the "first principle" to find what the people think of this doctrine of lawlessness.—From address at annual meeting of Citizens' Committee of One Thousand at Washington.

"A PLAIN HAND."

As the bent frame of the rag-picker, the calloused hand of the laborer, the lowered shoulder of the desk worker tells its owner's vocation, so in fashion less obvious, but not less veracious, does a man's body reveal his habits of thought. The miser cannot prevent his hand from giving him away. Look into a man's eye, observe his gait, note the carriage of his head, and you can name his spiritual master—be it avarice, or suspicion, or revenge or what else. Hard thoughts fling a sort of mud into the eye. On the other hand, nobody can permanently hide the fire and fiber of an inner nobility. Said Carlyle once, as he passed through a hospital ward which specially recorded the havoc of sin: "God Almighty writes a very plain hand." But God writes also an equally plain and surprisingly beautiful hand in the looks and bodies of his saints. Some one declares that "if a man have any noble traits in his nature they come out in his photograph." More than that, they come out all over him.To have the approving witness of one's own body is worth a good life.—Selected.

A LITTLE PARABLE.

He wore a dress shirt. He had a blackboard. He wrote figures on it. He spoke of poles, of negative and positive, of amperes, and of words I cannot spell, for I only know the letter they begin with, and I am not dead sure of that. He said no one had ever seen electricity, and no one really knew what it was. He said it was highly mysterious. I agreed absolutely.

But on the way home my friend said, "This bus was started by an electric spark." And a little later, when the suburban train traveled quicker, and looked a hundred per cent cleaner than I had ever know it, he said that the line was electrified. And I ate my supper and read a book, and clambered upstairs, and went to bed by electric light.

And I lay in bed and thought of the many sermons I had preached on the theory of religion, and I said to myself, "I am in future, going to tell more of the magic of Christ's touch in every age, and on every conceivable type of man and woman, for we are most convinced of the reality of electricity and of true religion when we see what it is doing. For while the thought of an ampere leaves me cold and bewildered, something which lights a million rooms impresses me much."—Christian World.

THE FOOTPATH TO PEACE.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars, to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—Henry van Dyke.

PEACE OF THE HOMEWARD-BOUND.

Jesus was not primarily concerned with the praise or blame that met him on the way. These were the scenery of light and shadow which he passed. His task was to finish the work which was given him to do, and this distinctness of desire gave peace of mind.

It is the same with those rare characters which represent most perfectly the influence of Jesus Christ. Such persons trudge along the highway of life, not looking here and there for a peaceful spot by the wayside, but traveling toward home, and going, though wearily, yet peacefully, with a song upon their lips, they steer their course across the ocean of life, not as those who are lost in the vastness of the Universe and know not whither they are bound, but as those whose compass points true, and who can steady their course with peaceful hearts because they are sure of their course and their point.—Peabody.

The one who devotes himself as best he knows how to his duties, whatever they may be, realizes a satisfaction that amounts to real happiness.—Selected.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

"In the midst of life we are in death;" in prosperity or adversity, at any age or station in life the hand is stilled, the voice hushed and we fly away. May 5, about 9 o'clock p. m., marks the date REDIC TAYLOR FERGUSON fell asleep while surrounded by loved ones and friends, in his home, in McComb, Miss., to awake in the happy glorified state in his home above. He was born in Homesville, Miss., Nov. 26, 1865, joined the Methodist Episcopal Church, South, there eafly in life, and lived a consistent life until death. He was married to Miss Rosa McEwen, Dec. 20, 1894. To this union were born three children, who, with their mother, reside in McComb. They, one brother and two sisters, and a host of relatives and friends are left to mourn their loss. After the impressive services held in the Centenary Methodist Church by Rev. C. C. Evans, assisted by Rev. J. F. Campbell, the Knights Templars held services at the cemetery. He was a faithful, good husband, kind and indulgent father, an example of friendliness and Christian fellowship.

J. T. ABNEY.

ANDREW HOWARD RIVERS was born Sept. 18, 1885, at Moray, Madison County, Miss., and died, at the age of 41, at Pocahontas, Miss. When a little boy Andrew Howard moved with his parents to Pocahontas, where his father served the railroad as a manager of one section, until death claimed him. Brother Rivers being the oldest boy, it was his lot, with the help of his mother, to carry on. Taking his father's place he served as foreman on this same section till his death. Brother Rivers joined the church early in life, and was a consistent member, serving the church as a steward till the end came. He was devoted to his church, and proved it by talking and working until the last. It was our privilege to see him often during the four months he was sick, and even when it took some effort to talk, he was asking about the affairs of the church. Andrew Howard was married to Miss Mary Baker, Aug. 12, 1914. To this union were born three girls: Mary Elizabeth, Frances Evelyn, Beulah Kathleen. Brother Rivers leaves besides his wife and these three attractive children, a mother, two brothers, and two sisters, also one half brother. The church as well as the community at large feel the loss, but we thank God for knowing him, and seeing such a beautiful faith expressed by words, and by the life he lived. May God richly bless the family.

HUGH C. CASTLE, Pastor.

RESOLUTIONS.

Whereas, God in his infinite wisdom and according to his divine plan in dealing with his earthly children, has sent forth the messenger of death and called from us our beloved brother, friend and co-worker, HENRY E. FAIRBANK, and transferred him from his labors here, for, with, and among us, to his eternal home of rest beyond; and,

Whereas, Brother Fairbank was one of our most useful and faithful members, and an earnest and wise counselor and co-worker in the Master's cause; and,

Whereas, he was ready and willing at all times to take his stand for right and righteousness, and against wrong in all forms; and,

Whereas, his death is not only a distinct loss to this class, but to the church and the entire community; therefore,

Be it resolved, by the Men's Bible class of the Methodist Episcopal Church, South, of Sumrall, Miss., That in the death of Brother Fairbank this class has lost one of its most beloved and useful members and teachers, one whose name, life, and example for good, and whose earnest and wise counsel with us will ever be cherished by us as a precious memory.

Be it further Resolved, That we ex-

(Continued on Page 15.)

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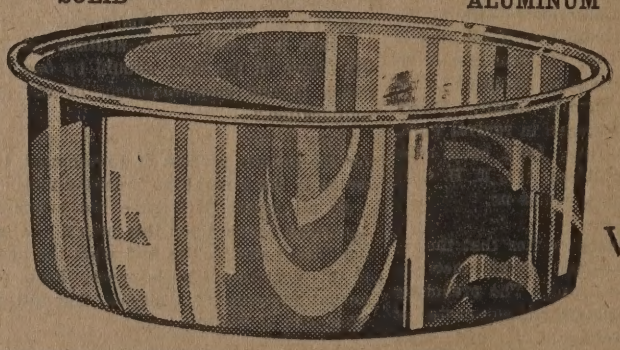

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumphs and defeat."

—Longfellow.

ZONE MEETING, EDWARDS, MISS.

Our third zone meeting of the year was held at Edwards in July, with Mrs. John Bush, zone leader, presiding, and representatives present from Bolton, Raymond, Learned, Cayuga, and Edwards; also visitors from Jackson and Bovina.

Devotional was conducted by Miss Mamie Detrick, using Romans 12, "Our bodies a living sacrifice." Minutes were read and auxiliary reports received.

In a splendid talk Mrs. Robert Bush, of Learned, presented "Problems of the Rural Church and Needs of Our Community." The greatest factors—keeping the young people, training leaders, and more old-time services.

Miss Rosa McNeil told with much interest something of her plans, of our school at Scarritt, and the Belle Bennett building.

In her message Mrs. Wood, District Secretary, stressed the spiritual cultivation period of the Jubilee and the necessity of helping our missionary candidate girls through college; urged a Wesley House box sent on time in September, and a love gift to Miss Rosa McNeil from each auxiliary, and spoke of the needs of the Moore House at Back Bay.

Glad features of the program were the delightful musical numbers given by Misses Bechelto and Kindricks, Miss Audry Bloxum and Mrs. C. L. King; the splendid report made by a member of the Edwards Juniors, and a delicious tea served during the social hour.

Mrs. Bush thanked all for their interest in the meeting, and our hostess for generous hospitality. Bolton was selected as next meeting place in October, and Mrs. Gaddis closed with prayer.

MRS. J. O. WARE, Secretary.

ZONE MEETING, RUSTON, LA.

Zone No. 2, of the Ruston District, held the third meeting of the year at Memorial Park, Ruston, in July, Mrs. F. S. Price, leader, presiding.

Mrs. Upchurch, of Ruston, gave the devotional, reading the one hundred and fourth Psalm, showing how God reveals himself to us in nature, and how willing he is to listen to us when we come to him in prayer.

Mrs. McClure, of Ruston, presented the Jubilee in a very forceful way, especially urging upon us the importance of a personal preparation and reconsecration before the Jubilee can become a real and tangible thing.

Mrs. Schaeddle, of Monroe, who, with her husband, has served our mission in the Congo Belge, gave a graphic description of our work there, telling especiallly of the life of the women and the work that is being done among them. She had with her many interesting souvenirs of the life there, which she showed and explained. A charming feature was the song in the native dialect by her little boy and girl.

At the close of the meeting a delicious picnic lunch was spread under the beautiful trees at Memorial Park, and a happy social hour was enjoyed by all.

MRS. R. W. AYRES.

METHODIST HEADQUARTERS IN JACKSON, AND ELSE.

It seems to me we should have in the city of Jackson, the capital of a great State, seat of two of the best institutions we Methodist folks have in the State, and four thriving churches, a place of some kind, to be known as "headquarters." With a constituency of over 100,000 members, vast Sunday school and educational interests, we should secure and equip a place of this kind. Our good Baptist brethren have it, and as we pass up Capitol Street we come upon this place, and can get most any book we want. It seems that the chairmen of all the connectional Boards of the two Conferences, especially the Boards of Christian Literature, could co-operate and do this thing.

I'd like to hear from any one interested in this move. The Publishing House at Nashville, I believe, would be willing to do anything possible to help this kind of an enterprise.

Let me say a few words, in all kindness, about the New Orleans Christian Advocate. I am saying this from my heart and in all kindness. We have a good paper, as well edited as any in the connection. The editor is one of the best in the connection. This I have from two of the bishops. They know.

If the leaders of the church in the territory to be served by a paper fail to espouse the cause and put it over it must fail. It will fail.

I call attention to a fact, a fact that revealed the interest in our Conference. An hour was set for the purpose of considering the proposition of the Conference organ. The time came, sample copies were ample, the proposition of the committees, publisher and editor, was read, and the time passed off, and so little interest was manifested that it was a complete fluke. To me it was a shame.

Just get your stick and knock. If the interest manifested was a criterion to go by, it's not surprising that we shall fall far short of reasonable expectations.

I have reason to know this is too much the case in the charges at home. When a great, vital, indispensable institution, the Conference organ, fails to secure the interests of the leaders, it is sure that some one falls down on the job.

Others do it and we can if we will. If we want to.

Excuse me, but these are words of soberness and truth.

W. H. SAUNDERS.

DEPEND ON CHRIST.

"Reckon on Christ to do his part perfectly. Directly you give, he takes. Directly you open the door, he enters. Directly you will open the floodgates, he pours in a glorious tide of fullness—fullness of wealth, of power, of joy. The clay has only to be plastic in the hand of a Palissy; the marble has only to be pliant to the chisel of a Michael Angelo; the organ has only to be responsive to the slightest touch of a Handel; the student has only to follow the least hint of a Faraday or a Whewell—and there will be no failure in results. Oh, to be equally susceptible to the molding influence of Christ! We shall not fail in realizing the highest ideal of which we are capable if only we will let him do his work unhindered."—F. B. Meyer.

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"The yellow can with the black band"

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. C. D. Atkinson, Conference Superintendent.

The fall training schools are under way, there being two in session at this time, one at Leesville and one at Hammond.

* * *

The office is in receipt of a splendid itemized financial statement of the Standard Training School held in Haynesville in May, at which time the Homer and Haynesville schools cooperated. The final count, after paying all honorariums and outstanding bills, showed a balance on hand to be returned to the district fund. We think this is interesting, as well as unusual, and we congratulate the leaders on their management of the school.

* * *

We were agreeably surprised to receive during the week a letter from our good friend, Brother Clell C. Gray, pastor of the Maysville, Mo., Methodist church. Brother Gray has recently visited in his old home at Zwolle, and had the pleasure of preaching to his friends there. We are particularly interested in what he has to say of the noted progress in his boyhood Sunday school, which is presided over by Brother S. H. Porter. Mr. Porter has been superintendent of the Zwolle Methodist Sunday school for the past twenty-five years, and has been a most faithful and interested worker. Brother Gray writes of the splendid worship programs of this school, having found them varied, inspirational and instructive, and it gives us the deepest pleasure to have this word of recognition of the valutble service being rendered in our school at Zwolle by Brother Porter.

* * *

We have enjoyed a copy of the Sunday School Messenger sent to us from Austin, Tex. This is a splendid and most informative paper, furnishing news of camps, leadership schools, training schools, etc.

* * *

A most enjoyable day was spent at Pine Grove, in the Minden District, on Wednesday, the 24th, at which time the Pine Grove community hostessed in the most whole-souled and hospitable manner the sub-district rally of that district.

The meeting was presided over by Dr. F. C. Wren, District Secretary. The devotional was conducted by Rev. K. W. Dodson, presiding elder, and after the recognitions Rev. P. M. Caraway, of Winnfield, substituting for Mrs. R. E. Smith, of Shreveport, spoke on the Young People and their work. Rev. A. K. McLellan spoke of the special days that the small Sunday schools should observe, and also took up the subject of missions in the Sunday school, in the absence of Rev. H. E. Pfost, of Springhill. Worship in the Sunday school was discussed by Prof. Raulins, of Mansfield, and during the departmental hour Mrs. F. C. Wren had charge of the elementary groups, while the groups including the work of the Young People, Adults and Missions, were combined under the leadership of Rev. C. D. Atkinson and Mr. A. A. Wren, of Baton Rouge, District Superintendent of the Adult Department of the Baton Rouge District.

At the noon hour a bountiful and delicious dinner was served, that took us back to our boyhood days of fish fry and picnic delights.

The meeting proved a family reunion for the Wren family, which was quite an interesting part of the program. A call was made for recognition of all members present who had been present at the organization of the original Pine Grove Sunday school. Mrs. Ellen Wren, who was, at the time of organization seventy years ago, little ten-year-old Ellen Carr, was the only one to respond to this call. Present with Mrs. Wren were her daughter, Miss Ava Wren, superintendent of the Pine Grove Sunday school; and her sons, Dr. F. C. Wren, superintendent of the Sunday school at Winnfield and District Secretary of the Minden District; Mr. A. A. Wren, Adult Department superintendent at First Church at Baton Rouge, and district superintendent of Adult Work in the Baton Rouge District; Dr. H. P. Wren, associate district lay leader, of Vivian, La., and Mr. Marcus Wren, former superintendent of the Pine Grove Sunday school, together with their respective families. The only absent son was Mr. L. P. Wren, of Minden, who is a member of the board of stewards of the Minden church and an active Sunday school member. Mrs. Wren is now 80 years of age, active in every particular, thoroughly interested in Sunday school and church work. This is a remarkable family of church workers, and it was indeed a pleasure to visit in their home after the rally.

We find a word of praise for the Pine Grove Sunday school in keeping with its progress. The school is checked, has a wall chart with a number of stars denoting accomplishments, and has several rooms for group graded work.

Among those present was Rev. C. H. Sheppard, the pastor, who did much to make the occasion a success.

* * *

A letter from Brother I. T. Reames, pastor of the Eunice Methodist church, tells us the interesting news of a Teacher Training class organized in Eunice and being taught by the principal of the high School on "Principles of Religious Teaching."

* * *

An interesting letter is at hand from our chairman, Brother W. Winans Drake, of Ruston, telling of his pleasant and profitable journeyings, and stating that things are shaping up for his Training School. These are busy days as the leaders return from Junaluska and Mount Sequoyah and get into the work of the nine scheduled Training Schools for Louisiana this fall.

* * *

We are interested to note a detailed report of the Sunday School Day offering up to the present time. Vacherie, La., is the latest school to send in an offering. By districts we now stand as follows:

Alexandria District: First Church, $60.46; Glenmora, $9.59; Lecompte, $6.50. Total, $76.55.

Baton Rouge District: Keener Memoria, $25; Vacherie, $1.60; Clinton, $14.09; Ethel, $7; Angie, $2.50; Fisher, $2; Bogalusa, $30; First Church, Baton Rouge, $56.65. Total, $137.24.

Lake Charles District: Barham, $12.50; Crowley, $17.15; Gueydan, $4.50; Lake Charles, $50; Leesville, $7.70; Sulphur, $4.20; Vinton, $12.50. Total, $108.55.

Minden District: Campti, $2; Davis Springs, $9.32; Plain Dealing, $5.80; Standard, $3.60; Winnfield, $30; Brashwood, $5. Total, $55.72.

Monroe District: Bonita, $5; Oak Ridge, $15; West Monroe, $14.60. Total, $34.60.

New Orleans District: Bayou Blue, $1.40; Covington, $5; Lockport, $1; Carrollton Avenue, $38.46; Epworth, $16; Mary Werlein, $2.03; Louisiana Avenue, $10; McDonoghville, $5; Rayne Memorial, $88.25; Second Church, $15; St. Mark's, $10. Total, $192.14.

Ruston District: Dubach, $10; Harmony, $5; Eros, $4.40; Haynesville, $23.41; Homer, $36.69; Ruston, $50; New Prospect, $5.25. Total, $134.75.

Shreveport District: Mangum Memorial, $10; Noel Memorial, $38.26; Vivian, $6; Ida, $5.42. Total, $59.68. Grand total, $800.83.

As there are a great many schools in all the districts yet to observe Sunday School Day, we sincerely trust that this necessary fund will be greatly increased before the end of the Conference year.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Eighteen men who love children and young people have sent for material to be used in the observance of Children's Week. Let us have at least forty others to do likewise. If you have never done this, please give it a trial this year. The time is passing and reports will have to be made.

One important item for the pastor to consider at the fourth quarterly conference is the nomination of some one as superintendent of the Sunday school. Most pastors are limited to a few men who are willing to assume this responsibility. The first thing in a superintendent, he should be a man with a conscious knowledge of Jesus Christ, with a growing experience of his saving grace. He should be willing to study his Bible and good books pertaining to his work constantly. He should have a love for people, young and old. He should be willing to take as well as give advice. He should be able to do team work. He should be punctual in all his engagements. He should love to work hard and work constantly. A man may not have these qualities, but he can attain them if he so desires. The pastor who has a mind to, can aid very materially in helping a man become what he ought to be. If a superintendent is not religious and is not willing to study, the school might get on without him better than with him. Numbers of superintendents have grown to be great, good men simply because they have tried to fill the place as it ought to be filled.

I believe the biggest task the superintendent has is to help his teachers become thoroughly qualified for their delicate and difficult task of presenting Jesus Christ in such a way that he will be seen and felt and known by those who are taught. The first item in Point VII in our Program of Work is to appoint some one to take charge of training officers and teachers; this person is to see that every teacher and officer has the opportunity of reading at least one book a year pertaining to the work they are doing. No school is so small or far back that the teachers cannot read a good book, whether any one tells them or not. I shall be glad to mail any book needed by a teacher who wants to read. The pastor of any church will be glad to lend one or more books to the teacher who cares to read. The pastor who is a crank on the matter of getting his people to read the periodicals and books of the church is in demand everywhere. The free literature furnished by the Sunday School Board that can be had for the asking will help any man or woman to become more efficient in the work they have to do in building the kingdom.

The following have received diplomas recently: Mrs. L. H. Roberts, of Agricultural and Mechanical College; Mrs. B. F. Bullard, of Shannon; Mrs. E. L. Rawles, of Sherard; Mrs. R. P. Neblett, of Kosciusko. Mrs. R. A. McRee, of Grenada, received her Blue Seal, and Mrs. H. C. Gotcher, of Sherard, received her Gold Seal at Mount Sequoyah. Thus the good work goes on slowly but surely.

Not many people know that North Mississippi Conference had three instructors at Lake Junaluska this summer: Mrs. V. R. McDonald, and Miss Virginia Thomas, at one time Conference Elementary Superintendents, and Miss Martha DuBerry, who has charge of Religious Education at Tupelo. The two latter, Misses Thomas and DuBerry, are graduates of Grenada College, and Mrs. McDonald of Randolph Macon. The Sunday School Board of the North Mississippi Conference is making a large contribution to the church at large.

In the last presidential election, out of sixty million men and women privileged to vote, less than thirty million placed enough value upon the right of suffrage to drop their ballots in the box. Those who failed to vote outnumbered those who voted.—Exchange.

To sell rum for a living is bad enough, but for a whole community to share the resposibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—Horace Greeley.

It will be time enough to talk about changing religion when men grow up to the present one.—El Paso Herald.

Preaching is big business, requiring both capital and labor in the mind of the preacher.—Exchange.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA YOUNG PEOPLE'S REVIVAL.

By special appointment of the Louisiana Conference Epworth League Board, I have been selected to promote the Young People's revival in our State. The possibilities of this great movement cannot be foretold. God is calling for a consecrated youth to receive the mantle of responsibility in many kingdom enterprises. We have many fine young peoople in Louisiana who are consecrated Leaguers, active Christians; but thousands more must be won for God, the church, kingdom service, or they will find activity in other channels. What are we to do?

Please notice the plans for the Young People's revival:

Six weeks' preparation:

1. Orgnize prayer meetings with leaders carefully selected by Council, with pastor's approval.

2. Organize weekly study class for Young People in personal evangelism. (Use text approved by Central office. See page 19, September Era.) Remember this is a **personal workers' campaign, with Leaguers themselves as evangelists.**

3. Organize the committees: Committee on Publicity, Committee of Music, Committee of Ushers (happy welcome).

4. On Sept. 11, discuss in devotional meeting the topic, "Lay preaching as a Means of Spreading the Gospel." (Leaguers, consider carefully how you, as young laymen, can accomplish by the same means, lay preaching, or personal evangelism.)

5. **Observe self-denial week (Sept. 25 to Oct. 2). This cannot be emphasized too greatly. Practice some definite self-denial for Christ.**

6. **The Revival in Action:** (Oct. 2-9.) Use pastors or Young People so far as possible. Use as many young people as personal workers as can be secured. (See theme Suggestion September Era, page 19.) Union revivals suggested for Shreveport and New Orleans.

7. **Follow-up campaign: Remember the League slogan: "For the church always."** Line up every individual for some definite service.

For further information read the September Era and the Promotional Letters that will be sent through the District Secretaries.

Yours for a consecrated youth,

DON. E. DULANY,

Vice President, Louisiana Conference Epworth League Board.

A REPORT FROM THE JUNALUSKA ASSEMBLY.

At the recent General Epworth League Assembly at Lake Junaluska, N. C., our Conference was represented by six people. They were: Mrs. Yathright and Margaret Yathright, Vicksburg; Grace Lewis and Faye Timmerman, from Hattiesburg; Mrs. Stewart Dunning, of Canton, and D. C. Camp, of Picayune.

We have been fortunate in securing a report from one of these representatives for the next issue of the paper. We also have one from our Conference Secretary, who was the official delegate to this Assembly. Because of the length of the reports we will let the other appear in a later issue of the paper.

FROM RINGGOLD, LA.

Dear Dr. Carley: The Methodist people have pulled down their old house of worship and are building a new church more adequate to our needs in service and worship. We are doing our best to complete the construction by Conference.

We were able to put our protracted meeting off until nearing its completion. We began on Aug. 14, in the Baptist new brick church. They tendered their beautiful building to us for worship until we could get in our new church with our protracted meeting.

Dr. C. F. Wimberly, of Charleston, S. C., came and began preaching on Tuesday. We held our first service in the Methodist church Tuesday night. We had large crowds at each service. Dr. Wimberly did some old-fashioned revival preaching, day and night. It met the need of our church and community. The church was ready for a revival. She had complied with St. Paul's exhortation to the Romans: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." I Thes. 4: 1. "Furthermore, then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so you would abound more and more. 2. For ye know what commandments we gave you by the Lord Jesus." I have not seen a church move with such power in all my ministry. From the first altar call folk were reclaimed, converted and sanctified. Some were consecrated to God's service at each meeting.

Closing out Sunday night, Aug. 28, we received a class of fifty-three to add to our church register—thirty by baptism, many by vows, and a few by church certificate.

Any man who needs a good old-time evangelist to help in a meeting will make no mistake in employing Dr. C. F. Wimberly, of Charleston, S. C. He is a great man of God.

I ask you readers to pray for us that we may go on to a mighty harvest for our Master.

T. J. HOLLADAY, P. C.

NATCHITOCHES STANDARD TRAINING SCHOOL.

The second session of the Natchitoches Standard Training School, held at Natchitoches the opening week of the State Normal College, Sept. 18-23, will afford Sunday school workers and Bible students some fine opportunities of work. The four classes offered are: "Life of Jesus," taught by Dean R. E. Smith; "Story-Telling in Religious Education," taught by Mrs. W. W. Templeton; "Organization and Administration of the Sunday School," taught by Dr. W. W. Holmes; and a Cokesbury course, "The Small Sunday School," taught by Rev. A. K. McLellan.

The pastoral charges of Campti, Rev. P. O. Lowrey, pastor; Pleasant Hill, Rev. D. F. Anders, pastor; Kurthwood-Alco, Rev. P. H. Fontaine, pastor; Provencal, Rev. W. E. Anding, pastor, and Natchitoches, Rev. H. L. Johns, pastor, are co-operating, and it is hoped that 100 credits will be issued. Any one desiring to attend will please write the undersigned.

H. L. JOHNS.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Pontotoc, Sept. 11, a.m.
Calhoun City, Sept. 11, p.m.
Algoma, at Palestine, Sept. 17, 18, a.m.
Amory Ct., at Greenbrier, Sept. 18, 19, p.m.
Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.
Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,

L. P. WASSON, P. E.

Greenville Dist.—Fourth Round.

Glen Allan, at Glen Allan, Aug. 28, a.m.; Q. C., Oct. 13.
Greenville, Aug. 28, p.m.; Q. C., Oct. 14.
Leland, Sept. 11, a.m.
Clarksdale, Sept. 11, p.m.
Hollandale, Sept. 18, a.m.; Q. C., Oct. 18.
Arcola and Murphy, at Arcola, Sept. 18, p.m.; Q. C., Oct. 18.
Merigold and Deeson, at Merigold, Sept. 25, p.m.
Shelby, Sept. 25, a.m.
Coahoma and Jonestown, at Coahoma, Oct. 2, a.m.
Lula and Dundee, at Lula, Oct. 2, p.m.
Friars Point and Lyon, at Lyon, Oct. 9, a.m.
Duncan and Alligator, at Alligator, Oct. 9, p.m.
Gunnison and Sherard, at Gunnison, Oct. 16, a.m.
Rosedale, Oct. 16, p.m.
Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

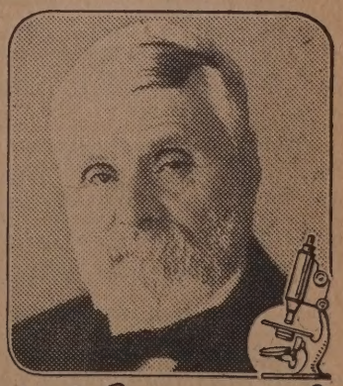
L. M. LIPSCOMB, P. E.

Dr. Caldwell's 3 Rules Keep You Healthy

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time regardless of how much one tries to avoid it. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the most delicate system and is not a habit forming preparation. Syrup Pepsin is pleasant-tasting, and youngsters love it. It does not gripe. Thousands of mothers have written us to that effect.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. In a practice of 47 years he never saw any reason for their use when a medicine like Syrup Pepsin will empty the bowels just as promptly, more cleanly and gently, without griping and harm to the system.

Keep free from constipation! It robs your strength, hardens your arteries and brings on premature old age. Do not let a day go by without a bowel movement. Do not sit and hope, but go to a druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin. Take the proper dose that night and by morning you will feel like a different person. Use Syrup Pepsin for



W. B. Caldwell M.D.
AT AGE 83

yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Always have a bottle in the house, and observe these three rules of health: Keep the head cool, the feet warm, the bowels open.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a **FREE SAMPLE BOTTLE.**

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Summit and Topisaw, at Topisaw, Aug. 28.
Gallman, at Gallman, Sept. 11.
Foxworth, at Foxworth, Sept. 18.
Adams, at Adams, Sept. 25.
McComb, La Branch Street, Sept. 28.
Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Aug. 28, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Sept. 4, 11 a.m., 2 p.m.
Broad Street, Sept. 11 a.m., Sept. 14, 7:30 p.m.
Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.
Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Porterville, at Porterville, Sept. 11, a.m.
Lauderdale and E. Mills, at E. Mills, Sept. 11, p.m.
Scooba, at Binnsville, Sept. 12.
Dekalb, at New Hope, Sept. 13.
Matherville, at Langsdale, Sept. 24, 25, a.m.
Shubuta, at Shubuta, Sept. 25, p.m.
Vimville, at Coker's Chapel, Oct. 1, 2.
Enterprise, Oct. 9, a.m.
Pachuta, Oct. 9, p.m.
Seventh Avenue, Oct. 12.
De Soto, at ———, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, Oct. 26.
Waynesboro ct., Oct. 29, 30, a.m.
Bucatunna, at ———, Oct. 30, p.m.
Waynesboro, Oct. 31, p.m.
Central, Nov. 1, p.m.
East End, Nov. 2, p.m.
Fifth Street, Nov. 3, p.m.
Hawkins Memorial, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Decatur and Hickory, at Hickory, Aug. 28.
Union, at Union, Sept. 4.
Carthage Ct., at Mt. Horeb, Sept. 10.
Carthage Station, Sept. 11.
Harperville and Lena, at Cantrel, Sept. 17.
Dedication of Harperville Church, Sept. 18, 11 a.m.
Forest and Morton, at Forest, Sept. 18, 3 p.m.
Montrose, at Montrose, Sept. 24, 11 a.m.; Sept. 25, 11 a.m.
Rose Hill, at Rose Hill, Sept. 25, 3 p.m.
Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Escatawpa, Aug. 28, 11 a.m.
Moss Point, Aug. 28, 7:30 p.m.
Mentorum, at Pine Grove, Saturday and Sunday, Sept. 3 and 4, 11 a.m.
Wiggins, Sept. 4, 7:30 p.m.
Wesley Memorial, at Epworth, Sept. 11, 11 a.m.
Long Beach, Sept. 11, 7:30 p.m.
Biloxi, Sept. 18, 11 a.m.
Gulfport, Sept. 18, 7:30 p.m.
Columbia, Sept. 25, 11 a.m.
Hub, Sept. 25, 3 p.m.
Lumberton, Sept. 25, 7:30 p.m.
Carriere, at McNeil, Saturday and Sunday, Oct. 1 and 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem camp ground, Oct. 8, 2 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Pascagoula, Oct. 9, 7:30 p.m.
Van Cleave, at New Prospect camp ground, Oct. 12, 2 p.m.
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Gloster and Liberty, at Liberty, Sept. 4.
Washington, at Washington, Sept. 11, a.m.
Natchez, at Jefferson Street, Sept. 11, p.m.
Nebo, at Nebo, Sept. 18, a.m.
Fayette, Sept. 18, p.m.
Silver City, at Silver City, Sept. 25, a.m.
Louise and Holly Bluff, at Louise, Sept. 25, p.m.
Oak Ridge, at Oak Ridge, Oct, 2, a.m.
Vicksburg, at Gibson Memorial, Oct. 2, p.m.
Woodville, at Woodville, Oct. 9, a.m.
Centerville, at Centerville, Oct. 9, p.m.
Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

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LETTER FROM REV. L. I. McCAIN.

Dear Mr. Editor: I am having an unusually fine vacation. My wife, a couple of friends of Minden, and myself drove by auto to Detroit, and then crossed the Detroit River into Canada, and drove 256 miles through Canada to the Canadian side of Niagara Falls. Storing my car at Niagara Falls, we came down the Niagara gorge to Queenston, Canada, and caught a boat over Lake Ontario to Toronto. There we got another and larger boat and continued the voyage across the rest of the lake and up the St. Lawrence River to Montreal. We passed through the famous Thousand Islands, of unrivaled beauty, and farther on shot the five rapids of the St. Lawrence. This latter was one of the most thrilling experiences of my life.

I did not know until this trip that Montreal is a city of over a million people. It is a strange mixture of the past and present. French is spoken there far more extensively than in New Orleans. For the first time in my life I felt more at home hearing a tongue spoken that I did not understand—it made me think of Louisiana as nothing else on my trip through two nations did.

There are some large steamers here on the lake. The Kingston, on which we went over the lake, it 360 feet in length.

Niagara Falls, like the fundamental teachings of Christianity, never get old.

This is my third visit to the Falls, and they are as fascinatingly interesting as ever.

We expect to motor back through northern Ohio, Michigan to Chicago, and then south through Illinois, Missouri, Kentucky, Tennessee, Mississippi, and home.

We have truly been favored with a splendid vacation this summer.

Should the 400 extra subscriptions for the Advocate fail to come in, let me know.

LEON I. McCAIN.

FROM COVINGTON, LA.

Dear Mr. Editor: The work in Covington continues to move along in a satisfactory way. We have many things to hinder our work here. The greatest is the persistent visiting of New Orleans folks on Sunday, causing our regular church attendants to turn cooks and remain home from church to entertain.

A successful revival was brought to a close at Fitzgerald last week. This is the second revival in that community this Conference year, the pastor doing the preaching for both. It is well to mention the greatest result of the year's work thus far. At the close of this revival we did not have a Methodist home in the Fitzgerald community that was not a Christian home. Another thing worthy of mention: Not a single disturbance interrupted the services the last three nights of the revival. A very unusual thing it was, there were more than five hundred people on the grounds, and the building will only seat about one hundred comfortably. Mrs. Jordan sat outside in the car with our baby, and she said there was not a single disturbance among the great number outside, but they stood with hats off about the windows and doors and paid the greatest of respect to the services. Fitzgerald is a little country church eight miles out of Covington, supplied from Covington with one afternoon appointment each month. Miss Nellie Gill, of Homer, La., led the singing, and was the drawing card for the great crowds. She is certainly good help in revival work.

Miss Gill and I are in a revival at Waldheim this week. It will close this week-end. We are trusting the same God for the same gracious results in this revival. We then go to Mandeville for a two weeks' revival, the beautiful little city on the lake shore.

Miss Gill has an open date, Sept. 18 to Oct. 2. Any pastor needing her at this time may reach her at my address, and I am sure he could do no better in selecting some one to direct singing, young people's work, and children's work; also she is excellent in solos.

This date marks a net increase in membership of fifty, after the natural loss and in addition to a thorough purging of the rolls. I am asking the prayers of the brethren in the work here. It is all but easy. Pray for us.

Respectfully yours,

H. W. JORDAN, Pastor.

METHODIST TRAINING SCHOOL STARTS SOON.

The Seashore District Standard Training School for Sunday school workers will be held at the Main Street Methodist Church in Biloxi Sept. 18 to 23.

The first class will be at 3 p. m. Sunday, Sept. 18, and thereafter the School will have one session each day beginning promptly at 7 o'clock each night on Monday, Tuesday Wednesday, Thursday and Friday of that week.

There are six courses of study offered, and each student in the school may take any one of these courses. For the student who successfully completes this course during this school a unit or credit will be given him, which credit applies on the Leadership Training Course. At the school held last year fifty credits were earned, and it is the desire this year to make that number greater. The courses offered are as follows:

No. 1. "Beginner Pupil," teacher, Mrs. W. W. Adams. Book, "Study of the Little Child." For all working with 4 and 5-year-olds.

No. 2. "Primary Pupil," teacher, Mrs. W. B. Ferguson. Book, "A Study of the Primary Child." For workers with children 6, 7 and 8 years old.

No. 3. "Junior Pupil," teacher, Mrs. J. H. Conrad. Book, "A Study of the Junior Child." For workers with boys and girls 9, 10 and 11 years old.

No. 4. "Intermediate Senior Psychology," teacher, O. S. Gates. Books, "The Religious Education of Adolescents," and "Psychology of Middle Adolescents."

No. 5. "The Pupil," teacher, Miss M. M. Jones. Book, "The Pupil," Barclay. For those who need this unit on their Leadership Training Course.

No. 6. "Bible," teacher, J. C. Chambers. Book, "Life and Letters of Paul." For those who need this unit or those interested in Bible study.

All persons interested in this school should get in touch immediately with Miss Laura White, Biloxi, who is in charge of the enrollment; she can furnish any information desired.

W. M. SULLIVAN, P. C.

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RESOLUTIONS.

(Continued From Page 10.)

tend to his family and other loved ones our sincere sympathy, and pray that the same God in whom he placed his trust may guide them safely through this life and to the home beyond, where they will be reunited.

Be it further resovled, That these resolutions be spread upon the minutes of this class, and a copy be furnished the family of Brother Fairbank; also that a copy be furnished the New Orleans Christian Advocate and the Sumrall News for publication.

Signed: W. S. Harper, G. T. Hardage, W. H. L. Carruth, Committee.

A river becomes crooked by following the line of least resistance, and so does a man.—Exchange.

A symbol always stimulates the intellect, therefore is poetry ever the best reading.—Emerson.

Only when the soul looks up can the Lord lift it up.—Exchange.

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Lancaster, Ohio.—"For ten years after my marriage, I had poor health. I was on a visit to my sister in Utica, Michigan, and she had taken Lydia E. Pinkham's Vegetable Compound. Her husband got me a bottle and I took it and felt so much better that I got a second one. Now, whenever I feel run-down I take the Vegetable Compound and soon feel all right again. I have had three little girls in the last six years and do all my housework, sewing, washing, and ironing. My time is pretty well taken up, but I will answer any letters I receive."—Mrs. Frank Dindore, 823 Pierve Avenue, Lancaster, Ohio.

Sturgis, Michigan.—"I am very thankful for what your medicine has done for me and have recommended it to others. I took it to give me strength before my baby was born. I would have to stop work and lie down sometimes all the afternoon. I felt as if I did not care whether anything was done or not. I got tired out so easily. One day I found a little book on my porch and that night I showed it to my husband and he went down town and got me a bottle of Lydia E. Pinkham's Vegetable Compound. The medicine has helped me so much that I was soon able to do my work, and when my baby was born, my nurse, Mrs. Forbes, said it was the easiest birth she had ever attended. I will be more than pleased if I am helping someone else by giving my testimonial."—Mrs. Edward Persing, 208 Surprise Ave., Sturgis, Michigan.

COKESBURY TRAINING SCHOOL AT BARLOW CIRCUIT.

A very interesting and inspiring five-day session of the Cokesbury Leadership School, which was conducted by Mr. O. C. Hull at each of the three churches of Barlow circuit, closed Friday night, Aug. 26.

These schools followed the third circuit-wide Sunday School Institute held at Rehoboth church, Aug. 21.

Great interest was manifested throughout the course, many coming to hear the lectures who did not take the examinations.

Thirty-six certificates of credit were issued at the close of the session and two Sunday schools were scored. Each church has a program of work properly displayed.

We feel that this training course will mean a new day to our Sunday schools. They are being reorganized according to the training course, and every effort will be made to perfect them to a full requirement of a standard school.

Three churches on Barlow circuit gave on offering of $50 for Sunday School Day.

Much credit should be given Mr. Hull for his untiring efforts in this work. He conducted three classes each day throughout the course. His rare ability as a speaker and an educator makes him not only well fitted to give the training course, but he ever imparts a moral and spiritual influence that leaves a lasting impression.

MRS. H. H. MAYBERRY.

Barlow, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Gueydan and Kaplan, at Kaplan, Sept. 11, a.m.
Merryville, Sept. 18, p.m.
DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 9.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

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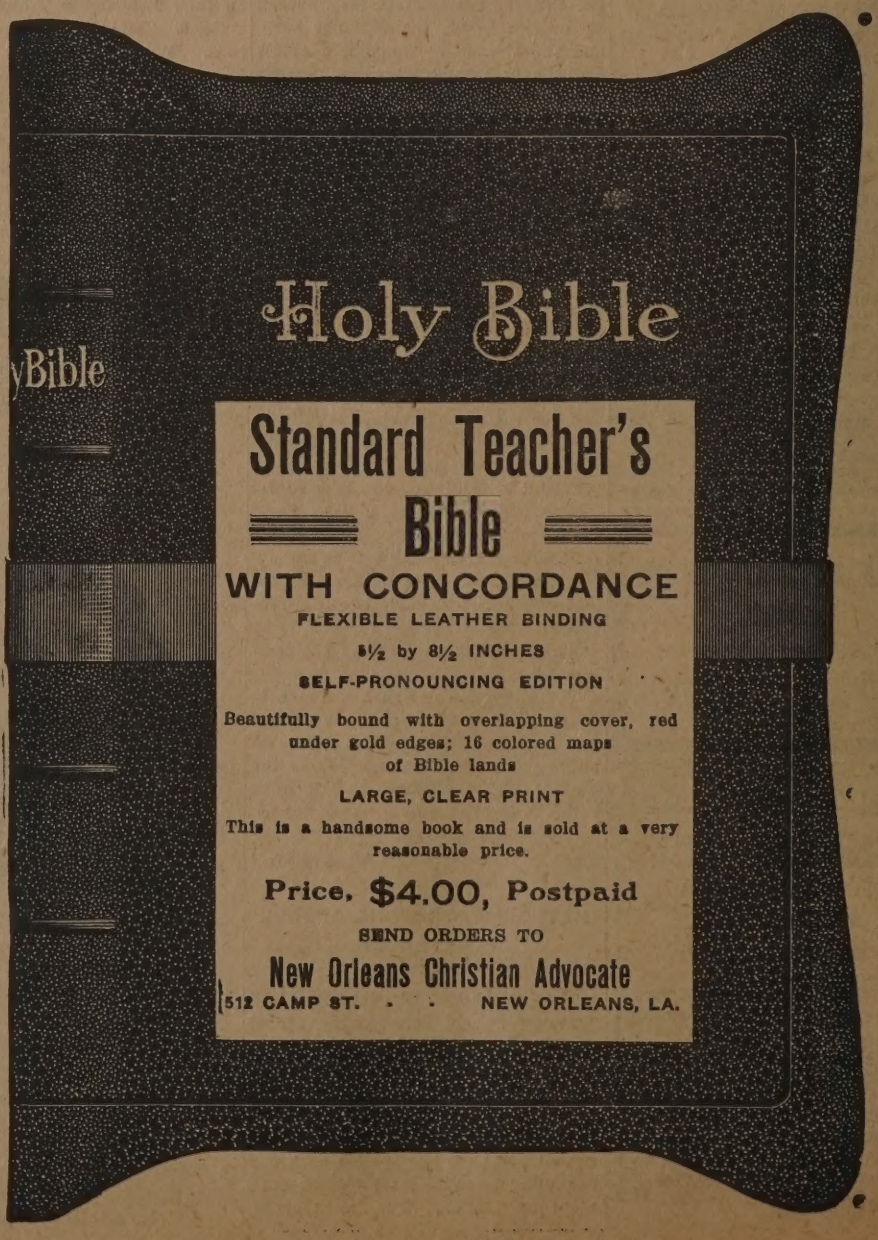
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 15, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE LAYMEN AND THE BENEVOLENCES.

The General Board of Lay Activities met in annual session at Lake Junaluska, N. C., Aug. 2-4. All the interests of the Board were carefully considered and much important business was transacted. At this time, we desire to call special attention to the action of these representative laymen of the church concerning the collection of the benevolent claims. That action was expressed in the report of the committee dealing with this matter, which was unanimously adopted, from which we quote:

"Your committee is of the opinion that the fundamental question now before the church is whether or not the benevolences can be paid in full. These benevolences, or Conference collections, constitute the primary obligation of the church, and without them the church cannot exist. For many years our people have lacked in information on this subject, and we believe that such lack has been the primary reason why there has been a constant decline in the percentage of payment of these claims. There has been some awakening, and this awakening has resulted in the legislation of the last few years.

"Prior to 1922, the responsibility for the benevolences was placed on the pastor in charge, and the legislation of 1922 seemed to shift the responsibility from the preacher in charge to the lay organization. The General Conference of 1926 placed the responsibility where in our opinion it properly belongs; that is to say, it relieved nobody from responsibility, but placed the responsibility on bishops, presiding elders, preachers in charge, lay leaders, lay boards, and individual members of the church. The General Board of Lay Activities is not disposed to avoid any of its responsibility, but accepts full but not exclusive responsibility for the Conference collections, or benevolences. We believe that our people are fully able to pay one hundred per cent, and we will not be satisfied with anything less than one hundred per cent. Our people have grown richer, but the last General Conference made no increase in the amount of these assessments. Insistence was properly placed upon payment in full. History has shown that no people nor any nation is in more danger from adversity or poverty, but there is much danger in an accumulation of wealth which is not devoted to proper ends. We believe that our people can pay this Conference year one hundred per cent of our Conference collections in the several months remaining before the sessions of the Annual Conferences, and we urge that these months be used in an intensive effort to bring these claims up in full."

There are two statements in this report that are especially significant. The first is the one to the effect that, in the opinion of the committee, the fundamental question now before the church is whether or not the benevolences can be paid in full. We suppose this is considered a fundamental matter because it is a generally accepted fact that an organization that does not meet in full its financial obligations still lacks much to be desired. The Methodist Layman for September gives a list of the districts that paid one hundred per cent of these claims for the Conference year 1925-1926. This list shows that only fourteen districts in the connection thus met in full their obligations during that period. Four of these were in the Florida Conference; three in the West Texas Conference; one each in the Central Texas, the Holston, the Louisville, the North Alabama, the North Mississippi, the North Texas, the Pacific, and the Tennesseee Conferences. It must be admitted that the disastrous overflow in certain areas of the church makes it extremely difficult to meet the financial obligations of the church in full this year; but the districts that paid in full last year are so distributed geographically as to indicate that in normal years these collections could be secured in full everywhere.

The second significant statement is the one to the effect that for many years our people have lacked information on this subject and, in the opinion of the committee, this lack of information is the primary reason why there has been a constant decline in the percentage of payment of these claims. There ought to be no difficulty in supplying this lack. Every pastor is interested in the collection of these claims in order that he may present "level columns" at Conference, to say nothing of his desire that the great work of the church may not be handicapped by lack of funds. The pastor has the opportunity to inform his people fully concerning the purpose and use of the benevolent collections. If he will make use of this opportunity, the presumption is that the response to the appeal for the Conference collections will be more liberal.

If all the preachers do their part and all the laymen do their part, the collections this year ought to show a marked increase over last year.

SCHOOLS ARE OPENING.

All over the land the public schools are opening for another year's work and hundreds of thousands of boys and girls are taking up the study of those subjects that are supposed to fit them for upright living and honorable citizenship; and thousands of young men and young women are packing their trunks for their first trip to college, where they are supposed to get the finishing touches on the process of preparation for the duties of life. The opening of the schools in the fall is a great period in the lives of the students and in the life of the nation.

Maybe our schools are not all they ought to be; maybe there are some misplaced emphasis in our educational process, and maybe some of our teachers do not really understand the true meaning of the work to which they have dedicated their lives. But in spite of all that can be said to the contrary, our schools and colleges are, as a rule, tremendously in earnest in their efforts to make better men and women of the boys and girls committed to their care, and they are deserving of the sympathetic encouragement and support of our people.

We are especially glad to believe that the schools maintained by our church are worthy of the fullest confidence and the most liberal support. The church is unequivocally and unreservedly committed to the work of Christian education. It has spent millions of dollars in the erection, equipment, and endowment of educational institutions in which to give Christian education to its own members and to all others who will avail themselves of their privileges. Many of our best men and women have consecrated their lives to service in these institutions. These schools represent the best that has yet been achieved in the program of Christian education. It is only reasonable to suppose that there will be improvement as the years go by and additional resources become available; but they are the best we have now. Let us use what we have—and make them better as we use them.

THE LOSS IN CHURCH MEMBERSHIP.

Widespread publicity has been given to the figures compiled by Dr. H. K. Carroll showing the loss of approximately half a million names last year from our church membership rolls. The fact of such loss is distressing; but it should be remembered that these figures do not represent a decrease in net membership. According to Dr. Carroll's figures, there was a net increase in Protestant church membership last year of 489,000.

In connection with this loss of the churches, an interesting fact was called to our attention the other day. The chief official of one of the most popular "luncheon clubs" of the country has recently made an investigation which shows that in the past two or three years there has been a noticeable falling off in the membership of these clubs and of all other altruistic organizations. There is no comfort in this discovery except that it destroys the charge of its enemies that the church is peculiarly a decadent institution, that it has lost its hold on the world, and that it is doomed to early extinction. The church is not the only organization that is feeling the blighting influence of the age of gross materialism in which we live.

One more word needs to be said: The church is the only institution that by its

(Continued on Eighth Page)

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TRINITY.

By Frances Minor Crymes.

Upon our knees we seek approach to thee,
God over all;
Enthroned on high, thou hearest every plea,
Our faintest call;
For thou, omniscient one, dost even see
The sparrow's fall.

Thou, Holy Spirit, ever-present Guide,
God's witness art;
Dost urge, admonish, cleanse, accuse and chide
Each faithful heart;
Thy counsels teach us, strengthen, and abide;
Oh, ne'er depart!

We praise God that he hath a Savior given,
And in Christ's name
We dare to lift imploring hearts to heaven,
Whence Jesus came.
For us his blood was shed, his heart was riven;
He bore our shame.

So shall we pray to thee, Great Trinity!
We kneel before
Creator, Comforter, Redeemer, three
Whom we adore.
If our devotion changes, it must be
To love Thee more!

THE NEED FOR A NEW TYPE OF LEADERSHIP TRAINING.

By J. Marvin Culbreth.

Before we can have a competent leadership on an adequate scale for the changing affairs of the world, we shall have to multiply greatly a new type of leadership-trainers and alter radically the method of training.

All educators admit the necessity of altering the process by which leaders are trained. The whole educational system with which we are familiar is challenged to-day—in regard to the discipline it employs, the methods by which they are applied, and the ends which are proposed for achievement. This is illustrated by the departures attempted in the field of the liberal arts, of the sciences, and of theological education. It is emphasized by the broadening conception of the curriculum as inclusive not only of the content of formal instruction, but also of the progressive changes which occur in the experience of the student himself through the activities in which he engages. It is justified by the growing impatience with the theory that education is the giving of knowledge in doses of carefully determined quantitative measurement.

The demand for a revision of the training process involves, according to Dr. Howard Edwards, of Rhode Island State College, the integration of the three great realms of experience—the physical, the human, and the spiritual. Specialization in the work of education has produced far from satisfactory results. The liberal arts colleges, he reminds us, laid stress upon the classics, mathematics, and ancient philosophy, and lost touch with progressive life all around them. Scientific and technical schools, he charges, "laid emphasis on matter, on the sciences that deal with matter, and on the vocations that provide for the physical needs of man, but his spiritual needs were not officially recognized at all." While finally, this critic shows, strictly religious schools were "absorbed in the inculcation of fixed tenets of faith and suddenly found themselves in a world of fact totally irreconcilable with many of these tenets and insulated from the great currents of human life which they sought to direct." They made war on obvious fact and thus jeopardized their influence.

But the arbitrary separation of function and interest is no longer tolerable. "It is in the highest degree essential to effective workmanship," Dr. Edwards continues, "to demand that the worker, besides being skilled in his task, should be able to orient the task itself in its relation to a vaster whole, should understand and evaluate himself as a worker, should comprehend his relations to other workers both in his own field and in other fields, and above all should be motivated in his work by high and fine ideals of responsibility, integrity, and accomplishments." That is to say, all schools must have a common objective, namely, "to take the strong and the capable and to motivate and equip them for the service of mankind. Motivation is the integration of the three categories of thought and experience; namely, matter, man and spiritual reality."

The single greatest hindrance to the realization of this high end is to be found in the personnel engaged upon the stupendous work of education. Again, following our analyst, "there are men whose range of thought is narrowed to the area of their own petty interests, whose imagination and enthusiasm are limited wholly to what they call their specialty, whose sympathies and aspirations are merely rudimentary—men to whom the student is simply a chest or packing-box in which to store neat little cartons of handy information more or less curded and dessicated by passing through their own minds." This might be taken as a description of a theological professor holding perfectly rigid views of systematized doctrine. In fact, it was intended to apply to men who are to be found in scientific and technical schools. The portrayal applies equally well to men engaged in the cultural and refining work of the liberal arts college.

The present day student is in revolt against this type of professor and the whole conception of education which he represents. The most reasonable hope of a better leadership depends upon the success of this revolt. Instead of seeking to suppress it, educators should acknowledge the ground of fact upon which the revolt rests and align themselves with every force likely to aid in delivering us from the sterility of an unyielding system and the obscurantism of partial and petty views of life.

Unmistakable signs of the times indicate that interest in the revision of leadership-training is something more than a merely academic question. It is a familiar fact that the church itself is questioning the effectiveness of her own schools in regard to an adequate return upon the investment which they represent. Secular agencies raise the same question in regard to State institutions. Aroused leaders have gathered in several conferences recently to attempt an evaluation of the educational system in terms of revision. But, most significant of all, students themselves are demanding an accounting with the system to which they are obliged to intrust their development.

The distinct break with the conventional program offered at Indianapolis has been followed by student conferences at Louisville, Ann Arbor, Evanston, Atlanta, and Memphis. "We have reached the age of self-determination," is the declaration of the new freedom upon whose foundations youth has planted its feet. It means that youth—the raw material of the leadership that is to be—descries new goals upon the horizon and feels that it must have a voice in choosing the way and preparing the equipment for the adventurous journey. Mark the themes chosen for consideration. Observe the method of discussion employed. Note the spirit of fearless inquiry and frank self-criticism revealed. Ponder the beginnings resolved upon. Then let those who are set for the training of the new leadership ask in all humility—"Who is sufficient for these things?"

What kind of leaders do ambitious youth wish to become? Let me give you the answer of one, in order that you may judge. This young person says that for him security has no attraction; routine is intolerable; to be a cog in a machine is unthinkable; promotion by courting popularity is detestable; and the rewards of chance or luck are stultifying. On the other hand, initiative, risk, creative achievement, and a rugged positiveness of character are the righteousness for which his soul hungers and thirsts continually.

If any one imagines that these are the sentiments of a ministerial student or a volunteer for a frontier mission post, let him be advised that they were spoken by a young man who decided, after a long apprenticeship, that he would not sell his soul to a great corporation. If his choice of values had been reversed, he could have become a vice president of the business at $25,000 a year. But this was his conclusion: "A struggling concern, the destiny of which has not been worked out, is by all odds the choice for a young man."

The question which confronts us to-day is whether we are going to prepare leaders for "concerns whose destiny has not been worked out," or whether we are merely going to recruit heads of department for a system which cannot be changed.

Are we ready to develop a leadership that will change the method and the output of our own church schools? Does the type of institution exist to which church schools should conform? For example, is Scarritt College for Christian Workers to be considered as a highly specialized institution, sui generis, in our scheme of education, or should every one of our colleges assume an equal responsibility for developing effective Christian character and approximate the disciplines and the laboratory activities employed to attain the ends desired? How large a place is to be given in the future to the disciplines and skills of Christian education in our avowedly Christian schools? The answer will be determined by the leadership developed in the next five or ten years.

Are we prepared to follow up the advantage already gained in the matter of integrating religious education with State education? A part of the formal content of religious education has been admitted to curriculum standing in tax-supported schools in seven States in the South, namely, Alabama, Arkansas, Missouri, Oklahoma, South Carolina, Texas, and Virginia. Plans are pending in Arizona, Florida, Kentucky, North Carolina, and Tennessee. Our embarrassment is the lack of prepared men to occupy the positions already open. Before the rapidly turning door of the growing opportunity, we stand wondering and questioning. Will our established system of education expand to make liberal room for this development, and will we with high courage and increasing faith undertake to supply competent leaders for this extraordinary movement? Are we going to proceed by trying to segregate religious education as a thing apart or by seeking to spiritualize all education?

The occupation of this field cannot be accomplished on the basis of denominational effort. If religion is to be integrated with State education, then the interests of various religious groups must be effectively integrated with each other. A necessary mark of the leadership that is demanded is the spirit and the ability to promote

creative fellowship in a common service; not a selfish striving for advantage, or rank, or prestige on the part of the Methodists, but unselfish devotion to the one single aim of bringing the motivation of religion into the vast processes of education.

These, then, are some of the "struggling causes whose destiny has not been worked out." There are hundreds of young persons who, for the joy of achievement, will spurn the security of a fixed system and choose rather the uncertainty and the danger of initiative, struggle, and conquest. Are we ready to invest in the preparation of such a leadership for the accomplishment of such clearly defined ends?

NOTES FROM THE BATON ROUGE DISTRICT.

At the end of July, this elder found himself winding up his third round of quarterly conferences, which had been arranged on the supposition that Annual Conference would come about Nov. 16. There being four months before Conference, and no one wanting his services for some weeks, he took the first vacation he has had in five years, and went with his daughter by automobile to Lake Junaluska, and some points of interest in and around Asheville, Greenville, and Atlanta. These notes are written before he has visited more than a few points on the district, so the news given is not strictly up to date in all cases.

Amite, B. H. Andrews, pastor, is enjoying a new interest in church work that has not been equalled since the pastor first took charge in November, 1923. Brother Andrews is bringing his quadrennium to a close in fine spirits. His people are threatening to ask for an extension of his services.

Rev. George D. Purcell has had a good revival at Baker. He was assisted in his meeting by Rev. T. G. Stamps, who had rendered a like service there two years ago. He has had good meetings at other points on this charge, and has looked faithfully after his work.

Rev. B. P. Taylor has conducted a successful financial campaign on the church debt at First Church, Baton Rouge. He has had a fine meeting, and entertained and taught a class in the Standard Training School. He is in high favor with his people.

Keener Memorial, O. L. Tucker, pastor, has ambitious plans on foot for erecting a new church on a choice site near the new high school. This ought to be a strong church and render a valuable service for Baton Rouge Methodism in its new location. No more faithful congregation can be found on the district, nor more faithful pastor.

Rev. P. B. McCullen is coming to the close of his first quadrennium in the Conference with a remarkable record of work. He has built a new and much larger and better church, after the old one was burned in 1924; has brought up his course of study every year on time; has met every assessment levied on his church, and every special; will leave the church out of debt and dedicated, and the parsonage probably out of debt, and the assessment for ministerial support more than doubled. Istrouma bids fair to come rapidly to the front as a fine station. Brother McCullen is much in demand as an evangelist, and has held a number of fine meetings, including the Bluff Creek camp meeting, aside from his pastoral work.

Bogalusa is enjoying a prosperous year under the leadership of R. W. Tucker, who is in his third year in that charge. He brought his church up to his traditional policy of full collections last year, and the church has advanced sharply in its assessed salary. His people love him and follow him.

The Clinton charge was enlarged this year to include most of the East Feliciana charge. Rev. B. D. Watson is the pastor, and has been kept busy with revival meetings and the Bluff Creek camp meeting, which is on his charge. His family has been sick a good part of the year, which has in some measure hindered him in his work. He is tireless and faithful as a pastor, and a first-rate evangelist, as the brethren testify who have had him in meetings.

R. L. Clayton has had the usual first year experience as an itinerant. He has six churches on his charge, Denham Springs. He has held revivals at each church, has Epworth Leagues, Missionary Societies, Sunday schools, and all other works of a first-class charge. He has built a new church at Denham Springs, and a new parsonage at Walker, and both are out of debt. Brother Bonnecarrere, his predecessor, had made preparations, and gathered material that made the church enterprise a possibility. Brother Clayton has his course of study almost completed, and has received around one hundred members this year.

C. C. Miller, our pastor, at Franklinton, has steadily improved in health for the past few months, and has been looking faithfully after his work. He is in one of the most delightful charges in the Baton Rouge District. He has plans on foot to clear the debt on the new church. He has made a record for full collections since he has been at Franklinton.

The work on the Gonzales charge is prospering under the leadership of J. P. Bonnecarrere. He has been industriously looking after all the interests of the church. He is a local preacher and will apply for admission on trial at the next session of the Conference.

Greensburg has six churches, but J. S. Rutledge is looking faithfully after them all. He had the Oakland camp meeting on his charge, and was assisted by T. G. Stamps. They had a good meeting.

Hammond is entertaining the Training School for the central section of the district at this writing. W. H. Harvell, the pastor, is near his boyhood home here, and is hoping to lead his people in their effort to pay the parsonage debt off this year.

J. H. Bowdon, pastor at Jackson, is making full proof of his ministry. He has held revivals at his churches, doing the preaching at Ethel himself at the request of his people. He has assisted some of his brethren in meetings, and has kept all the interests of his charge in good shape. He held the first two-class Cokesbury Training School in the State on his charge.

The work on the Kentwood charge, William Schuhle, pastor, is in good shape. It was so exacting on the pastor's time that arrangements have been made for assistance, and Rev. W. J. Newsom has been employed as assistant to Brother Schuhle.

W. H. Royal, pastor, and G. P. White, assistant, have the work well in hand on the Natalbany charge. Good revivals in the churches, improvement in the church property, additional improvement on the parsonage, better organization in the Sunday schools, and revivals held in the congregation are some of the features of the work on that charge.

A. E. Barrett is looking constantly after the work on the Pearl River charge. He has five churches, and preaches three times on Sunday frequently.

Pine Grove is prospering under the leadership of J. T. Parsons. New model roads in prospect will bring new life to the country to which this faithful pastor ministers. He has four churches.

Plaquemine and Donaldsonville have been affected by a series of backsets in the economic life of the country where they are located. The last of these is the flood, which, while not reaching the towns, has reached the farming country that feeds the towns. Brother Waltman has been doing faithful work under trying circumstances this year.

J. W. Booth, at Ponchatoula, is completing a successful quadrennium. During his pastorate the church has become a station, has built an annex for Sunday school purposes, and has gotten in the habit of full collections. The church is in every way in better condition than it has been for years, according to the testimony of its lay leader.

The church at Springfield has been completed and is ready for dedication.; a good parsonage has been completed and paid for under the pastorate of A. L. McQueen. He believes in revivals and makes an effort to hold them in all his churches every year.

T. G. Stamps, at St. Francisville, has had long and severe affliction in his family. Mrs. Stamps has been twice in a hospital for operation, the last time on Aug. 31. At this writing she is doing nicely, but suffering considerably. Brother Stamps has been untiring in his evangelistic work, having assisted in a large number of meetings. Part of his work has suffered by the high water around Tunica.

R. A. Cross has asked to be relieved in his work on the Washington charge, as he wishes to complete his seminary work at Emory University. A. A. McKnight will finish out the year. Brother Cross has held three meetings before asking to be relieved.

H. W. May reports things moving on well on the Zachary charge. His two churches, Zachary and Slaughter, came up well on Missionary Special and flood relief.

The churches in Baton Rouge will entertain the Annual Conference, which meets Nov. 30. Our fine new building at First Church will accommodate all boards and committees, and afford ample room for every need of the Conference.

With this quarter the quadrennium of this elder comes to a close. He has for the past four years been among the friends and scenes of his childhood for the first time in his ministry. It has been a busy and a happy four years, and he will pass on to his successor a newly repaired parsonage, several new churches, and more in prospect, increased salaries and Conference collections. Roads have been so improved by State and parish enterprise that he can reach almost all his work on paved or gravel road, and only a few scars from the great flood will mar the prospect.

H. N. BROWN, P. E.

DOUBLE DUTY—ANSWERED PRAYER.

Holder's is the oldest church on the Bay Springs charge. It hasn't paid its Conference assessments in several years. It was suggested that I hold the meeting this year. I undertook to do the preaching, led the singing, and visited most all the heads of families of the church, scattered over several miles of territory, during the meeting. So many meetings off and on the charge until I hadn't had the opportunity to visit them. It was certainly double duty, but I didn't really get hoarse at all, had unusual liberty in preaching, and got acquainted with almost the whole membership to a person.

One night I mentioned about the gracious time the Lord and I had in the prayer mentioned in these columns relative to winding up the year's work and that I felt he wanted the whole charge to pay its Conference assessments in full, Holder's leading the way. After an earnest appeal of about ten minutes, in seven minutes the whole assessment for this church for Conference and General Work was over-subscribed, to be paid by the first of November. Nearly half of it was in cash; besides, a nice amount in cash was paid on the pastor's salary without a word being said about it publicly.

So the prayer is being answered! Let those who really pray, keep the people of the charge in mind, the winding up of the year's work, and mine and me. Thanks!

J. A. WELLS.

THE PLACE OF PEACE.

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm:
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's Palm.

—Edward Markham.

REPORT OF NORTH MISSISSIPPI ORPHANAGE COMMISSIONER.

Dear Dr. Carley: In this week's Advocate Brother J. E. Cunningham states that his information is that there has been paid, in twelve months, by the Commissioner for North Mississippi Conference, on the Methodist Orphanage Building Fund, only some four hundred dollars. Will you please give space to this report of my work, showing what I have received and remitted in the three years and ten months I have been Commmissioner.

First year	$10,974.24
Second year	9,763.85
Third year	5,920.57
Ten months	3,345.94
Total	$30,004.60

In addition to the above, I have collected $1,738.96 from the women of the Conference known as the Chapel Fund, making a total collected and remitted of $31,743.56, averaging $7,666.79 yearly.

If those who have subscribed larger or smaller amounts will mail me their check before Nov. 1, the fourth year may show up as well as the first. All of the presiding elders have given me their loyal support in this work; none shows greater interest in the Orphanage than does Brother Cunningham. I thank them all.

S. A. BROWN, Commissioner.

DEDICATION AT MAIN STREET.

On Sunday, Oct. 30, Bishop Candler will dedicate the Main Street Church, Water Valley. This building was erected some years ago, but the congregation did not succeed in lifting the debt till last year. During the early part of this year some needed repairs were made and plans laid for the dedication. This happy event will occur on the fifth Sunday in October. It will be a great day for Water Valley Methodism and her friends. Bishop Candler's reputation as a pulpit orator in connection with the fact that he is the bishop in charge of the North Mississippi Conference will give to this occasion unusual interest.

All the pastors of this congregation have had a part in bringing the work up to its present happy and prosperous condition. The church was never more prosperous and the outlook was never quite so bright as it is to-day. Beginning last Sunday the pastor, Rev. J. E. Lawhon, entered upon a period of revival effort, doing the preaching himself. He has the evangelistic fervor and gift as few pastors have, and has made careful preparation for the revival. They are having large congregations and fine interest. The pastor promsises to have everything in good shape for the coming of the Bishop, and this occasion will be a red letter day for Main Street people.

Bishop Candler will preach for our people at Oxford at the evening hour on the fifth Sunday, and will be given an opportunity to see our great need of a new church at this educational center. He will likely speak to the University boys on Monday and will go from there to Clarksdale to meet the North Mississippi Conference, which opens Nov. 2.

E. S. LEWIS.

Grenada, Miss.

"AM I MY BROTHER'S KEEPER?"

(Statement by the Board of Temperance and Social Service of the Methodist Episcopal Church, South.)

Part 1.

The cry of Cain, "Am I my brother's keeper?" has been through the ages the real, if not the openly declared attitude of selfish men and women, who place the gratification of their own personal appetites, desires and ambitions above all else, and actually, if not openly, refuse to deny themselves anything they crave, or to accept any responsibility for the welfare of others, or of the social order of which they are a part. The Master declares that "the prince of the world" is Satan, and the ruling principle of this world is selfishness, or as St. John says, "The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world." "For this purpose the Son of God was manifested that he might destroy the works of the devil," which are declared by St. Paul to be "adultery, fornification, idolatry, hatred, emulations, wrath, strife, heresies, envyings, murders, drunkenness, revellings, and such like." And the Master's weapon of destruction is Love. Whenever or wherever Love comes in, it brings with it "joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," and where these are found the works of the devil cannot live, but are destroyed as icebergs by the warmth of summer.

The Episcopal Address to the General Conference at Memphis in 1926 declared: "An outstanding fact in the life and work of the world to-day is the steady, irresistible translation into the life of individuals and of organized society of the teaching of Jesus Christ concerning the vital central truth of human brotherhood, of the obligations of neighborly love, including willing self-denial, and the implications and practical results which necessarily follow a sincere recognition of that fact."

The Board of Temperance and Social Service is charged by the Discipline "to point out the practical applications of these principles to particular social problems and conditions," and in compliance therewith the Board at this time would call the attention of our people to four outstanding "Problems."

I. The Appalling Increasingly Destructive Attacks Upon the Home and Family Life.

The family and its home have been the great basal facts in the development of every great national life. Husband, wife, father, mother, son, daughter, brother, sister—these are the relationships which tie men and women together and which give motive, meaning and intensity to the activities of life. The disintegration of the family, the disruption of home life, so weaken the very foundations that if not checked, national, social and religious life must all topple into ruin. God "set the solitary in families" for the training of young life, and a people is doomed when the family and home life are destroyed.

Here then we have a direct deadly assault of selfishness upon that which gives meaning and value to human earthly existence. Read and think: In 1925 there was one divorce for every seven marriages; in 1926 there was one divorce for every 6.22 marriages, an increase of over ten per cent in a single year, and a greater number of divorces in the United States than in any other so-called Christian country.

This horrible record has been made possible because the legal grounds for divorce have been so multiplied, until in many States if there is a sufficiently strong desire for a divorce, by either party, it can generally be secured. A large percentage of these divorces, especially in so-called high society, are sought for purely sexual reasons, in order that a marriage (?) may be contracted with another person for whom sexual lust has been excited, and for the open gratification of which legal sanction is desired. Marital vows, the rights of innocent children, the stability of society, the teachings of Christ and the Apostles are all swept aside, either for the gratification of a new sexual passion, or to obtain freedom from obligations which it requires courage and self-denial to fulfill. And this reckless, ever-increasing repudiation of solemn marital contracts, this exaltation of selfish appetites and desires, regardless of its effect upon others, is now followed by the proposal that we should follow the example of Bolshevik Russia: that marriage be contracted with the open legal agreement that it can be terminated upon the request of either party, if no children have been born, in which sad (?) event more complicated proceedings must be undertaken. In short, live together a week, a month, a year, as long as you please, but when you see some one with a stronger sexual appeal, dissolve your contract, and make new ones as soon, and as many, as you please. And this exaltation of fleshly lust is strongly advocated by a man claiming to believe in monogamous marriages, but who permits the picture of his wife and child to be printed in a magazine to illustrate an article in which he advocated this infamous attack upon the foundations of the State, the Home and the Church.

As a part of this same animalistic attitude toward life, it is now asserted openly that a large percentage of the young men and women of today in all circles of society have decided that the gratification of sexual appetite is as normal and proper as the gratification of the appetite for air, sleep, drink or food, and that the appetite should be gratified, whenever it arises and circumstances permit. And furthermore it is declared, sometimes sorrowfully, sometimes defiantly, that these young men and women are acting accordingly, with the resultant loss of modesty and chastity, and an appalling increase in the number of abortions and illegitimate children.

To meet this ever-increasing loathsome peril, all lovers and defenders of stable government, organized society and of the Christian church must unite. The habits of the cattle, the swine, and the fowl of the barnyard cannot be adopted by intelligent moral beings without degrading them finally to a level of the beasts. Free-love, so called, would destroy the family and its home, and without the family and its home, society, government and the church would be doomed. Certainly on this question the position and the duty of the church is clear. She has been too quiet, has said too little to stem the tide of lust and sin. The lusts of the flesh, "Adultery, Fornication, Lasciviousness, Uncleanness," are the same today that they have always been, and "they which do such things shall not inherit the kingdom of God." Again, "Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Again, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." There cannot be the slightest compromise here. The church must squarely face and meet this tremendous responsibility which has come upon her. Our ministry must not be more modest than its Master, or the apostles, but must declare openly in clear, unmistakable words the teaching of the Master, and must emphasize the beauty and the great value to the individual and to society of self-control and self-sacrifice, as exemplified in Christ himself, and as contrasted with the inherent selfishness of sexual immorality and its disintegrating effect upon personal character, upon the home and upon the entire social order. There will be sharp criticisms, and sometimes bitter denunciations, and some divorced persons will doubtless leave the church, but the position of the church must be clear and emphatic on every phase of sexual sin, including unscriptural divorce. The church must be the "saving salt of the earth," or herself be cast out despised and trodden under foot by the world.

The imperative duty, the inescapable responsibility of parents to instruct, to train and control their children must be proclaimed until parents act. Selfishness is the root of this present-day lack of oversight, to say nothing of discipline. Parents must make companions of their children, control their associations, advise, stimulate and properly restrain their activities and require their obedience. The throwing of the reins loosely upon the necks of children to develop self-expression is a crime against them. Proper freedom they should have, but more than they can use intelligently will lead to ruin. There must be a sharp reversal of the present attitude toward parental and social control. Parents must not

permit and decent society must not tolerate girls in their teens to go unchaperoned with boys or men, sometimes for hours, sometimes at night, in motor cars on lonely roads or in the woods. While some girls may defy parents and society, yet they should do so in the teeth of parental and social protest, and at the peril of their standing in decent society. We have played the ostrich with eyes in the sand too long. We have tempted our boys and girls with a freedom for which young life has not had sufficient training and experience to use safely and successfully. We should repent in sack-cloth and ashes, and assume proper responsibility and control.

Recreation. Moreover, in addition to counsel, advice and control, there should be organized efforts to give to our young people some forms of diversion and recreation to occupy the mind and to combat the degrading sex obsessions, which are developed and strengthened by many of the illustrated papers, magazines, novels and moving pictures. The parents of every community should establish a playground and organize a Recreation Association, employ a trained director or directress, or both, and spend thought, time and money to secure for their children healthy, clean recreation. Swimming pools, bowling alleys, baseball, football, all helpful athletic sports should be made available. Community singing should be cultivated. Contests and debates should be held. In short, every possible effort should be made to furnish something better and more attractive than the "petting" and "necking" parties, which are a present-day curse to our youth. "The King's business demandeth haste." Surely love for our children, love for our country, love for the church and God will stir us to action.

II. Industrial Relations.

The Episcopal Address quoted above continues: "Herein (the teaching of Jesus concerning human brotherhoood) is implied the right of all men and women to a living wage, to limited hours of service, proper restrictions on child labor, a larger participation in the fruits of industry, better homes, better medical care, more parks and playgrounds, opportunity for self-culture and development—in short, whatever makes for a richer, fuller life."

Nowhere is the teaching of Jesus concerning brotherhood put to a more severe test than in the relation of capital and labor, of employer and employee. What does it mean "to love thy neighbor as theyself" when the question of the division of the profits of industry are involved? Labor is present-day activity and has the right to its fair share of that which could not be earned without its efforts. But capital is itself simply accumulated results or savings of previous years of labor, and the men who manage this capital, and direct this or that industry perform just as necessary a service, and their labor is a real and as taxing as that of their employees. "Useless each without the other." Brotherly love requires that there shall be constant effort to give to every man that share of the proceeds of the industry which will enable him to provide not only the necessities of life for himself and his family, but will give some time and money to recreation, self-culture and development. Any industry which furnishes money for recreation, leisure, pleasure for the employer, and none for the employees needs a readjustment of its division of profits. It is of the utmost importance that there be frequent frank conferences between managers and men, with full opportunity given to clear up any misunderstandings so that there may be harmonious activity based upon sympathetic understanding. If the human brotherhood teaching of Jesus is accepted and followed there will be peace in industry, but if selfishness rules, there will be constant discord and strife.

III. War and Peace.

This subject is of such great importance that it cannot properly be omitted. To summarize briefly another quotation is made from the Episcopal Address:

"This same teaching (of human brotherhood) also implies that men must not kill their brothermen, and so demands physical and spiritual disarmament, the abolition of aggressive war, the adoption of peaceful methods to settle international disputes, such as adherence to a world court, and by the formation and maintenance of an international organization, by whatever name it may be called, to initiate and put into effect plans for the uplift of the entire social order throughout the world."

That war shall be outlawed, and that men shall beat their swords into plow-shares and their spears into pruning-hooks, is the command of the King of Love and the Prince of Peace.

MISSISSIPPI METHODIST HEADQUARTERS IN JACKSON.

By Rev. Marlin H. McCormack, Jr.

In a recent article in this paper, Rev. W. H. Saunders, of Philadelphia, Miss., expressed what is the desire of a great number of the forward-looking, progressive Methodists of Mississippi that a Mississippi Methodist headquarters be established in Jackson. Why this has not been done long ago is a mystery to some of us. The urgent need of such a headquarters is clearly to be seen.

Our Baptist friends have not shared with us our indifference and negligence in this matter. They have a building of their own in Jackson, the logical place, in which we find the Mississippi Baptist Book Store; the editorial offices and printing plant of the State Convention organ, "The Baptist Record," which goes into more homes in Mississippi than our own Conference organ does in Mississippi and Louisiana combined; the State offices of every department of their church's work —the B. Y. P. U., the Woman's Missionary Union, the Department of Stewardship and Budget, and, if I mistake not, the Educational Department of the State Board. And each of these offices has salaried workers employed for full-time to direct the work and affairs of that particular department.

I am personally acquainted with most of these workers, and find them to be a splendid bunch of folk, ready and willing to serve not only their own church, but any one they can. It is this corps of efficient, trained workers and leaders that is keeping their church in the forefront of denominational work in Mississippi. They will pardon me, if needs be, for referring to them in this article; but may we Methodists, who so thoroughly believe in centralization in church organization and administration, not get a valuable lesson from our Baptist brethren who are making a notable application of our "doctrine" of centralization in the administration of the work of the several departments of their church while we Methodists so gracefully stand by and look on?

Couldn't the two Methodist Conferences in Mississippi, in co-operation with the Conference Boards of the two Conferences and the General Boards of the church, work out a plan whereby they could establish joint headquarters in Jackson, the capital city and center of interest in Mississippi? Conference boundaries might cause some interference; but were they made by the Medes and Persians? Yea, even the consolidation of the two Conferences is not entirely out of the question, and there are lots of reasons why they should be. If we need such a headquarters, aren't we equal to the task of establishing it?

The two Mississippi Conferences have enough in common to cause them to be more closely united in the work of Methodism in Mississippi. We are the only major denomination in the State with two separate and distinct centers of executive administration. The Baptists, as we have shown, have one State Board, which is the executive body of the Mississippi Convention and has charge of the administration and is amenable to the State Convention. This State Board is divided into an executive staff for each department of the church's work. The Presbyterians have one State Synod, which also has similar executive offices situated permanently in Jackson. But we have two Annual Conferences which are the seats of authority of Mississippi Methodism. These Conferences have plenty of boards, but they are made up of busy pastors who work free-gratis, and about the only paid executive we have is the Conference Sunday School Superintendent, who has several assistants.

Why would it not be more efficient and ecnomical for Mississippi Methodism to have its missionary, educational, Sunday school, Epworth League, Woman's Missionary Society, and Lay Activity interests combined under a single Conference Board, with separate executive staffs for each department, employing full-time office and field workers for each department of our work just as we do now for the Sunday school department? Surely, if it proves successful with the other denominations, it would do so with us, whose number is among the largest. The extra expense would be insignificant compared to the increased collections, interest, and activity.

Whether this is a matter for the General Conference, Annual Conference, General Boards or Conference Boards to act upon, is immaterial; it is a matter for Mississippi Methodists to decide whether they need and want such a headquarters, and if so, to see that the proper course is taken to establish it. With Methodists it is never "can it be done?" but "will it be done?"

Here's for a **Mississippi Methodist Headquarters, a Mississippi Methodist Book Store,** and a **"Mississippi Christian Advocate"** located in a **Mississippi Methodist Building in Jackson.** May the Lord God of heaven and earth, who has so richly blessed, preserved, and watched over us in days gone by, guide us in the way which only his most holy and infinite wisdom knows to be best for the welfare of his kingdom!

OFF DUTY.

Usually you can take the grade of a man by his employment of his idle hours. Not the things he does on duty, but the things he permits himself off duty, tell the kind of man he is. Never before was there so great need for relaxation, and never before so many ways to relax. But it is well to remember that the tiredest part of a man is not his body, but the soul in him. And we need to inquire, oftener than apparently we do, whether our diversions really rest the soul. There were Luther with his favorite musical instrument, and Ole Bull hanging over a cliff that he catch the deep overtures of the sea, and Gladstone chopping trees in the forest at Hawarden, and Tennyson climbing to the eyrie of his favorite house, and my mother with her open Bible and the far-away look in her eyes. Always need for a place of retreat and repair. Personally, I do not think the Atlantic City way is the best way to restore and restock a jaded spirit. Recreation is there, but not true rest. Better a brook to sprawl beside, or a hill to climb, or a good book, or a friend to commune with, and God. The old invitation is unannulled: "Come unto me and I will rest you."—George Clarke Peck.

YOUNG MAN'S PRAYER.

God, make me a man—
Give me strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed.
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day
O, make me a man!

—Author Unknown.

BENEVOLENT ASSESSMENTS CAN BE PAID.

Dear Mr. Editor: I have been examining Table No. 3—Finance—in the Annual of the Louisiana Conference for 1926. I have ascertained from my examination of the Annual that we lack a great deal still of paying our benevolences in full.

Last year the Alexandria District had only five charges out of twenty-one to pay their benevolences in full, and the whole district paid only a little over 50 per cent of the total. The Baton Rouge District had eight charges to pay in full, out of her twenty-six, and the whole district paid only 60 per cent of their benevolences. In the Lake Charles District only three out of eighteen paid in full, and the whole district a little over 50 per cent of the total. In the Minden District three out of twenty paid in full, and less than 50 per cent of the total was paid. In the Monroe District six out of nineteen paid in full, and the whole district paid a little over 70 per cent of the total. In the New Orleans District eight out of the twenty-one paid in full, and the whole district paid 80 per cent of the total. In the Ruston District four out of nineteen paid in full, and the whole district paid 59 per cent of the total. In the Shreveport District twelve out of eighteen paid in full, and the whole district paid 92 per cent of the total.

We see from this that only forty-nine pastoral charges out of one hundred and sixty paid their benevolences in full, and, as a consequence, we lost $36,000 for benevolences that we should have received.

I believe the benevolences could be raised in full in practically every charge in the Louisiana Conference if the pastors would only make up their minds that it must be done. I am not a theorist in this matter—I speak from experience. In the year 1911 I was on the Haynesville circuit. Haynesville, the head of the circuit, was then only a small country town. From September to December cotton dropped five cents a pound, and yet the benevolences were paid in full for the first time in years. I was sent the following year to Bogalusa. Only 35 per cent of the benevolences had been paid there the preceding year. But I did not let this discourage me. I went to work to raise them, and all three of the years I was pastor in Bogalusa the benevolences were paid in full.

In December, 1916, I was sent to Hammond. It was one of the most disorganized stations in the Conference, and had been paying for some years pittances to the benevolences. Must I get discouraged? Nay verily—the last thing to do. In spite of all the difficulties, Hammond was one of the two charges in the Baton Rouge District to pay its benevolences in full that year. Every one of the five years I was there the benevolences were paid in full, and toward the close of my pastorate the charge was paying well on towards $1,000 per annum to these causes.

During the four years I was at Lafayette, the benevolences were paid in full, notwithstanding the financial strain connected with the new church enterprise, and during the quadrennium the benevolences were doubled.

It can be done. How is it to be done? By preaching on tithing and Christian stewardship. By education. Let the people from the pulpit and on the pastoral rounds know to what causes these benevolences are being given. When praying in the homes, pray specifically for benevolence causes. Write the different purposes for which they are collected on your blackboards at prayer meeting, and then have special and definite prayers asking God to kindly dispose the membership toward the Conference claims.

Try it, brethren, if you don't believe it, and results will come—and splendid results—as sure as the sun will rise to-morrow morn.

LEON I. McCAIN.

THE WORK AT MALINES, 1926-27.

By A. Mietes, Pastor in Charge.

(Note: Rev. A. Mietes, pastor in charge of Methodist work at Malines, Belgium, is supported as a special by the church at Minden, La., of which the Rev. Leon I. McCain is pastor.—Bureau of Specials.)

With great thanks to the Lord, I may state that the work in Malines has been blessful during the past year, and I firmly hope that its influence will increase in the future.

This congregation has now risen to a blossoming parish, the fruits of which are already seen. Our blessings have been many. A good reputation by outsiders, increased offerings, and several new members have rewarded our work.

Members and Finances.

Our meetings are regularly attended and the interest is proved by the increasing contributions, which have doubled during the year. The previous year twelve members were registered on our books, and last year we had the pleasure to welcome among us thirteen new members, one of which elected domicile in another town, another went to Holland, so we are at present twenty-three members.

During some days we made a special effort to reach new people, and notwithstanding the bad weather this effort brought us two members and the friendship of various other persons, who henceforth regularly attend the Sunday evening meetings.

The total income amounted to 1,643 francs, of which 74.05 francs were collected by the Sunday school.

Work Among Children and Young People.

The work among the children extended to about fifty children. When some of them were won away by other influences, others in greater numbers were reached and filled the places left empty.

A boy's association was created. By bright weather we go and play football or out walking. When the weather is less favorable we do indoor work, but religious teaching always prevails. Up to now there are in the association but ten boys about 12 years of age.

A sewing club for girls was created under the leading of Mrs. van Duven and Miss Mietes. All things are made destined for Christmas, At the same time the Bible is read and explained. The club runs splendidly.

The boys and girls are both zealously saving so that we will be able to make several trips.

We had a very nice Christmas celebration, the expense of which was entirely covered by friends and members of the church so that we had not to make appeals to Brussels. We had also a lecture, with lantern slides, given by Mr. Rainey, of the British and Foreign Bible Society. We had a crowded room, a contented public, and fair collections.

The several "Chinese shadow" evenings given by Mr. Milet were much enjoyed.

On Easter and Pentecost the children added to the interest of the evening meetings by singing hymns, etc.

The choir, only created in September, 1926, also contributed to the joyful humor on the above-mentioned occasions.

Bible Study and Reading.

Our Bible study evening is going on even during the summer. The distributing of reading matter is for the greatest part in the hands of youth. Each week a part of the town is visited, and the arrival of our distributors is looked for by many. Some of the readers have dared to come to our Sunday meetings, which for them is sometimes a great step.

The Children of the Orphanage.

On Tuesday afternoons I give religious lessons to the Flemish children of our orphanage. I give one hour to about fifteen little ones and one hour to about fifteen greater ones, which is indeed a very interesting work, giving every satisfaction.

Besides the Malines work, I am in charge of part of the work at Aerschot. Several circumstances have had their influence upon the work, and among the older and younger people it could and must be better. The work among the children suffers on account of the lack of a leader. The club of young people is giving the best results.

We have registered seventeen members here. One person has gone elsewhere and four have left the congregation, so that we have only twelve members and some on trial.

The total receipts amounted to 802.40 francs. Of this sum 571.60 francs were collected by the Epworth League, and the rest by the adults. Thanks to the new regulations, we hope to be able to state a marked progress in the future.

Specifications have been prepared for the necessary alterations and decorations required in the property purchased recently at the Chaussee de Tronchiennes, for the accommodation of our Flemish work at Ghent. The property will soon be ready for the accommodation of our congregation there.

Made at the annual Mission meeting, Brussels, Belgium, June, 1927.

THE ITINERANT.

By Joel Frank Hudspeth.

He sought no gold, he claimed no crown:
O'er rugged mountains, up and down,
  O'er plains of dust and alkali,
  Devoid of shade, and desert dry:
Where swollen streams came tumbling down,
By lonely hut or straggling town;
  With dauntless faith and steadfast eye
  He held the blood-red banner high.

By evening star, by pale gray dawn,
With the last shade of heaven withdrawn,
  My dreaming thought can visualize
  That heart on its high enterprise—
That sturdy Spartan riding on.
  I still can glimpse through tear-moist eyes,
(Although the passing dream be gone)
  And hear that pleading voice that cries
  Inviting sinners to the skies.

He had a tryst he fain would keep,
  Through weltering heat or pelting rain;
  To meet his Lord by deeds of pain,
For hearts that bleed and eyes that weep:
Through scorching flames or waters deep
  To spare no sorrow, stress or strain,
  To count no toil nor anguish vain,
Could he but find the Master's sheep.

Now he must stop who fain would fight,
  Must rest and wait till close of day
  Who longs to join the bloody fray,
And follow Christ to harvests white.
O church of God, what piteous plight,
  That while we snugly sing and pray,
He must endure the sting and bite
  Of poverty, midst shadows gay!
Shame, shame on us who will not pay
Our debt to him while still 'tis day.
  Oh let us take away this blight,
  This stench and sin in Heaven's sight—
And all upon His altar lay.

—Pacific Methodist Advocate.

IN TUNE WITH THE INFINITE.

We are ready to praise when all shines fair; but when life is overcast, when all things seem to be against us—then to praise God; then to say, This fear, loneliness, affliction, pain, and trembling awe are as sure tokens of love, as life, health, joy, and the gifts of home: "The Lord gave, and the Lord hath taken away;" on either side it is he, and all is love alike: "blessed be the name of the Lord"—this is the true sacrifice of praise. What can come amiss to a soul which is so in accord with God? What can make so much as one jarring tone in all its harmony? In all the changes of this fitful life, it dwells in praise. —Selected.

The Home Circle

TEN LITTLE DUTIES.

Ten little duties! Does no good to whine;
Skip about and do one; then there are nine.
Nine little duties: it never pays to wait;
Do one quick, and, presto! there are eight.
Eight little duties: might have been eleven;
One done in no time; now they're just seven.
Seven little duties! 'tisn't such a fix;
Do one more, and, bless me! they're only six.
Six little duties, sure as I'm alive!
Never mind, one's over; now there are only five.
Five little duties knocking at our door;
Lead off one to Doneland; that leaves only four.
Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.
Three little duties: like a soldier true;
Meet them and vanquish one; then there'll be but two.
Two little duties between you and fun;
In just a minute longer there'll be only one.
One little duty: now what will you do?
Do it! Why, surely. now you are through!

—Reformed Church Messenger.

EIGHTEEN SHIRTS.

By Susan Hubbard Martin.

Marcella Mary came home very thoughtfully that Sunday after church. The minister's text had been that one which reads: "Bear ye one another's burdens and so fulfill the law of Christ."

Marcella Mary felt as she had never felt before, the little she really did in helping others, and as she went over the words of that sermon in her mind, she wished more than ever that she might be a real burden bearer.

She did not know just how or where to begin, but surely some one would need her help. She thought about that sermon all day Monday, too.

On Tuesday morning early mother asked her to go over to Mrs. Bassett's for that recipe for sweet pickles. Ann Bassett was the village washerwoman. Her husband had died three years before, leaving her nothing but debts and a home only half paid for. Ann Bassett, tall and energetic, had not given up. She had turned her hand to the one thing she knew how to do well, namely, washing and ironing other people's clothes. And because she rendered such excellent service she had as much work as she could do. It was hard of course—but Ann was strong and tireless, and gradually the debt on the little house grew less, and Ann, once in a while, was able to lay a dollar away.

Marcella Mary reached the little cottage and walked around to the back door. It stood open. A fire was burning in the stove, but in a chair over by the window sat Ann Bassett, and she was crying.

Marcella Mary went over to her.

"Why, Mrs. Bassett," she cried in her sweet young voice, "what is the matter?"

Ann Bassett lifted her head and looked at Marcella Mary. There were tear stains on her cheeks.

"My sister's daughter, Rosanna, has just been taken to the hospital," she said. "They live at Fairbury. I could take the 10 o'clock car and be back at 6 o'clock this evening—but I've got eighteen shirts to iron and they can't wait. I've always loved Rosanna—she's such a good girl and I'd like to be nearby while she undergoes that operation. My sister Sally is so nervous I could be a help to her, too, but there's those eighteen shirts."

Marcella Mary was silent a moment. She was thinking of the words of the minister's text, "Bear ye one another's burdens and so fulfill the law of Christ."

She had been wishing for an opportunity to help some one and here it was. She could iron shirts, and how glad she was she could.

She laid a firm young arm about Ann Bassett's stooping shoulders.

"Get ready to go," she said promptly, "and I'll stay here and iron those shirts for you."

"But there's eighteen of them," objected Ann.

"That doesn't make any difference," replied Marcella Mary. "I've ironed father's shirts many a time and mother says I always do it so well. You can trust me with this work."

She saw Ann Bassett safely out of the little cottage in time to catch that 10 o'clock car. Then she ran across the street and telephoned to mother and told her what she was going to do. This done, she went back into the little hot kitchen and began her task.

It was hard work, but she kept steadily on; stopped at noon long enough to drink a glass of milk and eat a slice of Ann's homemade bread.

By 4 o'clock every one of those eighteen shirts was ironed and hanging on the rack and as beautifully ironed as if Ann had done it herself.

Ann came home at 6 o'clock, and with a covered tray in her hands on which reposed Ann's supper, Marcella hurried over and listened to how Rosanna was.

"She's going to live," said Ann Bassett, sinking into a chair, "and I'm so thankful I could be there with Sally and the others. But oh, Marcella Mary, if it hadn't been for you I could not have gone. You've been a good angel to me. I can't thank you—but you'd be surprised if you could see the gratitude in my heart."

Ann Bassett's voice broke, and Marcella Mary patted her on the shoulder affectionately.

"I was glad I could do it," she answered. "Now sit up and eat your supper. I've got a baked potato, a broiled lamb chop for you and a dish of tapioca pudding."

Up in her own room that night Marcella Mary lay in her little white bed tired but happy. How soft her pillow! But before she drifted away to the land of dreams she whispered drowsily: "Bear ye one another's burdens and so fulfill the law of Christ."—Presbyterian Advance.

A DUCK AMONG TURKEYS.

By Linda Lauderdale.

A duck egg was, by mistake, set with some hen eggs. Now, hen eggs hatch in three weeks; but it takes four weeks to hatch a duck egg. The old hen left the nest with a fine brood of chickens, clucking happily and apparently unconcerned because one egg failed to hatch; but the children found it and examined it closely. "Oh, it is a duck egg," they said, "and the little duck is wiggling." They put it under another hen; and, in a few days, a fluffy little duck pecked his way into the world of light and freedom. Who would have guessed that the downy, yellow creature would live the strangest, most eventful life of any duck imaginable?

A lone motherless duck is a problem to a busy country family; for a baby duck is sensitive to cold, fqrequently gets on its back, and requires careful feeding. Furthermore, not even a duck wants to be alone. For two days the little fellow quacked distressfully when out of sight of the children, who became a bit wearied at its plaintive plea for their company.

Then the old turkey hen was discovered with a fine brood of turkeys and was brought home and put in a coop. "Let her take care of the duck," said the children as they slipped the little fellow under the old turkey for a night's repose among turkeys.

Next morning the duck seemed perfectly at ease among the turkeys, who stared at the noisy, strange-looking creature paddling around in the water set for them to drink.

In a few days the turkeys were set free. The children laughed to see the duck waddling off with the turkeys. They wondered how his short legs would ever keep pace with the turkeys, the greatest of wanderers. To put a duck among turkeys was too rough a joke to play on even a duck! One day, wearied and exhausted, the duck stumbled against a rock and fell on his back. The turkey hen's cries of distress brought the children to his rescue. They carried him to the house, but he soon set up a cry for his friends, the turkeys. When with them again he seemed the happiest duck in the world.

As the turkeys grew older and stronger, they wandered farther and farther from the house; but, where they went, there, too, went the duck. Sometimes they tried their young wings in flight, leaving the duck far behind; but they waited in the distance for the duck, who was at a loss to understand such aerial stunts. When they came to a fence, they jumped or flew over it, while the duck quacked in distress until he could find a hole through which he could reach his waiting friends. When the old turkey gave the danger call, the little duck followed the example of his little turkey friends, hiding safely in the grass.

But even a duck among turkeys will be a duck. When the turkeys ranged near the creek, the duck excused himself for a swim. Spring lizards, minnows, crawfish, and frog eggs! How delightful to paddle around in the cool water! What joy to be a duck! But, when the turkeys again sought the hill or forest, the duck reluctantly said good-bye to swamp and stream to go anywhere with the turkeys. At night he brought up the rear, feebly wabbling home, even his neck filled with food.

As time passed the turkeys ranged far and wide and did not come home to roost. They sought safety from minks and polecats by roosting high in tall trees. A less loyal companion than that duck would have protested that a wilderness is no safe place for a duck to roost and would have cast his lot with the ducks at home. But the defensless creature was optimistic and accepted his lot in silence, roosting under the trees where his companions reposed in comparative safety.

For a timt all went well. One morning the children noticed that the turkeys seemed restless and disturbed. They saw no duck among them. How they hastened to the roosting place of the turkeys! A few scattered feathers in evidence of a terrible struggle told too plainly the unfortunate end of the duck among turkeys.—Baltimore Southern Methodist.

A FUNNY ADDITION SUM.

How many apples did Adam and Eve eat?

Some say Eve 8 and Adam 2—a total of 10 only.

Now we figure the thing out far differently: Eve 8 and Adam 8 also—a total of 16.

We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90.

Scientific men, however, on the strength of the theory that the antediluvians were a giant, reaon something like this: Eve 81 and Adam 82—Total 163.

Wrong again. What could be clearer than if Eve 81 and Adam 812, the total was 893?

I believe the following to be the true solution: Eve 814 Adam, and Adam 8124 Eve—8938.

Still another calculation is as follows: If Eve 814 Adam, Adam 8 1242 oblige Eve, total 82,056.—Exchange.

"TIME OUT."

"Well, how are you this morning?" asked the passenger.

"Fare," replied the conductor.—Exchange.

Child (innocently)—"Muther, how did Dad bekum a professor at the university?"

Mother—"So you've begun to wonder, too, have you?"—Penn Punch Bowl.

First Servant—"How did your one eyebrow wear out?"

Second Servant—"Well, you see, at our place they have rough door-knobs."—Lyre.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.
Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE LOSS IN CHURCH MEMBERSHIP.

(Continued from First Page)

very nature has within itself the power, not only to resist this blighting influence, but also to overcome it. The church is of God; it may fall into periods of spiritual declension; but it will cleanse itself and in due time it will regain its power over the lives of men. The gates of hell will not prevail against it.

"HARVEST DAY" FOR THE LOUISIANA ORPHANAGE.

We hope every pastor in Louisiana will definitely call the attention of his people to the fact that Sunday, Oct. 9, is "Harvest Day" for the Louisiana Methodist Orphanage. This great institution, which now has 190 children in its care, is dependent for its support upon the Easter Sunday collections in the spring and the "Harvest Day" collections in the fall. The contributions from the overflowed sections of the State will necessarily be curtailed this year; therefore, it is of the utmost importance that collections from other sections be unusually liberal. The Orphanage is our own organized activity in behalf of helpless children, and its support ought to be of sacred interest to us all. Remember the date—Sunday, Oct. 9.

ENCOURAGING RESPONSES.

There have been some encouraging responses to the recent appeal for additional subscriptions to the Advocate. Miss Mollie Higginbotham, of Mer Rouge, La., one of the old-time friends of the Advocate, writes: "I started to try to get more subscribers here, but being too weak to walk very far at a time—and that being my only way of going—I made poor headway. However, I am sending to-day by post office money order $14 for the enclosed list of seven subscriptions." Rev. E. L. Cargill, of Cotton Valley, La., in sending in four subscriptions, says: "I trust you don't think I am not interested in the Advocate and am doing nothing toward trying to get the people to take it." Rev. Paul D. Hardin, of Brookhaven, Miss., sends in a list of seven subscriptions. Rev. H. W. Jordan, of Covington, La., also sends in a list of four.

Others have likewise shown their interest, some by renewing their own subscriptions and others by securing new subscriptions. The response has been encouraging enough to show that the necessary number to put the Advocate upon a sound financial basis can be secured by the proper effort. We are sincerely grateful for what has been done, and trust that the good work will go on.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular annual session at the Advocate office, 512 Camp Street, New Orleans, La., Thursday, Oct. 13, at 10 o'clock a. m. A full meeting of the Committee is desired.

W. WINANS DRAKE, Chairman.

PERSONAL AND OTHER NOTES.

The tenth World Sunday School Convention will meet in Los Angeles, Calif., July 11-18, 1928.

From an account of the recent session of the Illinois Conference, we learn that there are no superannuates in that Conference.

Dr. Briscoe Carter, Louisiana Conference Secretary of Education, was in New Orleans on Monday of this week, paying the Advocate office an appreciated call.

Dr. F. N. Parker, dean of the Candler School of Theology, is spending a few days in Louisiana. He honored the Advocate office with a call on Monday morning.

Upon invitation of Bishop H. M. DuBose, Dr. Theodore Copeland will preach a series of sermons at the Holston Conference, which convenes at Knoxville, Tenn., Sept. 28.

Rev. and Mrs. J. E. Selfe, of Lake Providence, La., left on Sept. 5 by auto for Jackson, Mich., for a visit to Brother Selfe's mother, now in her eighty-seventh year, and other relatives.

A new book by Dr. H. C. Morrison, "The Optimism of Premillenialism," is just from the press of the Pentecostal Publishing Company, Louisville, Ky.. The price of the volume is $1.

Our church at Tylertown, Miss., is a wide-awake organization, with a wide-awake pastor—Rev. J. M. Lewis. We know it is a wide-awake church because all its members take the Advocate.

Rev. and Mrs. R. H. Bamburg, of Trout, La., announce the marriage of their daughter, Mollabeth, to Mr. William K. Pepper, on Thursday, Sept. 1. The Advocate extends all good wishes to the happy young couple.

Rev. H. W. Jordan, our pastor at Covington, La., accompanied by Rev. Fred Campbell, called at the Advocate office on Monday morning of this week. Brother Jordan reports a net increase of sixty-two in the membership of his charge thus far.

Dr. R. H. Harper, presiding elder of the New Orleans District, made a trip to Louisville, Ky., last week to consult with Dr. T. D. Ellis, General Secretary of the Board of Church Extension, concerning church extension work in New Orleans.

The publishers, J. B. Lippincott Company, have just brought from the press a new book by "Pansy" (Mrs. Isabella M. Alden), "The Fortunate Calamity," which is, as the sub-title says, "the story of a very modern fairy godmother." The price is $1.75.

Recent advices from Bishop James Cannon indicate that the Bishop continues to improve from his recent attack of African fever. As soon as his nervous system becomes normal he expects to be able to handle his work as well as ever. Bishop Cannon is still in Switzerland.

The second annual session of the General Missionary Council of the church will be held at Jackson, Miss., Dec. 13-14. The first session of the Council was held at Louisville, Ky., in December of last year. The General Missionary Council was created by the General Conference of 1926.

We learn from the Alexandria Town Talk of the recent meeting at Melder, La., in which the preaching was done by Rev. Claude K. Smith, of Pineville, La. There were twenty-eight additions to the membership of the church, and more than two hundred reconsecrations. Six infants were baptized.

Sixty credits were issued in the training school which recently closed at Hammond, La., the highest mark reached in this school since it began, in 1923. Six of these credits were Cokesbury units and nine were rural Sunday school management, which show what our people are thinking about the country Sunday schools.

Bishop and Mrs. W. B. Beauchamp spent last Sunday in New Orleans, worshiping at Carrollton Avenue Methodist Church in the morning. Bishop Beauchamp was en route to hold the Mexican Mission Conferences. The church will be delighted to know that his health is sufficiently robust for him to perform his official duties.

The Louisiana State School for the Blind is desirous of getting in touch with every blind person or person whose sight is so defective as to seriously handicap him, and requests that any one who knows such a person to communicate with A. J. Caldwell, Superintendent, or A. C. Lewis, care State Department of Education, Baton Rouge, La.

In addition to those mentioned last week, Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, writes that Rev. J. A. George, of Ripley, Miss., is another one of his station preachers to engage in revival work during the summer, more than five hundred conversions resulting from his labors in Mississippi and Louisiana.

Dr. W. Winans Drake, pastor of Trinity Methodist Church, Ruston, La., calls the attention of the Advocate to the death of Mrs. E. M. White, widow of the late Rev. H. O. White, of the Louisiana Conference, which sad event occurred on Sunday, July 31, at her home near Ruston. Dr. Drake will furnish the Advocate with a sketch of the life of this saintly woman at an early date.

Dr. N. E. Joyner, presiding elder of the Monroe District, Louisiana Conference, requests us to correct a mistake of date in his announcement of the Monroe district conference which appeared in the Advocate of Sept. 1. The conference will meet on Monday night, Sept. 19, and close on Tuesday night, Sept. 20. The mistake in the notice as published is in speaking of Sept. 20 as falling on Wednesday.

The Macmillan Company has just issued a new edition of its famous catalogue, "Macmillan Books for Boys and Girls." This catalogue, issued every year for the past seven years, has become a kind of standard in the field it covers. An especially valuable feature is the list of more than five hundred titles grouped by subject and age interest. The catalogue will be sent free of charge upon request to the Macmillan Company, New York.

Rev. L. W. Cain, pastor at Parker Memorial Church, this city, is assisting Rev. A. L. McQueen in a tent meeting at Albany, La. The services are being attended by great congregations, and there is every indication of a gracious revival, resulting probably in the organization of a church at that place. The tent being used is the one owned by the Conference Board of Missions.

Brother Cain is as effective in evangelistic work as he is in the pastorate—which is saying a good deal.

Evangelist Claude P. Jones, of the Mississippi Conference, has just closed a gracious revival at Pachuta, Miss., where he assisted the pastor, Rev. R. A. Allums. He is now in a meeting with Rev. C. H. Strait at Decatur, Miss. From Decatur he will go to Gallman, Miss., for a second engagement with Rev. J. E. J. Ferguson. Brother Jones has some open time in October that he would be glad to give any of the brethren desiring his services for fall meetings. His address is 103 Fourth Avenue, Hattiesburg, Miss.

The Federal Radio Commission has given permission to the Moody Bible Institute of Chicago to remove its radio station WMBI a distance of about twenty miles outside of the city, and to increase its power from 500 to 5,000 watts, which will more than treble its range and enable WMBI prorgrams to reach all sections of the United States and most of Canada and Mexico. The station will continue to divide time with station WJAZ of the Zenith Radio Coorporation, on a wave length of 1,140 kilocycles, 263 meters.

Rev. J. H. Felts, our pastor at Greenwood, Miss., attended the Kiwanis convention in New Orleans last week as the representative from his club. He was elected lieutenant governor for the Kiwanis district embracing North Mississippi. The opening convocation of the convention was delivered by Dr. R. H. Harper, presiding elder of the New Orleans District, and the opening address was delivered by Dr. Arthur Moore, pastor of the First Methodist Church, Birmingham, Ala., on the subject, "The Aristocracy of Service." The address was spoken of as one of compelling interest.

Whitworth College, at Brookhaven, Miss., is beginning the sixty-ninth year of the work Sept. 14. Notwithstanding the fact that the college is operating next session only two classes, the enrollment of boarding pupils is fully equal to that of last session. The college has the largest enrollment ever in recent years of non-resident students to enter the freshman class. All except three of the graduates of the Brookhaven High School class of 1926-27 are entering Whitworth for their freshman work. If our people will hurry up and endow Whitworth, its dormitories will more than fill up with students.

The Cokesbury Press has just issued a volume, "Princes of the Christian Pulpit and Pastorate," by Dr. H. C. Howard, professor of Homiletics and Pastoral Theology in Emory University, that will furnish interesting and stimulating reading to many of our preachers and thoughtful laymen. The book is composed of a series of biographical studies of fifteen of the outstanding figures in the Christian ministry from the time of St. Francis of Assisi to the present. It is beautifully printed, and the price is $2.50. As is well known, Cokesbury Press is the trade name of our Publishing House, from which the book may be ordered.

A TRIBUTE TO THE LATE WARREN F. BLACK.

On Jan. 30, 1926, Warren F. Black passed away in Birmingham. For twelve years he had been an active member of the First Methodist Church of that city. In fact, he had been so efficient and faithful as an usher that when he was taken away the board of stewards of that church passed resolutions relative to his faithfulness and to the loss which had been sustained by the congregation and the church because of his home-going. Not only had he served the congregation as an usher, but he was one of the most active members of the Men's Bible class, and for several terms of office he was its secretary and kept the records of all the men in the class. He was liked and loved by every member of the class, and because he had only been sick a few days, the Men's Bible class of First Methodist Church was stunned and shocked when they learned of his death.

Not only was he active in the class, but his influence and presence were felt in the Senior Epworth League. He held different offices at various times, and one of the last things that he did for the young people was to give some books from his library to serve as a nucleus for a Young People's Library.

Very few young men come to a city as large as Birmingham and find their way to a church and become so active with it that they are missed as Warren F. Black was missed when his Heavenly Father called him home. No doubt his activity in the church and his consecrated life were due to his early training received in a Methodist parsonage. He was a son of Rev. and Mrs. W. C. Black. His father for seven years was editor of the New Orleans Christian Advocate, and held appointment under the Mississippi Conference.

The above is not to be considered as an obituary or as resolutions, but is just a little testimony to the life of a young man who put God first, his church second, humanity third, and himself last. He was always happy in serving, and was always willing to do any duty when called upon. He has been and is still missed tremendously by the people of the First Methodist Church, and O how we miss him! We wish that more of the young men of our church would emulate his character and his willingness to serve.

HARRY DENMAN.

Birmingham, Ala.

BISHOP CANDLER'S DATES.

Bishop Warren A. Candler will speak at the following places next week in the interest of a greater Seashore Camp Ground:

Biloxi, Sunday, Sept. 18, 11 a.m.

Gulfport, Sunday, Sept. 18, 7:30 p.m.

Pass Christian, Monday night, 7:30 o'clock.

Bay St. Louis, Tuesday night, 7:30 o'clock.

Moss Point, Wednesday night, 7:30 o'clock.

Mobile, at Government St. Church, Thursday night, 7:30 o'clock.

Poplarville, Friday night, 7:30 o'clock.

Columbia, Sunday, Sept. 25, 11 a.m.

Lumberton, Sunday, Sept. 25, 7:30 p.m.

Watch the daily papers for any necessary changes in these dates. Let every possible effort be made to give the Bishop large audiences. He will bring a great and constructive message about a matter of vital importance.

JAMES L. SELLS, P. E.

ORGAN DEDICATION, ABERDEEN, MISS.

Dear Dr. Carley: On Sunday evening, September 18, in the First Methodist Church of Aberdeen, we will hold a dedicatory service for our new $20,000 pipe organ, which was recently installed by the Geneva Organ Co., Geneva, Ill. We cordially invite former pastors or former members to be present with us on this occasion. After the dedicatory service we will be given an organ recital by Mr. Nord, an organist of considerable note.

R. G. MOORE, Pastor.

IT IS TO SMILE.

By Rev. James H. Felts.

Mr. Editor: In an article recently appearing in the Advocate this statement is noted: "Suppose, for instance, that a brother should affirm his orthodoxy, and yet be found using Bruce Barton's blasphemous book, 'The Man Nobody Knows,' in a series of prayer meeting talks, or discussing the first chapter of Matthew containing the genealogy of Christ under the caption, 'A Bad Egg in a Bad Nest,' should we expect to find him joining a 'League of Faith and Order.'"

Why suppose? I so used Bruce Barton's book, and shall do so again without the slightest hesitation if occasion arises. In the course of more than thirty years of active ministry I have so used many other books, including "John the Loyal," "Current Comments on Timely Topics," "Dangers of Crooked Thinking," "The Other Wise Man," Ingersoll, Paine, Hubbard, Brann, and may even so use "The League of Faith and Order." I so used the splendid Questionnaire sent out by Grenada College students when Brother Stephens was there. I know of no better way to offer criticism, comparison, commendation, or illustration. In each instance there was definite purpose. Always there is the background of Holy Writ. I have recently so used our Book of Discipline with good results.

As to the "Bad Egg in a Bad Nest," the writer was even more grossly misinformed. I have delivered one message under the caption, "A Bad Egg in a Bad Nest Hatched a Songbird." Rahab was the character. The development was the (Transforming) Power of Faith. Nancy, the outstanding character in Oliver Twist, was used in this message. In neither instance have I the slightest apology to make, or special explanation. Intelligent, fair-minded people don't need it; the other kind disturb me very little.

I make this passing observation: To vote only for those who "believe as I do" will force all of us to vote only for ourselves. In all such poorly veiled personal attacks as the writer allowed himself to make, it is to smile. The more's the pity.

Thank you, Mr. Editor, for this little personal space.

PEACE IN BELIEVING.

Peace comes by belief; not by ourselves or our own strength, but by being held in the hand of him who saved us, do these disturbed natures of ours come to their true selves and work harmoniously and to their best results. Self-conceit, which is the most peace-destroying thing in all the world, is overwhelmed in consecration to the Master and contrition starts from the dust, and turns into the very angel of hope and growth when once a soul believes in Jesus Christ. Oh, then, that over us, perplexed and troubled and afraid, as over the disciples in the chamber long ago, the hand of Jesus might be stretched, and we, to-day, might hear him saying, "Peace I leave with you; My Peace I give unto you. Believe in Me." Oh, that our souls may say, "Dear Lord, we do believe in thee, and so we claim thy Peace."—Phillips Brooks.

MISSIONARY BEAUTITUDES.

Blessed are the missionaries of the Gospel, for to them is given the promise of the presence of Christ.

Blessed are the sowers of the word, for they shall abundantly rejoice.

Blessed are those who turn many to righteousness, for they shall shine as the stars forever.

Blessed are they who spend themselves in service for the needy, for they shall have the benediction of the King.

Blessed are the givers for the spread of the Gospel, for they are approved by our Savior.

Blessed are those who are persecuted for righteousness sake, for great is their reward.

Blessed are the intercessors, for they have the assurance of answered prayer.—December Royal Service.

Whitworth College, Brookhaven, Miss., has a scholarship valued at $100 to offer suitable young lady studying to be a music teacher. Apply at once.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

REPORT OF THE PHOENIX MEETING.

Our revival meeting began at Phoenix Church on Satartia charge the fourth Sunday in August. The preaching was done by Rev. L. L. Roberts, pastor of Canton Methodist Church. Singing was conducted by Rev. O. H. Scott, of McComb City. Those who have heard Brother Roberts can and will agree with me when I say that when Rev. L. L. Roberts stands before a congregation and delivers a message they have gotten something worth while.

The meeting began the fourth Sunday in August and closed out the following Friday and the congregation grew from day to day. Mr. Scott is just wonderful among young people. He is a great singer and he understands how to organize the young people, and he wins the confidence of both old and young.

There was great interest manifested and the church was revived. So as I see it we had a great meeting—work done that will tell in the future.

I will say this: All the preachers who want a whole team will make no mistake in securing the Revs. L. L. Roberts and O. H. Scott if they want a work that will live on after the meeting is over and they are gone.

A. J. LEGGETT, Pastor.

Satartia, Miss.

FINE MEETING AT NEW HEBRON, MISS.

Dear Brother Editor: On the night of Aug. 21, we closed at New Hebron, on the Silver Creek charge, what was conceded by the citizens of the town one of the best meetings in the history of the church.

We were assisted by the Jones evangelistic party, consisting of Claude P. Jones as preacher, Mrs. Jones as pianist, and Mr. H. M. Scott, of Milan, Tenn., as soloist and choir director.

The service rendered by this splendid party was par excellence. It affords me unusual pleasure to give them my unqualified endorsement through the columns of your paper.

To any of the brethren desiring first class service, in the preaching of Brother Jones you will get it. In the field of music, I count Mrs. Jones and Mr. Scott among the best I have ever heard. You will make no mistake, brethren, in using this party of consecrated workers.

Yours in Him,

E. A. KING, P. C.

PRESIDENT COOLIDGE.

The President of the United States of America says:

"We do not need more national development, we need more spiritual development.

"We do not need more intellectual power, we need more spiritual power.

"We do not need more knowledge we need more character.

"We do not need more government, we need more culture.

"We do not need more law, we need more religion.

"We do not need more of the things that are seen, we need more of the things that are unseen."—Selected.

THE METHODIST BENEVOLENT ASSOCIATION.

There are many good reasons why the members of the Methodist Episcopal Church, South, and especially the ministers, should join the Methodist Benevolent Association. I am mentioning some of them.

The Methodist Benevolent Association is twenty-four years old and has had a steady growth, until to-day it is a strong institution with more than $2,000,000 in insurance in force.

The Methodist Benevolent Association has a strong board of directors, composed of the most representative men of the church, both ministers and laymen, who are giving of their time and ability without pay as a service to the church.

The Methodist Benevolent Association gives insurance to members of the Methodist Episcopal Church, South, and is the only institution which is operated exclusively for members of our church.

The Methodist Benevolent Association gives insurance at a much lower rate than the old line companies do, yet is perfectly safe, operating under a charter and conforming to all legal requirements.

This is the time in which insurance is the popular thing—never before were so many people taking life insurance. Since this is true, why not join your own Methodist Benevolent Association?

Life insurance is one thing you cannot get when you need it; so it is important to secure it while you can.

The Methodist Benevolent Association is anxious to issue a policy to you.

The Methodist Benevolent Association was originally for ministers exclusively, but it has grown to such proportion it takes the membership in general of the Methodist Episcopal Church, South.

It also has an Educational Endowment policy for the children to assist them through college.

I shall endeavor to visit as many of the Annual Conferences as possible, and we hope to have some one represent the Association at those I cannot attend. We want to serve the membership of our church in our line.

METHODIST BENEVOLENT ASSOCIATION,

R. S. TINNON,
Field Secretary.

Winnsboro Blue Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,

Winnsboro Blue Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite, that you may see its beauty.

When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation
Rion, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"What I kept, I lost;
What I spent, I had;
What I gave, I have."
—Persian Proverb.

WATERPROOF, LA.

We are glad to report that our auxiliary is back to normal again.

We meet each week, the first and third Tuesdays at the church for regular business meeting and "Voice" program; on the second and fourth Tuesdays we meet in the homes for Bible study, and under the direction of Mrs. Earl Hunter, find it truly profitable and interesting. We always "serve" at these meetings in the homes and enjoy a social hour after the lesson. Our corresponding secretary presents Christian Stewardship on the fifth Tuesdays.

We have finished two mission study books this year and plan to complete one more before the Week of Prayer.

Am sure we will go over the top with our Pledge just as we did last year.

We have an average weekly attendance of 18 members, which I think is very fine.

We did repair work on the parsonage last year to the extent of nearly $1000. We haven't undertaken anything like that this year, but our women responded beautifully to the call for help during the flood, and we are still doing charity work.

MRS. SAM McCAIN, Pres.

BADLY RUN-DOWN

Kentucky Woman Had "Terrible Time" Doing Her Home Work. Strength Returned After She Took Cardui.

Shelbyville, Ky.—"Several years ago," says Mrs. Alven Jesse, of this place, "my health was very bad. I was very much run-down. I was in such a weak, nervous condition that I was not able to do my housework.

"I struggled to keep up, because I had to, but many a time I spent hours in bed, trying to force enough strength to go through the daily routine.

"This condition went on for some time, until I heard about Cardui, which some one told me was good for such ailments. I gave it an immediate trial, and, I am thankful to say, my improvement was rapid. I soon was able to do my housework with ease and comfort. I felt fine and I looked so much better.

"This spring I was not as well as I had been. I was ill in the winter with colds, which left me weak. So I sent at once to the store for Cardui and began taking it. In just a little while I was feeling much better, my strength returned and I was able to get my work done easier and with less effort."

At all drug stores. NC-176

Take CARDUI A VEGETABLE TONIC

ZONE MEETING, BONHOMIE.

About 120 were in attendance at the zone meeting of the Methodist Missionary Societies of Main St., Broad St., Court St., Bonhomie, Petal, Purvis, Lydian Circle and Priscillian Circle, which was held Monday afternoon, Aug. 29, at the Bonhomie church. There was a good representation from each organization, and the president, Mrs. D. E. Edwards, presided.

Devotional was led by the Rev. J. W. Laudenslager, pastor-host, using Scripture from St. John 15 and stressing the thought of Christian service being one of joy. The presiding elder, Rev. J. R. Jones, led in prayer, minutes were read and approved and reports considered, the treasurer, Mrs. W. A. Bilbo, reporting $75 on hand and free-will offering amounting to $18. Mrs. Jones expressed her appreciation for the gifts recently received at the district parsonage.

A most impressive pageant, "Telling the Tidings," was given by Broad St., with about 20 members taking part and each having a helpful message; then a musical reading by Miss Louise Garraway and a piano solo by Miss Maxine Purvis were very much enjoyed.

Mrs. T. W. Cooper's talk was an inspiration to every woman to be a member of some missionary society. Mrs. K. B. Alsup, in an appealing manner, gave a picture of Whitworth College.

The next meeting will be held on Oct. 31 at Court St. Church, with Pricillian Circle and Petal co-hostesses, Main St. and Bonhomie to give program. At this time there will be an election of officers.

The service was concluded with prayer by Rev. Mr. Wesley, of Purvis, and the out-door social half-hour, during which an abundance of tasty sandwiches and tea was served by the members of Bonhomie and Main St., brought the meeting to a pleasant close.

MRS. JEFF BROWN,
Secretary.

Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.
—Exchange.

WHERE THE GOOD NEWS IS SPREADING.

Reporting an increased membership for the year 1926-27, with fine attendance on all church, League, and Sunday school services during the year, the Rev. Jan Leidorf, pastor of the Methodist church at Trebon, Czechoslovakia, in his report made at the annual meeting of the Czechoslovak Mission, held at Pilsen early in July, told of great success along every line of church work.

Mr. Leidorf's charge lies in the South Bohemia District, of which the Rev. Josef Dobes is presiding elder. Mr. Leidorf himself is supported as a special on the mission field by a layman of Jackson, Miss.

Statistics for the year show an Epworth League with twenty-three members; a Sunday school of sixty, and a total church membership, including probationers, of 610. During the weekly meetings of the League the Bible is studied or biographies of great leaders of the Czech nation or of pioneers of the Methodist church.

Collections for the year amounted to Kc. 11,991.93, which were used for the local church work, for the general work, the superannuated endowment fund, the Methodist orphanage, and the Masaryk League against tuberculosis. The Sunday schools contribution was expended for Bible pictures and for Christmas gifts.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

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Minden Dist.—Fourth Round.

Campti, at Campti, Sept. 18, 11 a.m.
Colfax and Montgomery, at Montgomery, Sept. 18, 8 p.m.
Ringgold, at Ringgold, Sept. 24-25.
Hall Summit, at Hall Summit, Sept. 25, 8 p.m.
Sibley, at Pine Grove, Oct. 2, 11 a.m.
Cotton Valley, at Cotton Valley, Oct. 9, 11 a.m.
Columbia, at Columbia, Oct. 16, 11 a.m.
Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Simsboro, at Antioch, Sept. 17, 18.
Arcadia, at Mount Moriah, Sept. 25, a.m.
Gibbsland, at Gibbsland, Sept. 25, p.m.
Athens, at Bethel, Oct. 2, a.m.
Choudrant, at Indian Village, Oct. 8, 9.
Calhoun, at Calhoun, Oct. 9, p.m.
Marion, at Wilhite, Oct. 16.
Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Literature to be used in the observance of Children's Week has been mailed to thirty-eight pastors. Let me have orders for twelve others and I shall be fairly well satisfied. This is an effort put forth by the church to call attention to the worth of childhood and youth. Would that I had the power to stir the heart of the church to action! Next year may be too late to reach and help some of the gay, thoughtless youngsters that we see every day about us. Man, what is the matter with you that you do not do everything in your power to help the young people to a better life?

Have you seen the leaflet on Promotion and Training Day? This day is near at hand. What preparation have you made to observe it successfully? Have you ordered Promotion Certificates? Have you a list of all the teachers and officers who have read an approved book, or have taken one or more credits? The best way to save the world is to save that part under our own care, the world that we can see all around us. After a man has attended to his own job he does not have time to correct those he may never see. May the Lord have mercy on us and deliver us from so much useless and hurtful twaddle!

If you want a helpful program to be used in the installation of your officers and teachers, you will find the same in the October number of the Workers' Council, prepared by Rev. John Chambers, of Jackson. If you care to add to it or take from it or make a better one, do so, but install your officers and teachers publicly and thus give them a good start for the new Sunday school year.

Read the October number of the Magazine, especially "Group Lesson for Intermediates and Senior," "Enriching Lesson Material," "Our Rural Problem," "Missions in the Sunday School," "The Habits of Religion" and others. Dr. Chappell is constanly improving our Sunday school periodicals. What we read determines in a large measure what we think; what we think tends to get into conduct. Read the best and your conduct will be upon a high plane.

Mrs. A. C. Johnson, of Doddsville, Miss., has consented to act as Elementary Superintendent of the Greenwood District. Her first task is to help pastors see to it that a number of schools observe Children's Week. Teachers of Beginners, Primaries, and Juniors of the Greenwood District, write Mrs. Johnson for help. Mrs. W. H. Ratliff, of Sherard, has agreed to have Children's Week looked after in the Greenwood District. She has already lined up nine schools and is after the tenth.

We want a picture of all the new churches in the Conference for an exhibit. Make a good kodak picture of your new church, then one of the officers and teachers and send it to me to place in the exhibit. The man who has been instrumental in building a church deserves all commendation. Some man's blood has gone into every church building in the Conference. Get busy and send in the picture at once.

We are checking up the schools to see where they have gotten results and to see what is to be done next. No school is making the progress it ought to make that does not have a regular meeting of the Workers' Council. No sane man would deposit money in a bank that does not hold regular meetings of the directors. Is it not strange that you can get men to go wild over making surveys to find out the number of cows in the county? There is money in cows and not a cent in boys and girls. It is a wonder that God is so patient with us. "What fools we mortals be."

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson.

The fall Standard Training Schools are shaping up in a splendid manner, providing inspiration and enthusiasm to our workers to carry on.

* * *

We are in receipt of official reports of the Hammond and Leesville schools conducted last week. At Hammond, in the Baton Rouge District, sixty credits were issued as follows: "The Worker and His Bible," taught by Dr. B. P. Taylor, 25 credits; "The Pupil," taught by Prof. J. E. Stephens, 9; "Junior Materials and Methods of Teaching," taught by Mrs. R. H. Harper, 9; "Sunday School Management," taught by Rev. F. C. Adams, 11; "Cokesbury Course," taught by Rev. A. K. McLellan, 6. A card from Brother Booth, Educational Director, assures us that this was a most excellent school, the best they had, with fine spirit and fine personnel. Brother Adams writes to express his appreciation of having been invited to teach in this school and spend a week with our Louisiana folk. Brother Adams is the Extension Secretary of the North Texas Conference.

* * *

At Leesville, in the Lake Charles District, fifty-seven credits were issued: "The Worker and His Bible," taught by Rev. W. L. Doss, Jr., 26; "The Small Sunday School," taught by Rev. C. D. Atkinson, 11; "Principles of Teaching," taught by Mrs. G. F. Winfield, 13; "Primary Administration," taught by Mrs. Byron Harwell, 7. We hear fine reports and echoes from this school, the fine spirit of the workers, the splendid work of the faculty, and the lasting good results. On Friday the members and faculty, together with others of the congregation, went to Holly Grove for a rally and "dinner on the ground." This was a wonderful occasion, with about 100 present. The words of welcome were given by Brother R. T. Wright, a resident local elder, who told us that the Holly Grove church was 110 years old. The superintendent of the Sunday school is Brother T. W. Biven, and we have read with considerable interest what he has to say of what the Leesville Training School will mean to his school. I quote: "To have a school that is much better organized; a regular program of worship well prepared and carried out; to have one or more training classes each week; to be more punctual and systematic in all my Sunday school work; to have the best school that Holly Grove has ever had."

The writer wishes to express a sense of appreciation of the fine hospitality extended to the workers in both of these schools, as each and every one were delighted.

* * *

The Alexandria school closed on Friday night, Sept. 9, with approximately forty-five credits, the official report of which will be given at next week's writing. A splendid teaching force has composed the faculty, and the spirit of the school is splendid.

* * *

The latest Sunday School Day offerings come from First Church, New Orleans, $50, and Alco, $5. We acknowledge these with thanks.

* * *

We are in receipt of a letter from Brother Robert Vaughn, of Ruston, reminding us that Oct. 9 will be "Harvest Day." This is one of the two days in the year when our offerings go to the support of the little children in our care at Ruston, and we trust that every congregation, and every member thereof, will do a big thing this year in providing bountifully for these little people.

* * *

Letters from Mrs. R. H. Wynn, of Lake Charles, requesting literature and helps for the organization of Intermediate and Senior departments, and from Mrs. J. H. Cain, of De Ridder, for literature on organized Bible classes, are received with interest, and we offer our sincere good wishes to these organizations.

* * *

We are approaching our annual observance of Children's Week, and in this connection an interesting letter comes from Mrs. W. W. Holmes, State Superintendent of the Elementary Work, in which she calls attention to a suggestion by Miss Skinner that all of our schools observe this week, and points out the fact that a great many schools, because the pageant form of observance sometimes proves burdersome, take no steps whatever toward this observance. It is important that something be done along this line. There are many other things besides pageants that will bring our work before the people of our churches. We have our visitation, exhibits, intensive training, and many other phases of this forward movement that are important to bring before the church. Let us each and every one make plans for the observance this year of the Enlarged Children's Week. Use the pageants when possible; but when not practicable, use other methods of taking this "Forward Step." If you desire any suggestions and help, Mrs. Holmes,—whose address is 839 Morrovia Street, Shreveport; or your District Superintendent whose name and address you are no doubt familiar with, will give you whatever assistance you need, or direct you to the proper source.

* * *

We have a letter from Brother Henry W. Jordan, of Covington, inviting the office staff to visit his school. Brother Jordan tells us he has six Cokesbury credits in his school this year, and expects to have more by the time Conference convenes. This is an excellent showing.

* * *

Training Schools for Monroe, First Church, Shreveport, and Ruston are shaping up. The "set-up" meeting for the Shreveport school was held on Sunday, the 11th instant. Monroe has her faculty engaged with the exception of the Intermediate-Senior course; among the instructors will be Brother Lutz, Brother Joyner, and Mrs. W. B. Ferguson. The Ruston School will soon be in shape, and among the teachers there will be Bro. Cleanth Brooks, of Alexandria, who will teach a course on the Bible. Natchitoches is ready for a school Sept. 18.

* * *

Rev. W. S. Henry, of Lecompte, was a welcome visitor in our office this week. His congregation will build a new church on the lot where the former high school stood. We congratulate the preacher and the people, and wish them great success.

* * *

Your writer was at Opelousas last Sunday to answer a call to help out a sick preacher. Brother Boddie overworked himself during the flooded season, and his doctor advises a few weeks' rest at Coopers Wells, which he is planning to do. We enjoyed our visit at this historic city and in the hospitable home of Mr. and Mrs. J. G. Lawler.

M. B. A.

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THE SUNDAY SCHOOL PAGEANT, "THE HOLY ALLIANCE."

It was my great pleasure and good fortune to attend the second term of the Leadership Training School at Lake Junaluska, beginning Aug. 3. On the night of the 17th some of the members of the Sunday School Board, instructors and others gave the pageant, "The Holy Alliance." This splendid pageant, showing the destructive forces of disease, ignorance, sin, poverty and extravagance as they plot against the constructive agencies of character building—the home, the church, the school and the State—and thus the forming of alliance in the fight against these evils. The 3,000 persons or more who witnessed the splendid performance gave every evidence of great appreciation. The lesson stood out clear and impressive and carried a wonderful message.

This pageant we are anxious to place in every Sunday school, not only in the Newton District, but in every Sunday school in our two great Mississippi Conferences, the pageant to be given at the close of enlarged Children's Week during the month of October, or as near thereto as possible. It can easily be given in any congregation. The leaflets, posters and other helps will be sent you free of charge—just for the asking.

Write Miss Jones, 401 Millsaps Building, Jackson, or to me, and we will gladly do all we can to help you forward our slogan, "Give More Thought to Childhood and Youth."

I am at this time sending material to ten Sunday schools for the observance of enlarged Children's Week. Let us hear from other churches.

MRS. J. E. OAKEY,
Elementary Superintendent,
Newton District.

Forest, Miss.

A LETTER FROM REV. E. G. KILGORE.

Dear Dr. Carley: Since my last note to the Advocate I have conducted five revival meetings—one in Missouri and four in Mississippi. Two were with Brother A. A. Martin, on the Ebenezer charge, and two with Brother Bowlin at Wright's and Lewisburg, on the Pleasant Hill charge. In all these meetings classes were received into the church, including a number of promising young men. At Lewisburg, our last meeting, twenty-one were added to the church, all on profession of faith except one, who came to us from the Baptists. These pastors were rejoiced at the success of this work, and the oldest citizens at Lewisburg say the revival there was the best held there in the history of the church, or at least for a long time.

I have preached eighty-six times during the last three months, and held up fine through it all. Pretty good, isn't this, for one who has already passed his threescore and ten years? I am happy when at work.

Owing to the slump in the price of cotton last year and this followed by the disastrous floods, finances in this territory are very short; but the people are making an honest effort to do what they can, and the preachers are hopeful.

E. G. KILGORE.

Memphis, Tenn.

A GREAT VACATION.

Dear Dr. Carley: My family and myself are home again after a most delightful vacation during the month of August. Our church here gave us the entire month off, with salary continued, plus a nice "vacation gift" in cash.

During our absence two of our boys who had just recently felt a call to preach filled my pulpit one time each. They tell me that all available sitting and standing room was taken at each of these services, and that there was a great overflow into the church lawn. These boys are among the finest and best boys in our community. Both are now in high school, and expect to take college and seminary work as a part of their preparation. One is Sam Talley, and the other is Roy Montgomery. Roy Montgomery was converted and joined the church as a result of our "Young People's Revival" that we held July 5 to July 12, and about which I hope to write more at a later date.

Our destination going was Onawa, Iowa, the home of my wife's people. While there we drove up to Sioux City for a day, where my wife has a brother and a sister. (By the way, I played around their nine-hole golf course with my brother-in-law—a golf course with many ups-and-downs!) I was invited by the pastor of the Methodist Episcopal Church at Onawa to preach on the second Sunday, and did preach to a large congregation of Methodists and Congregationalists. We spent two happy weeks at Onawa, a beautiful little town of about twenty-five hundred people. It seems to be quite a town for producing preachers' wives. There are no less than eight preachers' wives, now living, who were born and reared in Onawa, my wife being one of the eight.

On our return home we visited friends and relatives in Kansas City, Urich, Clinton, and Montrose, Mo., and my youngest sister, Mrs. Walter Foley, in Chelsea, Okla. My other sister, Mrs. Gaylord Booth, and her two daughters, from Oklahoma City, met us there.

On the third Sunday of August I had the privilege of preaching in Clinton, Mo., ten miles west from which I was born and reared. My uncle, Dr. W. B. Calvert, wanted me to come by there and to preach. He made arrangements with his pastor for me to preach at the Methodist Episcopal Church in the morning, and, to my great surprise, when I reached Clinton, I found that they had me scheduled to preach at a union service of all the Protestant churches at night. It was a happy day. On Monday we drove out to the old place, where we met many more old friends and neighbors who had not driven to town to hear me preach.

We drove on to Chelsea, Okla., after spending Saturday, Sunday, Monday, and Tuesday with friends and relatives from Kansas City to Montrose, Mo. We visited at Chelsea five days, thence on home. I was scheduled to preach in Chelsea the Sunday morning of the fourth Sunday.

Now, I did not preach the same sermon all the way around. I preached four different times, and I preached four different sermons, on the subjects: "An Every Day, Every Vocation Life Service;" "Christianity's Program for the World;" "Prepare to Meet Thy God," from the parable of the "Marriage Feast," and "The Universal Jesus," respectively.

This is the first time we have ever used our vacation time just to visit, but I must testify that it is the most profitable vacation we have ever had. I may speak of some of its educational values later. We are home, refreshed in body, mind, and spirit; ready for hard work.

It was truly a great vacation.

HOWARD E. PFOST.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The past week has been the week of the Training School at Capitol Street Church. This was an all-general-unit-school with five teachers. Fifty credits were earned in the school and two office credits. Only four persons who could have received credit did not get credit in this school. There was an earnestness manifested that was very fine and made a wonderful impression. We feel that the work of these schools in Jackson will grow in interest and power.

The School at Natchez begins Sunday, the eleventh, and will be concluding when you read this notice. We would appreciate your prayers for us that this school may be run for the glory of God.

Our school opens at Hattiesburg September 25, and continues through that week. We are trusting that this school will be the best school ever held in Hattiesburg. Last year we had 79 credits issued here and we are hoping we will have 100 credits this year. The first week in October our school at McComb City will be held. This school I trust will be far-reaching and much better than last year as to the number of units taken.

The Check-Men of the Hattiesburg District will meet the afternoon of Sept. 27 in the Court Street Church. I trust that each interested party will be present and that we will have a most delightful meeting.

The Check-Men of the Jackson District will meet Saturday, September 17, at 3:30 p.m., in the ladies' parlor, Capitol Street Church. We are trusting that we will have a full attendance and all men will be on hand at this hour.

The idea of checking all the schools in the month of October is attracting favorable comments from all parts of the Conference. We feel sure that with the co-operation of the preachers this work will mean a great deal for the closing out of the circuits on getting accurate reports.

Mr. Hull has just closed a revival on the Trenton charge, in which there were a number to unite with the church, and the church life of the community greatly revived. He has also just closed three Cokesbury Schools, two on the Barlow charge and one on the Adams charge. These schools were unusually successful. We are trusting that many doors will be open for this type of work straight on through the year. Nothing rallies a community like a training course.

Pray for the work and the workers.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Merryville, Sept. 18, p.m.
DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 9.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

Shreveport Dist.—Fourth Round.

Cedar Grove, Sunday, Sept. 11, 11 a.m.
Bossier City, Sunday, Sept. 11, 7:45 p.m.
Natchitoches, Sunday Sept. 18, 11 a.m.; Epworth League Rally, 4p.m.; 7:30 p.m. to 9:30 p.m. daily through Sept. 25, as teacher in the Natchitoches Standard Training School.
Logansport, Sunday, Sept. 25, 11 a.m.
Bethel, Q. C., Sunday Sept. 25, 3 p.m.
Stonewall, Sunday Sept. 25, 7:30 p.m.; revival service every night for ten days.
tonewall Q. C., Sunday, Oct. 2, 3:30 p.m
Claiborne Q. C., Friday, Oct. 7, 7:30 p.m.
Vivian, Sunday, Oct. 9, 11 a.m. 7:30 p.m.; Dedication of parsonage and Q. C. at Vivian, 3 p.m.
Mooringsport Q. C., Monday, Oct. 10, 7:30 p.m.
New Orleans, First Church, Presiding Elders' meeting, Wed., Oct. 12, 9 a.m.
Gilliam, Sunday, Oct. 16, 11 a.m., 7:30 p.m.; Q. C., 3:30 p.m.
Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church..
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Foxworth, at Foxworth, Sept. 18.
Adams, at Adams, Sept. 25.
McComb, La Branch Street, Sept. 28.
Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Tender, Aching, Swolen Feet

In Just Five Minutes Those Sore, Tender, Aching Feet Get Amazing Relief. Moone's Emerald Oil is Guaranteed.

Go to any good druggist to-day and get an original bottle of **Moone's Emerald Oil.**

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Tell me your plan whereby I can make more money.
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Hattiesburg Dist.—Fourth Round.

Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.
Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

DeKalb, at New Hope, Sept. 18, 19.
Matherville, at Langsdale, Sept. 24, 25, a.m.
Shubuta, at Shubuta, Sept. 25, p.m.
Vimville, at Coker's Chapel, Oct. 1, 2, a.m.
Pachuta, at Adams, Oct. 8, 9, a.m.
Enterprise, at Enterprise, Oct. 9, p.m.
Seventh Ave., Oct. 12, p.m.
DeSoto, at Crandall, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Buckatunna, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street, Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Harperville and Lena, at Cantrel, Sept. 17.
Dedication of Harperville Church, Sept. 18, 11 a.m.
Forest and Morton, at Forest, Sept. 18, 3 p.m.
Montrose, at Montrose, Sept. 24, 11 a.m.; Sept. 25, 11 a.m.
Rose Hill, at Rose Hill, Sept. 25, 3 p.m.
Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Biloxi, Sept. 18, 11 a.m.
Gulfport, Sept. 18, 7:30 p.m.
Columbia, Sept. 25, 11 a.m.
Hub, Sept. 25, 3 p.m.

BOHNE & WILT, Booksellers and Stationer, 1218 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Lumberton, Sept. 25, 7:30 p.m.
Carriere, at McNeil, Saturday and Sunday, Oct. 1 and 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem camp ground, Oct. 8, 2 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Pascagoula, Oct. 9, 7:30 p.m.
Van Cleave, at New Prospect camp ground, Oct. 12, 2 p.m.
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Nebo, Sept. 18, a.m.
Fayette, Sept. 18, p.m.
Silver City, at Silver City, Sept. 25, a.m.
Louise and Holly Bluff, at Louise, Sept. 25, p.m.
Oak Ridge, at Oak Ridge, Oct, 2, a.m.
Vicksburg, at Gibson Memorial, Oct. 2, p.m.
Woodville, at Woodville, Oct. 9, a.m.
Centerville, at Centerville, Oct. 9, p.m.
Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

JUNALUSKA.

To the six Mississippi Leaguers who were in attendance, the above name symbolizes the highest mountain peak of inspirational attainment, and to those throughout the Conference who could not be there, we only hope that it may be your opportunity in some future time to attend one of these great Conference-wide assemblies held in the mission building, overlooking beautiful Lake Junaluska, with the mountains towering in the distance.

This year's conference was exceptional in the wonderful attitude manifested by all in attendance, and the consciousness of His presence among us. It was in truth a great assembly, and it was good to have been there.

Under the able supervision of Dean E. O. Harbin, an excellent faculty had been procured, and the class work was of the best. Our only regret was that we could not be in every class, but physical limitation as well as assembly restrictions prohibited this. We were exceptionally blessed, however, in our selection of classes.

Prof. C. Washburn, head of department of church music at Scarritt College, Nashville, instructed us in Hymnology, and in his efficient way caused every member of his class to obtain a greater appreciation of our own Methodist hymns, and to determine, in their meager way, to bring this awakened appreciation back to the folks at home.

Mr. and Mrs. Twilley, of the Florida Conference, were with us, Mr. Twilley an Assembly pianist, and Mrs. Twilley as teacher and lecturer. One of the unfortunate happenings of the conference was the painful accident which Mr. Twilley sustained on the afternoon of Stunt Night, when the De Luxe Baby Grand piano that he was helping to move fell, mashing three of his fingers on his right hand, incapacitating him for several weeks. Mrs. Twilley, who before her marriage was the State Field Secretary of Epworth League work in the Conference, and now an evangelist, made of her class in Evangelism one of the most inspirational that it has ever been my privilege to work in. In addition to this wonderful service, she rendered further service in her vesper hours down by the lake, when she presented in her estimable way, "Equipment of the Leader." The work of these admirable people will stand out as high lights of this year's Assembly.

Mr. Harbin directed us in "Conference and District Management" in our discussion group on Methods, and as all of you know, we were ably directed, as Mr. Harbin is among the best in this line of work, not to mention his exceptional recreational leadership abilities. Miss Sampson, from Central Office, Richmond, gave demonstrations and lessons in Crepe Paper Work, Basketry, and Wax Work, and numerous delegates took advantage of becoming more proficient along these lines.

In our Forum hours, Mr. Moreland, missionary to Brazil, conducted two very interesting periods, and, assisted by Mrs. Moreland, taught us some of the Brazilian games. Customs of Brazil were made very clear to us, and all of us are better able to appreciate and discuss our work there since having heard Mr. Moreland. Two other periods were presided over by Mr. Pim, who discussed Hi League and Senior Chapter organizations, assisted by Miss Tatom on Junior Epworth Chapters.

The Dramatic Class presented their work in the form of a beautiful pageant which took the place of one of the platform hours. This class was well handled, and their presentation was a credit to the untiring efforts of Miss Biggs, who had this phase of the work in charge.

Platform hours were of course a feature of the Assembly, the first two addresses being brought us by Dr. W. R. N. Score, of Texas. Dr. Score served during the world war as chaplain, and with his broadened outlook was able to bring us two wonderful messages, using the Assembly theme, "Leaguers To-Day—Leaders To-Morrow" as his keynote address, and "What Will We Do With Jesus" as his second theme. Dr. Score, in addition to this work, was in charge of the Spiritual Set-Up each morning, when he discussed, "Tests of the Leader."

Dr. Ellis, famous globe trotter and writer, was another of the platform speakers, and in his message of exploration and discovery of the Bible lands, the fact was indelibly impressed on our minds that the Bible was always true, and would check up in every instance pertaining to geographical or historical record.

Dr. Forney Hutchinson, of Oklahoma City, brought us a series of five addresses, and left us with a longing for more. He is one of the best preachers in these parts, as evidenced by the fact that his congregation at St. Luke's won't let him go, he having served them for nine years. Interspersing his wonderful talks with keen, clean humor, he brought home his messages on the "Test of the Fiery Pit," "Burning and Shining," "Modern Prodigals," "Coasting," and "Service."

The recreational feature of this year's Assembly was presided over by Mr. Philip Schwartz, North Carolina. He divided the Assembly into four groups, "All Eager," "More Eager," "Earnest Eager" and "Been Eager," and for twenty minutes every morning competitive games were played. Most of our Mississippi folks were "More Eager," and, captained by a Mississippian, they were successful in "kopping the cup." Our own Conference Secretary was very much in evidence on first base, and her co-Leaguer helped her to bring laurels to the Magnolia State in the same position and on the pitcher's mound, when the "More Eagers" captured the base ball championship of the Assembly. Organized hikes, volley ball, and aquatic sports were all featured, closed by a circus party on Saturday night, in which all took part. Stunt night was won by Tennessee in their presentation of a "Sunflower Minstrel," second place going to South Carolina, with "Old Man in a Shoe," and third place to Florida, with "Columbus a la Mode."

The closing half-hour of each day's work was in the form of Candle Prayer Groups, and to these groups belong a great portion of the success that attended the Assembly this year. Inspired by the mountainous peaks about us, reflected in the placid surface of Lake Junaluska, illuminated by the ever burning cross, the Assembly will always be a landmark in our life.

D. C. CAMP.

EPWORTH HI LEAGUE PROGRAM, MISSISSIPPI CONFERENCE EPWORTH LEAGUE, CAMP DANTZLER, HATTIESBURG, MISS., AUG. 29-SEPT. 3.

Theme: "The Christlike."

Slogan: "Our Best for Christ and the Church."

6:15—Rising signal, reveille.

6:30—Setting up, dip.

7:00—Morning watch (learning Christlikeness in the out-of-doors: 1. Hills—(Prayer) Ps. 121:1-2, Luke 6:12; 2. Water—(Purity) Ps. 51:2, Matt. 8, John 4:14; 3. Stars—(Leadership) Job 38:7, Ps. 8:3; 4. Rocks—(Strength, Character) Ps. 31:2, I John 2:14; 5. Roots—(Food, Growth) Eph. 3:17, Luke 2:27.

7:30—Breakfast.

8:00—Camp duties.

8:30, 9:00—Bible Study: 1. "Men Who Dared," Miss Lilybec Phillips; 2. "Jesus the Master," Miss Helen Sells.

9:00, 10:00—"Nature Study and Observation," Mr. Pim.

10:00, 10:20—Methods: The handbook, class for officers, Truman Lewis; first department, Miss Berta Nall; second department, Miss Ina B. Anderson; third department, Miss Helen Sells; fourth department, Miss Frances Harrell.

10:30, 11:00—Camp craft and handcraft, Mr. Truman Lewis and Miss Frances Harrell.

11:15, 11:45—Swimming, girls, Miss Helen Sells.

11:45, 12:15—Swimming, boys, Mr. Truman Lewis.

12:30—Dinner.

1:30, 2:30—Quiet hour and study.

2:30, 4:30—Directed games and hikes, Mr. Pim, Miss Sells, and Mr. Lewis.

4:30, 5:30—Swimming, Mr. Lewis, Miss Sells.

6:00—Supper.

6:45, 7:30—Vesper messages: "Be Christlike: 1. In my habits; 2. In my play; 3. In my friendship; 4. In my loyalty; 5. In my Service; Rev. J. A. Smith.

7:45, 8:45—Camp fire, games and songs.

9:00—Call to quarters.

9:30—Lights out.

Above is the program of the first Epworth Hi League camp of our Conference, and we think it was a good one, since we actually saw this program carried out with great success last week at the Hi League camp at Camp Dantzler. We should like to write this up at great length, but because of lack of space we shall only call your attention to a few of the outstanding features.

There were forty-eight young people in attendance, counting faculty, officers and students. These represented every district except Brookhaven. These fine young people came to this camp with the determination to get everything possible of methods and inspiration to take home to their Leagues, and we believe that they did this. Camp Dantzler is situated in

(Continued on Page 16)

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SHOULD HUSBANDS DO HOUSE WORK?

How Mrs. Dyer Solved the Problem.

Mrs. Mildred Dyer was lucky. She had a good-natured husband who helped her with much of her housework. Because she was in ill health for five years, it was often necessary for him to do this. But it bothered Mrs. Dyer. She felt that he had to work hard enough anyway. The time he spent in doing her work was needed for his own. She determined to find the road to better health.

She writes: "I think Lydia E. Pinkham's Vegetable Compound is simply wonderful. My health is better than it has ever been. I am getting stronger and gaining in weight."

She has solved her problem and her household is happier. The Dyers live at Redlands, Calif., Route A, Box 183.

How often does your husband have to do your housework? No matter how willing he is, no woman feels comfortable about it. Perhaps you, too, will find better health through the faithful use of Lydia E. Pinkham's Vegetable Compound.

EPWORTH HI LEAGUE PROGRAM, MISSISSIPPI CONFERENCE EPWORTH LEAGUE, CAMP DANTZLER, HATTIESBURG, MISS., AUG. 29-SEPT. 3.

(Continued from Page 14)

such a delightful place and the entire surroundings were so conducive to a Christlike spirit that our motto, "Be Christlike," was achieved. No one who has not had this wonderful opportunity of camping in the woods, where God is revealed at every turn, in the trees, in the singing of the birds, in the moon and the twinkling stars reflected in the waters and in the deepening silences of the twilight, can appreciate the beauty and the joy of the experiences of these Leaguers.

Much permanent help was gained from a study of the Bible and the Methods classes as well as those in Nature Study, hand and camp craft; but the real inspiration of the camp came from the morning watch and vesper services. The morning watch service was led by Mr. B. Frank Pim. Each morning just before breakfast we gathered in a circle and sang songs of praise, followed by a chain of prayers. Then Mr. Pim made a brief talk each day, illustrating it with God's own handiwork: hills, water, stars, rocks and roots. These were very impressive services, and we know that here the Young People's revival really began. The vesper services, led by Rev. J. A. Smith, who applied his messages to our own every-day life were truly inspiring. These moments that we spent in prayer and meditation were very precious.

The play life was not neglected in this camp. Under the leadership of Mr. Pim, Miss Sells, and Mr. Lewis, this phase of camp life was amply provided for. The campers were divided into two tribes. The Cherokees were under the capable leadership of C. A. Lawson, of Laurel, while the Choctaws were led by Ernest Turcotte, of Vicksburg, otherwise "Chief Eagle Feather." Each afternoon competitive games were played, the winner getting twenty-five points and the other tribe getting ten points. There were no losers. It was here that we learned what it means to be a good sport. Each night one of the tribes had charge of the camp fire program, while the other tribe built the fire. The program was always very entertaining, since we discovered quite a bit of talent in camp. The paper that was written by the members of the tribe who gave the program was very original, and every one enjoyed it. At the end of the camp the totem poles were judged, and the Cherokees won. This gave them an additional one hundred points, and they were declared the winners of the whistle.

On the closing night of the camp a very impressive candle service was held. Some of the Leaguers formed a cross, others formed the letters E. L. on each side of the cross. Every one else arranged themselves in a circle. Each person was given a candle. The cross was lighted first and each person in turn received his light from his neighbor. Mr. Pim made an impressive talk, and all sang, "Let the Lower Lights Be Burning."

The closing exercise was held Saturday morning Sept. 3. At the call of the bugle all assembled at the circle. Several songs were sung, and then each Leaguer told what had meant the most to them during the camp. Brother Osmond Lewis offered a prayer, the winners of the totem pole and the winners of the whistle were announced, and certificates of credit were issued to thirty-two Hi Leaguers. Those receiving two units of credit on their Hi League Christian Culture Diploma were: Virginia Hendrix, Minnie Rae Sells, and Harold Crews, of Gulfport; Harry Cameron, of Shubuta; Marion Helveston, Slater McEachern, of Lucedale; Ann Stevens Lewis, of Natchez; Ernest Turcotte, of Vicksburg; Georgie Mitchell, Evelyn Stite, of Yazoo City; Luna Hill, Eloise and Eunice Jordan, Curtis Ramsey, Harvey Jordan, of Ellisville; Archie Porter, Julian Livings, Mildred Carley, and Kathleen Nall, of Petal; Lloyd Sutherland, C. A. Lawson, Bob Newcomer, Olive Virginia Whitaker, Margaret Miller, Mary Alice Weems, of Laurel; Mary Lee Anderson, Rosena Harrell, Fay Clark, Emma Louise Lewis, Frances Norsworthy, Elizabeth Tatum, Ruth Bailey, Margaret Price, of Hattiesburg.

After the certificates were delivered, all present expressed their thankfulness for being in camp and their determination to let their lives reflect the Christ that liveth in them by singing,

"Into my heart, come into my heart,
Lord Jesus;
Come in to-day, come in to stay,
Come into my heart
Lord Jesus."

EPWORTH LEAGUE ASSEMBLY, LAKE JUNALUSKA, AUG. 4-14.

On Thursday night, the first platform hour of the Assembly was led by Rev. J. N. R. Score. After this hour, a "get-to-gether social" was held at the Mission Building. At this time the play groups were organized under the supervision of Mr. Swartz, recreation leader. Much enjoyment and competition was enjoyed on this first night as well as the rest of the Assembly in ball games, water sports, and other competitive games. Much credit is due to Mr. Swartz for his untiring efforts to make us enjoy the recreation periods.

Class work began in earnest on the morning of Friday, Aug. 5. The first devotional was led by Rev. Mr. Score on "Tests of a Leader." The theme of the Assembly was, "Leaders for To-day and To-Morrow," and all class work was based on this theme. There were classes in Leadership for Junior, Hi League, Union, District and Conference Workers. Both teachers and students reported fine work. Much inspiration as well as methods of League work was gained by the association with such consecrated leaders and Leaguers.

The open forum period was filled by several leaders. Miss Sampley, of the Richmond Publishing House, had charge of this period for two days. She gave demonstrations in crepe paper work, wax working, and basket making. Mr. Moreland, who has spent five and one-half years teaching in a college in Brazil, gave us some very interesting facts about the people, the country and the work of the Methodist church in Brazil. Mrs. Moreland gave some demonstrations of Brazilian games. Mr. Harbin, dean of the Assembly, gave some suggestions for recreation. The last two days of the Assembly Mr. B. Frank Pim, General Hi League Secretary, discussed the Hi League in open forum.

The afternoons were given over to recreation. We took trips to Mount Pisgah and Eagle's Nest. These sight-seeing trips were enjoyed by all who were fortunate enough to participate.

Mrs. F. W. Twilley, of Tampa, Fla., led the inspiring vesper services each evening down by the lake. The theme of her talks was "The Leader's Equipment." She held one vesper service on the top of Eagle's Nest. There we truly had a "mountain top" experience in both senses of the word. All of us declared this to be a great service, as were all those led by Mrs. Twilley. To know her was to know that she had been with God, and to love her.

Rev. Mr. Score, of Texas, and Dr. Forney Hutchinson, of Oklahoma, brought great messages at the platform hour. Thursday night was given over to stunts, which were clever. Friday night Miss Biggs presented her class in dramatics in a beautiful pageant, "The Spirit of Youth." On Saturday night we held a circus frolic, featuring each play group and the faculty in special acts. Sunday was Consecration Day, and one that was very precious to all of us, and one that will long linger in our memories.

I, as secretary of the Mississippi Conference Epworth League, and your elected delegate to this great Assembly at Lake Junaluska, wish to thank the Conference for making it possible for me to attend this splendid Assembly. I am sure that I will be a better worker after receiving this splendid training and wonderful inspiration.

Yours in his name,
GRACE LEWIS, Secretary,
Mississippi Conference.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—Fourth Round.

Starkville, Sept. 8, night; preaching, Oct. 2, night.
Central, Columbus, Sept. 15, night.
Caledonia, at Steens, Sept. 16.
Shuqualak, at Shuqualak, Sept. 18, 11 a.m.
Macon sta., Sept. 18, night.
First Church, Columbus, Sept. 22, night.
Ethel, at Shady Grove, Sept. 25, a.m.
Kociusko sta., Sept. 25, night.
Artesia and Sheaffers, at Sheaffers, Sept. 30.
Macon ct., at Salem, Oct. 2.
Noxapater, at Camp Ground, Oct. 7.
High Point, at White Hall, Oct. 8.
Louisville, Oct. 9, night.
Chester, at Chester, Oct. 12.
Ackerman and Weir, at Ackerman, Oct. 12, night.
West Point, Oct. 13, night; preaching, Sept. 4.
Cedar Bluff, at Adaton, Oct. 14.
Kosciusko ct., at Pierce's Chapel, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Longview and Sessums, at Longview; Q. C., Sept. 24; preaching, Oct. 23, night.
McCool, at Liberty Hill, Oct. 5; preaching, Oct. 23.

Let pastors be ready to answer promptly and properly questions Nos. 19 to 30 especially. Let stewards see that question 31 is answered in full. Let us all do our very best to bring up all columns in full. Every official member is urged to be present at his quarterly conference this time.

J. B. RANDOLPH, P. E.

Greenwood Dist.—Fourth Round.

Itta Bena, Sept. 25, 11 a.m., 3 p.m.
North Carrollton, Sept. 25, night; Sept. 26, 10 a.m.
Smith Chapel, Oct. 2, 3 p.m.
Cruger, Oct. 2, night.
Acona, Oct. 9, 11 a.m., 3 p.m.
Tchula, Oct. 9, night.
Ruleville, Oct. 11, 4 p.m.
Drew, Oct. 11, night.
Lambert, Oct. 12, 3 p.m.
Tutwiler, Oct. 12, night.
Mattson, Oct. 13, 10 a.m.
Glendora, Oct. 13, 3 p.m.
Webb, Oct. 13, night.
Price Memorial, Oct. 14, night.
Wade Schoolhouse, Oct. 16, 11 a.m., 3 p.m.
Schlater, Oct, 16, night.
Greenwood, First Church, Oct. 17, night.
Indianola, Oct. 18, night.
Inverness, Oct. 19, night.
Swiftown, Oct. 21, 3 p.m.
Belozni, Oct. 21, night.
Sunflower, Oct. 23, 11 a.m., 3 p.m.
Moorhead, Oct. 23, night.

On time, please. Full attendance. Good reports. Annual Conference, Nov. 2.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Hollandale, Sept. 18, a.m.; Q. C., Oct. 18.
Arcola and Murphy, at Arcola, Sept. 18, p.m.; Q. C., Oct. 18.
Merigold and Deeson, at Merigold, Sept. 25, p.m.
Shelby, Sept. 25, a.m.
Coahoma and Jonestown, at Coahoma, Oct. 2, a.m.
Lula and Dundee, at Lula, Oct. 2, p.m.
Friars Point and Lyon, at Lyon, Oct. 9, a.m.
Duncan and Alligator, at Alligator, Oct. 9, p.m.
Gunnison and Sherard, at Gunnison, Oct. 16, a.m.
Rosedale, Oct. 16, p.m.
Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

L. M. LIPSCOMB, P. E.

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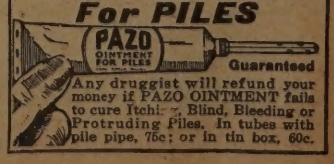

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3667.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 22, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A GOSPEL—WITH A PROGRAM.

The preacher's first business has to do with a gospel—a message of salvation. Just as Jesus Christ came to seek and to save that which was lost, so the Christian preacher is to proclaim the message of salvation to sinful men. True preaching is not the perfunctory announcement of the way to be saved; it is the passionate appeal to men to be saved, through repentance and through faith in Jesus Christ. The true preacher ought to feel the awfulness of the Apostle's burden, "Woe is me if I preach not the gospel;" but he ought not to forget that he is a preacher, not to save himself, but to save others. There must be a central passion in every great life; the preacher's central passion ought to be the salvation of the lost.

It is pathetically tragic for a preacher to have a program without a gospel; yet it is possible for such to be the case. A worthy program designed to accomplish worthy ends may be so beautifully and completely formulated as to attract and interest men for itself alone, causing them, to some extent at least, to lose sight of the fact that the program is only an incident in the accomplishment of a great purpose. It is a sorry day for the church when a program takes the place of a gospel and when interest in a perfection of organization and the achievement of quantitative results supersedes a passion for souls.

All this, however, is not to say that a program is incompatible with a gospel. As a matter of fact, a gospel implies a program. We are not finding fault with a program—we are simply insisting that the major emphasis belongs upon the gospel.

"CAN PREACHERS REALLY CARE FOR EACH OTHER?"

Attached to the Ninth Annual Bulletin of the Board of Finance, just from the press, is an appeal by Dr. Luther E. Todd, Secretary, addressed to all the preachers of the church, under the striking caption used above. We are going to quote his appeal here—but we are going to suggest another caption as appropriate: "Do Our Active Preachers Really Care for Their Worn-out Brethren?" Dr. Todd says:

"Brother Preacher: I am doing my utmost for the success of Superannuate Endowment. Are you? But this great task cannot be done by any one Secretary, or by a small group of interested pastors. It requires team work and faithful application by all of us.

"If you have not presented this matter to your people for the current year, may I urge you to do so at an early date. At least give them an opportunity to do what they will. If you will explain the subject to them and call for contributions, I am sure you will be surprised at their response.

"Your Annual Conference is not far away, and surely you will want to make a creditable payment on your quota. To do this you will have to work fast, but there is yet time to accomplish something worth while.

"Please, dear brother, lend a hand. If your charge is paid up to date, this does not apply to your case. If, however, your charge is behind on this sacred obligation, I trust you will do everything in your power to square the account as nearly as possible.

"We must not let this undertaking degenerate into a dismal failure, but it will do just that unless we give it the best we have in leadership. If it does fail, it shall not be my fault. Can you say as much?"

We really believe that if all the pastors of charges that are not paid up to date on Superannuate Endowment would present this cause at just one service, explain the need, and ask for contributions, many thousands of dollars in the aggregate would be added to the Fund by the meeting of the Annual Conferences. This is a consummation devoutly to be wished.

THE PASSING OF WAYNE B. WHEELER.

The unexpected death of Mr. Wayne B. Wheeler, General Counsel and Legislative Superintendent of the Anti-Saloon League, on Sept. 5, was a severe shock to all friends of prohibition, not only in the United States, but also throughout the world. Mr. Wheeler had given his life to the promotion of the cause of prohibition and to him perhaps more than to any other one man is due the credit for what has been accomplished in the suppression of the liquor traffic within recent years. He was utterly sincere in his advocacy of prohibition, and he combined with his sincerity a knowledge of men and of the practical methods of accomplishing results that made him the recognized leader of the prohibition forces. He was trusted by all the friends of temperance, and respected and feared by its enemies. He could ill be spared at a time like this, when a determined effort is being made to overthrow the results that have been attained. But we may well believe that his death will bring a realization of the need of united and persistent work on the part of prohibitionists to hold what has been gained. The workmen may be buried, one by one—but the work will go on.

IT CAN'T PAY.

In almost every newspaper we pick up nowadays, there is at least one account of a bank robbery, a pay-roll holdup, or some other criminal effort to get something for nothing. Sometimes the perpetrators of these crimes are arrested on the spot; sometimes they are apprehended later; and once in awhile they seem to make their escape permanently. But their criminality never pays—it cannot pay. If they are arrested, they suffer disgrace and imprisonment; if they escape, they are still hunted and have forever to be dodging the law. Yet men will continue to break the law. The sinner is in a poor plight. There is no possibility of his escaping permanently. Some day he will have to stand before God in judgment and give an account of his life. Then the penalty will be inflicted. Sin can't pay except in the wages of sin, which is death. The man who is astonished at the shortsightedness of those who violate the law of the land, yet who is himself a persistent violator of the laws of God, might very well check up on his own case.

ECCLESIASTICAL POLITICS.

We sometimes hear it charged that the church is a hotbed of political scheming and that appointments are made largely as the result of wire-pulling and skillful maneuvering. We believe the charge is without sufficient foundation. There may be a few cases here and there where somebody undertakes to use questionable methods in reaching a desired goal; but we believe most appointments are made according to the godly judgment of the appointing powers and that mighty few men even desire to be the beneficiaries of favoritism.

The probability is that the charge of politics in the church grows largely out of the innocent custom of preachers, especially as Conference draws near, of talking about impending changes and hazarding guesses as to what will take place. One brother says: "I understand that there is likely to be a change at such and such a place." Another brother responds: "Yes, and if the change is made, I guess that Brother ——— will go to ——— and Brother ——— will take his place." Later, somebody says: "I hear it rumored that So-and-so is slated for Such-and-such." And then it is easy for somebody else to report that he hears that Brother So-and-so is figuring on going to Such-and-such. So the report of wire-pulling goes abroad.

There may be a little politics in the church—but we believe there is so little of it as to make it a negligible force in making appointments.

"HOW TO ESCAPE LONELINESS."

Mr. Francis Bardwell for the past eighteen years has been Inspector of Almshouses in Massachusettes. He has devoted his life to the work of making the lot of the poverty-stricken a little brighter. In a recent number of the American Magazine, he gives a remedy for loneliness. He says it works. Here it is: "Learn to fit in! Learn to change your point of view! Learn to give; and learn, also, to receive. Admit that you are not infallible. Give the other person's opinion the benefit of the doubt. Take life as it comes to you. And, no matter how it comes, don't despise it!"

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THANK GOD!

"Thank God for life!
E'en though it bring much bitterness and strife,
and all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life!

"Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.
Thank God for love!

"Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain!

"Thank God for death!
Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death!"

—Selected.

"AM I MY BROTHER'S KEEPER?"

(Statement by Board of Temperance and Social Service of the M. E. Church, South)

Part II.

Prohibition.

The Episcopal Address already quoted continues: "The teaching of Jesus—concerning human Brotherhood—has developed a new conscience which declares and emphasizes the rights and duties of organized society as positively and with as sweeping an imperative as it declares the duties of the individual. It is this social conscience which has demanded the adoption of the national prohibition law, and has put the brand of the outlaw upon the traffic in intoxicating liquors. The national prohibition law is the most remarkable social enactment by any great nation to promote the general welfare by the restriction of the activities (appetites) of the individual."

The prohibition law is an example of genuine self-denying brotherhood—of the surrender of the right to gratify personal appetite for the good of fellow-men. And this determination to protect society from the selfishness of the covetous and the sensual brushes aside without any hesitation any claim upon any individual to perform any action, or to indulge any appetite, which action or indulgence is a menace to the physical or moral safety or life of the community in which he lives.

It cannot be too strongly emphasized that whenever and wherever the prohibition law is well enforced the results are admittedly beneficial. Why, then, is there not universal observance and enforcement? Not because good results do not follow strict enforcement, but because selfish men want to drink intoxicants, and selfish men want to make money by the traffic in intoxicants, and so appetite and covetousness—both products of selfishness—resist the demand of human brotherhood to prohibit the traffic in intoxicants for the good of society.

The present duty is plain:

First: There must be continued education in the schools and colleges, by the pulpit, by the daily, weekly and monthly press, by tracts, by charts, by moving pictures concerning the evil effects of alcohol upon body, mind and morals; concerning the historic, persistent, unwavering lawlessness of distillers, brewers and saloonkeepers as a class in pre-prohibition days, and concerning the fact that as the Supreme Court declared the liquor traffic was the most prolific source of poverty, misery, insanity, vice and crime, and concerning the debauchery and domination by the traffic of the political life of the nation from town councils to Congress itself. Our children must be taught the facts concerning the days when the open saloon was at every crossroads, and on every corner, and be shown the tremendous benefits which have followed its abolition. In the words of the Episcopal Address, "There must be continued, ever-increasing emphasis upon the educative process in the press, in the pulpit and in the school."

Second: "The industrial, social, educational, moral and religious forces of the nation which overthrew the legalized liquor traffic and secured national prohibition must unitedly fight with equal vigor and persistence the outlawed criminal traffic, and the would-be nullifiers of the law." (Episcopal Address.) These nullificationists are led by men like Governors Smith and Ritchie, who have stimulated liquor lawlessness in New York and Maryland by opposing any co-operation of State officials with the Federal Prohibition Department, and who are, therefore, personally responsible for the conditions in those States. In the cities "wet" before National Prohibition, such as New York, Chicago, Baltimore, whose liquor dealers, by their defiance of the laws of neighboring "dry" States, compelled the "dry" States to protect themselves by National Prohibition—in these cities, the "wet" newspapers have determined to force the will of these wet foreign-born populated cities upon the entire nation. They utter no word in favor of law enforcement. They appear indeed to exult in the lawlessness of their citizens; instead of denouncing the bootleggers, hijackers, smugglers and sellers of poisoned liquors, they denounce the law, the Federal enforcement officials as incompetent or grafters, the "dry" members of Congress as hypocrites or servile sycophants; the Anti-Saloon League officials as tricksters, fanatics, or wild hair-brained enthusiasts, and the great church bodies which endorse prohibition and demand prohibition enforcement as impractical, misguided idealists. Had these newspapers accepted the law in 1919 in good faith, as the will of the country expressed by regular constitutional methods, and had they given as much ability and space in upholding the law and in denunciation of lawlessness as they have given to fighting the law, their own communities would be far more law-abiding, and would be enjoying the benefits which always have followed the observance of the law. As it is, these papers are largely responsible for whatever lawlessness there is in their cities.

But this aggressive, contemptuous flaunting of the Constitution by these metropolitan dailies, dominated by their thirsty foreign-born constituency, must be answered by a positive demand by all the moral forces of our country for better law observance, and for the strengthening, not the weakening, of the Vostead Act, to make evasions more difficult and law enforcement more effective. If the Prohibition Law is not strictly enforced, it is declared by its enemies to be a failure (and with some degree of truth). If it is enforced, it is denounced as a tyrannical invasion of personal rights abhorrent to free government. But as wherever and whenever the law is stritctly enforced, great benefits have followed, every pulpit, every newspaper which stands for law and order, for clean politics, with continued freedom from saloon domination, for sober men and for happy, prosperous homes; every citizen who loves his country, every parent who loves his children, and every Christian who believes that they "which are strong ought to bear the infirmities of the weak," should unite in the demand for the observance of the Prohibition Law, and where not observed willingly by some, for its effective enforcement at whatever cost of men and money—even in those cities whose newspapers continually criticise and denounce the officers of the law more than the bootleggers and their patrons, and even in States like Maryland and New York, despite the indifference of Governors Ritchie and Smith to their oath of office to enforce the Constitution of the United States.

As the enemies of the law exultingly proclaim that millions of gallons of industrial and medicinal alcohol are diverted annually for beverage purposes, all manufacturers and handlers of medicinal and industrial alcohol, including physicians and druggists, should operate under strict regulations and close continuous inspection with absolute certainty of revocation of permits upon violations of regulations, so that evasion of the law from these sources may cease.

The manufacture of beer of high percentages, supposedly to be converted into beer of not more than one-half per cent, has resulted in continuous evasions of the law by the brewers, and should be prohibited. Indeed, owing to the apparently chronic ineffaceable lawlessness of most brewers, it may be necessary to prohibit the manufacture of all malt liquors. The law should be further strengthened by requiring all persons possessing stocks of beverage intoxicants of every kind, to make annual reports of the same, subject to inspection by government officials, and if it shall be found necessary to prevent continued evasions and violations, a time limit should be fixed, after which it would be unlawful to possess any intoxicants for beverage purposes, even though purchased prior to 1920.

In short, those provisions of the law which are now clearly recognized as most fruitful of evasions should be so changed as to remedy the evil. The National Prohibition Law is worth too much to the nation, and has cost too many years of strenuous sacrificial effort, for it to be nullified or weakened because of the clamor of people who care more for selfish gratification of appetite than for the "general welfare," and who moreover would themselves be benefited by the strict enforcement of the law in their own cases.

The Woman's Christian Temperance Union, now over fifty years old, and the Anti-Saloon League of America, over thirty years old, are the two great interdenominational, national agencies which have led successfully the fight against the liquor traffic in the past, and we confidently depend upon their leadership to-day.

The notorious Mencken, the idol of the sensual, profane and lawless elements of our country, has recently declared that the "blots" on American life are the Baptists, Methodists, Y. M. C. A., and Anti-Saloon League. That bitter unfair "wet" newspaper, the New York World, says that "If the United States wants light wines and beer, the Anti-Saloon League must first be put out of commission. The way to do this is to close the doors and the pulpits of the evangelical churches against representatives of the League, thereby cutting off their moral nad financial support." No greater tribute could be paid to the League than these vicious attacks by these defenders of liquor lawlessness, and the demand by this arch enemy of prohibition, that evangelical pulpits be closed to the League, should open all of them wider than ever before.

It is exceedingly gratifying to all of the friends of the Anti-Saloon League that after combing thoroughly the "private," not "secret" records of the Executive Committee of the League for the past ten years, to find something discreditable to the League, the extracts recently published in the Hearst papers proved that the League officials have been loyal to the trust committed to them, and had in every proper way tried to secure the passage of prohibion legislation, the election or appointment of officials who would effectively enforce the Prohibition Law, and the defeat of every candidate whose record was hostile to prohibition. The League has not done its work in a corner, and while, like every other human organization, it has made mistakes, it has nothing in its record to hide. Its efficiency is the cause of the hatred of such men as Hearst and Mencken, whose enmity is a badge of honor in itself.

JAMES CANNON. JR., Chairman.
EUGENE L. CRAWFORD, Secretary.

FROM THE GRENADA DISTRICT.

We are making some distinct progress within the Grenada District. Four young men have been recommended from this district for admission on trial at the next Conference. Three have been licensed to preach. Three new churches have been built since the last Annual Conference; one at Ashland, where Rev. R. B. Pearson is pastor; one at McAdams, in Attala County, the seat of the County Agricultural High School; and the other is Raper's Chapel, on the Paris circuit. All are nice, well arranged churches and will mean much to our work in these communities. Plans are being laid to build a new house of worship at Pine Flat, about ten miles out from Oxford. J. A. Brody is pastor here. Rev. J. R. Murff is pastor at McAdams, where the other new church is located. Brother Murff has made the house at Sallis look as good as new, being painted inside and out. The church at Vaiden has been greatly improved on the inside, having electric lights now, and at the parsonage also, just across the street. A new parsonage has been projected at First Church, Water Valley, and a new church at Grenada, and a new educational building at Winona, and a new church at Coffeeville are the dreams of the respective congregations. They must be, and they will be, by and by. Our congregation at Oxford will be compelled to make some shift right away to take care of the growing work there. We have eighty freshmen there, and when all the upper class people arrive we will have something like 400 Methodist young people there. We have secured Rev. Jeff Cunningham, of Corinth, as student pastor. He is the son of Rev. E. H. Cunningham, of the Corinth Ditrict.

E. S. LEWIS, P. E.

A VISIT TO THE PIEDMONT SECTION.

By Rev. Carroll Varner.

At the request of Rev. W. Y. Cooley, of the Upper South Carolina Conference, I have just held a meeting at Duncan, S. C., in the famous Piedmont section of that State. It gave me a two-fold pleasure to hold a meeting in this particular section, since my father was born and grew to young manhood in this county, Spartanburg, and it had been my privilege to attend Wofford College some years ago. I was not prepared, however, to expect so great an advancement along material lines as has been made here within the last few years. There is every evidence of prosperity on every hand, despite the fact that the farmers in that section have been hard hit for the past three years. Of course most all of this has been brought about through the rapidly increasing number of cotton mills springing up all along this Piedmont section from the northern part of North Carolina all the way down to Atlanta. Spartanburg County alone has thirty-five of these mills, and new ones contemplated! They have over eleven thousand employees and turn out annually over forty million dollars' worth of manufactured goods! One can travel all day in an auto through this part of those two States and hardly be out of sight of a mill at any time, and much of the time can see several large mills at once. From Charlotte, N. C., on down beyond Greenville, S. C., for a distance of near 150 miles, it is almost one continuous town, so numerous are the cotton mills and so rapidly has the population increased. This is along the line of the Southern Railway, which is double tracked from Atlanta to Washington, and also along the line of the National Highway, over which autos are passing like shuttles from southern to eastern points. In addition to this, there are electric railways traversing much of this territory, while there is a regular network of high-powered lines feeding this entire section with electricity. The cities and towns along these lines are growing rapidly and steadily, and altogether there is an atmosphere of healthful prosperity over it all.

With all this, it is a little surprising to see the farmers of this section still holding on to the one-crop idea; there has not been very much diversification, and cotton still remains their mainstay. The homes and farms, however, give every appearance of being well cared for and bear evidence of much thrift. I have not seen a better system of highways anywhere in our country than is to be seen through here; start out in most any direction you wish and you are sure to find a good road and well kept, and one which can be traveled any time of the year. We have in our own State a much finer farming country, much richer soil and far more diversfication, but we cannot touch them in the matter of roads. Some day Mississippi will awake to the fact that about the most unsatisfactory business she ever got into is the building and trying to maintain gravel roads. Unless a binder of some sort is put on top of them, they will never be of much satisfaction. It was a real pleasure to ride over the roads of upper South Carolina.

The question very naturally arises, will the Piedmont section keep pace with its moral and spiritual development with its rapid material growth I put this question to several, and it is gratifying to know that the church realizes, in part at least, that it has here an increasing responsibility and is endeavoring to meet it. Churches and church schools are very much in evidence throughout this entire section, and the mill owners and operators in many instances are doing about everything they can to forward the work of the church. The living and working conditions of the thousands of operatives have greatly improved within the last several years. I saw one mill village which was a thing of real beauty. In our own church the Upper South Carolina Conference boasts some very strong and able men, and it goes without saying they will not be found sleeping at the switch. Then, too, it is naturally a conservative people, and Modernism and Radicalism will not find here a favorable soil in which to grow.

It was of course a very great pleasure to visit once more my Alma Mater, Wofford College, at Spartanburg, and to look again into the faces of my former tutors. The campus, a very beautiful one indeed, remains about as it was when I was there, but several new buildings have gone up, which change the appearance of things on the whole. Dr. Snyder has been president of Wofford now a quarter of a century, and during that length of time has doubtless done a great work there. He is a great teacher, an exceptionally interesting speaker, and a great college president. From time to time he has been offered the presidency of other institutions, but has elected to remain with Wofford; in this respect he has followed the precedent set by his predecessor, Dr. Carlisle. He is in much demand as a speaker throughout our church and for special occasions at other institutions of learning. But to one who had the pleasure of knowing him, Wofford will be indelibly associated with Dr. James H. Carlisle, for it was he who gave the school its high moral standard and its greatest reputation. For a half century he served as its president, and was connected with the faculty much longer than that. It is given to very few men to make so lasting an impression upon the lives of those with whom they come into contact as did Dr. Carlisle. In his work as a teacher of young men he deserves, I think, to be placed alongside of Arnold of Rugby and Hopkins of Williams. Dr. Charles Foster Smith always referred to him as the most Christ-like man he ever knew. I fear it will be a long, long time ere we shall see his like again.

A FORGOTTEN OLD MAN.

The News is in receipt of a letter from an old, old man; a retired preacher, in which he expresses his appreciation of the News under former managements, but says he is well nigh penniless and cannot afford to pay the pitiful sum of $1.50 a year for the paper, though he greatly enjoys it and will miss it. The present management of the News will not let him miss it, as far as that goes, but that is not the point we care to discuss.

The point is this: there is something wrong with church management when it allows its old and worn out preachers to come to penury and want in their old age. Of course this faithful old preacher and pastor is not forgotten. There are scores, hundreds, mayhap thousands, who love him for the faithful ministrations to them and their loved ones; for his pastoral visits when they were heavily laden with sorrow; for comforting words spoken at the bedside of their loved ones who were passing away; for the good cheer and admonition to their children. They still love him in their hearts and no doubt many of them remember him in their prayers. But he feels that he is forgotten because he is old and feeble and lonesome and poor—and that ought not to be.

The Federal Government pensions its old soldiers and provides homes for them and their widows. The Southern States, without exception, pension their old soldiers and in some instances provide homes for them. The railroads and other large corporations pension their faithful, worn out employees. The National Printers' Union has, out in California, commodious quarters and large and beautiful grounds for the old and sick and needy of their craft. In Florida, near Lakeland, there are hundreds of acres of ground and scores of houses for old mechanics and joiners. But when it comes to caring for old and worn out servants of the Lord of Lords, they are given a bone and a crust of bread and sent into a wilderness of lonesomeness and made to feel that they are "failures," and are "forgotten."

It is bad business management upon the part of the churches that such condition is permitted to exist. These faithful old servants, without whom the gospel of Jesus could not be spread; without whom Christian civilization could never have reached or near reached the pinnacle of world influence it has, should be cared for, and well cared for; not as mendicants, but as reward for faithful and efficient service; service to their pastorates, and service to the world.

They should be the first charge upon the church. The pastor in charge, young and resourceful, can better afford to hustle and make ends meet somehow, than that the enfeebled old, worn-out pastor should suffer. Missionaries, home and foreign, should come after provision has been made for the old preacher fund. New edifices should wait for the money, fewer churches should be built, first service, first provision, first of everything should be given to the faithful ones who through hot broiling suns and winter winds and dark nights, have answered the cry of distress from palace to hovel alike. Whatever collections fall short or fail, the "old preachers" fund should be ample and unfailing.

The churches, all of them, collect plenty of money to do this. There is something wrong in church business management, when they fail; and their failure is a reflection upon the church—not the congregation or the denomination but the church of the Living God.—An editorial in the Williamson County (Tenn.) News.

SPIRITUAL REBIRTH OF METHODISM.

By Rev. J. L. Greenway.

A short time since the bishops of the Methodist Episcopal Church met in conference in Warren, Pa. A paper was read by one of the bishops under the head of "The Bishops and Spiritual Rebirth." This paper was endorsed by the Board of Bishops and given for publication. It is their message to the church.

The deliverance was a notable one, and shows the bishops' deep concern about the condition of the church from the standpoint of the spiritual. In view of conditions, the bishops set a most worthy example to the church in that they gave an entire day to deep heart-searching, to unreserved surrender of themselves to the Lordship of Jesus Christ, and for the enduement of the power of God. They expressed the need of real spiritual conviction in the following words:

"The bishops are unanimous in their conviction that a piercing sense of the appalling spiritual need in the church can come only through the convicting power of the Holy Spirit, and not by any attempt to discover some new human mechanism, or to rely upon some cleverly conceived evangelistic method."

The Board of Bishops pledge themselves as not only willing to co-operate, but to lead in an evangelistic movement looking toward this new birth in Methodism. This call and example from the heads of the church should meet with a ready response from preachers and laymen.

This deliverance of the bishops will apply not only to the Methodist Episcopal Church, but to our own, for we have like problems. Is there not a pressing need among us for a spiritual rebirth? We have prayed and waited long for God to come with saving power to redeem Israel from her worldliness. The Lord delays his coming.

There never was a time when there were as many preachers, or better preaching. We have a multitude of well trained men, men who are second to none in public speaking. We have to-day, what the heads of the church have long been asking for, an educated ministry. The man who can pass a creditable examination in the four years' course of study as required by our church cannot rightfully be called uneducated. With all this, the need of the times is not met and the church of Christ is not triumphant as she should be. We need an educated ministry, and may God give us more men with trained minds. But let us never forget that God's method for saving the world is not simply by scholarship. "The world by wisdom knew not God." Logic is ice. Religion is fire. The need is to set the cultured, intellectual preacher on fire of the Holy Spirit.

When we look into the New Testament, we may well be startled by the contrast between its boundless wealth and our poverty of power in connection with preaching. In the first three gospels the word "power" in connection with preaching is used twenty-five times. "His word was with power." When we read of the New Testament preachers, and the irresistible power of the gospel, by which sin was shattered and men saved, we feel that it was something special, which is denied us to-day. That was the thought one time of John Wesley, for he wrote in his Journal about a month before his "heart was strangely warmed": "This I grant, God wrought in the first stages of Christianity; but the times are changed. What reason have I to believe that he works in the same manner now?" God's answer was at the door, and in a short time Wesley was going over to England preaching the gospel with Pentecostal power and saving results. The same sources of power are open to us to-day if we meet conditions and seek until we find.

Some one has defined preaching as persuasion. If we are to persuade men to be reconciled to God, the man in the pulpit must be utterly persuaded of the verity of the gospel or he will fail. There must be no hesitation, no balancing of probabilities: "I am persuaded," said Paul; and therein lay the secret of his wonderful evangel. Until the supreme reality of religious faith commands the intellect and subdues the heart, no matter how learned or eloquent the preacher may be, there is no power of persuasion. In this day of insinuating doubt and perplexity, the preacher must be sure of his gospel.

Closely allied to this need is another, and that is he must know the Author of the gospel he preaches: not simply know about him as he is revealed in the Bible, or as a person who lived nineteen hundred years ago, but a present, living, loving Christ; to be able to say with Paul, "God revealed his Son in me," or to be able to say, "I know him whom I have believed." No man may hope to answer the vital questions of life and destiny until he has a personal acquaintance with the Author of life. No eloquence of tongue, no charm of manner can atone for a lack or loss of a vital inward experience of spiritual reality. Without this the pulpit may be able and useful, instructive and entertaining, but it is bereft of that power which breaks the heart and remakes the life.

In the lives of most soul-winning preachers as well as soul-winning laymen there is usually a golden year, a shining day, sometimes a never-to-be-forgotten hour which gives the key to their success and colors the rest of life. That memorable visit to the temple made Isaiah a preacher. Alone with God in Arabia did much for Paul. Pentecost was the day to which the Apostles looked back. People will not soon forget the golden year in the life of Phillips Brooks when his spirit bloomed and, as it were, the mantle of God fell upon him. Horace Bushnell never forgot the night when he leaped out of bed and with a great joy cried, "I have found it." D. L. Moody told of a wonderful hour as his personal Pentecost. Dr. H. C. Morrison tells of an experience which made him the soul-winner that he is. A study of the great preachers of Methodism reveals the fact of an hour when the spirit of power came on them.

If Methodism is to have a spiritual rebirth, must it not begin with the preachers? Could we do better than follow the example of the bishops and call a day of fasting and soul-searching, and wait upon God? We have been giving our preachers and chief laymen intellectual feasts and ministering largely to the head; why not let our chief shepherds call our ministers to some quiet place and point them to him who has promised all needed power? A Spirit-filled ministry would mean a spiritual rebirth in Methodism.

Laurel, Miss.

GOOD FOR ALL.

(The letter below was sent out by Rev. Robert Selby, presiding elder of the Meridian District, Mississippi Conference, to the officials of his district. It is so to the point that we are taking the liberty of publishing it—wholly without Brother Selby's knowledge—with the hope that it will inspire a larger group than the one to which it was addressed.—Editor.)

My Dear Brother: We are in the midst of the fourth round of quarterly conferences for the current year, 1926-'27. This means that we are very close to the end of the year. It is well for us to give some time to looking over the situation, and see whether or not we have been as faithful to the trust committed to us as we should have been. Suppose you do this?

This has been a strenuous year; and yet, to the conscientious preacher and layman, it has been a happy, and in many respects, a prosperous year. If, under the leadership of the pastor and officials of your charge, you are short of having paid all asssessments up to this time, I am asking that you make a thorough and manly effort to make these payments by the time your Conference meets. This will be easily done if you can secure the co-operation of those upon whom the Lord has placed this responsibility along with yourself. If we are fellow-laborers together with God; if we are God's husbandry, then we will do our best to meet every claim upon our time and purse.

I am hoping that it is not a burden to you to do your part in the work of our church. If it is, what shall I say to aid you in appreciating your obligation? May I say that you can afford to lean more heavily upon his wisdom and might? It will help you to better see the way he is leading. Do not forget that your task may be properly done only by his help and direction. If he is your helper, you need not fear the outcome. His glory will be manifest.

Allow me to say that I shall not be satisfied until your charge has done its best in every respect. It can do what is expected of it in the matter of paying the assessments. This is the least that you should demand of yourselves. Do not think for a moment of sending your pastor to Conference without a clean sheet. To do so, will disclose a willingness on your part to do less than your best. As a church, we are in business for our King and we cannot afford to be indifferent to it.

I am expecting you to be present at your fourth quarterly conference, to be held at place and time as indicated.

Note the special questions to be answered at the fourth quarterly conference. Please have the answers in proper form. Let the stewards have their reports in hand. Let the trustees have their reports in agreement with the requirements of our Church Discipline. God greatly bless you in all things.

Yours affectionately,

ROBT. SELBY, P. E.

FINDINGS OF CONFERENCE ON EVANGELISM, HELD AT LAKE JUNALUSKA, N. C., AUGUST 21-26, 1927.

Quickened by the glorious record of Methodism's evangelistic achievements in other days, and impelled by a sense of present-day needs, we have met at Lake Junaluska, N. C., in response to the invitation of the general committee on evangelism, to study how to best promote a revival spirit throughout our church. After six days of prayer and conference on this important subject, we beg to submit the following as our findings:

First. We believe the time opportune for another great awakening. The most glorious and fruitful periods of our history have been when the revival fires burned brightest upon our altars. The numerical and spiritual decline in church membership, the rising tides of unbelief and worldliness are serious enough to furnish proof that there is a desperate need of a great revival throughout our church and nation.

Methodism has found no substitute for the evangelistic passion. Whenever our concern for the lost about us has waned, our ministry has grown formal, our church cold and the world indifferent. A passionless ministry can never arouse a cold church, and a church lacking in genuine compassion for the sinner can never witness convincingly to an unsaved world.

We believe our greatest need to be a revival of praying, preaching, and personal testimony with the intent of reaching and winning the unsaved to a living faith in the Lord Jesus Christ. We believe such a revival will produce holy living, consecrated giving, and a victorious church.

We hail with delight the many encouraging evidences that such a revival draws near. Our pastors are giving themselves and calling their people to a faithful obedience to the great Commission laid on us by our Risen Lord when he said, "Go ye and disciple all nations...."

Our general evangelists have been abundant in labors, and under their ministry multiplied thousands have been won to Christ. Our Sunday School Board is setting the pace for all the denominations in the matter of Sunday School evangelism. Our Epworth League is already daring to talk of the coming revival. Our Board of Education is busy with an evangelistic pro-

gram among the students of our colleges and universities; the women of the Woman's Missionary Societies are organizing for a worthy share in this forward movement. The General Board of Missions has for its objective a revival on every mission field, while the laymen are binding themselves together as never before for the salvation of their fellows. Thus it is seen that the call of our last General Conference to make this a quadrennium of revival power has not gone unheeded. The tents have been struck, and Methodism is on the march.

Second. We most heartily commend the general committee on evangelism and its secretary, Dr. J. W. Perry, for its efforts to promote a church-wide revival. We are pleased to note that this committee contemplates holding during next year four group conferences on evangelism, two east of the Mississippi and two west of the Mississippi, which have for their aim the bringing together of bishops, presiding elders, pastors, evangelists, and laymen to take counsel together on how best to challenge the whole church with the task. We most enthusiastically commend the idea and pledge co-operation.

Third. We would call the attention of all our people to the fact that the next three years mark the nineteen-hundredth anniversary of the public ministry of our Lord Jesus Christ, and we would urge them to give themselves with renewed consecration to the study of his life and to whole-hearted determination to bring the knowledge of our Lord and his saving grace to the multitudes that know him not. We would seize this as an opportune time to make these years particularly fruitful in the spiritual life of all our churches and in their ministry to the complex and confused life of the world. We recommend that all our people read the gospels of Matthew and John, a chapter each day during the months of January and February, and that as they read, to pray for a spirit of true repentance and the witness of the Spirit in the hearts of all Christians.

We recognize the power and wide-spread influence of our church organs and of the secular press. We respectfully ask them to give wide-spread publicity to these plans, that our people may be united in this crusade for a deepened spirituality and a mighty offensive against sin—man's greatest foe.

In conclusion, we call our people everywhere to prayer. The thing of supreme importance is not mechanics, but dynamics. All the mechanics will avail nothing apart from divine power on high. "It is not by might nor by power, but by spirit, saith the Lord."

ARTHUR J. MOORE, Chairman.
EDWIN D. MOUZON,
LUTHER B. BRIDGERS,
R. L. RUSSELL,
DAISY DAVIES.

Lake Junaluska, N. C., August 25, 1927.

TO THE AUXILIARY "LEADERS OF SPIRITUAL CULTIVATION," OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Sisters: I have been afraid that the choice of a Conference Leader may have been a mistake, since I have been forced to be out of the State so much this summer. Our work has been delayed no doubt, but fortunately it is never too late to "grow in grace and a knowledge of our Lord and Savior Jesus Christ," or to help some one else to the Light. If you feel you are lagging, take courage, and press on. This should be one of the greatest movements of the church, and surely there was never a time of more need of the prayer life in the individual, with a deeper consecration.

I have tried to get the Jubilee literature to every president of an auxiliary, that she might pass it on to the leader she has selected. In some cases, I have failed on account of not having right addresses, for several letters have been returned from the Dead Letter office to me. The plan of procedure is in the leaflets sent out, and covenant cards may be had from Mrs. B. W. Lipscomb, Nashville, Tenn., who has charge of this work.

Get a copy of "The Voice" each month and have all matter on this subject read at your monthly meetings. Read your Bible daily and "pray without ceasing," and spiritual growth will set in, and as it does you will want to tell others. If the women are faithful in this undertaking, the revival fires will surely burn and many souls be brought to the kingdom.

This opportunity brings to you a responsibility. If any have failed to receive leaflets, "Spiritual Cultivation for the Jubilee Celebration," containing the objective of the Jubilee, please write me, and I will be glad to send at once. Always give your address very plainly.

With a prayer for your uplift in this work, I am,

MRS. S. L. POPE,
Conference Leader of Spiritual Cultivation, North Mississippi Conference.
Tunica, Miss.

"MISSISSIPPI HEADQUARTERS, ETC."

By Rev. W. H. Saunders.

In last week's Advocate there came an article from one of the bright young men of the Mississippi Conference referring to this matter, and I wish to refer to the subject again and say that a joint board, composed of the chairmen of all the boards, should constitute a board to have charge and direct the affairs of this establishment for both Conferences.

Now, let me say that if we are to stand back on the matter of the cost of the thing, we will never get anywhere. Our Baptist brethren are doing it, and that is enough to say we can, if we realize the importance of it, and want to.

More than thirty-five years ago, the first time I ever spent any time in the city of Jackson, I walked into an establishment on Capitol Street. One of the Mississippi Conference preachers was in there, and it was headquarters of our church.

Now let me hear from you, brethren, and let us plan to have one during the next year at furthereest.

The announcement in this week's Advocate of the dates of Bishop Candler in the interest of the school to be considered for the Seashore Camp Grounds means much for the church in these parts, and I believe our people will rally to this enterprise. If this project is realized, and it will be, I am taking the liberty to suggest that the young people, the Sunday schools and Leagues of the interested Conferences begin as soon as possible to plan for one building, to be used all the year round for the school, but especially, as an assembly hall, during the summer, when this shall be a place of instruction, recreation and training for many of our young folks.

Now, my brethren, both lay and clerical, let us look for just a moment at ourselves. The papers announce the beginning of a hundred thousand-dollar building on the campus at Blue Mountain, by our Baptist folks. Yesterday morning I was driving around in the eastern part of the city of Jackson. The Presbyterians are working both a day and night force to rebuild Belhaven, recently burned.

They provide the means to do this work. Now we have the means in the hands of the Methodists in the States interested, or that should be interested, and we must see and feel this need and supply it. We need this school.

ANNUAL REPORT OF CENTRAL AND WESTERN DISTRICT, BELGIAN MISSION, 1926-27.

Made at the Annual Mission Meeting in Brussels, June 28.

By W. G. Thonger, Superintendent.

(Note:—Dr. Thonger, superintendent of this district, is supported as a special on the mission field by the First Methodist Church and Sunday school of Shreveport, La., Rev. Robert S. Goodrich, pastor.)

The Central and Western District of the Belgian Mission was formed at our last mission in September, 1926, by the union of the two districts of Brussels and Ghent, with the exception of one charge which was attached to the Northern District.

The following figures will give an idea of the progress made during the last ten and one-half months:

	Sept. 1, 1926.
Charges	11
Places of worship	14
Preachers in charge	10
Exhorters	..
Members	446
Contributions	38,344.75 francs
	June 15, 1927.
Charges	11
Places of worship	18
Preachers in charge	9
Exhorters	12
Members	590
Contributions	40,273.72 francs

The increase in places of worship has been made not only without increase in number of preachers, but in spite of a decrease in this number. The increase in membership would have been considerably higher if we had not made a serious revision of our rolls and in the acceptance of new members manifested a prudence which to some people might have seemed extreme.

We rejoice in the progress which is being made in the way of financial contributions. Every one of the churches of the district has sent in on time and paid in full its assessments. Several churches have actually sent more than asked for. They are: St. Gilles, Dunkerque, Comines, and Ypres.

The church at Liege has started a building fund, looking toward the erection of a beautiful church building, which we hope to have before very long in that great city.

If one considers that our Conference year has been only ten and a half months while the year before was of fourteen months, and that during the past winter Belgium went through the most serious economic crisis and period of unemployment probably in its whole history, one can certainly rejoice in the financial report of this district.

THE WORK OF THE GENERAL EVANGELISTS.

The reports of our General Evangelists for the first quarter of the present year show 121 meetings in which they assisted, with 9941 professions of faith, 3666 accessions to the Methodist Episcopal Church, South, from these meetings, and 1959 uniting with churches of other denominations. The figures for the second quarter show 114 meetings held, 7861 professions of faith with 3898 accessions to the Methodist Episcopal Church, South, and 857 to other churches. The total for the first six months of the year are 235 meetings held, 17,802 professions of faith, 7564 accessions to our church and 2816 to other churches. The reports also show financial receipts, which are not nearly so large as many suppose; very few have received more than the pastors of our ordinary city and town churches and none above the largest salaries paid to pastors. Thirty-three have reported. Some have been hindered by sickness, a few have been doing special work; but most or nearly all have made full use of their time in the work to which the church has appointed them. The reports show fine work done.

J. W. PERRY.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

JACKSON, MISS., TO BE HOST TO MISSIONARY COUNCIL.

By Dr. Elmer T. Clark.

Approximately 100 leaders in Southern Methodist missionary work, including all the bishops of the church and representative missionary leaders from each of the thirty-eight Annual Conferences in the United States, will gather at Jackson, Miss., Dec. 13, 14, to attend the second annual session of the General Missionary Council of the church. The first Council meeting was held in Louisville, Ky., in December, 1926.

The meeting at Jackson will be the greatest general missionary gathering of the entire year, and decisions made here will affect missionary interests not only in the United States, but in the eleven foreign fields in which the denomination maintains mission work.

The General Missionary Council was created by action of the General Conference of the church in 1926. The special work of the Council is to promote the missionary work of the church and its extension throughout the connection. Dr. W. G. Cram, General Secretary of the Board of Missions, is chairman of the Council, and Dr. F. S. Love, of Elizabeth City, N. C., is secretary.

"World Evangelization" has been selected as the general theme of the Council meeting, and discussions will be led by outstanding leaders in missionary work throughout the country. Interest will center in plans for the promotion of the world evangelistic campaign in the spring of 1928 that is being sponsored by the Board of Missions.

Dr. Cram, as General Secretary of the Board of Missions, has recently issued a call for an international evangelistic advance in 1928, emphasizing the fact that the time has come for widely extending the borders of the church. "Especially in our foreign fields should we plan for definite and sustained efforts at preaching the Word to the hungry multitudes," says the call. "The spiritually hungry masses are waiting on us everywhere."

During the approaching Council meeting plans will be laid for the church-wide revival that is to sweep throughout the entire territory of the church. The Home Department of the Mission Board will have charge of the evangelistic work in the home field, and the Foreign Department of carrying out the evangelistic program throughout Mexico, Cuba, Brazil, Belgium, Czechoslovakia, Poland, White Russia, China, Japan, Korea, and Africa. Missionary leaders declare that the difficulties that confront the church to-day can be overcome only by an outpouring of the evangelistic fire.

Rev. J. L. Decell, presiding elder of the Jackson District; Rev. T. M. Brownlee, pastor of Capitol Street Church; Rev. H. S. Spragins, of Galloway Memorial; Rev. W. A. Terry, of Grace Church, and Rev. T. O. Prewitt, of Millsaps Memorial, all of Jackson, are co-operating with local Methodists in plans for the meeting.

Official members of the Council are: the secretaries and treasurers of the General Board of Missions, the members of the Departmental Committee on Education and Promotion, the chairmen of Annual Conference Mission Boards, and the Conference missionary secretaries.

Mission Board chairmen and secreatries from Mississippi who will be present are: Mississippi Conference—Rev. C. C. Evans, Natchez, and Mr. W. D. Hawkins, Meridian; North Mississippi Conference—Rev. R. A. Tucker, Columbus, and Rev. E. N. Broyles, West Point.

Louisiana will be represented by Rev. J. G. Snelling, of New Orleans, who is chairman of the Mission Board and missionary secretary for the Louisiana Conference.

SAFETY SIGNALS.

By Rev. S. J. Davies.

As one lives through the passing years, and endeavors in some measure to keep abreast with currents of thought we call progress, nothing is more true than that old things have passed away, and many if not all things become new. Fifty years ago science meant the study and knowledge of the deep, hidden, mysterious things of nature. We then deemed science "knowledge, classified and made available in work or life, or the search for truth; comprehension, profound or philosophical knowledge." Chemistry, Physics, Astronomy, Medicine, Psychology—things about which the ordinary man knew little then—were called science. There has been a change of viewpoint as well as definition of the term. Everything in human learning, from a kindergarten to the university; all human activities, from sewing a seam to tunneling a mountain, from shoeing a horse to raising a skyscraper, are dignified by the name of science.

The old distinction between an art and a science seems to have been lost, or so confused in the popular estimate that the one is merged in the other. Now this is not written as a criticism; nor am I sitting in the seat of a censor. I am only marking a change. Now since all human activity, labor, nature study of all kinds, inventions, discoveries, and the application of those to human use, surely religion comes in somewhere in the wide, wide realm of science. So instead of there being a conflict between religion and science, religion is really and properly the science of the spirit and spiritual things. To know about God and human souls, their nature, their destiny, what they are and what they may be as the future unfolds itself, is undoubtedly the greatest of all the sciences. More people are concerned and vitally interested in this than in the discovery of a new planetary system or in chasing moonbeams over misty oceans. "Be still and know that I am God," means infinitely more to me than all that Darwin has written or Edison invented. If I am a votary to any department of science, I shall choose the greatest as my chief delight and devoted study. That does not mean I am not interested in these other things, but that I am a student matriculated in the great old world's university, and I choose the science of spiritual things as my special. If you agree with me, join me in this great school, for I like good company.

* * *

The glory of life lies in its accomplishments, not in merely living. Civilization is the accretion of the thoughts and deeds of men who have passed on before this generation, but whose influence is projected over subsequent ages. Sometimes in life, sometimes even in dying, a heroic deed or revelation of surpassing love and mercy flashes like an electric shock over the trails of time and electrifies the world. Its power for good ceaseth not forever. **Si Stephanus non orare, Paulus non praecare,** wrote the old Latin father. Stephen's setting star was doubtless a harbinger of a new day in Paul's life. Calvary wins its way into the hearts of men, by its undaunted courage, facing unblemished the powers of hell and death, as well as by the unparalleled revelation of love and mercy. When the crusader went forth to win the sepulchre of his risen Lord from the infidel, no doubt but that he regarded the Christ as the knightliest among the knights, the supreme expression of glory, honor, courage, and valor. Passive virtues count for little, they are too static; the things that move the world must be alive, must have moving power **per se.** The seeming useless sacrifice of life, and the daring courage shown by the argonauts of the air, point a way for winning the greater kingdom of heaven in the earth. Counting all things lost for the excellency of Christ is the old way, but the sure way of espousing him. Richard of the lion heart, Tancred and Godfrey are but historic figures, belonging to an age of romance; yet their deeds still stir the hearts of men, for there is a responsive chord therein. True, brave, loyal knights of the cross are still in demand.

628 Kings Highway, Shreveport, La.

THE FIRST LAMBUTH MEMORIAL DAY SERVICE.

On August 30, 1927, the presiding elder, with pastors and members of several charges over the Jackson District, came together at Pearl River Church, on the Madison charge, the home church of the Lambuths, for the purpose of organizing the First Lambuth Memorial Day. It was with difficulty that the church was reached, because of the quarter of a mile of dirt road, which had been made almost impassable by the hard rains; but Ford cars with chains soon made it possible for all to get together in the church, where the following well arranged program was rendered.:

10:30—Song and prayer service, Rev. J. L. Decell.

10:45—Statement of the purpose of Lambuth Memorial Day.

11:00—Sermon, Rev. W. G. Cram, D.D., Missionary Secretary.

12:30—Luncheon.

2 p.m.—Devotional, J. L. Decell. Prayer, E. M. Allen.

The afternoon service consisted of a splendid address by Rev. H. G. Hawkins; "Our General Work and Why Pay the Assessments," J. L. Neil; "Our Conference Work and Why Pay the Assessments," L. L. Roberts.

At 3:15 Rev. J. L. Decell proceeded to organize the Lambuth Memorial Association. J. L. Neill was elected temporary secretary. The pastors of the Canton, Madison and Fannin charges, with a lay delegate from each of these to be elected at the fourth quarterly conferences, were named an executive committee, with the presiding elder of the Jackson District as chairman, the pastor of Madison charge as secretary. Seventy-five members were enrolled at this first meeting.

It was suggested that as the Jackson District had no camp ground, the ten acres of land belonging to this church be made into a park on which a nice tabernacle be erected, and cottage space be arranged for all of those who would like to build. After some discussion, the proposition was referred to the executive committee for them to decide, also the date for this annual Memorial Day.

The meeting then adjourned with the benediction by W. A. Terry.

The body of women and men that made up the congregation on this the first Lambuth Memorial Day, were well repaid for the effort made to attend. The following former missionaries were present: Rev. H. G. Hawkins, Rev. and Mrs. J. L. Neil and daughter Nellie, Mrs. Frank Star Williams, Rev. Gayle Beanland and wife of the Southern Presbyterian Church, Rev. Mr. Kim, a native Korean who is attending Millsaps College and expects to return as a minister to his people.

Dr. Cram, our Missionary Secretary, who gave a number of years to the missionary work and who was well acquainted with Bishop Lambuth, was a distinguished visitor. To say Dr. Cram's message was a great inspiration to those present that morning would not be misrepresenting the facts. He had somewhat to say about the small church, and how that particular church had touched the world, paying a beautiful tribute to the Lambuth family.

H. C. CASTLE, Secty.

The Hand of God—"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. Ezra 8:22.

Prayer—Blessed is the man that maketh the Lord his trust.

The Home Circle

MY ROVER.

When my upper lip is trembly,
And a lump gets in my throat,
And the fellows that I'm scared of
Have tried to "get my goat;"
And I'm feeling kind of lonesome
And I'm losing all my sand,
It's great to have my Rover
Come up and lick my hand.

For Rover is my buddie,
And I'm happy as can be
For I know there's simply nothing
That he wouldn't do for me;
For he loves me, and I know it,
And though other friends may fail
This world looks good, I tell you,
When Rover wags his tail.

You couldn't keep discouraged;
You couldn't long be blue
If you have a friend like Rover,
And know he's loving you;
For he rushes out to meet me;
When I'm coming through the yard;
He wags himself all over
'Cause he's loving me so hard.

—Florence E Marshall, in Our Dumb Animals.

JIMMIES'S BIRTHDAY BROTHER.

By Alice Wetherell

"Hello! H've you got a mother?"

Just behind a big iron fence rail, huddled in the snow beside a snowy bush, Jim caught sight of a tiny lad of five years or so, with big blue baby eyes.

"'Course I have," said Jim proudly. "Why, haven't you?"

"Nope," said the owner of the red head, "but I wish'd I had, cause to-day's my birthday." Then the blue eyes looked as if they were going to cry.

"That's queer," said Jim, "for to-morrow's mine. Say, I'm late for school already. Can you be here after four?"

"We're playing hide and seek. They've lost me. P'raps I can get lost then, too."

That was the first time Jim had ever spoken to any boy from that big building called an orphanage. He always thought that orphans were a little different from other little boys. They had their hair cut shorter. They walked in rows. And sometimes they were all dressed in little suits so much alike that you could hardly tell one from another. But this little fellow wasn't different at all, except that he hadn't any mother.

That afternoon when Jim and Sammy met again, they soon became fast friends.

"You look so like our Buddy who died last winter," Jim told him after they had talked awhile over the iron fence. "I think my mother'd like to see you."

So it was that Jimmie coaxed his mother to put his birthday dinner one day early, so that he and Sammy could celebrate together.

Almost as soon as Sammy had his big coat off he was gathered up in Jim's mother's arms. Jim noticed that she, too, noticed how much the little fellow looked like the child that she had lost.

"Tell me about your mother, dear," she said, as soon as she had him on her lap, sitting beside the big wood fire.

"It's awful when a fella's going to bed. The day time isn't bad," said little Sammy, "but at night I miss my mommy something awful."

"But there are lots and lots of other little boys to keep you company," Jim heard his mother say to try to cheer the little fellow.

"Even the biggest boys of all say they wish they had their mothers back to tuck them in at night." And a little tear rolled down the pink chubby cheek.

"You precious darling," said Jim's mother, hugging the wee boy close. Then with a little start she said:

"This isn't getting dinner. Jimmie, dear, you may light the big blue candles, and Sammy here may light the tiny ones that come later on the cake."

As they sat down to eat, those big blue baby eyes settled themselves on two blue candles, and wouldn't look away. Sammy clapped his little hands and cried with delight:

"See the p'etty blue sticks all burning on the top."

Blue had been the color little Buddy loved, and Jim saw his mother watching Sam as if she wanted to hug him again. Then, when it came his turn to light the "baby sticks," little Sam was so excited that Jimmie had to hold his hand to make the match go straight.

But after dinner was the best of all. Jimmie's mother brought down Buddy's toys. Then, without a word, daddy and Sammy were on their knees building a fairy castle out of blocks. Mother looked on with such a happy face as Jimmie had not seen since Buddy had gone away.

When the telephone rang a little later Jim's mother jumped up quickly.

"Time for Sammy to go home," she said, on coming back.

"Nonsense," said daddy, "we've only just begun to play."

"This my home," said Sammy, with a little mischief in his eye.

"I shouldn't wonder if it is," said Jimmie's mother, as she pushed Sam's quite unwilling arms into his woolly coat.

It wasn't till the next day Jimmie understood what mummy meant. In the evening the doorbell gave a sudden clang.

"You'd better go, Jim," said his mother.

Jim opened the door with a sweep. As he did so something tiny ran and hid itself behind the tall dark lady who was standing on the step.

"I brought you a birthday present, Jim," the tall, dark stranger said.

Before Jim knew what had happened, wee Sam had rushed from behind the lady with a "whoop" and was tangled up already in Jim's legs.

As Jim looked about quite dazed, his mother came out, too.

"A birthday brother, Jimmie. Daddy and I have settled it all with the matron. I think we wanted Sam as much as you as soon as we had seen him once."

And when the boys at school were curious, and asked Jim who Sammy was and where they got him, Jim would always laugh and say, "Why, he's my birthday brother." More than that they never learned.—Selected.

MARIAN'S DISHWASHING.

"How does it happen, Marian," asked Mrs. Tucker, coming into the kitchen very early one afternoon and finding her daughter already washing the dish-cloth, "that you always finish the dishes at least ten minutes earlier than Maude?"

"Oh, I don't know," replied Marian with a sunny smile, "unless it is because I am happier over the work than Maude is."

"I don't see how she ever manages to do it," put in Maude, who had come languidly into the kitchen while her mother and sister were talking. "I should think it would take longer for her to do them, for she spends most of her time looking out of the window."

Then, with a sudden thought, she added: "I bet her dishes aren't washed and wiped as clean as mine are!"

"But they are, Maude," asserted Mrs. Tucker emphatically. "In fact, I have had it in mind to speak to you for several days about the slip-shod manner in which you have lately been doing your kitchen work. Only yesterday I had to wash three plates before supper, for when I took them down from the closet I found them rough and almost sticky where you had improperly dried them."

"Perhaps, mother," suggested Marian quietly, "Maude has found the reason. Perhaps it is because I look out while doing my work, and she looks in. The sink and kitchen in general are not very conducive to happy thoughts right after dinner, when soiled dishes and kettles and pans are everywhere in evidence. If I allowed myself to just look at them as I worked and be conscious only of the kitchen clutter, I should hate doing dishes, and I know I'd drag out the time it took me to do them and slight them and—and everything."

"Huh!" grunted Maude. "I'd like to know how one can help but look at the mess and hate the dirty old work."

"Why, it's the easiest thing," laughed Marian. "There's a window right over the sink and I look out of it. It's always clean and orderly up in the air!"

Maude laughed derisively.

"It must be fun to do dishes with your head stuck up in the air. What do you watch, the little clouds go by?"

"Why, yes, sometimes," admitted Marian. "Mother, you don't think me silly, do you?"

"Silly, child? Why, no indeed. I'd like to hear more about what you see that makes you such a cheerful, efficient worker."

"Oh, I see lots of things, mother. I've actually grown to look forward to my day at the dishes because I am so interested in watching that pair of flickers feeding their young in that partly dead tree in the yard. I feel as well acquainted with that flicker family as I do with any of my chums at school.

"There's always something interesting to watch. In summer it's the birds nesting; in the fall, the leaves changing from day to day and fluttering down till the limbs of the trees are bare. Sometimes in winter there are little birds hopping cheerily around. Last winter I spent days watching a great grey owl—a day hunting owl—flying low over the pasture seeking for mice and rabbits. I never saw it swoop to the ground, and I often wondered when it ever did find anything to eat. It always came to the pasture right after dinner, and I used to count the times it returned to its resting place, or perhaps it was its lookout, on a certain fence post, and try to reduce my minutes at the dishpan by a certain number of those rests. In the spring it was always interesting to watch the progress the swelling buds and the baby leaves on the trees had made and look for new bird arrivals from the Southland. Even though there is nothing in particular to watch, there are always the blue sky, greyed with storm clouds, the passing of the wind or the pattering of raindrops or gentle falling of snow.

"Of course, my mind has to be on the work I am doing, but my eyes are not needed in the sink all the time. By letting them rest on pretty orderly things—the works of God, unharmed by man—my fingers work fast, and the work that might be drudgery becomes just a pleasure."

Marian had completed her work and set the kitchen to rights. Her mother had taken up her kitchen sewing basket while she talked and was sitting by the low window darning stockings. Maude, not finding the conversation to her liking, had withdrawn.

Mrs. Taylor watched her daughter moving so happily about the room. Finally she spoke:

"Marian," she said, "you have found one of the greatest truths in life there is—that if we will look upward and outward, we'll always find something to make us happy. It is the people who continually look inward and downward who find life dreary and all work drudgery. If you can take that attitude, that habit of looking up and out, into life with you, you will not only make yourself happy, but brighten the days for all those about you."

Marian stopped to put her arms about her mother's neck and kiss her soft, slightly grey hair.

"I'll try, mother," she said. "One thing is certain, I shall never forget this lesson I have learned over the dishpan."—Margaret A Bartlett, in Canadian Baptist.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular annual session at the Advocate office, 512 Camp Street, New Orleans, La., Thursday, Oct. 13, at 10 o'clock a. m. A full meeting of the Committee is desired.

W. WINANS DRAKE, Chairman.

PERSONAL AND OTHER NOTES.

According to the "Big Brother," a new parsonage is in prospect at Greenville, Miss.

Rev. E. R. Smoot, general evangelist, of the North Mississippi Conerence, is engaged in a meeting at Poteau, Okla.

Rev. J. O. Hanes, general evangelist, has recorded twelve revival sermons on Paramount records. These records will soon be on sale.

Mrs. J. B. McFarland, Aberdeen, Miss., in renewing her subscription to the Advocate, says: "I feel that it is an old friend, I have been a subscriber so long."

At the recent session of the Missouri Conference, Dr. M. N. Waldrip was transferred from the Southwest Missouri Conference and appointed pastor of Broadway, Columbia.

Mansfield College, Mansfield, La., has had a good opening and work is progressing nicely. Grenada College and Whitworth College also report good openings for the new session.

Dr. F. N. Parker, dean of the Candler School of Theology, Emory University, spent last Sunday in New Orleans, preaching at Carrollton Avenue Methodist Church in the morning to a large congregation.

Brother R. E. Wilburn, Lexington, Miss., in renewing his subscription to the Advocate, states that he has been a subscriber to the paper since 1883—forty-four years—and he expects to take it to the end.

Mrs. (Rev.) M. A. Bell, of Belzoni, Miss., in renewing her subscription to the Advocate, writes: "I am a long-time subscriber to the Advocate. I have enjoyed reading it, and value it as an old and true friend."

Mrs. R. S. Westbrook, Prairie, Miss., writes: "Find enclosed check for $2, renewal for the New Orleans Christian Advocate, which has been taken and read for twenty-five years. I find it a very helpful and instructive companion."

The Business Office of the Advocate would like to have the address of Mrs. H. O. Zeigler. A check on a bank at Lexington, Miss., was recently received from her, but our files do not show her name as a resident of that city.

Rev. S. N. Young, our pastor at Montrose, Miss., paid the Advocate office an appreciated call on Friday of last week. He gave a good account of the work under his care.

The September number of the Sunday School Executive has a full write-up of the Sunday school of the First Methodist Church, Memphis, Tenn., of which Mr. John R. Pepper has been superintendent for nearly forty-seven years. The article is illustrated with many pictures.

Rev. Robert A. Cross, Jr., pastor of the Washington circuit, Louisiana Conference, has been released from his work that he may resume his studies in the Candler School of Theology, Emory University. Brother Cross paid the Advocate office an appreciated call one day last week.

Rev. J. W. Dorman will preach the sermon before the Historical Society of the North Mississisippi Conference, at Clarksdale, Miss., on the night of Nov. 1. Brother Dorman has been a Methodist preacher for fifty-eight years. He is now retired and makes his home at Water Valley, Miss.

The many friends of Rev. P. A. Sowell, a superannuate member of the Tennessee Conference, whose home is at Lawrenceburg, Tenn., but who has spent several summers on the Seashore Camp Ground, will be sorry to learn that he is in a very weakened condition as the result of an attack of influenza.

The Broad Street Methodist Sunday school, Lake Charles, La., has recently organized an Intermediate-Senior Department, with Mrs. R. H. Wynn as superintendent. In connection with her birthday and in appreciation of her services, Mr. A. M. Mayo, superintendent of the Sunday school, presented Mrs. Wynn with a beautiful box of candy.

Rev. H. Bradford, Motor Route C, Dallas, Tex., sends greetings to his friends in Louisiana and Mississippi. He was at one time a member of the Mississippi Conference, transferring later to the Texas Conference. There he entered the local ranks and took up temperance work. Brother Broadfoot would like to have information as to the whereabouts of any of the members of the family of the late Rev. D. P. Bradford or of T. C. Bradford.

Rev. Claude P. Jones, Mississippi Conference evangelist, writes: "Due to change in some dates, I have the month of October open and can give it, or any part of it, to any of the brethren desiring my services for revival campaigns during that month. I can come with or without a singer. Write or wire me at 103 Fourth Avenue, Hattiesburg, Miss." Brother Jones was with Rev. C. H. Strait in a fine meeting at Decatur, Miss., at the time he wrote.

The many friends in Mississippi of Miss Louise Preston, who was so active in Epworth League work, will be interested to know that she has been appointed Life Service Superintendent for the Arizona Conference Leagues, though they will be sorry to know that she has to conduct all her work by correspondence, being still confined to bed by the illness that necessitated her removal to Tucson. Miss Preston is a wonderfully consecrated and efficient Christian worker.

General Evangelist Mark Terrell has just closed a very successful revival at Benton, La., where Rev. A. M. Wynne is pastor, which created a community-wide interest, resulting in a very decided increase in strength to the church. Dr. Terrell has an open date beginning Sept. 25, due to the postponement of a meeting in Arkansas. He may be reached at Fayetteville, Ark., where he is making his headquarters, until December. This was the second meeting that Dr. Terrell has held for Brother Wynne.

Dr. S. H. C. Burgin, pastor of Trinity Methodist Church, Miami, Fla., has received more than six hundred members into the church during the first year of his pastorate. Recently the congregation celebrated, all in one, the first anniversary of Dr. Burgin's pastorate, his birthday, his thirtieth year in the ministry, and Mrs. Burgin's birthday. The exact anniversary of all these events did not fall on the same day, but they came very close together. The congregation presented Dr. and Mrs. Burgin with a modern radio set with a silver plate, appropriately engraved, attached.

Announcement has been made of the marriage of Miss Jennie Thomson, of New Orleans, to Rev. W. B. Van Valkenburgh, pastor of the First Methodist Episcopal Church, Texas City, Tex., on Wednesday evening, Sept. 21. Miss Thomson is a daughter of Mr. and Mrs. W. B. Thomson, and has been an active member of the Louisiana Avenue Methodist Church, this city. Brother Thomson for many years was prominent in the work of our church, having been a lay delegate to four General Conferences. Brother Van Valkenburgh has many friends in Louisiana. The Advocate extends all good wishes to this fine Christian couple.

BOARD OF EDUCATION, NORTH MISSISSIPPI CONFERENCE.

The members of the Board of Education of the North Mississippi Conference are called to meet in the Library of Grenada College, Grenada, Miss., on Tuesday, Oct. 4, at 10 a. m., for a pre-Conference session of the Board. Members of the Board will kindly meet promptly at 10 o'clock, since we want to finish our business that day.

J. TILLERY LEWIS,
President Board of Education.

THE DUAL SPECIAL IN LOUISIANA.

Dear Brother Carley: Please let me pass on to our brethren the good news they are making for our part in the **Dual Special.** I give here a copy of the last letter from the treasurer:

"Dear Brother Mayo: I am enclosing receipt for the fine check that came to hand this morning on Dual Special receipts for August. You are keeping up most excellently with your contract, and it is a constant source of pleasant surprise to me the way the Louisiana Conference keeps up her end of the work in view of the handicaps against which she is constantly working. I am sure the Lord will continue to bless such efforts as you and your fellow-workers are making.

"Yours sincerely,

"A. L. DIETRICH."

Let me again urge the treasurers of the local Sunday schools to get their funds to me before the 11th of the month following the offering. I remit to Nashville on the 10th. Over $80 came in the 12th and 13th of this month that lies over until next month.

Thanking you for this space, I am,

Yours sincerely,

A. M. MAYO.

DECLARATION BY THE BOARD OF DIRECTORS OF THE ANTI-SALOON LEAGUE OF AMERICA.

In view of the fact that we are approaching the season when the several political parties will convene in the respective national conventions for the purpose of nominating candidates for the offices of President and Vice President and of writing their platforms, the board of directors of the Anti-Saloon League of America, assembled from all parts of the country, having taken under consideration at its session held at Winona Lake, Ind., Aug. 15 and 16, the question of its responsibility and duty in determining what course the Anti-Saloon League of America should take under the circumstances, sets forth the following declaration:

1. The American people have settled the liquor question in the most emphatic, thoroughgoing and permanent way open to them, namely, by placing in the Federal Constitution with the largest majority ever given a Federal constitution amendment, an amendment prohibiting the manufacture, sale, transportation, importation and exportation of intoxicating liquors for beverage purposes.

Congress has interpreted the will of the people as thus expressed by passing an act to make effective this amendment and by providing for its enforcement.

The Supreme Court of the United States has passed favorably upon the constitutionality of the several steps taken by the people and by Congress.

2. We must assume that no political party which stands for the American form of constitutional government by law will bid for the votes of the American people on any other basis than that of respect for and loyalty to the laws of the land, both constitutional and statutory. We shall take it to be the policy of all parties if and when placed in power to stand for the enforcement of the prohibition laws as of other laws.

3. It would be inconsistent in any party which either implicitly or explicitly places itself before the public as standing for law and order to put in nomination for the chief law enforcement officer of the Nation, namely, the President of the United States, a man who cannot be relied upon to keep his oath of office to uphold the Constitution of the United States and to enforce its laws.

4. In view of the organized effort which is being made to nullify the Constitution, we assume that no party will put in nomination for the office of President or Vice President one whose attitude on this question is known to be doubtful or antagonistic.

5. It goes without saying that the Anti-Saloon League of America will do all in its power to defeat at the polls any candidate of any party who is opposed to the broad American principles announced herein.

ON MAKING APPOINTMENTS.

Some Problems Which Keep a Bishop's Life from Becoming a "Saint's Everlasting Rest."

By Bishop Ernest G. Richardson.

The making of appointments is a very much more difficult matter nowadays than it used to be formerly. This is due mostly to two causes: First, the results arising from the area system of episcopal supervision increase the difficulty. The area system gives to the bishop a very much more intimate knowledge of the great mass of preachers than he could possibly have had under the former system of supervision. His more intimate knowledge of men and their families makes the appointments a much more personal matter than it used to be. Also, under the area system the bishop in most cases stays with the appointments. He does not make appointments, then go away, and knows little or nothing of the result of the appointment. For these two reasons connected with our present area system, appointments have a personal relationship that they did not formerly have. This personal relationship adds to the seriousness of making the appointment.

The second great cause that increases the difficulty of appointment making is the growing spirit of congregationalism and democracy in our church. As a result of this growing spirit, the churches make many more requests than they used to do. The ruling of the General Conference adopted only a few years ago, to the effect that negotiations between churches and pastors should not be made prior to Conference sessions, sounds already archaic and even antediluvian.

Both of the causes mentioned above that tend to make appointment making more difficult are good in themselves. The area system of episcopal supervision is infinitely superior to the former method. We will never have a reversion to the system of the older days.

All the "Autocracy" Not on the Bishop's Side.

To get the benefits out of the improved conditions without suffering serious damage, it is necesasry that everybody concerned shall play the game. Autocracy in making appointments is not wanted. When this is said, it practically always is said applying solely to the bishop. It does apply to him. A bishop is unworthy of his office who would habitually make appointments autocratically. But unless we are to have very serious difficulties, the absence of the autocratic spirit must be understood to apply to everybody concerned in the making of appointments. If the bishop ought not to be autocratic, by what right does the individual pastor or local church claim the privilege of being autocratic? Yet this autocratic spirit on the part of individual pastors and church committees adds very greatly to the difficulty in making appointments.

Preachers sometimes absolutely refuse to accept any one of a number of appointments that are offered to them. Committees from churches often positively decline to receive any one of a number of pastors that are offered to them. Why does not the rule against autocracy apply to the individual pastor and the church committee equally as it applies to the cabinet? If our system is obsolete, let it be scrapped. If our system is not so bad that it should be scrapped, but it should be tinkered, let it be amended. If we are going to stand by our present system in appointment making, let all those concerned play the game. Let the bishop, the pastor, and the individual church all understand that in a very democratic spirit they must all give and take.

When Preachers Gossip.

There are other matters which interfere greatly in appointment making. One that adds greatly to this difficulty is the habit of gossip. On the part of preachers there is a quite common, though sometimes unwitting, criticism of other preachers. These criticisms are heard by the laity, and are often the reason for their being unwilling to receive a pastor. There are also laymen who claim to have a very wide acquaintance with the foibles and shortcomings of pastors. By their gossip they are very liable to poison the minds of other laymen against certain preachers. This word must not in any way be understoood to be an appeal for concealing facts that should be known. Very frequently, however, if the remark was tested by whether it is necessary for it to be made or not, we are sure it would not be made. Nor are we pleading that every brother minister should be boosted regardless of the facts. But that every one should not be knocked is just as true as that everybody should not be boosted.

The Lazy Preacher Who Palms Off the Same Old Sermon.

The preachers also have much to do with the ease or difficulty in the making of appointments. Sometimes, of course, excellent men, against whom no words of just criticism can be made, find themselves in a "squeeze." Sometimes such men suffer in the appointments. From the standpoint of ten years' experience in helping to make appointments, I wish to say, however, that quite frequently difficulties in making appointments are due to the fact that men who have not made good demand that they should be taken care of. Sometimes the failure to make good has been due to the lack of a friendly and sociable spirit. Many complaints come to the cabinet that the preacher does not mingle with, and so does not know the needs of, his congregation. Sometimes the complaint is that he is, in plain English, lazy. Quite frequently those who object to the preacher say that his sermons manifest no new quality. They are evidently infirm from age. All of the quotations, allusions, figures of speech, and illustrations are taken from bygone years. It is difficult to maintain the grade, as the saying is, for such a man. Yet very often the man about whom these things are said is the man that makes the greatest demand upon the cabinet and creates the greatest difficulty. If preachers are lazy and indifferent and unsociable, honest appointment making should not be held responsible for any losses that may come to them.—Methodist Episcopal Press.

THE SOCIABILITY OF JESUS.

Jesus came to open up unsuspected capacities. He came to liberate Heaven in man. Christ believed he could reach men through eating and drinking. Some think that men can only be reached by praying and preaching. The Approachability and Sociability of Christ was a wonderful thing. Sir Walter Scott talked to those with whom he came in contact as if they were blood relations—no patronage, no superior airs. And Jesus said to Zacchaeus, in modern language, "Come down, old chap; I am staying with you to-day." It's a dangerous thing to invite yourself as a guest sometimes; it might be "the turning-out" drawing-room day, or it might not be baking day till the next day, and the kitchen arrangements might not be ready—but Zacchaeus took the risk of a scolding from his wife in the kitchen, and went along home with Jesus joyfully. Christ never went for a man at right angles. If you want to get on a bus you run by the side of it; then you get up steam and jump on.—The Rev. Cecil H. Wright.

THE PESSIMIST.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights.
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus through life we're cursed.

Nothing to strike but a gait;
Everything moves that goes,
Nothing at all but common sense
Can ever withstand these woes.

—The Churchman.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. FRANCES NALLY BALL.

Mrs. Louis E. Ball, nee Miss Frances M. Nally, died Aug. 7, 1927, at the home of Mrs. W. H. Borron, Pineville, La. Mrs. Ball had been in very good health for more than a year, and her death came rather unexpectedly. Mrs. Ball united with the Methodist church in early childhood, and continued a faithful and consistent Christian until the end of her earthly pilgrimage. She was married in 1877 to Lewis E. Ball, who preceded her in death by twelve years. Mrs. Ball was the mother of eleven children, seven of whom are living. The following are the surviving children: Mrs. Eva Ball Wallis, Baton Rouge; S. C. Ball and O. H. Ball, of Marshfield, Ore.; Mrs. C. Carl Myers, Alemeda, Calif.; R. J. Ball, Wilmington, Calif.; John M. Ball, Longview, Wash.; Mrs. J. P. Alexander, Portland, Ore. Mr. and Mrs. Ball had their home for many years in Rapides Parish, Louisiana. Here was maintained a beautiful Christian family life. The children were all brought up in the "nurture and admonition of the Lord." At the time of her death Mrs. Ball was a member of the First Methodist Church, Baton Rouge. The last several months of her life she made her home with her daughter, Mrs. Eva B. Wallis. A good and useful woman has ended her earthly career and has gone to her heavenly reward.

B. P. TAYLOR, Pastor,
First Methodist Church.
Baton Rouge, La.

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MRS. LORRAINE PORTER.

Mrs. Lorraine Porter departed this life, Sept. 5, 1927, in Memphis, Tenn., at the Methodist Hospital. Her death was the result of a fall a few days prior to her death. She was Miss Lorraine Johnson, and was married to Mr. John W. Porter, March 12, 1878, who survives her, also three sons and a daughter. She was converted in early life, and was a lifelong member of the Methodist church, and walked with her Master always. I as her sister-in-law can truthfully state that she was one of the most consistent Christians I ever knew. Often at the close of a perfect day when the sun sinks below the horizon, it leaves a radiant glow behind that is reflected so that all nature seems brighter and more lovely and beautiful; and it is so with some people—their lives have been so full of good and noble deeds and acts of kindness, their influence for good has extended so far, that even after they have passed away, they leave the world happier and better for having lived in it. Such a life ended when the sweet spirit of Lorraine Porter passed to the great beyond. If 'tis true that those who lead the most perfect lives here attain the greatest felicity in the hereafter, then those who are sorrowing for her can have no conception of what she is enjoying in the beautiful beyond. Besides her grief-stricken husband, sons and daughter, she leaves three sisters and a brother, who have my deepest sympathy in this their sad hour. Farewell precious sister, we will meet again some glad day where farewells are never spoken.

MRS. L. NEWMAN MARKS.
Eunice, La.

AN APPRECIATION.

The name of Maria Layng Gibson is indelibly fixed into the history of Scarritt College. From the first plans that were made for the institution she has been a large part of its inspiration and success.

She was the first principal of the college, and continued in that position until increased age made it necessary for her to give up such a heavy responsibility.

Her association, however, was not broken, and she continued to have a part in the life and work of the college up to the time of her death.

Through the graduates of the institution, as well as through her own life, she has exerted an influence that lives on in many nations and touches countless thousands of lives.

The trustees of Scarritt College recognize in the death of Miss Gibson the great loss the college has sustained. They wish to express sincere appreciation of her loyal service and strong Christian character.

It is impossible to estimate the contribution her life has made and will continue to make in the life of the college and the missionary history of the church.

To the members of her family we extend sympathy and pray that the blessing and comfort of God may sustain them in their grief.

To her college daughters living and serving in many lands and in various parts of our own country, we express mutual sorrow at her going, and earnestly hope that we all may be inspired by her noble life to follow faithfully the Christ who guided her through the years and into the eternal home.

BISHOP W. B. BEAUCHAMP,
DR. J. L. CUNINGGIM,
DAISY DAVIES,
Committee.

FROM PINEVILLE, LA.

Dear Brother: The work in Pineville is moving along nicely, and more has been accomplished this year than any year in all the history of Methodism in this town or community. I held my own revival, which resulted in fifty-three additions to the church, and many reconsecrations, which means much to the church here. The Sunday school is doing better, and every department of the church has increased since we entered the beautiful new church building which is nearing completion.

I have just closed a revival for Brother F. C. Cady at Melder, La. The people said there it was the greatest revival ever held in that community. The results were twenty-three additions to the church, with more than 200 reconsecrations. I also baptized six infants. I preached to packed and overflow crowds at every night service. I will begin another revival on the same work at Fellowship church, at Hineston, La., on Oct. 3. Then following that revival, I will hold one for Rev. H. B. Thomason, at Boyce, La.

I have at this time six invitations to help the brethren which I will be unable to fill. I take this means of thanking them for their invitations, and wish that I could help them all, but it will be impossible.

Your brother in Christ,
CLAUDE K. SMITH.

A GOOD MEETING AT OBERLIN, LA.

Dear Brother Carley: We just closed a meeting at the Hopewell Methodist church, with Rev. C. B. White, of Marksville, doing the preaching. Brother White is a wonderfully gifted young man, who is destined to do a great work in the evangelistic field of the State. As an evangelist, I believe he is one in whom God is well pleased. I bespeak for him a great future. Brother White loves God with all his heart, the church because of her mission and commission, and his fellowman in spite of their sins. Of a truth, he is a friend of the pastor. We appreciate very much the splendid work he did among us. God give him strength and courage to march on with the saints of God, holding high the banner of the Lord, for by this sign alone we conquer.

There was a splendid manifestation of reconsecration to the Lord and his service on the part of the congregation. Ten persons pledged themselves to pay tithes unto the Lord. The Epworth League was reorganized and has gone to work again, after having rested for the summer months.

Though nearly everybody is a member of some church, we received three on profession of faith, that is, in Jesus Christ. One came to us by letter from the Baptist church, who was already a follower of the Lord Jesus.

The Lord blessed our efforts and encouraged our labors. Praise the Lord, for to him belongeth the honor and glory forever. Amen.

E. V. DUPLANTIS, P. C.

FROM LAKE PROVIDENCE, LA.

Dear Brother Harper: I have been reading your editorials and enjoying them.

This has been a great experience to us here in the Delta-Black Belt section. Then the high water, with its excitement and danger, has been new to us.

I have not missed a preaching service and have had no one to preach for me except Doctor Joyner.

We had a twelve-day meeting which closed last Sunday, Aug. 28, with our beloved presiding elder, Dr. N. E. Joyner, doing the preaching, and the singing led by myself. It was a very fine and helpful time. The church was awakened. Nineteen joined the church on profession of faith, ten being baptized. The whole community was helped and everybody is shouting praises of Dr. Joyner and his sermons.

Mrs. Selfe and I leave to-morrow by auto for Jackson, Mich., to visit my mother, who is in her eighty-seventh year; my sister, and Mrs. Selfe's sister, and our son, Maurice, at Detroit. During my absence Brother H. W. Rickey, of Winsboro, will preach on Sunday, the 11th, and Rev. Byron F. Roberts, of Tallulah, a student of Asbury College, on the 18th.

Hoping you and yours are well and that Conference will find us all answering "roll call," I am,

Your friend and brother,
JAS. E. SELFE.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"No one is useless in the world who lightens the burden of it for any one else."—Dickens.

TO THE MISSIONARY WOMEN OF MISSISSIPPI CONFERENCE.

My Dear Co-Workers: I want to express my appreciation of the splendid work that was done throughout our Conference during the second quarter of this year. The reports reveal the gratifying fact that the Mississippi Conference has made a substantial gain for this quarter over the second quarter of 1926.

I take this method of making immediate acknowledgement of the splendid achievement of our women, especially those in the two districts where the floods have wrought such havoc.

We had just cause for joy and thanksgiving when the tabulated reports revealed the fact that those areas which had suffered from floods had no shortage in their missionary giving. Their heroic example should greatly stimulate the efforts of every district throughout the bounds of our Conference.

The officers of our Conference are feeling the deepest appreciation of the work of all the district and zone leaders. These splendid group meetings, in which all our women have participated, have brought about this great result, and we see in it the earnest of a total for the year that will be sufficient to meet every obligation to Council.

The goals for our Jubilee have been kept continuously before our women, the Jubilee having had outstanding place on all programs. We have launched our plans for realizing two goals of the Jubilee, that of Spiritual Cultivation and the Historical. It is time for us to be thinking of the third goal, which is that of Extension. Plans are now being outlined by our secretaries for use in reaching the Extension Goal.

Miss Rosa Elise McNeil, our missionary to Africa, will sail the 12th of September. Your "love gift" to her even exceeded our expectation, and was very warmly appreciated by her. Let each of us be much in prayer for Rosa that she may have a safe journey and be mightily used of God as she begins her work in the African field.

May we as individuals work to the end that this may be the best year in the history of our Conference.

With grateful appreciation of your splendid co-operation, I am,

Very sincerely,

MRS. L. W. ALFORD.

ZONE MEETING, KEITHVILLE, LA.

The quarterly meeting of the Grand Cane zone of the Methodist Woman's Missionary Society was held at Keithville, Aug. 30, at 2:30 o'clock.

Logansport was proud to be so well represented, twenty-five members and visitors attending from here.

The meeting opened with song, and Rev. Don R. Dulaney, of Bossier City, gave the devotional, using the first chapter of Second Epistle of Peter. Rev. J. B. Grambling, pastor of the Keithville church, led in prayer, and was followed by an exquisite violin solo by Miss Fay Motley, of Logansport.

After the reading of the minutes of the Stonewall meeting, Mrs. Hendricks, of Keithville, welcomed the visitors.

Misses Almeda Gaynor and Gladys Fite sang a beautiful duet. Mrs. R. S. Walton, zone leader, expressed her appreciation of the young people for the part they so willingly take on our programs.

Mrs. John Richardson, of Grand Cane, fully explained the work of the Epworth-Junior Societies, and Brother Grambling, who has the Epworth League work so at heart, explained the merging of the Junior Missionnary Societies and Epworth Leagues.

Mrs. R. S. Craig, of Longstreet, gave from her own experience the need of missionary training for children. Grand Cane, Keithville, Mansfield and Logansport reported Epworth-Junior Societies, and Longstreet, Keatchie and Naborton ready to organize. Mrs. Walton made a plea for Christian training of the children.

After a brief intermission, when refreshing fruit punch was served, the meeting reassembled, singing, "Can the World See Jesus in Me." Mrs. M. Denham, of Naborton, spoke on, "Why Have Mission Study?" and Mrs. B. H. Bennett, of Logansport, on "The Essentials of Success for the Missionary Societies."

Mrs. Dowell, of Mansfield, spoke of the "Jubilee Year" which will be celebrated in Nashville in 1928.

Naborton was selected as the next meeting place in November.

An offering was made to defray expenses of the zone meetings, the balance to be sent to the Conference treasurer for rural work.

The Council consecration hymn was sung, and Mrs. M. Ballard, of Logansport, dismissed the meeting with prayer.

ZONE MEETING AT BUDE, MISS.

The third quarter zone meeting of the auxiliaries of the Southern zone of the Brookhaven District was held, Aug. 30, at Bude, with Meadville cohostess. The meeting was called to order at 10:30 by the leader, Mrs. J. A. Boyd, of Wesson. Brother Lewis conducted the devotional from John 15.

Mrs. Lewis, of Bude, representing the hostesses, welcomed the ladies very graciously, Mrs. Boyd responding.

The advantages of a Missionary Society to "An Individual," "A Pastor," and "To the Church" were discussed by Mmes. Clarke and Bowen, of Brookhaven.

Our Conference President, Mrs. L. W. Alford, brought us a very inspiring message of the Jubilee, stressing Spiritual Cultivation that our lives and work may be more effective; also urging that each auxiliary send to our "Historian," Mrs. B. F. Lewis, Jackson, Misss., items of special interest from their auxiliaries.

District Secretary, Mrs. Frank Decell, gave much information on our work, and urged new auxiliaries to use "Life as a Stewardship" for their mission book.

This being the time for election of leader and secretary, Mrs. McGehee, of Bude, was elected leader, and Mrs. McWaters, of Brookhaven, secretary.

Meadville Juniors gave a very pretty pageant. Brookhaven was selected for the next meeting.

After Mrs. Hartley very sweetly sang, "Rescue the Perishing," Brother Lewis pronounced the benedition.

A lovely plate luncheon was served.

MRS. J. A. BOYD, Leader.
MRS. JOHN W. BOONE, Secretary.

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ZONE MEETING, TALORSVILLE, MISS.

The meeting of zone No. 1, of the Hattiesburg District, was held at the Taylorsville Methodist church Sept. 13.

The meeting was presided over by Mrs. Evans, zone leader, of Mount Olive. Mrs. Cargile, of Taylorsville, conducted the devotional. The welcome address was given by Mrs. Jackson, of Taylorsville, and the response by Mrs. D. A. McIntosh, of Collins.

Interesting papers were read by Mrs. Carter, of Mount Olive, and Mrs. Grissom, of Taylorsville. A splendid talk was made by Mrs. Walters, district chairman, of Magee.

A round table discussion on "What Do We Get from Our Zone Meetings" was very inspirational.

The following officers were elected for another year: Mrs. E. L. Walker, of Magee, president; Mrs. Reynolds, of Taylorsville, vice president; Mrs. F. L. Crump, of Collins, secretary, and Mrs. Archie Calhoun, of Mount Olive, treasurer.

A beautiful vocal duet was rendered by Mrs. Walker and Mrs. Elliot, and a violin duet by Mrs. Walker and Miss Myra Gatewood.

Delicious refreshments were served by the ladies of Taylorsville and a social half hour enjoyed.

The followning auxiliaries were represented: Magee, Mount Olive, Collins and Taylorsville. The next meeting will be held at Magee.

MRS. F. L. CRUMP,
Secretary Pro Tem.

Collins, Miss.

How to Reduce Varicose Veins

Rub Gently and Upward Toward the Heart as Blood in Veins Flows That Way.

Many people have become despondent because they have been led to believe that there is no remedy that will reduce swollen veins and bunches.

If you will get a two-ounce original bottle of **Moone's Emerald Oil** (full strength) at any first-class drug store and apply it night and morning as directed you will quickly notice an improvement which will continue until the veins and bunches are reduced to normal.

Moone's Emerald Oil is a harmless, yet most powerful germicide and two ounces last a very long time. Indeed, so powerful is **Emerald Oil** that old chronic sores and ulcers are often entirely healed and anyone who is disappointed with its use can have their money refunded.

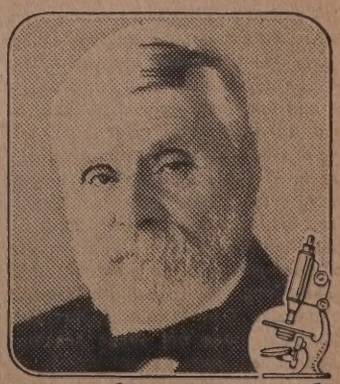
Old Folks Say Doctor Caldwell was Right

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice, known to druggists and the public since 1892, as Dr. Caldwell's Syrup Pepsin.

Then, the treatment of constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions that result from constipation was entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, which is a combination of senna and other mild laxative herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you, and the better for the general health of all. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle of Dr. Caldwell's Syrup Pepsin will last a family several months, and all can use it. It is good for the baby because pleasant to the taste, gentle in action, and free from narcotics. In the proper dose, given in the directions, it is equally effective at all ages. Elderly people will find it especially ideal. All drug stores have the generous bottles.



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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

It is not too late to observe Children's Week, but in two more weeks the time will have passed for this piece of work. Forty-nine have ordered literature for this purpose. Let us have one other school make the number fifty.

Mrs. F. W. Norwood, of Winona, Miss., has agreed to be Elementary Superintendent of the Grenada District. She can and will be of great help to the teachers who call upon her for literature and advice. We have a sufficient number of well qualified men and women in the Conference to do a vast amount of work in helping build the kingdom. It is not possible for the church to employ and pay a salary to all the people who render service. The larger part must be done by unsalaried workers.

The next forward step to be taken is to have a list of volunteer workers in each district who will do definite work in organizing and in teaching. Ten such workers in each district would make a definite and a large contribution to the work of religious education. A great deal of work should be done simply because it is all about us challenging us. We ought to do some things without being told to do them and without hope of money compensation.

What do you suppose gives the superintendent most trouble in the towns or in the country? He cannot get a sufficient number of teachers; and when he does have every place fillled, he has trouble in getting those teachers to come regularly and come on time. This disease cannot be cured with one dose of medicine, and it cannot be relieved over night. Ask yourself why are you faithful, what makes you interested, why are you always on time? It is because you have some conception of the importance of the work you are called to do. Put a book that bears upon the work the teacher is expected to do into her hands. Encourage her to read another, pray for her and pray with her, be patient, but keep on with book after book and you are apt to see an improvement You must get your teachers to read, study, pray. They act according to what they think and they think on what they have read. In other words, we must educate our teachers. John Ruskin, long ago gave his conception of the idea I am trying to present: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic into roguery, and their literature into lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work, to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example." The task of the pastor and of the superintendent is to make teachers, teachers who know what they are about.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual-Extension receipts for the month ending Sept. 10 are as follows:

• • •

Brookhaven District.

Adams, $2; Rehoboth, $1.17; Pleasant Ridge, $1.50; Center Point, $1.35; Foxworth, $1.20; Gallman, $2.85; Georgetown, $5; Centenary, McComb, $15.92; Pearl River Avenue, $5.07; Meadville, $2.56; Monticello, $3.34; Muddy Springs, 86c; Hawkins Chapel, $4; Summit, $2.55; Tylertown, $8.56; Wesson, $5.48.

• • •

Hattiesburg District.

Ellisville, $5; Court Street, Hattiesburg, $40; Rial's Creek (Magee charge), $1.50; Mount Olive, $15; Bethel (Mount Olive charge), 51c; New Augusta, $2.04; Prentiss, $6; Bassfield, $2.79; Richton, $7.86; Silver Creek, $1.26; Mize, $3; Williamsburg, 70c; Santee, 89c.

• • •

Jackson District.

Benton, $6.64; Raymond, $2.12; Brandon, $3.60; Pelahatchee, $4.58; Forest Grove, $1.40; Millville, 87c; Clinton, $1.81; Edwards, $6.02; Learned, $3.87; Fannin, $2; Flora, $3.30; Rexford, $1.08; Grace, Jackson, $7.34; Glendale, Jackson, $13.16; Ridgeland, $4.87; D'Lo, $5.63; Mount Olivet (Satartia charge), 50c; Yazoo City, $6.45.

• • •

Meridian District.

State Line, $3.85; Collinsville, $1.90; Meehan, $1.69; Suqualena, $2.15; Crandall, $4.51; Enterprise, $9; Langsdale, $1.44; Theadville, 90c; Central, Meridian, $100; Marion, $1.61; McKinnon's Mill, $3.85; Quitman, $5; Shubuta, $5.60; Andrew's Chapel (Shubuta charge), 80c; Pleasant Hill (Vimville charge), $1.80; Waynesboro, $12.85.

• • •

Newton District.

Bay Springs, $9.11; Decatur, $3.10; Hillsboro, $2.27; Lena, $2; Contrell, $1.60; Homewood, $2.80; Kingston, Laurel, $3.89; Montrose, $9.60; Raleigh, $6.30; Walnut Grove, $3.66.

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Seashore District.

Bay St. Louis, $10; Main Street, Biloxi, $13.82; Cedar Lake, $1.58; Escatawpa, $1.70; Pine Grove (Mentorium charge), $1.10; Ocean Springs, $3.08; Pascagoula, $3.77; Epworth, $2.24.

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Vicksburg District.

Gloster, $5; Cane Ridge, $1.56; Hermanville, $1.80; Carlisle, $2; Louise, $4.11; Port Gibson, $7.57; McNair, 35c; Burtonton, 61c; Washington, $1.80; Woodville, $2.25; Pattison, $1.37.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson.

Despite the continued heat, plans for fall are progressing in every quarter, with prospects of finishing the Conference year in Sunday school work in fine order.

Our week-end trip included visits to Shreveport, Ruston, and Monroe in the interest of Standard Training Schools at those places. Reaching Shreveport Saturday night, we had a full day Sunday with the various congregations, spending the Sunday school hour at First Church, in conference with the pastor, Dr. Goodrich, and the superintendent, Mr. W. A. McKennon. We enjoyed very much indeed attending the opening service of the Intermediate-Senior Department over which Mrs. R. E. Smith presided, and where the worship service was conducted in a splendid manner by a member of the student body of the department.

At 11 o'clock we had the privilege of bringing the morning message to the congregation at Noel Memorial, and had a short meeting with the leaders there. The Sunday school at Noel Memorial is, in many respects, the best equipped in the State, and has been blessed with some great "Sunday school pastors."

We held our "Set Up" meeting at 4 p. m., with the date for the school set for Oct. 16-21. All of our schools in Shreveport were represented, and voted to hold the sixth session of the school at Noel Memorial. Dr. W. W. Holmes, presiding elder, was elected Educational Director, with Mr. W. A. McKennon as chairman of the Board. The interest shown at this meeting indicates a splendid training school.

At the evening hour we visited Bossier City in company with the presiding elder, and had the pleasure of preaching to this fine congregation, whom the writer served as presiding elder in the days when they worshiped in the little old school house. It was a great satisfaction to witness their progress, and the fine things being accomplished by the pastor, Rev. D. E. Dulaney.

On Monday we visited Ruston and Monroe. Dr. Drake assured us that matters pertaining to his school were shaping up in fine manner. Dr. Monk has secured the fourth member of his faculty, in the person of Mrs. Jessie Wood Nance, of Westmoreland College, San Antonio, who recently taught in the Alexandria school.

We learned that Shreveport First Church has taken for its Forward Step the erection of an educational building; and Monroe is looking forward with practical assurance that 1928 will witness the erection of such a building for them. We trust that the forward steps decided on this fall will in many instances include larger and better equipment for the carrying on of this fine work.

• • •

Rev. H. L. Johns has issued a fine "challenge" to his people at Natchitoches, outlining the work to be accomplished in the ten weeks left of the Conference year, including a Standard Training School, Revival, Children's Week, Sunday School Day, and many other fine things. This might well be a challenge to each of us to concentrate our efforts on the work at hand in the Kingdom of God.

• • •

We are in receipt of a note of acknowledgment from Brother Arthur C. Tippens, assistant business manager and treasurer, thanking us for the exhibit we sent to Lake Junaluska, and assuring us that it formed a valuable part of the general exhibit.

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We are glad to report the progress in the Columbia school, and to note that they are working on the B type.

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The latest Sunday School Day offerings come from Mer Rouge, amounting to $17.50, and from Merryville in the sum of $5. We appreciate these gifts and bless the givers.

• • •

At a recent meeting of the Sunday school workers of First Church, Shreveport, a goal of $300 was set for Sunday School Day offering. This was the same goal reached at this church last year, and we are glad they intend to live up to it again.

• • •

Much interest centers around the organization of an Intermediate-Senior Department in Lake Charles during the week past, at Broad Street Church, under the leadership of Mrs. Robert H. Wynn. The American-Press gives a glowing account of this bit of work, and tells of the presentation to Mrs. Wynn by her co-workers of a fitting gift in commemoration of her birthday and splendid service.

We acknowledge with appreciation the receipt of bulletins from this church, which are filled with good Sunday school and church news, and special items.

• • •

A sub-district rally scheduled for the 19th instant at Leesville will present the following program:

Song; Bible Lesson; Prayer.

Object of meeting: Sub-District Organization and Permanent Training Camp.

"What Purpose Can Such an Organization Serve and What Help Can the Conference Sunday School Board Give Us," Rev. C. D. Atkinson.

"Is Such an Organization Advisable?" Rev. W. L. Doss, Jr.

"What Definite Advance Can We Take in Sunday School Training?" Mr. A. M. Mayo.

Presentation, "Enlarged Children's Week."

Round table discussion on "Training Camp."

"What Inducements Are Offered by Holly Grove?" Rev. R. T. Wright.

"What Inducements Are Offered by Lake Arthur?" Rev. R. P. Howell.

• • •

The Alexandria Standard Training School, which closed last Friday, was a fine success, and about forty-eight credits were issued. Several workers from the Christian Church took

(Continued on Page 13)

666

Is a Prescription for

Malaria, Chills and Fever, Dengue or Bilious Fever.

It kills the germs.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

(Continued from Page 12)

credits, and Pineville, Boyce, and Alexandria were the other co-operating schools. A detailed report of the credits is not available at this time, as the official reports have not reached this office. The faculty included Dr. Cleanth Brooks, pastor; Rev. A. K. McLellan, Dual Secretary; Mrs. Jessie Wood Nance, of San Antonio; and Miss Lemmons, of Atlanta. The spirit of the school was excellent.

• • •

Brother Frank B. Hill, pastor at Merryville, writes as follows in connection with a training school:

"We can have a Cokesbury class here, but cannot go to Leesville or Lake Charles."

We are always glad to note interest in this matter of teacher-training.

• • •

Rev. and Mrs. P. H. Fontaine, of Kurthwood, were welcome visitors in our Sunday school office this week. Office is 611 Commercial Bank building.

THE TYLERTOWN CHARGE.

Dear Brother Carley: This is my third year on the Tylertown charge. All the appointments I have received in the Mississippi Conference have been good ones—far better than I deserved—but I believe this is the best place I have ever lived.

Soon after I returned from Conference last November I was given a "surprise party" by the Tylertown membership. About fifty of the finest people in the world drove up to my gate one evening and were singing, "There shall be showers of blessings," and marching right in on me before I knew what was up. They loaded the table down with all kinds of groceries and other things, and then one of the number sat down at the piano and they began singing, "How Firm a Foundation," and other great songs. There was happiness, joy, and peace written on every face, and I was too full for utterance. It was a great occasion.

I am glad to state that we have a good Sunday school, with one of the best men in the State as superintendent. We have three Epworth Leagues, all doing most excellent work, meeting every Sunday without a break during the hot summer months. Our prayer meetings are well attended, and the Sunday congregations have been much better than the average in years gone by. Our board of stewards expects everything to be paid in full by Conference.

China Grove is one of the greatest and among the oldest country churches in the Mississippi Conference. Last year she paid around $1,000 for all purposes, and will do the same this year. She has a membership of approximately 225, some of whom are the best livers and wealthiest farmers in South Mississippi. Some of the best preachers of the Mississippi Conference have gone out from this country church to bless the world; thousands of people have been gloriously and marvelously converted at her sacred altars, many of whom are living in various parts of these United States to-day. Old China Grove will still stand where she is as a beacon light and soul-saving station for many years to come.

Methodism in this section as well as in other rural sections of our State must revive; we cannot afford to turn over our work to others, who teach not and preach not as we do. So then we must take better care of our country churches.

Methodism must watch more carefully her doors—demand of our young preachers who knock for admittance that they have, above everything else, a rich, glowing personal experience. Efficiency, adaptability, and other qualifications should be required, but above everything else, preachers should know the Lord Jesus Christ and his marvelous power to save.

China Grove, as well as every other country community in Southern Methodism, needs an old-fashioned, heart-breaking, soul-stirring revival, regardless of what these upstart "Modernists" and shallow-brained critics may say about our "Old-fashioned" revivals of other days. God grant that Bishop Candler's prophecy of the near approach of "A great Continental Revival" will come true, and that God will water this nation with such a glorious revival as she has never experienced before.

JAS. M. LEWIS.

Tylertown, Miss.

ROMAN CATHOLIC ATTITUDE IN CANADA.

Bishop Fallon's address to the Ontario Educational Association in Toronto on Wednesday, April 15, 1925 (as reprinted in "The Bulletin," Father O'Boyle, editor), contains the following significant paragraph:

"The various Protestant bodies have sufficient in common to permit the drawing up of a quite comprehensive course of religious teaching which would suit the children of all these denominations.

"If every child cannot get religious instruction in school, the majority of children can and ought to get it. Minorities need not be proselytized or insulted. They need not be forced to be present; they may be sent to another room, or to a remote part of the same room. They need not enter till the religious exercises are over, or they may be dismissed before the religious exercises begin.

"For my part, I should be willing to see the Catholic minority remain in the woodshed in order to facilitate religious instruction for the majority—anything in the world rather than a system of schools from which training in the truths of religion has been eliminated, or where the law of God and the precepts of Christ are not the constant guide and the sacred illumination."—Selected.

DR. E. O. WATSON HONORED BY PRESIDENT OF GREEK REPUBLIC.

The President of the Greek Republic, Paul Condouriotis, acting through the Greek Legation at Washington, has just conferred the Cross of the Order of the Saviour upon the Rev. E. O. Watson, D.D., editor of the Southern Christian Advocate at Columbia, S. C.

This decoration has been bestowed in recognition of Dr. Watson's labors in behalf of the refugees who poured into Greece from Asia Minor and Eastern Thrace during the ill-fated years of 1922 and 1923. Always a profound student of the classics and feeling deeply the debt of gratitude which modern civilization and the Christian religion owe to the race which has done so much for the enlightenment of mankind and which, for so many centuries, was the bulwark of the Christian faith against the Papan East, Dr. Watson had a keen appreciation of the plight of the refugees and the effect which their arrival would have in Greece, their number equaling, as it did, fully one-third of the former population of that country.

While Secretary of the Washington office of the Federal Council of the Churches of Christ in America, Dr. Watson took a leading part in acquainting the Protestant churches and their constituency with the plight of the refugees and was of material assistance to the philanthropic organizations which were endeavoring to alleviate conditions in the refugee camps.

At a later date Dr. Watson became Secretary of the American Friends of Greece, and it was specifically for his work in connection with this organization that the honor has been conferred upon him,

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—Fourth Round.

Ethel, at Shady Grove, Sept. 25, a.m.
Kociusko sta., Sept. 25, night.
Artesia and Sheaffers, at Sheaffers, Sept. 30.
Macon ct., at Salem, Oct. 2.
Noxapater, at Camp Ground, Oct. 7.
High Point, at White Hall, Oct. 8.
Louisville, Oct. 9, night.
Chester, at Chester, Oct. 12.
Ackerman and Weir, at Ackerman, Oct. 12, night.
West Point, Oct. 13, night; preaching, Sept. 4.
Cedar Bluff, at Adaton, Oct. 14.
Kosciusko ct., at Pierce's Chapel, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Longview and Sessums, at Longview; Q. C., Sept. 24; preaching, Oct. 23, night.
McCool, at Liberty Hill, Oct. 5; preaching, Oct. 23.

Let pastors be ready to answer promptly and properly questions Nos. 19 to 30 especially. Let stewards see that question 31 is answered in full. Let us all do our very best to bring up all columns in full. Every official member is urged to be present at his quarterly conference this time.

J. B. RANDOLPH, P. E.

Greenwood Dist.—Fourth Round.

Itta Bena, Sept. 25, 11 a.m., 3 p.m.
North Carrollton, Sept. 25, night; Sept. 26, 10 a.m.
Smith Chapel, Oct. 2, 3 p.m.
Cruger, Oct. 2, night.
Acona, Oct. 9, 11 a.m., 3 p.m.
Tchula, Oct. 9, night.
Ruleville, Oct. 11, 4 p.m.
Drew, Oct. 11, night.
Lambert, Oct. 12, 3 p.m.
Tutwiler, Oct. 12, night.
Mattson, Oct. 13, 10 a.m.
Glendora, Oct. 13, 3 p.m.
Webb, Oct. 13, night.
Price Memorial, Oct. 14, night.
Wade Schoolhouse, Oct. 16, 11 a.m., 3 p.m.
Schlater, Oct. 16, night.
Greenwood, First Church, Oct. 17, night.
Indianola, Oct. 18, night.
Inverness, Oct. 19, night.
Swiftown, Oct. 21, 3 p.m.
Belozni, Oct. 21, night.
Sunflower, Oct. 23, 11 a.m., 3 p.m.
Moorhead, Oct. 23, night.

On time, please. Full attendance. Good reports. Annual Conference, Nov. 2.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Merigold and Deeson, at Merigold, Sept. 25, p.m.
Shelby, Sept. 25, a.m.
Coahoma and Jonestown, at Coahoma, Oct. 2, a.m.
Lula and Dundee, at Lula, Oct. 2, p.m.
Friars Point and Lyon, at Lyon, Oct. 9, a.m.
Duncan and Alligator, at Alligator, Oct. 9, p.m.
Gunnison and Sherard, at Gunnison, Oct. 16, a.m.
Rosedale, Oct. 16, p.m.
Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

L. M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round.

Columbia, Sept. 25, 11 a.m.
Hub, Sept. 25, 3 p.m.
Lumberton, Sept. 25, 7:30 p.m.
Carriere, at McNeil, Saturday and Sunday, Oct. 1 and 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem camp ground, Oct. 8, 2 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Pascagoula, Oct. 9, 7:30 p.m.
Van Cleave, at New Prospect camp ground, Oct. 12, 2 p.m.
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Silver City, at Silver City, Sept. 25, a.m.
Louise and Holly Bluff, at Louise, Sept. 25, p.m.
Oak Ridge, at Oak Ridge, Oct. 2, a.m.
Vicksburg, at Gibson Memorial, Oct. 2, p.m.
Woodville, at Woodville, Oct. 9, a.m.
Centerville, at Centerville, Oct. 9, p.m.
Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

DR. TORREY REPLIES TO AN OBJECTOR.

Why pray for a revival? Some of God's people believe that in these days revival is impossible. They say that we are in the midst of the apostasy prophesied in the Bible, and that it is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published Dr. Torrey's article entitled, "A Powerful Plea for Prayer for Revival," and the writer apparently objected to the article on the ground that we are now passing the period of apostasy which precedes the Lord's return, and that therefore revival cannot occur. Dr. Torrey replied in part as follows:

"You give no Scriptures for your apparent position that the present apostasy, to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralyzed, but, thank God, they did not.

"So also in the eighteenth century in the days of Wesley, the apostasy was more general, than it is to-day, and if Wesley or Whitefield and others had followed your line of reasoning there would not have been the great revival which saved for the time, civilization and the church.

"Just so in a later part of the same century, if Jonathan Edwards had adopted your line of reasoning and your assumption without Bible warrant that the final apostasy had fully set in, and therefore there could not be any great ingathering of the unsaved, he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are to-day, and so were also conditions in the church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarranted assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color which indicates poor blood and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Family Favorite
GRAY'S OINTMENT
For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn

Let us be encouraged by the above reminder of God's gracious dealings in the past; let us lay hold upon his promise, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3); and with increased faith let us continue to pray for revival!

A PRODUCER OF PREACHERS.

Dear Dr. Carley: May I say these few words about Hickory Flat circuit, in the Corinth District, on the Frisco Railroad, about half way between New Albany and Holly Springs, on the Bankhead Highway? It is a four-point mission charge.

There have gone out from the bounds of this charge seven Methodist preachers and eight or nine Baptist preachers. The call to the ministry is certainly from God, but it is mediated through the agencies he has provided and through the influence of the church.

Satterfield, Geddie, Foster, Carson, Dreeman and others have been preachers in charge here.

Ask J. J. Garner, A. R. Beasley, W. C. Beasley, members of North Mississippi Conference, and John Duke, of the Memphis Conference, through what providential agency they heard the call to preach the Word. These brethren were born and reared in the community of Bethel church, seven or eight miles northwest of Hickory Flat.

It would be interesting to know what G. A. Baker, M. E. Scott and W. B. Baker, who are also members of our Conference, and are from Ebenezer church, some six or seven miles south of here, have to say about the Providential agencies and influences that caused them to hear God's call to the holy office of preaching the Word.

While talking recently to a steward of Bethel church about the number of preachers who have gone out from that community, I asked, what influence in the community did it, and he said, "The church."

I heard of a vessel that was once wrecked off the Irish coast. The sea was so calm and the night so clear and calm that an investigation was made to ascertain the cause of so needless a wreck. When at last the compass box was brought up from the wreck and carefully examined, there was found in it the point of a knife blade, broken off by accident and left by some sailor in cleaning the box. That bit of steel had wrecked the vessel, because it had deflected the needle from its path, had made it untrue to the magnetic pole, the center and rightful lord of its life and movements.

Just so self-seeking, worldly ambition, love of money or ease or power or pleasure deflect the decision of our young men in determining their vocation in life. The needle of their will does not settle along the clear line of direction, God's sovereign will for their lives.

May God keep us all true to the life that best commends his truth and grace to men, and keep us alive to the God "whose I am and whom I serve."

Sincerely yours,

G. D. BURT.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Mathiston and Maben, at Providence, Sept. 24, 25.
Eupora, at Eupora, Sept. 25, p.m.
Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,
L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.

Booneville sta., Sept. 21; preaching, Oct. 16, p.m.
Booneville ct., at Blythe's Chapel, Sept. 21.
Kossuth ct., at High Town, Sept. 23.
First Church, Corinth, Sept. 25, a.m.; Q. C., Sept. 26, p.m.
Belmont, at Belmont, Sept. 25, p.m.; Q. C., Sept. 26.
Myrtle, at Union Hill, Sept. 28.
Potts Camp, at Bethlehem, Sept. 29.
Mantachie, at Mantachie, Sept. 30.
Baldwyn, at Baldwyn, Oct. 2, 3.
Guntown, at Saltillo, Oct. 2, p.m.; Q. C., Oct. 3, a.m.
New Albany ct., at Mount Olivet, Oct. 5.
Wheeler, at Shady Grove, Oct. 7.
Ripley sta., Oct. 9.
Silver Springs, at Mount Carmel, Oct. 10.
Hickory Flat, at Ebenezer, Oct. 11.
Tishomingo, at Tishmingo, Oct. 12, 13.
Mooreville, at Mooreville, Oct. 15, 16, a.m.
Marietta, at Siloam, Oct. 18.
Blue Mountain, at Brownfield, Oct. 19.
Chalybeate, at Mount Pleasant, Oct. 20.
Burnsville, at Jacinto, Oct. 25.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Oxford, Sept. 11; Q. C. Monday, Oct. 10.
Tie Plant, at Tie Plant, Wednesday, Sept. 14, 7:30 p.m.
Ashland, at Wesley, Friday, Sept. 16.
Waterford, at Asbury, Sept. 17, 18.
Abbeville, at Union Hill, Sept. 18, 3 p.m.
Lamar, at Shady Grove, Sept. 22.
Holcomb, at Sparta, Sept. 24.
Grenada, Sept. 25.
Water Valley, Main Street, at Main Street, Oct. 2.
Holly Springs, Oct. 2, p.m.
Paris, at Pine Flat, Oct. 7.
Duck Hill, at Bethel, Oct. 8.
Kilmichael, at Stewart, Oct. 9.
Durant, Oct. 12, 7:30 p.m.
Ebenezer, at Thornton, Thursday, Oct. 13.
Vaiden, at Hebron, Oct. 15.
Poplar Creek, at Friendship, Oct. 16.
Sallis, at Spring Grove, Thursday, Oct. 20.
Winona circuit, at Bethesda, Oct. 22, 23.
Pickens, at Goodman, Oct. 23, 7:30 p.m.
Winona, Oct. 30.
Lexington, Oct. 30, p. m.

Please let all the official brethren be present to do their full part toward "all assessments in full." This is the most important conference of the year, and let us make it the greatest.

E. S. LEWIS, P. E.

Sardis Dist.—Fourth Round.

Pleasant Hill, at Pleasant Hill, Sept. 22.
Olive Branch, at Oak Grove, Sept. 24, 25.
Arkabutla, at Sarah, Sept. 29.
Horn Lake, at Hind's Chapel, Oct. 1, 2.
Hernando, Oct, 2, 7:30 p.m.
Sardis ct., at Davis Chapel, Oct. 6.
Shuford, at Mount Olivet, Oct. 7.
Tyro, at Fredonia, Oct. 8, 9.
Sardis sta., Oct. 9, 7:30 p.m.
Courtland, at Wesley Chapel, Oct. 13.
Red Banks, at Marvin, Oct. 15, 16.
Byhalia, at Byhalia, Oct. 16, 4 p.m., 7:30 p.m.
Senatobia, Oct. 19, 7:30 p.m.
Coldwater, at Coldwater, Oct. 23, 11 a.m., 3 p.m.
Oakland, at Enid, Oct. 30, 11 a.m.
Charleston, Oct. 30, 7:30 p.m.

T. M. BRADLEY, P. E.

SALESMEN AND SALESLADIES, TAKE ORDERS

for rugs, blankets, damask, novelty designed bedspreads and draperies. Liberal territory and commission. Rainbow Novelty Mills, Dept. C., Grover, N. C.

AFRAID TO EAT

Bloating Spells, from Indigestion, Put an Oklahoma Man in a Miserable Fix, But He Found Relief.

Swink, Okla.—In describing how he suffered from indigestion, Mr. S. T. Strain, of this place, says:

"I have been a user of Black-Draught for four or five years. I have been taking it for stomach trouble. I suffered after eating with bloating and a 'tight feeling'.

"I had spells when I could not eat much of anything. I had severe headaches. I would be nauseated and hurt a lot. I was in a pretty bad fix.

"I began taking Black-Draught. It seemed to help me wonderfully. I hadn't found anything that benefited me as Black-Draught did. I certainly can recommend it.

"There were times when I just did without anything to eat until I was too weak to go. I was just miserable, and when I ate, my system seemed clogged.

"I had very severe headaches. So I didn't know just what to do. I knew I couldn't work if I didn't eat. Seemed like what I spit up was bitter as could be. I took Black-Draught pretty regularly and got where I could eat, and I don't have to take it so regularly now." NC-177

Thedford's BLACK-DRAUGHT Purely Vegetable

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.

HUSBAND DID THE WASHING

His Wife Confined to Her Bed by Ill Health

Because of his wife's frequent ill health, Mr. J. F. Gage was obliged to do the washing and cooking for the family.

One day when Mrs. Gage was confined to her bed, he brought her the newspaper to read. Among the advertisements she noticed a letter from another sick woman telling of the help she had received from Lydia E. Pinkham's Vegetable Compound.

"I'll try it," she decided.

Her husband brought home a bottle and only a few days after she had begun to take it she felt well enough to be up around the house. Gradually her general health improved until she is now able to do her own work.

In a letter which Mrs. Gage recently wrote, she said, "I have taken twelve bottles and feel like a new woman." She has told many women about Lydia E. Pinkham's Vegetable Compound and one of her friends is now taking it. Her address is Mrs. J. F. Gage, Route 5, Brownwood, Texas.

Lydia E. Pinkham's Vegetable Compound has been taken by women for more than half a century with very satisfactory results.

Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 9.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

Minden Dist.—Fourth Round.

Ringgold, at Ringgold, Sept. 24-25.
Hall Summit, at Hall Summit, Sept. 25, 8 p.m.
Sibley, at Pine Grove, Oct. 2, 11 a.m.
Cotton Valley, at Cotton Valley, Oct. 9, 11 a.m.
Columbia, at Columbia, Oct. 16, 11 a.m.
Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Arcadia, at Mount Moriah, Sept. 25, a.m.
Gibbsland, at Gibbsland, Sept. 25, p.m.
Athens, at Bethel, Oct. 2, a.m.
Choudrant, at Indian Village, Oct. 8, 9.
Calhoun, at Calhoun, Oct. 9, p.m.
Marion, at Wilhite, Oct. 16.
Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Bossier City, Sunday, Sept. 11, 7:45 p.m.
Natchitoches, Sunday Sept. 18, 11 a.m.; Epworth League Rally, 4p.m.; 7:30 p.m. to 9:30 p.m. daily through Sept. 25, as teacher in the Natchitoches Standard Training School.
Logansport, Sunday, Sept. 25, 11 a.m.
Bethel, Q. C., Sunday Sept. 25, 3 p.m.
Stonewall, Sunday Sept. 25, 7:30 p.m.; revival service every night for ten days.
tonewall Q. C., Sunday, Oct. 2, 3:30 p.m
Claiborne Q. C., Friday, Oct. 7, 7:30 p.m.
Vivian, Sunday, Oct. 9, 11 a.m. 7:30 p.m.; Dedication of parsonage and Q. C. at Vivian, 3 p.m.
Mooringsport Q. C., Monday, Oct. 10, 7:30 p.m.
New Orleans, First Church, Presiding Elders' meeting, Wed., Oct. 12, 9 a.m.
Gilliam, Sunday, Oct. 16, 11 a.m., 7:30 p.m.; Q. C., 3:30 p.m.
Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church..
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov, 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Adams, at Adams, Sept. 25.
McComb, La Branch Street, Sept. 28.
Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Petal, at Petal, Sept. 18, 11 a.m., 2 p.m.
Bonhomie, Sept. 18, 7:30 p.m.; Sept. 21, 7:30 p.m.
Magee, Sept. 25, 11 a.m., 2 p.m.
Collins, Sept. 25, 7:30 p.m.
Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Glendale, Aug. 7, 11 a.m.; Oct. 19, 7:30 p.m.
Canton, Aug. 14, 11 a.m.; Oct. 28, 7:30 p.m.
Grace, Aug. 14, 8 p.m.; Nov. 4, 7:30 p.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.

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Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Matherville, at Langsdale, Sept. 24, 25, a.m.
Shubuta, at Shubuta, Sept. 25, p.m.
Vimville, at Coker's Chapel, Oct. 1, 2, a.m.
Pachuta, at Adams, Oct. 8, 9, a.m.
Enterprise, at Enterprise, Oct. 9, p.m.
Seventh Ave., Oct. 12, p.m.
DeSoto, at Crandall, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Buckatunna, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street, Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Montrose, at Montrose, Sept. 24, 11 a.m.; Sept. 25, 11 a.m.
Rose Hill, at Rose Hill, Sept. 25, 3 p.m.
Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

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CROWD HEARS MISS WASSON.

An overflow meeting was held in the main auditorium of the First Methodist Church, Sunday evening, when Miss Julia Wasson and her student friend, Miss Tsar, a native Chinese, who had come with several other students to America in company with Miss Wasson as she returned from her missionary work in China, appeared before the Epworth League. The plan was for Miss Wasson and Miss Tsar to be present at and appear before the meeting of young people, in their gathering at 6:45, in the lecture room on the first floor.

Not only was every available seat taken, but standing room could not be obtained, and the windows were filled, and fully as many, who could not gain admittance, went up to the main auditorium where the evening service was to be held at 7:45. Miss Minnie Crowder had charge of the program, and after a brief devotional exercise introduced Miss Julia Wasson. Before she made her address she presented her friend, Miss Tsar, who is a graduate of McTyeire Institute, in Shanghai, China, where Miss Wasson has been a missionary and a teacher for nineteen years.

Miss Tsar spoke in choice English and enunciated clearly, to the pleasure and satisfaction of those who were her auditors. She told of the good work being done in the church and school where she was educated, and thanked the Christian people for making it possible for the young girls of China to have the splendid training which they were receiving in McTyeire. Her address was brief, but well received.

Miss Wasson spoke several minutes, and at the conclusion of the program of the Young People's meeting, responded to a pressing invitation by the pastor and congregation to appear before a crowded auditorium, where the largest attendance was registered in the history of the new church building, since its erection three years ago. The other churches of the city had come over to attest the interest in and wishes for Miss Wasson, who is a native of Attala County, and received her education in the public school of this city, and at M. S. C. W. at Columbus.

After the devotional services had been had, with special musical numbers by the choir, Miss Wasson again appeared on the platform, to the large overflow audience, and told of her work in China and why it was necessary for the church to call her, as well as most of the other missionaries, home on account of general conditions in China—not because religion had failed, or because China and the Chinese people did not want Jesus Christ, but because of various conditions which made it apparent that the work must be done, and perhaps more effectively, by native workers.

Miss Tsar then told of some of the customs in China and exhibited a number of articles of Chinese handiwork, and costumes worn by the people of her land, to the delight of the large audience that sat in breathless silence in the midst of the hot evening and crowded condition, to the few words she had to say.

The meeting was a distinct ovation to Miss Wasson and Miss Tsar, who brought messages from afar, and attested the interest of the people in the plans for missions and the work of religion in foreign countries, and what it could do, and was doing for heathen people. — Star-Herald, Kosciusko, Miss.

"EXCESS OF EVERYTHING EXCEPT RELIGION."

There is in the United States "an excess of everything except religion," according to Roger W. Babson, noted statistician and financial expert, who in an address on Saturday of last week before the fourteenth annual national business conference held at Babson Park, Wellesley, gave an analysis of the present business situation in the country and a forecast for the ensuing year. After indicating that we are in a period of declining interest rates, which have never been followed by a panic, and at the same time in a stage of declining commodity prices, which have never been followed by good times, Mr. Babson said, among other things:

"The reason for the above unusual situation is that there is to-day in the United States an excess of everything except religion. There is an excess of gold, which is the basic cause of present dangerous inflation; there is an excess of manufacturing capacity, which is the cause of present severe competition. There is an excess of copper, lumber, oil, coal, rubber, and other raw materials, which is upsetting commodity markets.

"We cannot expect a panic so long as money continues easy; nor can we expect better times so long as commodity prices continue to decline.

"Although 1928 should be a quiet year from a labor standpoint, with very few industrial disturbances, yet 1928 may have some real surprises for us. Whether these surprises will be in the form of great emotional uprisings, or will develop into campaigns for greater efficiency on the part of both management and labor, only the future can tell. Surely both sides are more intelligent to-day than ever before and I believe a more Christian spirit prevails.

"We are in a period when wise manufacturers, merchants, and investors will get out of debt and store up financial, physical, and spiritual resources. If enough men will do this, normal conditions could continue and such readjustment as is necessary could be so spread out over a long period as to do no one any harm. It is for this that I am working. On the other hand, economic laws are as heartless as are physical laws. We cannot fool nature in any form. Two and two still make four; while lying and stealing are still wrong. All past, present, and future legislation cannot change either the multiplication table or the Ten Commandments. To have the world recognize this basic fact is the great need of 1928."

In calling the attention of the country to the need and value of religion, Mr. Babson is rendering a high service.—Zion's Herald.

MARRIED.

MR. JOHN BROWN OWENS, of Grenada, to MISS FRANCES ANNETTE GLADNEY, of Sardis, by Rev. R. H. B. Gladney, Sept. 3, 1927.

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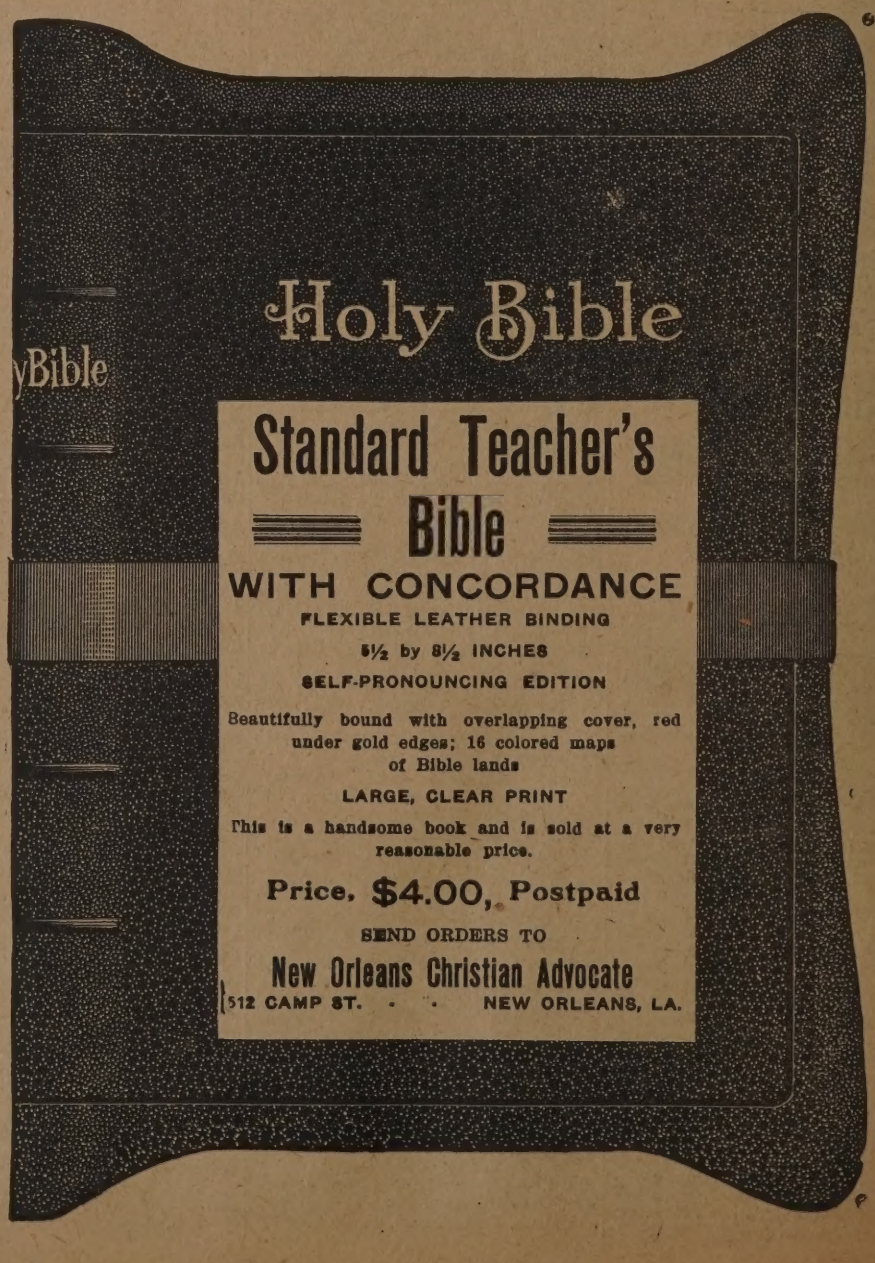
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 29, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ANOTHER PRIZE FIGHT.

All mankind must love a fight, if we may judge by the widespread interest taken in the recent combat at Chicago. That may be all right; it is all right if this interest is expressed in a praiseworthy way for praiseworthy ends.

For purely practical purposes and without any thought of the theological doctrines that might become involved, we like to think of every man as a champion, fighting a battle to a finish, either by a knockout or on points, against the challenger, the devil. Whether every man is a champion or not, the devil is certainly a challenger—and the value of the prize at stake cannot be expressed in terms of money.

Many a young man followed with intense concern all the details of the Chicago fight. He visualized the great throngs of onlookers; he thrilled at the recital of the incidents leading up to the entry of the combatants; his blood surged as the fighters took their places in the ring; and through the rounds, blow by blow, until the victor's hand was raised in token of victory, he hung upon the reports from the ringside as if matters of life and death were involved.

Yet this same young man is engaged himself in a fight that is just as thrilling, that is watched by a mighty throng, in which the issue is just as much in doubt, and upon which life itself does depend—and he may not even realize that the fight is on. It is a small matter whether Tunney retained the championship or Dempsey regained it; but it is not a small matter as to who wins in *his* fight. Men are fighting every day; God grant that they may fight the good fight.

ROGER BABSON ON THE CHURCH AND CHURCH PAPERS.

In a recent address before the National Council of Congregational Churches, Mr. Roger W. Babson, as reported in the September number of the Federal Council Bulletin, said, among other things: "The laymen of America are behind the churches and are backing them to the limit. Statistics in all denominations show that more money is being spent for preachers and church workers, gifts to missionaries are larger, expenditures for new churches, parish houses, and so forth, are constantly increasing, and that the 'church industry,' so to speak, is statistically prosperous. Laymen have not only backed the church financially, but also with their goodwill. This has resulted in a constant gain of members. In my own denomination (Congregational), the past year—even after careful weeding out of inactive members—shows a gain of over 13,000, bringing the total membership up to 914,698. There is nothing in current reports that the church as an industry is running behind. On the contrary, it is statistically prosperous."

In connection with his address, Mr. Babson proposed several questions for the consideration of those who heard him. Among these questions is the following: "Should not we laymen get behind church papers and see that they are supported, subsidized, endowed, and be willing to spend on advertising the churches and their work?"

We think Mr. Babson has put this question in a striking and significant way. As far as we know, practically all church papers have a hard time financially to exist. Mr. Babson's position in the business world is too well established and too well known for him to need an introduction; and his views always command the attention and respect of the business leaders of the world. His question indicates—what he evidently believes—that the *laymen* should get behind church papers and see that they are made financially able by increased subscription lists, subsidizing, or endowment, to render the most efficient service. If only the laymen would get behind the church papers! To make the case concrete, if the laymen of Louisiana and Mississippi would "get behind" the New Orleans Christian Advocate, they could very quickly and comparatively easily put it on a solid financial foundation and give it a circulation that would enable it to serve efficiently its whole constituency.

If the laymen are looking for a definite, worthwhile task, we commend to them the suggestion of Mr. Babson.

THE STRONGEST ARGUMENT.

The strongest argument in favor of Christianity is a life lived in accordance with its principles. The man who is disposed to do so can steel himself against the orderly presentation from the pulpit or in books of the divine character of the religon we profess; but he cannot find fault with or resist a bautiful life that exemplifies the Beatitiudes and puts into practice the Golden Rule. When the world is able to say of all Christians, "Behold, how they love one another," and is able to see that their chief joy is in "going about doing good," it is disarmed against the appeal of Him who came to seek and save that which was lost. Whatever else it may be, Christianity is a life to be lived.

GETTING READY FOR CONFERENCE.

From now until Conference most of our preachers will be busy trying to get things in shape for a good annual report. The time is not very far off, our Conferences meeting, as follows: North Mississippi, at Clarksdale, November 2; Mississippi, at Jackson, November 9; Louisiana, at Baton Rouge, November 30.

As far as reports are concerned, the principal item in getting ready for Conference is to see that all financial claims are met in full if possible. Some churches are so well organized and their habit of paying all claims in full so well established that very little extra effort is required. In a great many cases, however, the collections are put off till the end of the year, and very strenuous efforts are necessary in order to make a creditable showing. It sometimes happens that failure to pay out in full is due to putting off too long the work of making collections.

The paying and the collecting of money for religious uses are religious tasks. Therefore the work of bringing all assessments up in full should be entered upon as zealously as any other part of the church program. The sincere Christian, when approached for his contribution to the causes represented in the budget, should ask himself, not "How little can I get by with?" but, "How much can I afford to give?" And the sincere Christian will not fix the limit of his giving by the amount he has left after supplying all his luxuries. If all church members gave as Christians ought to give, the church would meet all its obligations in full.

THE "MENACE" OF UNITARIANISM.

If we may judge by the statistics just released by the Department of Commerce, Washington, dealing with the census of the churches, there is very little danger of this country's becoming Unitarian in its belief. According to these statitstics, there were 353 active Unitarian churches in the United States in 1926, with a membership of 60,152. These figures are exclusive of 18 federated churches in which a Unitarian unit is combined with a unit of some other denomination. These federated churches report a membership of 2,838. There are 317 Unitarian Sunday schools reported, with 3,025 officers and teachers and 19,722 scholars. The total expenditures for 1926 were $3,418,975, made up of $3,120,816 for current expenses and $255,759 for benevolences.

The population of the United States is estimated to be considerably in excess of 115,000,000. The membership of the principal Protestant denominations of the United States, including only those with a membership of 100,000 or more, was 27,466,470 in 1926. The Roman Catholic Church is solidly Trinitarian. Taking all these figures into account, we cannot see that Unitarianism is making much headway, or that orthodox Christianity is in much danger of being overthrown by Unitarianism. At the same time, it is not well to become lax in the propagation of the gospel of the Father, the Son, and the Holy Spirit.

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THE AUTHORITATIVE CHRIST.

By Bishop Warren A. Candler.

A marked and significant characteristic of the Saviour's Sermon on the Mount is its authoritativeness.

St. Matthew closes his account of the wondrous discourse with these words: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes" (Matthew vii:28 and 29).

Truly, "Never man spake like this man" (John vii:46). Not even the great Hebrew prophets taught as he taught. When they uttered their sublime messages they said as did Jeremiah and Ezekiel and Hosea, "The Word of the Lord came unto me" (Jeremiah ii:1; Eezekiel xxxiv:1; Hosea i:1). Or, they declared "Thus saith the Lord," as did Amos and Obadiah and Haggai (Amos ii:1; Obadiah i:1; Haggai i:2). They referred all their authoritativeness to the Lord, who was indeed its divine source.

Not so did Jesus speak. For support of his teachings he appealed not to the prophets, nor even to John the Baptist of whom he said, "among them that are born of women there hath not risen a greater than John the Baptist" (Matthew xi:11). But no less than nine times in the course of the Sermon on the Mount he used with emphasis, and with authority asserted above that of them of old time, "But I say unto you."

In the closing paragraph of the great discourse he represented himself as the final judge of all souls, and declared that their ultimate destiny would be determined by their doing or not doing according to his teachings. His solemn and decisive words are: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Matthew vii:22-27.

Human speech could not express greater authority than these words imply, or assert loftier claims for Him who uttered them.

And no thoughtful mind can treat with indifference what Jesus claimed for himself; for as Luthardt of Leipsic has well said the mystery of his person is solved by what he claims for himself: "What does he say of himself? For this will always have to be that which, after all, makes the final decision. Because so much confidence we can give him in any case—be we never so distrustful in other respects—that he knew who he was, and did not speak differently from what he knew."

He claimed to be the Son of God; who among mortals will dare contest his claims? He affirmed that he is the judge of all souls, and that in the final judgment he will determine the destiny of each by his own teachings. Who will challenge the authority which he thus asserted?

Nevertheless there be some who are reckless enough to say that the day for respecting any and all authority has passed away forever.

A preacher in New York, who claims to be a Christian teacher, is reported as saying in a recent address to the graduating class of a woman's college, the following lawless stuff:

"You are going out into a generation which is witnessing the breaking down of the old well-defined codes of right and wrong by which your fathers lived, into a generation which is rapidly coming to recognize as a criterion for behavior, standards of good taste in all realms and situations, both old and new.

"To try to send a new generation into the world with a definite code of right and wrong is to behave like the mother who said she was bringing her daughter up to think all the thoughts she wanted her to think until she was eighteen years old, and after that the girl could think for herself.

"There is plenty that is rotten and hypocritical in the old codes concerning love and relationship of the sexes. Surely they can be changed and the simple standard can be substituted. Whatever debases personality is wrong and ugly; whatever elevates personality is right and beautiful.

"Finally, the standard of good taste is not a negative thing, merely keeping us from wrong. It is a creative thing. That is why your generation is so fine, so much cleaner, healthier, more promising than my generation. For when a generation discovers that the old codes cannot be used and they set up for themselves high standards of their own, they have much firmer ground on which to proceed.

"The difference between this generation and former ones is the substitution of a high individual standard for the compulsion of an external force."

And so this man, if his words mean what they say, would substitute for the authoritative moral teachings of Jesus, a vague and vain thing which he calls "the standard of good taste," which is "an individual standard" as opposed to any objective authority.

But he fails to give the tenets by which "good taste" is to be determined. The old code of morals he would have replaced by the novel code of "good taste;" but he does not tell by what principles of "good taste" is to be tested and measured.

Doubtless he believes that his anarchistic utterance was in "good taste;" but most sensible people would say that for one professing to be a Christian preacher to talk so foolishly was to violate the proprieties of good taste as well as the principles of Christian morality.

All such rebellion against the Christian code of morality is in its last analysis the rejection of the authority of Jesus. It is not only un-Christian, but it is anti-Christian.

It reveals a lawless spirit which more than once has manifested itself in human history, and which has wrought ruin and revolution whenever and wherever it has prevailed.

Resentment towards all authority was the destructive explosive which made the dreadful conflagration of what is called "The French Revolution." The historian, W. E. H. Lecky, says of that bloody riot of lawlessness:

"Its chief characteristics were a hatred of all constituted authority, an insatiable appetite for change, a habit of regarding rebellion as the normal as well as the noblest form of political self-sacrifice, a disdain for all compromise, a contempt for all tradition, a desire to level all ranks and subvert all establishments, a determination to seek progress not by the slow and cautious amelioration of existing institutions, but by sudden, violent, and revolutionary change. Religion, property, civil authority, and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion."

If this evil spirit of rebellion against all authority prevails in the United States, it will result in the same ruthless radicalism and ruinous revolution. Already it has brought to pass bomb-throwing when wicked and willful men do not agree with the decisions of the courts of the country; and if it be not arrested it will bring to pass still worse deeds of violence.

Men who preach such lawlessness are as wanting in patriotism as they are lacking in piety. Their ministries mean no good to church or State.

What our country needs above all things is a revival of religion that will restore in the public mind the authority of Jesus, that will "cast down reasonings and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (II Corinthians x:5).

It was such a revival that prevented the wild scenes of the French Revolution from re-enactment in England. Of that pestilential disorder in France, from which Great Britain was saved, Lecky, who is notoriously free from any Christian bias, says:

"England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the Revolution in France."

In this view the Australian historian, W. H. Fitchett, concurs. In his profound treatise, entitled "How England Saved Europe," he says:

"It is not easy to realize how it might have affected English history, if in the middle of the eighteenth century, with its drowsy church, its enervated morals, its laxity of public life, there had arisen, instead of a reformer like Wesley, an English Voltaire, distilling the gall of his skepticism, the acid of his bitter wit into the life of England. In that case the reign of terror in Paris might have been rivaled by one as fierce and bloody in London. Wesley, to the zeal of an apostle and the spiritual ardor of a saint, added the patriotism of an Englishman, and something at least of the intellectual vision of a statesman. And he did something more than crystallize into happy and enduring form the great religious body that bears his name. He affected for good the whole tone of English society. The religious revival of that period had the office of the healthful salt in the national blood. It purified domestic life. It wove bonds of quick and generous sympathy betwixt all classes. It put a more robust fiber into the national character. It gave a new tenderness to charity, a nobler daring to philanthropy, a loftier authority to morals, as well as a new grace to religion. So it helped to cleanse the national life. Among the elements of strength to Great Britain at the beginning of the struggle with revolutionary France is surely to be reckoned the invigoration bred of a revived faith in religion."

We must have soon some such religious movement in the United States to avert the gravest perils to the nation.

Mr. Roger Babson did not speak too strongly when he declared lately that the American people had "an excess of everything but religion."

Pretty preachments of "good taste" cannot restore potent faith and pure morality to the people.

NO LOSS IN CHURCH MEMBERSHIP.

Stirred by recent reports that the churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America have issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the last twenty years.

This statement was made, according to Rev. Charles S. Macfarland, General Secretary of the Federal Council of Churches, in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll on July 30 that "the total yearly loss (of Protest-

ant churches) would approximate about half a million."

"This estimate," said Dr. Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Rev. Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of the denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year and that the percentage of increase in membership is greater than that of the population of the country. The fact is that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership, to which Dr. Carroll called attention, but any one who thinks this means that the churches are decreasing in membership simply does not know what he is talking about."

The statement gives statistics from the United States Census Bureau and the Handbook of the Churches. It says:

"How utterly false are the impressions that the churches are losing in membership is shown by the figures of the United States Government Census of Religious Bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest Hndbook of the Churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,470 in 1926.

"There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. In the face of the cold figures, how ludicrous is the doleful lament, recently heard in many quarters: 'How long can Protestanism stand such losses?'

"From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase in membership of 46.4 per cent in twenty years.

"During these same twenty years, the increase in population of the country was 36.5. The churches, in other words, gained in membership much faster than the population.

"It is true that when the so-called war decade (1916-1926) is taken alone the figures are not so encouraging. For these ten years, the gain in church membership was 16.2 per cent, while the gain in populattion was 16.3 per cent. This condition may perhaps be explained by the diversion of the church's energies during the war years. During the last half of the decade, however, a recovery has been taking place."

"THE GREAT SALESMEN OF THE BIBLE."

(A paper read by J. R. Roy at a meeting of the Wesley Brotherhood, Mangum Memorial Church, Shreveport, La.)

One day while absent-mided in thought, one of the young men of our orgnaization approached me. "Busy, old war horse?"

"Not a bit, my boy," I answered. "Just dreaming a little. What's on your mind?"

He pulled a chair close up to my desk.

"You know, I was thirty-two years old last week. Well, I devoted a part of my birthday to a bit of serious thought and I came to the conclusion that it was about time for me to begin to do some systematic reading. I have made pretty good progress in business for my age. I realize it and it has got me scared a little. I am afraid I'll get too contented and that I will quit growing. I will bet that I could name a dozen men right in our business that have jumped ahead to beat the band between 20 and 30, and then began to get self-satisfied with their good salaries and pleasant jobs and have not moved ahead a single inch. That is what is on my mind. I want you to lay out some reading for me that will make me a bigger business man. Will you do it?"

"Sure, I will," I answered.

"Fine," said Francis. "I am ready to start right now, to-night. What shall I start on? What is the best book ever written on buisness?"

"The Bible," I answered right off the bat. My answer disappointed him. I knew it would, and his face showed it. He did not want to offend me, and yet he did not intend to be put off.

I picked up my hat saying: "Come on out to my house to-night. The folks are going to prayer meeting and I will be all alone. I am going to show you that when it comes to modern business, the Bible is the greatest one-volume correspondence course ever gotten together."

"You and I are salesmen, Francis," I began when we were seated that night. "We interpret salesmanship in the broadest possible way as persuasion. We believe that all the progress the world has made has been by virtue of wise and intelligent salesmanship. A doctor is a salesman, his business is to sell to the world better methods of living. An inventor is a salesman, his business is to sell new and better ways of doing things. The President of the United States, if he is successful in selling his ideas to the people, becomes a great and popular leader.

"Everything must be sold. When you come to look at it in that light, the Bible is a record of the lives of the greatest salesmen who ever lived. For ideas are harder to sell than things. The Hebrew prophets sold their people the greatest idea that it is possible for the human mind to entertain, the idea of God, and sold it so well and so securely that the world has scarcely been able to improve on their salesmanship from that day to this.

"Can you realize what that means? Everything else in human life has altered since the days of Moses, but the idea of God among us is pretty much the same idea that he formed and gave to his people. What a mind the man must have had, what leadership, what salesmanship. No man ever went up against such stiff competition. The world was full of gods, male gods and female gods, wooden and stone gods, iron gods, human gods and animal gods. It was a poverty-stricken tribe that could not boast of at least a hundred.

"There was one 'God'—that was Moses' sale. By interpreting their God to them, by bringing him closer to the people, by convincing them of his special care for them, Moses took the twelve tribes of slaves who had been in captivity to the Egyptians for generations and transformed them into a nation. From slavery to nationality; from dissension to unity; from degradation to a compact, conquering national life. All in the lifetime of a single man.

"Do you know of any bigger job of salesmanship in the world than that? Is it not reasonable to suppose that the salesmen who could land that order is worth study by salesmen even today?

"After Moses, came a splendid succession of salesmen, each with one big idea which he sold in the face of the strongest kind of opposition.

"There followed a salesman named Amos, who added to Moses' 'One God,' God of Justice. If you want to get some notion of what a tremendously revolutionary idea that was, remember the Greek gods—old Zeus punishing mortals because they got in the way of his love affairs, acting wholly on selfish impulse, rewarding those who bribed him with the biggest sacrifice. The Israelites' idea of God at the beginning was not much more advanced than that and they thought that feasts and sacrifices and ceremonies were the essential thing. So long as God was well fed with the odors of many altars, they were all right.

"And into the very complacent center of that idea jumped Amos with a God who could not be bought, a God who could not be bribed by sacrifice to support a bad cause, a God who wanted only justice and righteousness and would reward them whether accompanied by fat offerings or not.

"It was a stupefying idea. Yet Amos proclaimed it and sold it to the world, sold it everlastingly.

"Twenty-five years later, came another salesman. Like a lot of us salesmen who have to be a long time absent on the road, this poor fellow had trouble with his wife. Heart-broken by her desertion, his first impulse was to cast her off. Yet his love for her would not allow it. He went to her and took her back into his home. And the thought came to him that surely as he loved his wife who had wronged him so God must love men even when they break his laws and wander from the paths of their duty; not merely a just God, but a loving God who had power to punish and yet refrained from punishing. If you know anything about the conceptions of God that were current at the time this salesman, Hosea, worked, you don't have to have it proven to you that few salesmen ever sold a bigger idea than he.

"Take the question of 'Proper Approach,' for instance. You and I know how important it is. I'll wager that half the sales our men lose are lost in the first two minutes of their talk. They get off on the wrong foot, they stir up antagonism or prejudice with their first words instead of stimulate interest. Is it not so? Of course, it is.

"I am going to give to you two of the finest examples of superb approach in all history.

"A salesman named Paul arrived in Athens one morning in a very dilapidated condition. He arrived on foot because he did not have car fare and his costume was so ragged that you would not have allowed him to handle our line. Moreover, he had other disadvantages. He was little and homely and somewhat squint-eyed and the line he was pushing was about as popular as German measles in an English army camp. The city was overstocked with the brand that had been used for years and was regarded by everybody as superior. His brand had had no advertising and what few purchasers that were in the city were of the least respected classes.

"Some opposition to go up against, was it not? Was he discouraged? Not he! He pushed his way right up to the center of the city where the wise ones were gathered and just for the fun of it they gave him a few minutes' time. There they stood, the most sophisticated audience of the ancient world, and facing them an unkempt, dusty, little foreign salesman. They were ready to jeer at his first words. If he had said, 'I should like to interest you in something new in religion,' or, 'How are you fixed for religion today?' they would have hooted him out of town. Religions! They had barrels of them unused. Instead he said: 'Men of Athens, I want to congratulate you on having such a wonderful line of religions. As I passed through your city I perceived that you not only had altars erected to all known gods, but that you have even one inscribed to the Unknown God. Now it is a curious coincidence that the very God whom you have been worshiping without knowing him is the God I represent.'

"Can you find in all the world of sales literature a more forceful opening for a selling talk than that? If Paul had stopped at the end of that sentence, they would have begged him to go on. They would have insisted that he show his goods and give his talk.

"Salesmanship reaches its highest achievement when it produces in the prospect a desire to be sold.

"A greater salesman than Paul sat one day on the edge of a well in Samaria. You know who it is to whom I refer. As he sat there, a woman came out of the city with a heavy pitcher on her head for water. Between his people and her people had existed a feud centuries old. They had no dealings with each other. She must have hated

the very sight of him. It was a crime according to the standard of his people for him even to speak to her. Pretty difficult situation for a salesman to find himself in, don't you think? Had he said to her even 'Good Evening,' or, 'It's a pretty hot day, is it not?' she would have turned from him in scorn. She might even have broken the pitcher over his head. But sitting there he spoke casually, almost as though talking to himself.

"'If you knew who I am,' he said quietly, 'you would not need to come way out here for water. I would give you living water.' Amazed and interested in spite of herself she cried: 'What do you mean? Do you mean to say that you know a way to get us water in the city without this long walk in the sun?'

"Begging him to go on, you see. And he did go on. She ran to the city and brought out her friends and relatives and they compelled him to remain with them two days. He, the hated stranger, selling a gospel that they would not but regard with suspicion, won a whole city full of prospects to him by his very first words.

"Is there any salesman in the world who would not lift his hat and stand reverently in the presence of a mastership like that?"

NOTES FROM THE ALEXANDRIA DISTRICT.

Brother J. L. Cady, of Pelican, is at the very extreme northern end of the district, and his work, part of it, is nearly in the borders of Texas. He has been busy and has had some splendid revival meetings. Perhaps the most successful was at Pelican, which was led by Brother A. D. George. Brother Cady is serving his first year at this point. He will very likely have a full report.

Brother D. F. Anders put his goal for the number of accessions this year at one hundred, which has been already reached. He held his own meetings at some points, but was assisted by his uncle, General Evangelist Dan Kelly, in a fine meeting at Pleasant Hill. The work took an active interest in the Standard Training School at Natchitoches. The work expects to pay everything in full.

The Provencal charge has reduced its geographical surface this year and the work has increased in productivity. The folks at Oak Grove will build a new church. The work has had splendid revivals with numbers of accessions at all points. The preaching was done by the pastor, Rev. W. E. Anding.

Kurthwood-Alco is again a two-point preaching place, as Montrose was put on the Provencal work this year. Brother Fontaine was in a union revival in the spring that resulted in a number of accessions at Alco. Brother C. K. Smith will do the preaching in a revival at Kurthwood, Sept. 26, that is expected to yield splendid results.

Brother H. L. Johns led the movement of the Standard Training School that was again held in Natchitoches this year. Miss Daisy Davies will conduct a revival campaign in October. One of his members, the Rev. Henry A. Rickey, will enter Candler School of Theology this fall. Natchitoches will send a full report to Conference.

Brother Thomason is serving his second year at Boyce. He had a big revival under the Bouden evangelistic party last winter, but will put on a second campaign in October, assisted by Brother C. K. Smith. The work has had some severe losses. The most marked was the death of Dr. J. A. Sewell, who was not only a strong supporter of the church, but was a close and intimate friend of the pastor and his family. The church will have a good report for Conference.

Brother C. K. Smith and his congregation decided to hold their own revival services, which they did very successfully. He did the preaching and they assisted in every way. They will put on the evangelistic campaign called for by the Epworth League. The pastor will carry the best report to Conference that has ever gone from the work. Brother Smith is serving his fifth year.

First Church is in the heart of Louisiana, and her activities are led by Dr. C. Brooks, who is closing out his third year as pastor, and everything will be in full as usual. The pre-Easter campaign resulted in a number of accessions, and was led by the pastor, supported by the congregation. They will follow the Epworth League evangelistic campaign. The new church is going up rapidly, and will be completed by January, and perhaps sooner.

Brother J. B. McCann lives in Pineville and serves the Rapides circuit. He has had good meetings on the work. Mrs. L. J. Coco and Miss Ella Ruth, of Marksville, assisted him at Holloway's and Pleasant Grove.

Brother W. S. Henry hopes to build a new church at Lecompte. Their building was burned in January. They have selected the old location formerly occupied by the public school. It is a beautiful lot and is a fine selection. Brother Henry held his own meeting at Cheneyville.

Brother Clarence B. White is serving the Evergreen charge. He is one who has suffered greatly on account of the floods. In the building of the new levee system he will have the parsonage and church at Simsport put within the levee. It is very serious and he does not know what is to be done there. In Jacoby the levee will also take the church. Brother White has had splendid meetings at three points and did his own preaching, which resulted in a satisfactory number of accessions. Brother White will make application for admittance on trial at our next Conference. The pastor is working for a full report.

Brother Lastie N. Hoffpauir, Bunkie, has witnessed growth along all lines. The Sunday school has had a big increase, and the congregations have grown steadily. When the officiary of the church discussed the revival outlook, they unanimously decided that they and the pastor could hold their own meeting, which they did successfully. The congregation needs a new building. They expect a full report at Conference.

Brother J. W. Suddith came to us to take care of the Evangeline work until Conference. He has been active in the evangelistic field—besides holding his own meetings has helped the brethren. He has been recommended to the Coference for admission on trial, but is desired by the North Mississippi Conference.

Brother D. B. Boddie is at Opelousas, where he has done a big work this year. He had a great meeting, led by Dr. R. H. Harper, the presiding elder of the New Orleans District, that reached great crowds. Then the water came and Opelousas became one of the largest encampments for refugees in the State. The Methodist congregation did heroic service, led by their pastor. They had a splendid Training School in March. The congregation sent the pastor to Cooper's Wells that he might regain his vitality from his strenuous labors. He has just returned and is feeling himself again.

Brother I. T. Reams is serving his first year at Eunice. He has gotten back in the section near where he wrought so well several years ago, he having served at both Opelousas and Lafayette. Eunice is moving forward and will send a good report to Conference. Brother Suddith was in the big meeting at Petriville.

Brother R. S. Carpenter, Lottie and Point Barre charge, was in the wake of the big flood, his work being largely in Pointe Coupee Parish. He had to leave the parsonage and go with his family to higher grounds. He has gotten back on the work, and is hard at work. The water came up several feet deep in the Point Barre church.

Brother E. V. Duplantis, Oberlin work, had a big revival just before Conference, in which Brother W. E. Thomas, general evangelist, led a successful campaign. Brother C. B. White assisted at Hopewell. The parsonage property has been improved and beautified. This is his second year on the work.

Brother H. B. Hines is in fine favor with the Elizabeth folks. The Culpeppers were with him again this year and did successful work. This is an industrial center, and the pastor took occasion to follow the line suggested by our church, to hold Labor Day services the Sunday before Labor Day, and had a great service. The Sunday school and Epworth League are thoroughly organized and actively engaged.

Brother Bowman is rejoicing over the payment in full of an old church debt that had been embarrassing Oakdale for some time. They are moving along all lines. Dr. Bromley, general evangelist, is booked for a big evangelistic meeting during the month of October. Congregations have been splendid during the year.

Brtoher A. S. J. Neill and his folks, at Glenmora, held their own meeting and had very successful results. The pastor did the preaching and the folks did the rest. They had the co-operation of the other churches. The Sunday school is larger than it has been since Brother Neill's three years at Glenmora. The congregations at the church services have also increased.

Brother Cady had Brother C. K. Smith with him in a big meeting at Melder that touched the community life in a splendid way. Brother Smith will also be with him in a meeting at Fellowship in October. The work has organized a Woman's Missionary Society that is doing fine work.

Brother J. A. Knight and his Melville work were badly hurt. At Melville, the water was several feet deep in the parsonage and church. There was a big deposit left on the floors. Every point went under water. He and his folks have gone back to finish the year as best they can. He did work as a singing evangelist and in the Red Cross during his absence. He can now preach in all of the churches.

The presiding elder closed the third round of quarterly conferences at Opelousas Sunday night, Sept. 18. The fourth round will begin at Pleasant Hill, Oct. 30, and will close in Alexandria, Nov. 28.

The district has had three Standard Training Schools that have done much good, having been held at the following points: Opelousas, Alexandria, and Natchitoches.

One of the interesting facts about our revivals this year is the number of pastors and people who have held their own meetings.

The fourth round will have a touch of romance in the proceedings, as there will be two of our young preachers to enter the married state. On Nov. 2, Brother J. W. Suddith, pastor at Evangeline, will be married to Miss Lucile Sewell, of Bunkie, daughter of Dr. and Mrs. E. G. Sewell, and Brother White, of the Evergreen work, will be married at Glenmora Nov. 17 to Miss Verda Houston, a prominent teacher of Allen Parish.

THIS JESUS.

By Dr. Charles C. Jarrell.

When we open the New Testament, we find ourselves in the presence of a glowing religious life. There is nothing in the world which offers any real parallel either to this life or to the collection of books which attests it. But the New Testament itself must have a cause. The life that is in it must flow from a life. Such forces can come only from a Founder, such Christianity from a Christ. When we ask for the rational cause of this fact, it is not far to seek. The religious life of the New Testament is determined by Christ. It is faith in God through him, and in this faith he is Founder and Finisher. This determines everything characteristic in Christianity. "Its convictions are convictions about him. Its hopes are hopes which he has inspired and which it is for him to fulfill. Its ideals are born of his teaching and his life. Its strength is the strength of his Spirit." (Denney, "Jesus and the Gospel.")

Jesus himself is thus the supreme wonder of the Bible. He is the keystone of the arch. Christianity is founded on the apostles and prophets, but Jesus is the Headstone of the corner. He makes his own impression of divinity; and if

he fails to win the worship of the heart, all arguments to prove him divine would be an impertinence. The Bible is divine in that it gives him to the world, and he makes the case for the Bible incontestable. The character of Jesus is absolutely unique in the annals of the human mind. To tell the story of his life is to unfold a character radically different in all essential respects from all mortals, ordinary or extraordinary, man or superman.

This character was among men as a Teacher who impressed his hearers as having spoken as never man spake before. Nineteen centuries have passed; and more than ever men feel that he stands absolutely alone as a religious Teacher, Leader, and Guide. His parables were like miracles of wisdom. His miracles were like parables of power. Deissmann has said that the words and sayings of Jesus are not separate pearls threaded on one string, but flashes of one and the same diamond, the truth and its author not separable. He dared to be the simplest teacher the world has ever known. Out of the simple things the people knew in their daily lives he built parables and illustrations to make his truth plain. He teaches without effort; and his desire is not to make the truth appear deep and strong, but simple and clear. He illustrates from daily life and from nature, the home, the farm, and the street. Yet these words present ideals that are recognized as the unattained heights of spiritual glory for the race, and these simple sentences and homely stories furnish truths which are unfathomable in their depth of meaning for the moral life of men. Of learning, so called, he presents not an echo except his knowledge of the Old Testament; yet he has been the Master of the world's masters and the Teacher of the world's teachers as no other human intellect has ever been.

He is different from other teachers in that he never made a so-called system of thought or body of doctrine. Philosophers, scientists, theologians —they are all alike in this: they are building a system, a philosophy of the universe. He nowhere accounts for things. He has not a word about the "cosmos." In him there seems to be no consciousness of the mysteries of the universe either as to its origin or nature. He did not explain or philosophize about God. He is different from other teachers, again, in the sense that he speaks with a tone of peculiar authority. This caused the people to be astonished at his doctrine. Jesus does not argue; he announces. He does not seek to prove, but to explain. The solemn import of his words, "But I say unto you," is not to be missed; and it is impossible to imagine them without fatal incongruity on any lips but his own.

Jesus' method of thought is native to himself, and is not approached by any other thinker the world has ever had. He never seems to investigate or seek to find or discover truth. Truth seems to be native to him. It is not detached that he must seek, or distant that he must strain his eyes to see, or hidden that he must discover. He seems to know. For him to know himself is to know the truth. There seem to be no processes of knowledge with Jesus, nor strain of achievement as if he were striving to know, nor intellectual heats as men feel when they find and cry, "Eureka!" The mightiest and sublimest revelations of God and insights into duty and destiny he makes as simply as if he were breathing out of himself and as if he were infinitely more than anything he had ever said. His knowledge was native, natural, and inexhaustible, because his thoughts and his life were one. The truth coalesces into the unity of the Speaker and his life.

This Jesus of the New Testament is a Person who performs innnumerable works of power such as no man ever wrought. Each of the four Gospels is a miracle Gospel. If there was a Jesus who simply taught and exercised no miraculous powers and made no claim to such, there is of such a person and such a movement not the trace of a record left. The miracle Gospels have the whole field to themselves. We have no historical connection with a Jesus who worked no miracles. If there was such a Jesus, the true story of him perished, and the miracle Gospels were written down while eye-witnesses of the truth were still living. Men have constructed out of our Gospels a non-miracle Gospel story, as Jefferson did; but the fact remains that the miracle Gospels were in the field first and, historically speaking, have the whole field to themselves.

These recorded works of power, some thirty-three in number, are said to be but a few of his marvelous works, beginning with the wedding at Cana of Galilee, when he began through them to show forth his glory. A study of these selected instances will reveal a reasonable order and a moral meaning such as could not belong to a mere string of marvels. They clothe Jesus with an air of majesty—Master of the forces of nature, the diseases of the body, the maladies of the mind, and over death itself. In the Gospels the word, the work, and worker are so related that neither stands alone, and each bears witness to the other two. They cannot be torn apart without doing violence to the portrait of Jesus as we find it. He expresses himself as naturally and as easily through the works of power as through the parable or sermon. They both inhere in him and seem native to him. They are characteristic of him, and both alike bear the stamp of his personality. They express his purpose and reveal his spirit. They are redemptive acts and words because he is the Redeemer. The miracle fits his hand as easily as the parable becomes his speech, and both serve to reveal the majesty of his love and life. His miracles are ethical acts and have relations to his Person and to the needs of men. They move in the sphere of redemption and serve purposes of revelation. The doctrine tries the miracle, and the miracle seals the doctrine; and both manifest forth his glory, and his disciples believe on him.

The character of Jesus has been before the world for nineteen hundred years. This portrait remains the masterpiece without a rival. He is first in the sense of having no second. Dr. Deissmann says: "Jesus stands out as the One, and Paul as the first after the One; or, to speak more like Paul himself, as the first in the One." Renan says: "The memory of him has been like the perfume of another world, and all history is incomprehensible without him."

With an unaffected majesty and an unstudied spiritual grace this Jesus walks along the awful elevations of a divine perfection. His way leads him through poverty and scorn, agony and death; but he never slips nor falters, he never falls below his sublime claims. In the odd moments and offhand relations, as well as in the dramatic crises of his life, always he bears himself in the same way—it is the one consistent Jesus. This is the character of Jesus as presented in the Gospels. The portrait is not drawn by description. There are no efforts to eulogize. There is no string of epithets. There is not the silghtest trace of dramatic art or of literary skill. The character is allowed to act for himself, and make his own impression. He stands sharply drawn, easily recognized in all the documents, with no one like him, having his own unthinkable touch and tone, and speaking in each circumstance and situation words that are not only appropriate to his character, but words to which there is nothing else in the Gospels that bears the least resemblance.

Behold the face of Jesus, that Form divine, that Character consistent, sustained, transcendent, which is the greatest miracle recorded in the Gospels and which any man can see for himself if he will but read and understand what he reads. "He is such a Person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth nor Hebrew legend. The artist capable of fashioning him did not exist, nor could he have found the materials. A non-existent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity."—(Van Dyke, "Gospel for an Age of Doubt.")

WORK DAY AT THE METHODIST ORPHANAGE.

Work Day for the Methodist Orphanage at Jackson, Miss., will be Sunday, Oct. 9, this year. Letters and literature will be mailed from this office in a few days to the pastors and Sunday school superintendents throughout the State. We are hoping for a general and generous response. In 1925 we had the largest response on Work Day of any similar day in the history of our Orphanage. Last year, 1926, in spite of the disastrous decline in cotton in the fall, we fell only a few thousand dollars short of 1925.

The receipts for our running expenses during the summer have been greater than ever before in the history of the Orphanage, and we are hoping and earnestly desiring that the friends throughout the State will be as generous in their remembrances of Work Day this year as in the past.

We are exceedingly anxious to make an appreciable reduction in the outstanding obligation on our building, and a response approaching that of 1925 will be a considerable help in this particular.

Do not forget Work Day, Oct. 9, 1927, and make remittances direct to this office in Jackson.

B. F. LEWIS, Superintendent.

NEW BUILDING FOR MISSISSIPPI METHODIST ORPHANS.

Dear Brother Carley: Several months ago Mr. O. L. Biedenharn, of Shreveport, with his brothers, tendered to our Orphanage here in Jackson $20,000 with which to erect a brick building for our boys on the farm five miles in the country, in memory of their mother. The last meeting of the Board of Directors not only accepted this proffer, but tendered the thanks of the Board and the church to Messrs. Biedenharn, appointed a building committee and began at once to make arrangements for this structure.

I have just received a telephone message from the architect stating that the revised plans of this building are now ready for inspection and they will pass under review this afternoon. It is our present purpose, unless we meet with unforeseen complications, to begin wrecking the old building on the farm by the time this letter can be read by Advocate readers, and we hope to be in the new Home at least by the 1st of January, if not before.

Mississippi Methodists will be glad to receive this information and will join in thanks for these good friend of our Home for their deep interest in our work.

Yours very truly,

B. F. LEWIS, Superintendent.

BOARD OF EDUCATION, NORTH MISSISSIPPI CONFERENCE.

The members of the Board of Education of the North Mississippi Conference are called to meet in the Library of Grenada College, Grenada, Miss., on Tuesday, Oct. 4, at 1:30 p.m., for a pre-Conference session of the Board. Members of the Board will kindly meet promptly at 1:30 o'clock, since we want to finish our business that day.

J. TILLERY LEWIS,
President Board of Education.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

OPENING OF WHITWORTH COLLEGE SESSION.

The 69th year of Whitworth College opened Wednesday, September 14, 1927, under conditions that point to a successful session's work. Notwithstanding the fact that Whitworth in May, 1926, discontinued the Preparatory Department, which had been in operation during all its past history, and notwithstanding the fact that for the present session the junior and senior classes were discontinued, leaving only the two college classes, there is a larger enrollment both of boarding students and local students than has been the case in several sessions.

The placing of boarding students in their dormitory rooms and of classifying every one occupied the first day or two, but all are now getting down to serious and regular work, not only in the college, but also in the special departments. There is a good enrollment of students taking piano, voice, violin, expression, physical education, home economics, stenography, typewriting, and bookkeeping.

The courses at Whitworth are fully accredited for the first two years, and the work in the Fine Arts Department is being done according to standards that allow credit for same; for instance, the students by taking in connection with their practical piano work sufficient amount of theory, harmony, and musical history can get credit for same towards a degree. We have been very strict with our entrance requirements during the last two sessions, and we are determined to make all the work done standard, in order that our credits may be recognized anywhere in the educational world. Nearly every girl graduate of the Brookhaven High School class of 1927 has entered Whitworth College.

The public opening exercises were held in Lampton auditorium on the campus Friday morning, Sept. 16, at which time members of the faculty were introduced to the audience, and talks were made by Revs. P. D. Hardin, W. H. Lewis, H. E. Bush, H. V. Lofquist, A. J. Beasley, and Mr. W. D. Davis. Voice and violin numbers were given by members of the faculty of the Fine Arts Department, and the students sang "America" and the college song. At the Brookhaven Methodist church on Sunday evening, Sept. 18, all the congregations of the town united in attending a sacred concert given in honor of the Whitworth opening. The program was probably one of the best of the kind ever given in the State of Mississippi. The boarding students made a splendid appearance, dressed in their white uniforms, and the occasion was greatly enjoyed by the large audience attending, which included quite a number of visitors from neighboring towns.

H. G. HAWKINS.

Brookhaven, Miss., Sept. 21.

PROPOSED INTERDENOMINATIONAL PROGRAM OF EVANGELISM. SEPTEMBER, 1927-JUNE, 1928.

Preliminary Considerations.

We, the representatives in the field of evangelism of our respective bodies, meeting with the Federal Council's Commission on Evangelism and Life Service at Northfield, Mass., June 22-24, agree to promote by such means as we have available and in such ways as are open to us in our various bodies the following general program of Evangelism for the season September, 1927, to June, 1928:

We commend this program to our various churches throughout the land and to our missionaries at home and abroad for such use as each body and each worker may deem best. Let it be clearly understoood that it is in no sense obligatory either to any denominational or interdenominational body or on any local church, but it is offered simply as a suggestion. We venture to send this forth after diligent prayer and earnest conference together in seeking to know the will of God and further the interests of the kingdom of our Lord among men.

We especially invite the churches of Canada to join in this plan of work for the church year as far as possible and request suggestions from them concerning our common task.

I. We are thankful for the fruitful service of **Federations of Churches** in cities, towns, and States, and suggest that as far as practicable this interdenominational program be given consideration when these bodies plan their own programs in order to help the churches which compose these federations to carry forward the common program of work.

II. We invite the Y. W. C. A., the Y. M. C. A., the Council of Religious Education, the C. E., the L. L., B. Y. P. U., Epworth League, and other like denominational or interdenominational organizations to consider this program when shaping their own that in so doing they may the more fully fashion their work in harmony with that of other denominational forces throughout the country.

III. While these suggestions are only for the months September to May it is understood that the church is, or ought to be, at work along similar and kindred lines throughout the year. We especially invite the attention of churches and Federations of Churches to the opportunities for programs of evangelism, street preaching, young people's conferences, for preaching the Gospel and training the young which are open during the summer season.

IV. Many churches and related bodies are planning to give special attention to a careful study of the Life of our Lord Jesus Christ during the next three years in memory of the corresponding three years of his public ministry approximately nineteen centuries ago. We look upon this as a favorable opportunity to call upon all people everywhere to give themselves with renewed consecration to the study of his life and with wholehearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world; and further do we commend those movements in our various denominations which seek in organized fashion to make these years particularly fruitful in the spiritual life of the churches and in their ministry to the complex and confused life of the world.

V. **The Program:**

We believe the work of the church year should be planned well in advance and should have in it two major movements.

(a) A fall program with a well planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

(b) A pre-Easter or Lenten program beginning early in the new year, and including:

1. A careful cultivation of the devotional life of the people.

2. A definite program of religious instruction by the pastor for the young.

3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

VI. (a) **The Fall Program:**

1. That the first Sunday in October be selected for Church Rally Sunday with emphasis upon family church attendance. This rally to be preceded by a thoroughgoing visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work shall fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

(b) **The Pre-Easter or Lenten Program:**

1. Careful cultivation of the devotional life of the people. We recommend:

(a) That all people everywhere should read during January, the Gospel of Matthew.

(b) That during the first twenty-one days of February the Gospel of John shall be read.

(c) That from Feb. 22 to Easter day the Fellowship Prayer be used.

(d) That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged.

(e) That the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel story or the manual prepared by the literature committee of the Federal Council's Commission.

(f) That emphasis shall be placed on the value of individual and family devotions and group and neighborhood prayer meetings shall be organized.

2. We urge pastors to consider their peculiar responsibility for the religious training of their young people and commend most heartily the catechetical classes and the pastor's training class as used in many of our churches.

3. We commend to pastors the growing custom in many churches of enlisting and training a group of consecrated laymen and laywomen as witnesses for Christ, and we urge that those who enlist for this high service be given most careful preparation and guidance that their service may be truly fruitful to themselves and to the cause of Christ.

We are greatly encouraged by the widespread use of the program of Visitation Evangelism, "week-day" Evangelism, and programs of "united witnessing," and like forms of church and community movements, with the use of vocational evangelists where desired, and we urge all our churches to co-operate as far as possible with other churches of the community in such forms of evangelism. And further we request the Y. M. C. A., the Y. W. C. A., the Men's Church League, and like organizations to avail themselves of the invitations they may receive from the churches to help in this great work.

4. We commend the growing custom of emphasizing the importance of a suitable reception of new members at the Easter season, or on Pentecost Sunday or other suitable occasion, that all the churches may come to a better understanding of the meaning and value of church membership and that new members may realize the importance and sacredness of public confession of saving faith in our Lord Jesus Christ.

In Conclusion:

The Federal Council's Commission on Evangelism and Life Service and the various denominational bodies welcome most heartily suggestions from pastors and church workers as to the best plans, material, and procedure in this the church's main task, and these bodies offer freely to the churches their personnel, literature, and counsel, and their fervent prayers that God may bless us all with a gracious outpouring of the Holy Spirit in the lives of all mankind.

(In addition to the representatives of the Methodist Episcopal Church, South, J. W. Perry, John Paul Tyler, and Henry W. Bromley, this paper is signed by representatives of all the leading Protestant denominations of the United States.—Editor.)

The Home Circle

THE TOWN OF DON'T-YOU-WORRY.

There's a town called Don't-You-Worry
On the banks of River Smile;
Where the Cheer-up and Be-happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the Valley of Contentment,
In the province of I-Will,
You will find this lovely city
At the foot of No-Fret hill;
There are thoroughfares delightful
In this very charming town;
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches, quite enticing,
You'll find scattered here and there,
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy,
And is singing all the while—
In the town of Don't-You-Worry,
On the banks of River Smile.

—Selected.

CHRISTIAN LIVING VIA THE HOE.

By H. E. Taylor, Missionary, Rhodesia, Africa.

The question is sometimes asked, "Is agricultural teaching really missionary work?"

The answer is given in Rhodesia by the acquisition by one denomination of about twenty thousand acres of land distributed in six farms and the providing for three agricultural missionaries among sixteen pastoral appointments.

This essentially agricultural and pastoral people, to whom we would have a part in bringing the benefits of the Christian religion and among whom we attempt to establish a working Christian civilization, must be aided to rise in all phases of life, if lasting good is to result.

Thus, after evangelism in importance to the people, must follow instruction and demonstration in agriculture, for the people were found sadly in need of it. While, for example, there is shameful waste of natural fertilizers on the part of European farmers, they would be surprised to learn that these black farmers, nearly every one of whom has some livestock, either thought manure useless or harmful. Except for the fact that farm land was grazed over through the dry season, there was no saving of natural fertilizers.

The Use of Manure.

One of our pastor-teachers gave this report, which will illustrate the ideas of the people about the use of manure:

"All the people were in trouble about vegetable, about digging garden, and when I talk to them about manure from the chickens they say, 'We are not dirty people.'

"Jesus said, 'Not all talking, but doing.'

"I took my hoe and digged garden beds. Four beds I did put manure. Four beds I did not put manure.

"People say, 'How you can take manure from chicken's house! Are you not 'fraid 'tis bad smell?'

"So, I plant two beds for shallots, two beds for lettuce, two beds for cabbage, two beds for rapes.

"I ask the people, 'Are you like to see my garden? I want you to see the different you go to find between them.'

"They say, 'Some beds they have poor vegetable. How 'tis happen?'

"I say, 'It is the reason they have no manure. Taste the vegetable in every beds. They bad taste? No, all they are right. You are believe they have different. My teacher did teach me. I did put manure. That manure I did take from chickens' house. If you want, I will teach you!'

"They say, 'We do like you will teach us about gardens.'"

Cattle, Trees and Gardens.

Boys and girls in the schools, established on three of the farms we have, are first taught gardening, and as part of this work learn about fertilizing, deep digging of soil, planting, irrigating, cultivating—and eating the vegetables. They also learn how to prevent erosion, to practice rotation, to use green manures, and to grow diversified crops for marketing off small areas of ground.

At Mutambara, one of our four largest central stations, each boy has been allotted sixteen beds measuring sixteen and one-half feet. The soil, which is a disintegrated granite and very coarse, sandy, and loose, has to be heavily fertilized. It is a type of soil commonly used by the people. We have been able to make very fine gardens, as the boys take a great interest in them. Never before have the boys been so plentifully supplied with vegetables. The rape, onions, beans, cabbage, potatoes, tomatoes, etc., have provided food for themselves, gifts for friends, and some to sell besides.

Because there is so little satisfactory indigenous timber and fruit, we are encouraging the planting of eucalyptus, mulberry, peach, guava, papaya, etc.

The native cattle, while hardy, are small, partly due to inbreeding, and are poor dairy animals. To bring about development along this line, presents a big problem of encouragement and cooperation, more especially as it requires an accompanying instruction in the growing of feed and the proper feeding of improved stock. The same truths apply with regard to sheep, goats, swine and fowls. Poultry raising, in particular, comes in for early attention, since it requires such small initial investment and brings quick returns.

Some Results.

In spite of many discouraging conditions, there is much to hearten us in the work. While many native people have to be helped in time of famine, I have yet to hear of the Christian people needing such help. This is largely due to the fact that our people save their grain, not brewing beer from it, as others do, and experiencing all the attendant evils which make the condition of the non-Christian so pitiable. Also, the Christians are teachable and have confidence in the missionaries, with the result that they farm better and so raise better food in larger amounts than do the heathen.

There are at least thirty men within three miles of Mutambara who raise wheat under irrigation. They all plow their land, using oxen they have trained and plows they have bought in town.

Formerly cattle were simply property and of use principally as being negotiable for wives. Nineteen years ago there were no plows owned by the people around Old Umtali. They had no trained oxen. Now, in one community fifteen miles away, near one of our big outstation schools, there are one hundred and forty plows in use.

Gardening is extensive at Old Umtali. Vegetables are carried into town nine miles away and sold. The resultant income helps support them while attending school.

At Mutambara the boys sell onions, potatoes, and some several other vegetables. A number of boys have sold as much as two shillings and sixpence worth of potatoes from one bed in their gardens. This helps to pay their tax, buy clothing and blankets, and school supplies, when added to what they earn during vacation.

These facts with the increased incomes resulting have caused our people to be cleaner, better dressed, possessed of much better homes, and, also, able to contribute much more to the support of their church. All of which, with the attendant happiness and contentment, is tangible evidence to the un-Christianized. The new converts are encouraged to further better their lives, and your missionaries are heartened to continued effort to improve the economic staus, as well as to seek the soul-welfare of their people.

TEN WAYS OF BEING A BAD PARENT.

1. A parent is bad whose imagination is colored by an uncritical belief in the vague rumors of scandal about young people. Such parents have no sense of proportion, are ready to accept the worst because it fits in with their theories. They are the largest contributing factor to the breakdown of reputation, even of their own children.

2. A parent is bad who accepts "fate" blindly and cannot see behind present handicaps the background of latent strength.

3. A parent is bad who does not realize that with adolescence comes a tremendous pull of loyalty toward friends outside the family group.

4. For a parent to become prematurely stabilized, so that he loses a sense of proportion and cannot distinguish between major and minor values, is to become a bad parent.

5. A parent who makes a faulty characterization of a child is likely to produce bad results.

6. A parent may be bad if the goal placed before the children is too immediate and too easy, or is so concerned with money and "comfort" that the children become bored with life.

7. A parent is bad who is a parent only spasmodically, and then usually at the wrong time.

8. A parent is bad who cannot shield a child from premature exposure to adult anxiety or perplexity.

9. A parent is bad who builds up in the child a feeling of inferiority.

10. A parent is bad who will not let a child grow up; who does all the talking; makes all the decisons, and meets all the issues.—Miriam Van Waters, in The Survey.

SIR HARRY LAUDER AND THE TORCH.

The world generally laughed with Sir Harry Lauder over the attitude of some of the Edinburgh Town Council members who voted against the granting of the freedom of the city to the famous comedian, and especially at some of the reasons these sober Sctochmen gave for their opposition.

The incident led the writer of Methodist Table Talk in the Methodist Recorder, London, to bring forth from his treasury a part of an address which Sir Harry gave on one of his American tours. This is what he said: "Some years ago I was sitting at dusk at the window of a house in Scotland so situated that it commanded the view of an entire street of the city. Suddenly there came out from the alley way near the house a man with a lighted torch on the end of a stick. Going to a lamp-post near by, he thrust the torch to the nozzle of the gas jet, which immediately burst into light. He then went to the next post, about the middle of the square, where the flame from the little torch awakened another blaze of light. I was there watching that lamplighter as he pursued his task, and long after his form became indistinguishable I could trace his movements by the lamps he lighted and the long trail of light that he left behind him. Your business and mine, my friends, is so to live that, after our personalities have become lost in the shadows, we shall leave behind us a trail of light that will guide the steps of those who otherwise may walk in darkness." It is because he has so understood his business in life that honors have been proffered to him and given—not just to the laughter-maker, but to the earnest man who had tried to live usefully.—Pittsburgh Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular annual session at the Advocate office, 512 Camp Street, New Orleans, La., Thursday, Oct. 13, at 10 o'clock a. m. A full meeting of the Committee is desired.

W. WINANS DRAKE, Chairman.

PERSONAL AND OTHER NOTES.

Rev. C. A. Parks, our pastor at Greenville, Miss., is giving studies in the parables of Jesus at the Wednesday evening prayer meeting.

Rev. J. W. Price, a superannuate member of the Mississippi Conference, requests us to say that he is now living at Union Church, Miss., where correspondents should address him.

Dr. C. D. Bulla, of Los Angeles, Calif., and Rev. O. L. Simpson, pastor of our church at Brevard, N. C., have been added to the editorial staff of the Sunday School Board.

The Minden Methodist church, Minden, La., is now supporting two missionary specials—one in the foreign field and one at home. Two years ago this church had no special. Rev. Leon I. McCain is the pastor.

At the recent session of the Kentucky Conference, Rev. Roy H. Kleiser, formerly of the Mississippi Conference, was appointed pastor at Danville. This is one of the leading appointments of the Conference.

Rev. J. Cude Rousseaux, our pastor at Algiers, this city, has our thanks for a list of five subscriptions to the Advocate, accompanied by check to cover. Brother Rousseaux is in his fourth year as pastor at Algiers.

Rev. G. P. Fikes, Alton, Mo., formerly of Mississippi, in renewing his subscription to the Advocate, says that he has had a great year and that the charge will have the best report in its history thus far.

Rev. J. O. Ware, of Edwards, Miss., in sending a renewal subscription to the Advocate, states that everything goes well at Edwards and that the second year of his pastorate has been a good one.

The Men's Bible class of the Broad Street Methodist Sunday school, Lake Charles, La., has planned a banquet for Thursday evening, Sept. 29, to be addressed by Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport.

Dr. Francis Scott McBride, General Superintendent of the Anti-Saloon League, will have general supervision of the work of the late Wayne B. Wheeler, general counsel and legislative superintendent, pending the meeting of the National Board of Directors at Washington, Dec. 12.

Rev. A. W. Martin, Conway, Ark., has been elected to the position of home extension secretary to take the place made vacant by the resignation of Rev. John L. Ferguson to accept the position of superintendent of industrial work with the home department of the Board of Missions.

Our attention has been called to the fact that we were in error last week in saying that Rev. J. W. Dorman, who is to preach the sermon before the Historical Society of the North Mississippi Conference, has been a Methodist preacher for fifty-eight years. The correct figure is forty-eight.

The following telegram was received from Dr. Albert S. Lutz, Monroe, La., on Monday of this week: "Rev. Dan Barr critically ill from operation, Riverside Sanitarium, Monroe." We have no further news of the condition of this faithful servant of the Master. Let earnest prayer be made in his behalf.

The Ruston District Standard Training School is in session this week at Ruston, La. Dr. W. Winans Drake, pastor at Ruston, is educational director, and Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, is chairman of the board of directors. The faculty is composed of Dr. Cleanth Brooks, Alexandria; Mrs. W. W. Templeton, Memphis; Mrs. G. F. Winfield, Jackson, Tex.; Rev. A. K. McLellan, Louisiana Conference extension secretary.

From the proceedings of the Kentucky Conference as reported in the Central Methodist, we learn that Rev. Fred Sartin was transferred to that Conference and appointed to the Pine Grove and Wesley charge; also that Rev. B. W. Ware, a deacon of one year, was transferred to the Mississippi Conference. From the same source we learn that Dr. U. G. Foote, at one time pastor of Rayne Memorial, New Orleans, was granted the supernumerary relation, and that Dr. D. C. Hull was elected Conference lay leader.

Bishop W. A. Candler has appointed Rev. John M. Norris, of Kansas City, Mo., as assistant pastor of the First Methodist Church, Monroe, La., of which Dr. Marion S. Monks is pastor. Because of the rapid growth of the city of Monroe and the natural growth of the First Methodist Church, it became necessary to secure an assistant pastor. Brother Norris transfers to the Louisiana Conference from the Missouri. He is a graduate of Emory University and is a young man of unusual attainments.

Rev. James W. Sells, our pastor at Pascagoula, Miss., began a series of special services last Sunday. He is being assisted by Miss Carolyn A. Hosford, of Springfield, Mass., who has charge of the music, and who is a soloist, saxaphonist, and director of ability. The first service of the series was attended by a congregation that packed the house. Brother Sells states that Miss Hosford desires one other engagement before going back North, and requests that any preacher who might desire her help communicate with him.

Rev. John L. Williams, whose book, "The Cross of Gold in Social Teaching," was announced for publication during the summer, informs us unforeseen delays have occurred, but that it will come from the press on Oct. 15. Brother Williams purposes to have the book on sale at several of the Annual Conferences. As is well known, Brother Williams is superintendent of the Louisiana Child Finding and Home Society, with offices in the Tulane-Newcomb Building, New Orleans. He was formerly a member of the Louisiana Conference, entering the local ranks several years ago.

The commencement exercises of the Broad Street Methodist Sunday school, Lake Charles, La., were held last Sunday. A fine program was rendered, both at the morning and evening hours, the commencement exercises taking the place of the regular preaching services. At the morning service, eleven infants were baptized. The missionary program at the Sunday school hour was in charge of Mrs. H. B. Huffman, a daughter of the late Dr. I. W. Cooper, of the Mississippi Conference. Dr. R. H. Wynn is pastor of Broad Street, and Mr. A. M. Mayo is the general superintendent.

From the Semi-Weekly Leader, Brookhaven, Miss.: "Mrs. W. D. Davis, formerly Miss Jessie Mounger and a member of Whitworth's faculty before her marriage, has been chosen teacher of Bible and religious instructor at Whitworth. Mrs. Davis is a granddaughter of the lamented Rev. E. H. Mounger, former presiding elder of the Brookhaven District, a resident here at the time and a member of Whitworth's Board of Trustees. He was one of the most cultured and able preachers of the Word of his time, and has left descendants who emulate the example of his splendid life, one of whom is Mrs. Davis. The college is forutnate in securing her services."

The editor of the Advocate had the very great pleasure of spending two days last week with Rev. H. W. Jordan, our pastor at Covington, La. The fish were not in a biting humor, but we had a good time, nevertheless. We enjoyed the hospitality of the parsonage home, being graciously entertained by Mrs. Jordan, Baby Jack, and Miss Nellie Gill, a guest in the home, who had been assisting Brother Jordan in some meetings. We also had the pleasure of dining in the home of Mr. and Mrs. Smith, Mr. Smith being the faithful superintendent of the Sunday school. Brother Jordan has done a remarkably successful year's work at Covington.

The first Standard Training School ever held in the Jefferson Street Methodist Church, Natchez, Miss., came to a successful close recently. Thirty-six credits were awarded, with two more to be given later. Rev. Osmond S. Lewis, the pastor, was the educational director. At the closing exercises the following resolutions were unanimously adopted: "This week has been a mountain top experience—it has been a time of full response to Jesus Christ. His presence has been as real and his personality as living as that of our teachers. To the teachers of the first Standard Training School of Jefferson Street Methodist Sunday school of Natchez, who have so patiently and liberally expended their mental powers, we, their pupils, extend heartiest thanks and appreciation. We express gratitude for the series of inspiring lessons. Our hearts were drawn more closely to the Master because his winsome, divine personality was so forcefully presented to us in every lesson. When Jefferson Street Methodist Sunday school shall become a full-fledged Standard Graded Sunday school, she will look back and gratefully acknowledge that her advancement was due to the constructive work accomplished in this, her first Standard Training School. Then, may we carry forward now the work already begun by becoming a body of trained minds in the buiness of the Sunday school. Therefore, be it resolved, That a Standard Training School be held yearly in Natchez, in Jefferson Street Methodist Sunday school."

More than 2,000 people, including many prominent religious and educational leaders, white and colored, witnessed the dedication on Aug. 31 of a great Negro summer assembly ground at Gulfside, Miss., not far from Bay St. Louis. The project, the success of which seems already assured, was conceived by Bishop Robert E. Jones, of the Methodist Episcopal Church, some three years ago, and has the cordial approval of the Board of Home Missions and Church Extension of that denomination. A very fine property has been acquired, comprising 600 acres, with a beach frontage of a mile and a quarter on the Gulf of Mexico. The present equipment consists of three large buildings and a number of smaller ones. One of the buildings, the old "Jackson House," has unusual historic interest, having been the headquarters of General Andrew Jackson during his campaign against the British at New Orleans in the War of 1812. The purpose of Bishop Jones and the other promoters of the enterprise is to make Gulfside a center of religious training, education, and wholesome recreation for the Negro population of the entire South. In view of the fact that within a four hundred mile radius of Gulfside there is a Negro population of 5,761,000, the potential value of such an inspirational center can hardly be overestimated. The dedicatory address was delivered by Bishop W. P. Thirkield, who emphasized the fact that Gulfside would stand for education, religion, and the spirit of co-operation and good will. Rev. Theodore D. Bratton, Episcopal Bishop of Mississippi, expressed warm commendation of the enterprise. A number of county officials were present, also, to express the desire of the county to co-operate fully in making the enterprise a success.

NOTE.

Rev. J. E. Cunningham and family request us to say to their friends that they are very grateful to them, and to the Good Father, for their assurance of sympathetic interest. Brother Cunningham says, further, that he would like to send a personal reply to the hundreds of letters, telegrams and other expressions of kindness that they have received, but that conditions make it next to impossible for him to do so.

We are quite sure that the friends of the family will understand the situation, and that they will be good enough to accept this note as personal. Personal grief and the sympathy and love of real friends are not things that are merely "conventional," anyway.

MONROE DISTRICT STANDARD TRAINING SCHOOL.

The annual Monroe District Training School will be held in First Methodist Church, Monroe, La., Oct. 9-14, inclusive. This will be a five-day school. On Sunday afternoon, Oct. 9, from 3:30 to 4.30, the enrollment, classification, and organization of classes will take place. The lecture periods will be held from Monday through Friday night. The following faculty has been secured: Mrs. J. W. Nance, of San Antonio, Tex.; Mrs. W. B. Ferguson, of the Nashville office; Dr. N. E. Joyner, of Monroe; and Dr. A. S. Lutz, of West Monroe. The courses to be given are: "Intermediate-Senior Department Administration;" "Primary Worship;" "The Worker and His Bible," and "The Christian Religion."

The churches of Monroe and West Monroe are seeking to make this a district-wide school, and to that end are inviting all within the bounds of the district to enroll in this school. Entertainment on the Harvard plan will be provided for all who enroll. The only condition for this entertainment is that names of those expecting entertainment must be in the hands of Rev. Marion S. Monk not later than Oct. 3. Entertainment cannot be provided for those whose names are not sent in.

GOOD NEWS FROM NATCHITOCHES, LA.

We have just closed the 1927 Standard Training School in Natchitoches. There were fifty-one credits issued: "Life of Jesus," 26; "Organization and Administration of the Sunday School," 8; "Story-Telling," 13; "The Small Sunday School," 4. The school was fine in spirit and work, and the faculty, composed of Rev. A. K. McLellan, Dr. W. W. Holmes, Mrs. W. W. Templeton, and Dr. R. E. Smith, were appreciated and did excellent work. The credits are divided among the churches as follows: Gilliam, La., 1; Pleasant Hill (and Marthaville), 9; Campti, 8; Oak Grove, 3; Natchitoches, 30. The school was not as large as last year, but was the largest in the Alexandria District, and Rev. D. F. Anders and Rev. P. O. Lowrey toiled to make it a success. Only a few State Normal College students attended, but President Roy will co-operate next year at a better season, and we look for a larger enrollment then. Also, there is probability of a Standard Training School held in the Normal College if we can get help to pay for it.

Things are beginning in a splendid way at the Normal. There are lots of Methodist students here, too. Eighty-five freshman girls registered in our Sunday school last Sunday at the end of "Freshman week," and we look for a fine large group there to-morrow. A student meeting today was attended by 114 Methodist students who gave their names for work, and for an hour planned their student organization of committees, etc., and heard plans discussed for their work. Then about forty of them stayed another hour for a hard choir practice, under Miss Emma Werner, an accomplished musician. So we shall have a good chorus choir this year; and Normal will let these young women break "study rules" and sing on Sunday night.

We are getting ready for our revival campaign, Oct. 2-16, with Miss Daisy Davies, and Miss Nellie Gill as song leader. Brethren, pray for us, that this plan will be of great good.

I have accepted invitations to teach in the Shreveport and New Orleans Training Schools, and then will have the good month of November to get in shape for Conference.

A number of parents, and one pastor (Rev. Don E. Dulaney) have written me about young women of our church attending Normal. Thank you. We will do all we can to help your girls. Let us hear from you when we can do anything for them.

Sincerely,

H. L. JOHNS.

GENERAL HOSPITAL BOARD IS FUNCTIONING.

The corner-stone of the annex to the Good Samaritan Hospital, Lexington, Ky., was laid Sept. 15, at 3 p. m. The stone was placed according to the beautiful Masonic ritual, under the auspices of the Grand Lodge of Kentucky, Judge Holland officiating. The main address was delivered by Bishop Dickey.

The General Secretary, Dr. C. C. Jarrell, reports that the annex will about double the private bed capacity of the hospital, and will have on its top story a splendid operating pavilion. The cost of the new building, when equipped, will be around $180,000. This addition will mean that the General Hospital Board has lifted this noble old hospital into amazing prosperity and has more than doubled its permanent values in less than three years. Total values are now over a half million.

The Kentucky Conference assumed the ownership of the property at its recent session. The action was unanimous, and the atmosphere was like a camp meeting.

The newly elected Board organized Sept. 15. Mr. Alfred Combs was made Emeritus President for life, and Mr. H. L. Ott became President.

THERE LIVED A MAN ONCE—

By Rev. H. Walter Ledbetter.

There lived a man once
  Who tilled God's ground and breathed his air;
But the things he made,
  With God he would not share.

There lived a man once
  Who made a name rolled in fame;
Would you think it fair,
  This with God he would not share?

There lived a man once
  Who made a profit when he bought and sold;
It did not occur to him
  To God he owed his soul.

There lived a man once,
  By his honored word he could not lie;
To own his God he would not,
  Though he knew he had to die.

There lived a man once,
  He prided himself on what "I am;"
Yet he kept himself aloof from
  The church, the bride of the Lamb.

There lived a man once
  Who stubbornly said, "I'll have my way;"
He did not seem to know
  There would come a judgment day.

There lived a man once
  Who as usual slept upon his bed;
When morning came they
  Called him to his breakfast; he was dead.

LO! THE POOR PARSON.

Ministers of the gospel would have a hard time if their happiness depended on popular opinion of their worth. Many business men regard ministers as almost as bad as Socialists, saying they attack big business, while radicals who attack big business say that ministers are always its defenders and apologists. Here is what "they" said of two ancient ministers. "John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

"They say" occurs twice in the above quotation; and although the "say" is different, the "they" refers to the same people. And the moral is to do what you think is right and not care one franc for what anybody says.—William Lyon Phelps, in Scribner's Magazine.

NULLIFICATION IS WRONG.

"Break the law in the name of patriotism," say advocates of nullification of the prohibition laws. The American system is to repeal the law in the name of patriotism. If you love the principles upon which this blessed republic is founded, you will seek to obey the law until according to the processes of government the people in their wisdom see fit to repeal it.

"If it is wrong, the people will repeal it, as the people do not want laws which are wrong in principle.

"There is no safer judge as to a righteous law than the judgment of the people, that vast mass of intelligence and character upon whom our institutions depend for perpetuity."—Senator William E. Borah in address at Annual Meeting of Citizens Committee of One Thousand at Washington.

He—"I'm going out to the great open spaces."
She—"Where men are men?"
He—"No, where a man can find a place to park his car!"—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

When the death angel visited the home of Brother I. N. Doyle and summoned the wife and mother, it took from earth one of the sweetest and choicest spirits the writer has been privileged to know. The summons came to terminate a protracted period of suffering and invalidsm. During all the long months of suffering, she bore her infirmities without complaint and was ever cheerful and courageous. MRS. ANNIE ROSSON DOYLE, wife of I. N. Doyle, was born in Pocahontas, Tenn., on April 8, 1856, the oldest of nine children of Dr. David Warley Rosson and Sara Ann Graves. She is survived by five brothers, Horace, Frank, Joe, John, and Gus. The last named being an invalid, was not able to attend the reunion at the home of Sister Doyle which brought to her so much joy a year ago. She is also survived by her husband and two splendid sons, Harry and Charles. When she had scarcely reached young womanhood, her parents were taken within a few weeks of one another, and upon her fell the responsibility of home and mother. How well she met the duties is best evidenced by the devotion and love of the surviving brothers, to whom she was mother. This same self-sacrificing spirit was characteristic of her through all her years. When she was married to Brother Doyle, on Dec. 23, 1883, she took to her new home the three youngest children, who scarcely knew any other mother. Her attitude toward her church was one of serious earnestness. As faithful in attendance as her health would permit, her presence was always an inspiration, with her courage and cheerfulness. A smiling face and a motherly considerateness were invariable. A visit to the home was like a visit to one's own father and mother. A warm and cheerful welcome that radiated sunshine and joy always cheered in the hour of discouragement. Truly, when the final summons came on July 1, 1927, a handmaiden of him that loveth all was summoned to her reward to meet with those who had gone before and whose memory was to remain in the lives of her multitude of friends to point them to the time and place, where, by his grace, no sickness nor sorrow nor death ever come.

A., a Former Pastor.

MRS. MATTIE JANE LEWIS died June 11, 1927. On the 10th of December, 1849, Mattie Jane was born to Hardy L. and Mary Ann Flowers, in Smith County, Miss., near Silverena. She was married to Forbus Wilson Lewis, Dec. 13, 1871. To this union five children were born, one having died in infancy. Wiggins, the oldest son, died Jan. 13, 1901. Her husband also preceded her to the grave six years. She was always frail of body, but never spared herself anything for her loved ones, and went until she fell suddenly on June 11. She united with the Methodist church in early childhood. In her last years, not being able to attend church regularly, she made special effort to go on Communion Sunday, signifying she trusted not in her own merits but the shed blood of Christ, for, "without the shedding of blood is no remission." It is a sweet memory that she went even on her last Sunday on earth, when the invitation was given as Jesus commanded and as the minister was wont to say: "Take, eat; this is my body which is given for you; do this in remembrance of me. This is my blood of the New Testament which is shed for you." She is survived by two sons, Marvin M. Lewis, Tallulah La.; Hardy J. Lewis, Houston, Tex.; one daughter, Mary M. Lewis, Vicksburg, Miss.; one sister, Mrs. Julia McKenzie, Vicksburg, Miss.; three granddaughters, Mary Katherine, Hattie May, and Mildred Lewis, all of White Haven, Tenn.

M. M. L.

RESOLUTIONS.

Whereas, the Kigdom Builders' Sunday school class of the First Methodist Church, of Mansfield, La., has heard with profound sorrow and regret that one of its members, PROFESSOR R. E. BOBBITT, in the late hours of the evening at 11 o'clock, on Sept. 9, 1927, after a long and painful struggle with that grim destroyer, Death, has yielded to his fate, acknowledged his conqueror, and has passed on to that undiscovered country from whose bourne no traveler returns; and,

Now, therefore, be it resolved, That Kingdom Builders' Sunday school class extends and tenders to the family and relatives of the deceased the assurance of its deep sympathy in their hour of bereavement; and,

Be it further resolved, That a copy of these resolutions be transmitted by the secretary of this class to the family of the deceased.

Signed: W. M. Pollock, T. T. Guy, J. W. McFarland, C. M. Corbin, Committee.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 9.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

Minden Dist.—Fourth Round.

Ringgold, at Ringgold, Sept. 24-25.
Hall Summit, at Hall Summit, Sept. 25, 8 p.m.
Sibley, at Pine Grove, Oct. 2, 11 a.m.
Cotton Valley, at Cotton Valley, Oct. 9, 11 a.m.
Columbia, at Columbia, Oct. 16, 11 a.m.
Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Athens, at Bethel, Oct. 2, a.m.
Choudrant, at Indian Village, Oct. 8, 9.
Calhoun, at Calhoun, Oct. 9, p.m.
Marion, at Wilhite, Oct. 16.
Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

tonewall Q. C., Sunday, Oct. 2, 3:30 p.m
Claiborne Q. C., Friday, Oct. 7, 7:30 p.m.
Vivian, Sunday, Oct. 9, 11 a.m. 7:30 p.m.; Dedication of parsonage and Q. C. at Vivian, 3 p.m.
Mooringsport Q. C., Monday, Oct. 10, 7:30 p.m.
New Orleans, First Church, Presiding Elders' meeting, Wed., Oct. 12, 9 a.m.
Gilliam, Sunday, Oct. 16, 11 a.m., 7:30 p.m.; Q. C., 3:30 p.m.
Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church.
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday, Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

M. B. A.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

ALEXANDRIA DISTRICT CONFERENCE.

The District Cnoference of the Woman's Missionary Society met in Boyce on Aug. 31 and Sept. 1, with Mrs. T. W. Hardee presiding. Mrs. M. N. James, of Boyce, gave the welcome address, with Mrs. T. W. Hardee responding. The devotional was given by Mrs. R. C. Kirkpatrick, and a beautiful interpretation was made. The roll was called and the following charges were represented: Alexandria, First Church Adults; Alexandria Gleaners; Alco, Boyce, Elizabeth, Kurthwood, Marthaville, Natchitoches, Oakdale, Pleasant Hill, Pineville, White Chapel.

Miss Bradt, of Alexandria, gave a splendid report from the State meeting that was held in Mansfield. Brother Thomason, pastor at Boyce, was introduced and gave the ladies a cordial welcome to their town. Mrs. O. E. Grant, of Boyce, gave a most wonderful report on the Council meeting that was held in Shreveport in March.

After the morning service the Boyce ladies served a delicious dinner.

Brother C. C. Wier, presiding elder, led the devotional of the afternoon meeting.

The zone work was then presented in a clear and forceful way by Mrs. T. L. Owen, of Alexandria. Mrs. T. W. Hardee explained the Gibson Circle, and quite an interesting discussion of the same followed.

The bill for souvenirs that were used at the Council meeting was discussed, and it was moved that each auxiliary in the district take their share of the same and in that way the $24.50 could be raised very easily. Mmes. Fontaine, Brunson and James were appointed to have charge of same.

Mrs. Brunson, of Natchitoches, gave an interesting paper on "What the Woman's Missionary Society Means to the Church."

The following auxiliaries made interesting reports of the work done this year: Adults and Gleaners of Alexandria; Adults of Boyce; Marthaville, Natchitoches, Oakdale, Pineville, Pleasant Hill, White Chapel, and Elizabeth.

The Young People's work was discussed by Mrs. Kirkpatrick, of Boyce, and Mrs. T. L. Owen, of Alexandria. Mrs. Powers, of Alexandria, spoke on and explained the work of the hospital woman.

Thursday Morning Session, Sept. 1.

The meeting was called to order by Mrs. T. W. Hardee. After a song service Mrs. Harper, of Cheneyville, led the devotional. Miss Emma Hickman, of Alexandria, sang a beautiful solo. Mrs. Dees, District Secretary, of Lake Charles District, gave a splendid talk, stressing the importance of reports, social service, mission study, etc. Mrs. Cain and Mrs. Bennett, of De Ridder, gave heart-searching talks on the Young People's work, bringing home to us the importance of training in youth.

Mrs. Hardee thanked the ladies of Boyce for their hospitality during the district conference. Natchitoches and Oakdale both asked for the district conference for next year. Natchitoches was chosen as our next place.

Mrs. Brunson, chairman of the souvenir committee, said that the committee had taxed each auxiliary $1.25, asking that it be sent to Mrs. Hardee this quarter.

A delicious lunch was again served at the close of the morning session.

At the afternoon session, Cheneyville gave their auxiliary report of the work done this year; also of their zone meeting. Miss Emma Hickman read a history of the Gleaners of Alexandria, which was fine. Mrs. James, of Boyce, was appointed to write a history of Alexandria District. Mrs. Owen, State Superintendent of Children's Work, was introduced and showed and explained a chart on the children's work.

Mrs. McKenzie, of Cheneyville, then sang, "Lord, Speak to Me," and Mrs. Cain dismissed the conference with a prayer.

MRS. C. D. ATKINSON,
Secretary.

FROM HIGH POINT, MISS.

We are about to come to the close of our first year on the High Point charge, of the Columbus District. We have had a very pleasant year, considering everything.

We began our revival at High Point the second Sunday in July with an all-day program, brought to us by our efficient District Lay Leader of Ackerman and his co-workers of the laity.

Outline of the program:

Devotional.

1. "The One Task of the Church."
2. "The Laymen's Responsibility to the Sunday School and Prayer Meeting."
3. "The Need of Laborers in Christ's Vineyard."
4. "The Laymen's Work As Related to Winning Souls."
5. "The Laymen's Duty and Responsibility to the Benevolences of the Church."
6. How We May Rebuild the Home Altar and Its Value."

This program was a great treat to all who came out, and a good start to our meeting. Brother Guy D. Burt preached for us in our meeting here. We also had Brother E. M. Sharp to teach a Cokesbury Training School. We had eleven taking the course and eleven credits awarded.

On the fifth Sunday in July, we began a five weeks' campaign, starting out at Owen's Chapel, with Brother S. W. Hemphill preaching and Miss Thelma McKeithen teaching a Cokesbury training school and playing the organ for use in the meeting. Only three credits were awarded here.

From here we went to Center Ridge, with Brother T. H. Lipscomb helping us. Then we went to Macedonia, with our local preacher, Brother J. A. Hall, helping us. Then we went to White Hall, with Brother C. A. Northington with us. Then we went to Rural Hill, with Brother W. C. McKey.

We had good meetings, good preaching, and twenty-three additions on profession of faith.

Our finances are badly behind, but the people seem hopeful since Providence has favored with good cotton prices.

C. M. RAY, P. C.

FROM PLEASANT HILL, LA.

Dear Brother Carley: Will write you a few lines to let you know we are having a great year at Pleasant Hill.

We are spending our third year on the work, and it has been the happiest and in many ways the most prosperous of the three.

The storm passing near our town in the early part of the year caused much sorrow and destitution.

The flood situation, reaching very near us, affected the work some, but in all of these conditions the people responded liberally and received a good crop, and a good price as an added blessing.

Every department of our church at all points has made progress. We have good Sunday schools, Epworth Leagues, prayer meetings, Missionary Societies doing excellent work.

Rev. B. L. Sutherland, of the Mississippi Conference, assisted me in revivals at Robeline and Marthaville.

These meetings were both great successes. The people came from all points, crowding the church at Robeline and the great tabernacle at Marthaville.

Brother Sutherland won his way into the hearts of the people with his masterful sermons, and his Spirit-filled life.

The churches were greatly strengthened spiritually, and there were twelve additions to the membership.

Rev. Dan E. Kelly, with Brother Otis Spinks, assisted in the revival at Pleasant Hill. This meeting was conducted in a large tent in the midst of the town. People from the countryside and other towns who had heard Brother Kelly before thronged the grounds, and we could never seat them all.

We have heard Uncle Dan preach all our life; but we have never heard him do such preaching as he did in this meeting.

The power was felt from the first service, increasing continually, with a regular Pentecost resulting on last Sunday, at the morning service, a great love feast in the afternoon, a crowd of at laast fifteen hundred Sunday night. There were eighty additions to the two churches—sixty to the Methodist and twenty to the Baptist.

We set our goal for 100 members, and have gone over the top. Hope to report everything in full at Conference.

D. F. ANDERS.

FROM MERRYVILLE, LA.

We held Sunday School Day by having a program given by the scholars, and a dinner on the ground, which was a great success. Promotion Day and Children's Week have been planned.

Our Senior Epworth League, that now numbers forty members, gave a welcome party to the entire teaching staff of the High School last Friday It was held in the parsonage. Over fifty guests were there. The local paper's account of it said it was the crowning event of the year.

Our fourth quarterly conference was held last Sunday night. There was a report from every department of the church. The presiding elder had a large congregation and preached a powerful sermon. He was accompanied by Mrs. Doss, and they both were delighted with the wonderful improvements made in the parsonage—it is beauitful and comfortable.

As is usual with a lumber mill town, many families come and go, yet the church attendance was never better, and the prospect of winding up the year seems good.

F. B. HILL.

WHICH IS YOUR CLASS?

Do you belong to the jawbone class,
the class of folks who talk
About the many things they'll do, the
paths of fame they'll walk,
Who boast about their conquered
worlds and deeds right nobly
done,
While yet their efforts end with
words, no task is e'er begun?

Do you belong to the wishbone class,
the class of folks who long
That wealth and fame might flow to
them for just a little song,
Who wish that ease would be their
lot and praise their fortune, too,
While all the while they nod and
smile and naught but nothing do?

Do you belong to the backbone class,
the class of folks who work
From early morn till late at night and
never duty shirk,
Who dig right in and fight their way
toward the grand success
That waits ahead for folks who give
and always do their best?

—R. Rhodes Stahley, in The Watchword.

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Invigorates, Purifies and Enriches the Blood. Restores Health and Energy and fortifies the system against Malaria and Chills. Pleasant to take 60c.

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[*Separate Entrance on Bourbon Street*]

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

In our exhibit of items that show the progress we are making in giving religious instruction, training in worship, and service, we would like to have a clear picture of all the new buildings, pictures of classes that have done notable work, classes of teachers, hand-work by pupils, etc. We shall collect all these we can, but will need the help of many we can not visit. This exhibit will be arranged by districts, so it can be seen what progress has been made.

The new interpretation of the Program of Work has been sent to a number of pastors and superintendents, that we may see where the different schools stand. If your school is not represented in this exhibit you will have no one to blame except yourself. We want as large a number as possible—the larger, the more interesting.

We shall be busy checking up schools until the session of the Annual Conference. In checking up we find that all the schools are paying more attention to the worship services, are more interested in reading approved books, and in making surveys. In some instances we find that the Sunday schools are paying for coal, paying for the services of the janitor, and other incidentals that should be cared for by the stewards of the church. To be plain, the children are supporting their parents.

Three months since we taught a class of teachers at Bethel, on the Sardis circuit. The attendance up to the time this class was taught was around forty, who attended irregularly. Since the class was taught the attendance is eighty. By the time these teachers take training in two more courses they will have not less than two hundred in this school. The hope of the rural church is in training local leaders to that extent and in sufficient numbers that they may be able to teach all the people the way of righteous living. The right kind of religious education given to a sufficient number of men and women will settle any kind of problem, rural or urban.

Recently we have checked up Sardis, Ruleville, Doddsville, and Sunflower. All these schools have made progress during the year and are preparing to do more extensive work another year. From present indications a larger number of schools will observe Children's Week than usual. We have sent literature to fifty-two schools. After Promotion Day, then comes the installation of officers and teachers. You will find two excellent installation services in the October number of the Workers' Council. If you do not receive that magazine, send for sample copies and give it a trial. You often judge a workman by the kind of tools he uses. What kind of tools are you using?

"What is Religious Education?" by William Myers, price 85 cents, to be had of Lamar & Whitmore, Nashville, Tenn., is a book you might put into the hands of every Sunday school superintendent with the assurance of furnishing him with material that will make him put a larger estimate upon his task. Give the book a trial.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson.

Our week-end trip included visits to Leesville and Natchitoches, with short stops en route at Many and Robeline. At Leesville I visited the Sunday school and preached at the 11 o'clock hour. Both services were well attended and the interest was fine.

At 3 o'clock a sub-district meeting was held with a splendid attendance of Sunday school leaders. The meeting was organized with Mr. J. H. Cain as chairman; Prof. Smith, vice chairman; Mr. George Ferguson, Jr., secretary; Mr. R. J. O'Neal, treasurer. The presiding elder, Rev. W. L. Doss, Jr., and the District Secretary, Mr. A. M. Mayo, were both present, with several others from Lake Charles. The meeting was splendidly handled, and the date set for the next meeting to be held on Nov. 20.

Leaving Leesville at 3:50 p. m., we made short stops at Many and Robeline. At Many we had a nice visit with Dr. J. M. Middleton, former Sunday school superintendent, who is ill suffering with rheumatism. From Robeline we had the pleasure of driving to Natchitoches with Craff Caldwell, who kindly offered his services in this connection, and enjoyed both the drive and the visit with this fine young chap, a grandson of Mr. J. H. Caldwell, a layman of Robeline noted for his hospitality to ministers.

We reached Natchitoches in time for the opening of the Standard Training School. Although the attendance at this school is not as large as it has been in the past, the spirit was fine and the type of work being accomplished is most excellent. Tuesday night we attended a meeting of the Board of Managers. This is the third Standard Training School in the Alexandria District this year, and is the largest of the three, with several young ladies from the Normal College taking courses, and Campti and Pleasant Hill charges co-operating. The pastors of both the co-operating charges, Brother P. O. Lowrey and Brother D. F. Anders, are taking courses.

* * *

"Something new under the sun" was a district conference held in September. This happened in the Monroe District on last Tuesday, at Delhi. This delay was brought about by reason of the flood conditions in the spring. Leaving Natchitoches at 4 o'clock in the morning, the writer reached Delhi in time to hear the 11 o'clock message delivered by Dr. Monk, of Monroe. A fine dinner was served at noon by the ladies of the Delhi church, and at 1 o'clock in the afternoon we met with the Sunday school committee. The followig officers were elected to serve the district: Superintendent, S. M. Collins; Elementary Superintendent, Mrs. C. W. Scates; Adolescent Superintendent, Mrs. J. A. Alford; Adult Superintendent, Rev. S. W. B. Colvin; Missions, Mrs. C. L. Barmore; Parent-Teacher, Mrs. N. E. Joyner; Teacher Training, Dr. Marion Monk. Much interest was shown in the approaching Standard Training School to be held in Monroe early in October.

* * *

On Wednesday, the 21st instant, the writer had the pleasure of attending a meeting of the Conference Board of Missions, held at First Church, Alexandria. In issuing a call for this meeting the chairman, Brother J. G. Snelling, invited the presiding elders to meet with the Board, and all of them were present with the exception of Brother Dodson. We noted among the members of the Board present Rev. A. W. Turner, Rev. H. W. Rickey, Messrs. P. K. Abel, S. A. Mayo. Mr. T. W. Holloman, Conference Lay Leader, was present at the invitation of the chairman. The writer appreciates the courtesy extended to him as Sunday School Superintendent to attend the meeting, and participate in the luncheon served at noon.

* * *

The Broad Street Methodist Church of Lake Charles has issued an invitation to its commencement exercises on Sept. 25. This is a very unique invitation, similar to the invitations issued from colleges and high schools, giving the aim of the Sunday school, and a complete list of graduates from each department.

* * *

Mansfield will observe Promotion Day on the 25th instant also, and the writer has received an appreciated invitation to participate in this program. No doubt other schools are planning for Promotion Day.

* * *

There is a gratifying increase in interest in our training work, and the Parent-Teacher or Home Work is receiving more and more recognition in our church schools. Mrs. Cora Trawick Court, who is connected with this department at Nashville, recently said: "I feel that Louisiana is making a distinct contribution to parent-education."

* * *

Request comes from Mrs. F. C. Wren, of Winnfield, Elementary Superintendent of the Minden District, for report blanks. Mrs. Wren states that she is anxious to get these reports out, and we trust that all superintendents have gotten the necessary supplies.

* * *

An interesting letter from J. O. Kim, Conference Superintendent of Sunday School Work in Korea, has been forwarded to the office by Dr. Cook, Secretary of Missionary Education and Foreign Extension, in which Mr. Kim tells most interestingly of his recent Standard Training School for teachers held at Diamond Mountains. We quote the letter in part:

"We had ninety-two Sunday school delegates and eleven teachers and speakers. It was the largest training school in our church since the school has been started. * * * The Korea Annual Conference will be opened on Sept. 8. I am praying that God may bless the Conference meeting."

SUMMER SUNDAY SCHOOL AT SEASHORE CAMP GROUND.

Sunday, Sept. 18, marked the closing day for the Sunday school at the Seashore Camp Ground, at Biloxi, Miss. Early in the summer Mrs. George S. Brown organized the school, and she acted as superintendent during the three and a half months of its tenure, being ably assisted by a corps of ten officers and teachers. During the entire session it was said that only two absences were noted among the teachers. The attendance during the summer averaged over 100; and included in the attendance were representatives of every denomination except the Jews. The total collection amounted to $140, of which $70 was given to missions, and the balance used in defraying the expenses of the Sunday school and paying for literature. Missionary Sunday was appropriately observed once a month.

At 7 o'clock each Sunday evening a Story Hour was conducted by Mrs. Brown. The hour was designed especially for the children, but the programs proved so interesting and instructive that the grown-ups joined with the children and enjoyed the lessons. In fact, the Story Hour became so popular that the attendance reached an average of 200 souls, who took part in the singing, studying the Scriptures and listening to the story-telling.

DUAL SPECIAL, NORTH MISSISSIPPI CONFERENCE, AUGUST TO SEPTEMBER 22.

Aberdeen District.

Greenbriar, Amory charge, $3.48; Fulton, $5.16; Aberdeen, $9; Houston, $7.17; Houlka, $4; Calhoun City, nothing; Antioch, Smithville charge, $4.35; Mathiston, $2.77; Eupora, nothing; Maben, $1.50; Sholoch, Nettleton charge, $0.50; Pontotoc, nothing; Nettleton, $3.16; Carolina, $1; Verona, nothing; Okolona, $5; Shannon, $2.39; Amory, nothing; Brewer, $2.41; Tupelo, $14.78. Total, $57.67.

Columbus District.

Brooksville, $4.28; Columbus, First Church, $12.47, for Sept., $14.88; Artesia, nothing; Kosciusko, $15.41; Louisville, nothing; Macon, $9.12; Prairie, Macon charge, $2.14; West Point, nothing; Noxapater, $4.30; Ethel, nothing; Starkville, $12.88; Ackerman, nothing. Total, $60.60.

Corinth District.

Shady Grove, Blue Mountain charge, (first time), $3.25; Corinth, First Church, nothing; Jacinto, $1; Booneville, nothing; New Albany, nothing;

(Continued on Page 13)

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SUNDAY SCHOOL.

(Continued from Page 12)

Guntown, $2.43; Iuka, nothing; Ripley, $6; Blue Mountain, nothing; Wheeler, $1.03; Rienzi, nothing; Belmont, nothing; Mooreville, nothing. Total, $13.71.

Greenville District.

Boyle, $2.81; Friars Point, nothing; Bobo, $2.26; Glen Allen, nothing; Birdie, $1.57; Clarksdale, $55; Tunica, nothing; Alligator, $3.11; Greenville, nothing; Shaw, $5.87; Cleveland, nothing; Hollandale, nothing; Leland nothing; Merigold, nothing; Gunnison, nothing. Total, $70.62.

Greenwood District.

Carrollton, $6.12; Belzoni, nothing; Greenwood, $15; Indianola, nothing; Minter City, $1.95; Itta Bena, nothing; Moorehead, $3.26; Tutwiler, nothing; Price Memorial, Greenwood, $2.36; Ruleville, $11.39; Inverness, nothing; Doddsville, $1.90; Sidon, $1.82; Cruger, $3.50; Sunflower, $507, for September $5.27; Webb, nothing; Tchula, $5. Total, $57.37.

Grenada District.

Abbeville, $4.38; Ashland, $2.50; Lexington, nothing; Liberty, Ashland charge, $1.95; Coffeeville, $2.70; Holcomb, nothing; Duck Hill, $4.49; Grenada, $22.07; Holly Springs, $3.10; Oxford, nothing; Pickens, $4.92; Vaiden, $3.25; Sallis, nothing; Main, Water Valley, $1; Water Valley, First Church, nothing; Winona, $4.50. Total, $56.64.

Sardis District.

Batesville, nothing; Byhalia, $11.66; Sardis, nothing; Como, nothing; Senatobia, nothing; Tillatobia, Oakland charge, $1.80; Hernando, nothing; Coldwater, nothing; Courtland, nothing. Total, $15.29.

"Your Sunday school Missionary Day offerings cannot be applied on the free offering for the Maintenance Fund, the general collection nor any local church enterprise. It is a Sunday school Special for our missoniary work in Europe and for the rural Sunday school work in your own Conference."—Bishop DuBose.

H. P. LEWIS, Treas.

FROM GREENWOOD SPRINGS, MISS.

Dear Dr. Carley: You will please give notice through the columns of the dear old Advocate of the results of our revival campaign. We began our meetings here at Greenwood Springs on July 17, using the Gilmore tent of Amory, Miss. Brother J. A. George, of Ripley, Miss., did the preaching for us after the order of the old-time camp meeting, with the use of the old-time altar service, calling sinners to the mourners' bench. Brother George preached the old-time gospel until the Holy Spirit came with conviction upon the church and sinners alike. God honored his word. The church was edified and built up spiritually, and sinners were converted and saved. As a result, seventeen were added to the church membership on profession of faith.

Our meeting followed next at New Hope church, with our son, the Rev. Carl L. Oakes, from Lambert, Miss., doing the preaching for us. God also honored his word in this meeting, giving us a fine spiritual feast and five accessions to the church.

The pastor held the next two meetings, with fine results in manifestings of the Holy Spirit's presence, and three accessions to the church.

Then on the 2d day of August, our church joined in with the Presbyterians of Hamilton, Miss., in a union meeting of eleven days' duration, using again the Gilmore tent. Under the strong and inspiring gospel messages of Dr. Oliver G. Jones, pastor-evangelist of the Presbyterian church of Pontotoc, Miss., each church received seven members, and both churches were built up in the faith, and unity and harmony prevails.

We closed out our last meeting on the work last week at Quincy, Miss., with a fine spirit. All told, we have had fine co-operation from the membership of all the churches, and a fine spirit prevails among all. We have received to date on profession of faith thirty, and four by certificate, making a grand total of thirty-four. We are happy in the work, and now shall take a few days off in a well earned vacation, we feel.

Mr. Editor, when you feel that you can spare the time from your office, please run up here, and we will show you that we have natural gas, just lots of fine prospects for oil, lots of the finest water in the world, and lots and lots of the finest folks to be found anywhere in all the world. Later we hope to be able to say, "We have had a good year, Bishop—everything in full."

T. L. OAKES, P. C.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Chapel, Oct. 1 2, a.m.
Pachuta, at Adams, Oct. 8, 9, a.m.
Enterprise, at Enterprise, Oct. 9, p.m.
Seventh Ave., Oct. 12, p.m.
DeSoto, at Crandall, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Buckatunna, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street. Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

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FROM THE PACHUTA CHARGE.

The Pachuta charge has been very fortunate in having good preaching during our revival seasons. We have just closed the last meeting for the year.

We had Brother Marvin Miller in four of our meetings, and he is fine and did a great work for us. Brother Miller is a strong and able preacher and will be a credit ot any congregation.

I had Brother Paul Grice with me in July for one meeting, and I don't know when I enjoyed a meeting more than this one. As a preacher and pastor you've got to go a long way to find a better than you find in Brother Grice. He did a work that will stand as time goes by.

Brother Claude Jones, with his able party, consisting of Mrs. Jones, pianist, and Brother H. M. Scott, soloist, held our meeting at Pachuta, and I will say that I have never had an evangelist and party to do better work than they did. They organized the church into a working unit. The children, young people and older ones were all put to work in a way that will build up any church. Yes, we are glad that they came our way, and feel safe in recommending them to any church that is looking for a real live preacher and evangelistic party.

I am looking forward to rounding out one of my best year's work and to the making of the best report of my ministry.

I have much that to me is worthy of telling to the readers of the Advocate, but if the work done will not tell for itself, what's the use?

Yours in the background trying to do a worthy work.

R. A. ALLUMS, P. C.

GOOD HEALTH NECESSARY

Many Busy Women Owe Their Health to Lydia E. Pinkham's Vegetable Compound

Fifty years ago there were few occupations for women. Some taught

school, some did housework, some found work to do at home and a few took up nursing.

Today there are very few occupations not open to women. Today they work in factories with hundreds of other women and girls. There are also women architects, lawyers, dentists, executives, and legislators. But all too often a woman wins her economic independence at the cost of her health.

Mrs. Elizabeth Chamberlain who works in the Unionall factory making overalls writes that she got "wonderful results" from taking Lydia E. Pinkham's Vegetable Compound. Mrs. Chamberlain lives at 500 Monmouth St., Trenton, N. J. She recommends the Vegetable Compound to her friends in the factory and will gladly answer any letters she gets from women asking about it.

If Lydia E. Pinkham's Vegetable Compound has helped other women, why shouldn't it help you?

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Smithville, at New Salem, Oct. 1, 2.
Fulton, at Fulton, Oct. 2, 3, p.m.
Tremont, at Mt. Olive, Oct. 4.
Vardaman, at Thorne, Oct. 5.
Bellefontaine, at Bellefontaine, Oct. 6.
Greenwood Springs, at New Hope, Oct. 8, 9.
Nettleton, at Evergreen, Oct. 15, 16, a.m.
Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,
L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Artesia and Sheaffers, at Sheaffers, Sept. 30.
Macon ct., at Salem, Oct. 2.
Noxapater, at Camp Ground, Oct. 7.
High Point, at White Hall, Oct. 8.
Louisville, Oct. 9, night.
Chester, at Chester, Oct. 12.
Ackerman and Weir, at Ackerman, Oct. 12, night.
West Point, Oct. 13, night; preaching, Sept. 4.
Cedar Bluff, at Adaton, Oct. 14.
Kosciusko ct., at Pierce's Chapel, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Longview and Sessums, at Longview; Q. C., Sept. 24; preaching, Oct. 23, night.
McCool, at Liberty Hill, Oct. 5; preaching, Oct. 23.

Let pastors be ready to answer promptly and properly questions Nos. 19 to 30 especially. Let stewards see that question 31 is answered in full. Let us all do our very best to bring up all columns in full. Every official member is urged to be present at his quarterly conference this time.

J. B. RANDOLPH, P. E.

Corinth Dist.—Fourth Round.

Booneville sta., Sept. 21; preaching, Oct. 16, p.m.
Potts Camp, at Bethlehem, Sept. 29.
Mantachie, at Mantachie, Sept. 30.
Baldwyn, at Baldwyn, Oct. 2, 3.
Guntown, at Saltillo, Oct. 2, p.m.; Q. C., Oct. 3, a.m.
New Albany ct., at Mount Olivet, Oct. 5.
Wheeler, at Shady Grove, Oct. 7.
Ripley sta., Oct. 9.
Silver Springs, at Mount Carmel, Oct. 10.
Hickory Flat, at Ebenezer, Oct. 11.
Tishomingo, at Tishmingo, Oct. 12, 13.
Mooreville, at Mooreville, Oct. 15, 16, a.m.
Marietta, at Siloam, Oct. 18.
Blue Mountain, at Brownfield, Oct. 19.
Chalybeate, at Mount Pleasant, Oct. 20.
Burnsville, at Jacinto, Oct. 25.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Oxford, Sept. 11; Q. C. Monday, Oct. 10.
Tie Plant, at Tie Plant, Wednesday, Sept. 14, 7:30 p.m.
Ashland, at Wesley, Friday, Sept. 16.
Waterford, at Asbury, Sept. 17, 18.
Abbeville, at Union Hill, Sept. 18, 3 p.m.
Lamar, at Shady Grove, Sept. 22.
Holcomb, at Sparta, Sept. 24.
Grenada, Sept. 25.
Water Valley, Main Street, at Main Street, Oct. 2.
Holly Springs, Oct. 2, p.m.
Paris, at Pine Flat, Oct. 7.
Duck Hill, at Bethel, Oct. 8.
Kilmichael, at Stewart, Oct. 9.
Durant, Oct. 12, 7:30 p.m.
Ebenezer, at Thornton, Thursday, Oct. 13.
Vaiden, at Hebron, Oct. 15.
Poplar Creek, at Friendship, Oct. 16.
Sallis, at Spring Grove, Thursday, Oct. 20.
Winona circuit, at Bethesda, Oct. 22, 23.
Pickens, at Goodman, Oct. 23, 7:30 p.m.
Winona, Oct. 30.
Lexington, Oct. 30, p. m.

Please let all the official brethren be present to do their full part toward "all assessments in full." This is the most important conference of the year, and let us make it the greatest.

E. S. LEWIS. P. E.

Greenwood Dist.—Fourth Round.

Smith Chapel, Oct. 2, 3 p.m.
Cruger, Oct. 2, night.
Acona, Oct. 9, 11 a.m., 3 p.m.
Tchula, Oct. 9, night.
Ruleville, Oct. 11, 4 p.m.
Drew, Oct. 11, night.
Lambert, Oct. 12, 3 p.m.
Tutwiler, Oct. 12, night.
Mattson, Oct. 13, 10 a.m.
Glendora, Oct. 13, 3 p.m.
Webb, Oct. 13, night.
Price Memorial, Oct. 14, night.
Wade Schoolhouse, Oct. 16, 11 a.m., 3 p.m.
Schlater, Oct. 16, night.
Greenwood, First Church, Oct. 17, night.
Indianola, Oct. 18, night.
Inverness, Oct. 19, night.
Swiftown, Oct. 21, 3 p.m.
Belozni, Oct. 21, night.
Sunflower, Oct. 23, 11 a.m., 3 p.m.
Moorhead, Oct. 23, night.

On time, please. Full attendance. Good reports. Annual Conference, Nov. 2.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Coahoma and Jonestown, at Coahoma, Oct. 2, a.m.
Lula and Dundee, at Lula, Oct. 2, p.m.
Friars Point and Lyon, at Lyon, Oct. 9, a.m.
Duncan and Alligator, at Alligator, Oct. 9, p.m.
Gunnison and Sherard, at Gunnison, Oct. 16, a.m.
Rosedale, Oct. 16, p.m.
Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

L. M. LIPSCOMB, P. E.

Sardis Dist.—Fourth Round.

Arkabutla, at Sarah, Sept. 29.
Horn Lake, at Hind's Chapel, Oct. 1, 2.
Hernando, Oct. 2, 7:30 p.m.
Sardis ct., at Davis Chapel, Oct. 6.
Shuford, at Mount Olivet, Oct. 7.
Tyro, at Fredonia, Oct. 8, 9.
Sardis sta., Oct. 9, 7:30 p.m.
Courtland, at Wesley Chapel, Oct. 13.
Red Banks, at Marvin, Oct. 15, 16.
Byhalia, at Byhalia, Oct. 16, 4 p.m., 7:30 p.m.
Senatobia, Oct. 19, 7:30 p.m.
Coldwater, at Coldwater, Oct. 23, 11 a.m., 3 p.m.
Oakland, at Enid, Oct. 30, 11 a.m.
Charleston, Oct. 30, 7:30 p.m.

T. M. BRADLEY, P. E.

TROUBLED WITH BOILS
Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Varicose Veins
Reduced or Money Back
Simple Home Treatment That is Giving Amazing Results.

The world progresses. To-day ailments that took weeks to cure can now be ended in a few days. If you have varicose veins or bunches you can start to-day to bring them back to normal size, and if you are wise you will do so.

Just get an original bottle of Moone's Emerald Oil at any dispensing pharmacist and apply it night and morning as directed to the enlarged veins. It is very powerful and penetrating, and only a little is required.

After a few days' treatment the veins will begin to grow smaller and by regular use will soon reduce to normal.

People who want to reduce varicose veins, or get rid of running sores and ulcers, should not hesitate to get a bottle at once. It is so powerful that a small bottle lasts a long time. Any pharmacy can supply you.

CHILDREN CRY FOR

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving healthy and natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher
Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

A Member of Crawford Street Church Commends League.

A member of the Crawford Street Church, Vicksburg, writes the following splendid commendation of the League work in that church:

"Our Epworth League is the 'livest' organization in our church. The attendance is very fine. One Sunday recently there were eighty-seven in attendance. They are doing splendid work and take the highest honors at headquarters. Mr. Carl Christmas, a live, wide-awake young man, has charge."

As editor we wish to congratulate this League upon the splendid reports that we have been receiving of their wide-awake Leagues and the work they are doing.

The Capsule Idea.

The above is a plan that has recently been carried out with a great measure of success. The names of the Leaguers were put into a capsule and placed in a box (boys and girls in separate boxes). The boys drew the name of a girl, and the girls the name of a boy. These names were kept a secret so that no one knew the name of his capsule. A kind deed must be done for the "capsule" every week over a period of two months—a letter written, a gift sent or something to give pleasure. This resulted in increased attendance and greater interest in League work.

Petal League Holds Memorial Service Honoring Maximo Suggs.

On Friday afternoon, Sept. 2, one of Petal's dearest Leaguers was taken from them. Maximo was one who could always be depended on to help the League over the difficult places. It was with great regret and a greater determination to live "All for Christ" that these Leaguers met for a memorial service in memory of this beloved Leaguer. Mr. B. F. Harrell, of Hattiesburg, conducted this beautiful service. He made us realize that we must carry on, though we are few in number, for this is what Maximo would have done.

On the following Tuesday, at our business meeting, we voted to name our chapter the Maximo Suggs Memorial Chapter, and adopted as our motto "Carry On." Yes, Maximo has gone, and we miss him so, but we are more determined to "Carry On" and live even more "All for Christ."

MAXIMO MEMORIAL LEAGUE,
Petal, Miss.

Gulf Coast Union Meeting.

A description of the conditions in Cuba and the activity of Epworth Leagues there was given by Miss Clara Chalmers, teacher and Methodist missionary, at a meeting of the Mississippi Coast Epworth League Union held at Wesley Memorial Church, Biloxi, Friday night, Sept. 10. More than sixty young people, representing five League chapters, were present at the outdoor meeting and heard Miss Chalmers express appreciation for contributions to Cuban welfare work being made by the Epworth League.

On a basis of general efficiency, Ocean Springs and Wesley Memorial tied for first place among the chapters of the Union. At the suggestion of the Wesley Memorial president, host at the meeting, the banner was awarded Ocean Springs. The next meeting will be held at Handsboro, which League is the newest member of the organization.

The Union includes Gulfport, Biloxi, Main Street and Wesley Memorial, Handsboro, and Ocean Springs. The meetings enable the young people to get acquainted and also to learn new methods of carrying on League work. Any innovations tried in any of the chapters are discussed at the union meetings and their advantages and demerits brought out. After the devotional and business meetings, a social hour of recreation promotes a friendliness among the young people.

WEAK, NERVOUS

Georgia Lady Could Not Sleep Nights, But After Taking Cardui She Was "Like a Different Person."

Comer, Ga.—Mrs. C. H. Smith, of this place, related the following interesting experience:

"I was weak and nervous and run-down. I couldn't sleep at night. I felt tired and not in condition to do my work. I had Cardui recommended to me, but always thought I could out-do most sickness, but this was one time I needed help. I was so weak I could hardly lift my hand.

"I can't express how bad I felt.

"I know I improved after taking Cardui. I was like a different person. I was built up and was stronger and better than in a long time.

"I have a young daughter who had the 'flu,' and after she got up she would once in a while have such severe cramping spells, just suffer terribly. I knew there was a weakness and, hoping Cardui would reach this trouble, I had her take it, and the first bottle helped her so much she was able to leave it off and does not have this trouble now."

Cardui has been in use for more than 50 years.

Purely vegetable, mild, harmless. At all drug stores. NC-178

Take CARDUI A VEGETABLE TONIC

MISSISSIPPI CONFERENCE HI LEAGUE ENCAMPMENT RESOLUTIONS.

Whereas, officers of the Epworth League have seen the need of, and the benefit to be derivel from, more attention to training in Christian leadership, and have successfully carried through the first Hi League camp; be it resolved:

1. That we express our appreciation to Miss Nall for her untiring efforts and unequaled skill in organizing the camp, planning programs, superintending the preparation of wholesome and enjoyable meals, and for her Christ-like attitude toward every one during the entire camp;

To Mr. B. Frank Pim, our Hi League Secretary of the General Office, who has been our leader in every phase of our camp life, leading us in our recreation, leading us closer to our Savior, and by his own example teaching us the wonderful possibility of a life consecrated to God;

To Mr. and Mrs. Weems and Mr. Truman Lewis, who have so unselfishly put aside their own interests to give our camp the same discipline and order of an ideal big home;

To other members of the faculty—Misses Helen Sells, Lilybeck Phillips, Frances Harrell, Ina B. Anderson, Frances Ulmer, and the bugler, Jack Flowers—who have served loyally and efficiently, not only without remuneration but on their own finances;

To Rev. Joseph A. Smith, who has added so much to our program by his inspirational vesper services, and to our friends, Mr. and Mrs. Harrel, who have added to our entertainment, and other friends in Hatttiesburg and Petal;

To the Y. M. C. A. of Hattiesburg, who have kindly permitted us to use the camp, to Mr. Bryant for his interest and help.

2. That since the spirit of the campers has been so fine, and so much good, physically, mentally, socially, and spiritually has been derived, we ask that the Hi League camp be a permanent organization.

3. That a copy be sent to the Advocate, one to the Hattiesburg American, and one recorded in the minutes.

CARMEN CALLOWAY,
RUTH BAILY,
ERNEST TURCOTT,
Committee on Resolutions.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Barlow, at Rehoboth, Oct. 2.
Monticello and Pleasant Grove, at Monticello, Oct. 9.
Crystal Springs, Sept. 11, p.m., Oct. 10.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 12, Sept. 4, p.m.
Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

PARALYSIS
A STIMULATING TONIC TREATMENT
CHASE'S TONIC TABLETS Write for Free Book
United Medicine 224 N. 10th St. Philadelphia, Pa.

Newton Dist.—Fourth Round.

Philadelphia Ct., at Cooks, Oct. 1, 11 a.m.
Cleveland Ct., at Clark's Chapel, Oct. 2, 2 p.m.
Burnside, at Henry's Chapel, Oct. 3.
Philadelphia Station, Oct. 3, 7:30 p.m.
Trenton, at Pulaski, Oct. 7, 11 a.m.
Homewood, at Gasque, Oct. 8, 9.
Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Carriere, at McNeil, Saturday and Sunday, Oct. 1 and 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem camp ground, Oct. 8, 2 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Pascagoula, Oct. 9, 7:30 p.m.
Van Cleave, at New Prospect camp ground, Oct. 12, 2 p.m.
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Oct, 2, a.m.
Vicksburg, at Gibson Memorial, Oct. 2, p.m.
Woodville, at Woodville, Oct. 9, a.m.
Centerville, at Centerville, Oct. 9, p.m.
Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

WOMAN'S MISSIONARY SOCIETY.

"By so many roots as the marsh grass sends in the sod
I will heartily lay me ahold on the greatness of God."

ZONE MEETING, MIZPAH.

A most pleasant and profitable day was spent by the ladies of zone 5, Vicksburg District, at Mizpah church, Sept. 7, Chairman Mrs. T. H. Fore, of Natchez, presiding, and Rev. O. S. Lewis, of Natchez, pastor, leading the singing.

Devotional exercises were conducted by Rev. E. D. Simpson; he also spoke words of welcome, and commended the Mizpah Missionary Society for their support and material help to the church.

Roll call response was given in Scripture verse, thirty-six being present, only nine of whom had been present at the previous meeting. We regretted the absence of Mrs. McKeown, District Secretary.

Minutes were read, and a card from Miss Rosa McNeil, stating that she sails for Belgium Oct. 15. Mrs. Fore outlined the program for the day, which proved to be splendid, well planned and well carried out.

Rev. Mr. Assaf, who for seventeen years was a successful busiess man before he joined the ministry and became a home missionary, gave an earnest and inspiring address at the 11 o'clock hour. He told of his successful evangelistic work over the State, and we were made to feel ashamed of our half-hearted service when we realized what his one man is doing because he is really in earnest and filled with the Spirit. We felt that we were only playing at religion as compared to this consecrated man of God.

He pictured the nominal Christians who are members of the Missionary Societies, some who attend just for the social feature (and we all have them), and asked, "How are you going to stand before Jesus Christ when you do his work just for ice cream and cake?" We were told that a member of the Missionary Society ought always to be ready to visit the sick and pray with them; he added: "If you can't pray in public or talk for the Lord, you need to study your Bible, for 'The truth will make you free.'" We were told to read Matt. 25, and live up to the truths taught therein, and to practice our religion every day. To be a real missionary member, "you must have a heart full of love, mind clear, your lamp full of preparation for the Lord's work and your life full of service to him." His parting admonition was: "Study your Bible, make it your partner—we need men and women who know the Lord."

At the noon hour, a sumptuous repast was served out under the oaks.

Afternoon session was opened by Mrs. Cammack, of Fayette, in her own sweet, earnest manner, using John 14; then a reading by Mrs. Wilkinson, three things to do for the Master—pray, or, give, or go.

We enjoyed Mrs. Puffer in a comprehensive talk on the Golden Jubilee, and Mrs. Beecher in "How to be a good officer and a good member of the Woman's Missionary Society." "Reports" were discussed by Mrs. E. D. Simpson, and each of the five auxiliaries of our zone resolved that from now on we would try to send reports from each officer.

"Mission and Bible Study" was presented by Miss Murphy, of Natchez, and that ever imperative subject, 'The Voice," by Mrs. Dennis, Mrs. Cammack adding some very pointed remarks and song.

"Present Situation in Missions" was handled in a masterly way by Brother Lewis. We now have eleven fields; outlook in Mexico at present is good; backset in China, but the work will yet triumph; young Moslem is finding that the Koran is not all true; this is Christianity's opportunity. We must learn to counteract the influence of evil picture shows. The religion that we present to foreign nations must be real, genuine, must be seen in the lives lived before those about us; we must break down our "caste."

A rising vote of thanks was given the Mizpah ladies for this splendid day. Next meeting to be in Natchez.

In closing, we were favored with a beautiful duet by Brother Lewis and his sweet daughter, Ann Stephen, then dismissed by Mrs. Assaf.

MRS. T. M. FORD.

THE AUXILIARY MEMBER'S A B C.

Attend every meeting.
Be prompt.
Carry encouragement.
Do your part cheerfully.
Extend welcome.
Forget self in helping others.
Give as the Lord prospers you.
Help bear the responsibility.
Invite others.
Join the lifters.
Keep absent members informed.
Live for Jesus.
Make every meeting count.
Neglect not the sick.
Offer daily prayer.
Place duty before pleasure.
Quit making excuses.
Remove obstacles.
Study.
Try to enlist the young.
Use patience and forbearance.
Visit and talk the work.
Wait not to be asked.
Xert yourself to reach the goal.
Yield to each need.
Zealously guard the good name.

Presented at zone 6 rally, Centreville, Miss.

A FINE MEETING AT TANGIPAHOA, LA.

Dear Dr. Carley: An eight-day revival meeting was held in August at Tangipahoa, La., Rev. R. W. Tucker, of Bogalusa, doing the preaching.

From beginning to end the attendance was fine, and Brother Tucker never presented the gospel in a happier mood. A dozen names were added to the roster.

The hospitality of the community could hardly be surpassed.

Early in October another evangelistic effort will be led by Rev. Martin Hebert at Kentwood.

WM. SCHUHLE, P. C.

Guaranteed Remedy
This pile remedy comes in a tube with Pile Pipe attachment, making it convenient and easy to apply. Your druggist will refund money if PAZO OINTMENT fails to cure any case of piles (itching, blind, bleeding or protruding). Just ask for a 75c tube of
PAZO OINTMENT

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Standard Teacher's
Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
LARGE, CLEAR PRINT
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Price, $4.00, Postpaid
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3669.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 6, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE LESSER LIGHT.

The other night we watched a great swarm of beetles, bugs, and moths of various kinds swarming around an arc light on a street corner. The sky was clear and the stars were shining brightly, while the beautiful crescent of the new moon was hanging some distance above the horizon. But these beetles, bugs, and moths were beating their lives out against a lesser light. The trouble was in their failure to "see things sanely and see them whole." They had no conception of proper proportions. A light on a street corner was the big thing in their lives—and it led to their death. Blessed is the man who does not wear his life out by a tragic struggle with the incidentals and accidentals of life.

THE ITINERANCY.

With all its faults—and it probably has some faults—we believe the Methodist itinerancy is the best system yet devised for the proper distribution of preachers among churches. Its strongest point is that it gives every church a pastor and every pastor a church. We have no unemployed preachers and no vacant churches. This system, administered by godly men, comes just about as near making satisfactory appointments all around as it is possible to make. If mistakes are made—as they sometimes are—an adjustment can normally be made in not more than a year; and if an emergency should arise, immediate action can be had. Both preachers and people are the beneficiaries of this fine system.

THE "MUD TURTLE" PHILOSOPHY OF LIFE.

The "mud turtle" philosophy of life is a false philosophy. The mud turtle is, if we may be permitted to say so, a "peculiar cuss." He is hatched from an egg—but he comes into the world with a harder shell than that from which he was hatched; his shell grows with him—and the older he grows, the thicker it becomes; he is an omnivorous feeder—and most of what he eats goes to make shell; he is entirely surrounded by shell—except for small openings through which he projects, upon occasion, his head, legs, and tail; and to suit his convenience he can withdraw all these organs, close these openings, and present the appearance of a solid shell. In fact, he *is* mostly shell.

It is the favorite occupation of the mud turtle to sit on a log on a sunshiny day and enjoy the weather. What he is thinking about, we do not know. We have often wondered what is in his mind as he sits there so serenely. Of one thing we are pretty sure—he is content. We have seen thousands of them—but we have never seen one that seemed to have any nervous affection or that was in the least bit worried. We never saw one that seemed to have any concern about those that had gone before or those that were to come after. As far as appearances go, the past, the present, and the future are all the same to him. He just sits there letting the sun shine on his shell.

But in one way the mud turtle's reaction to his environment is immediate and complete: shy a rock at him, or turn loose a .22 in his direction, or make any unusual noise or commotion near him, and he promptly slides off his log into the water. He does not cast an enquiring eye in the direction from which the disturbance came; he does not linger to make an investigation; he betrays no sign of annoyance; he simply slips out of sight.

Having slipped out of sight, the mud turtle stays out of sight until he thinks the coast is clear again. We should like to know what he does while he is out of sight. Whether he swims aimlessly about under the water, or settles peacefully to the bottom, being as happy in the mud as he is in the sunshine, we cannot say. We have an idea that he is happy wherever he is and whatever he is doing.

By what process he measures time, we do not know; but we do know that, having slipped off his log for reasons satisfactory to himself, presently he reappears, clambers on the log again, and sits there until another disturbance brings about another reaction, and he responds in exactly the same way.

The mud turtle is not industrious; he has no inventive genius; he has no artistic sense; he is not ambitious; he has no sense of humor; there is no melody in his soul; he is not vain. He is just a mud turtle with a hard shell. One log to him is just as good as another, and it is just as good in one place as another. His philosophy of life may be simply stated: "Whatever is, is all right, and it suits me exactly."

The "mud turtle" philosophy is both false and dangerous. It is false because everything is not always all right, and it is dangerous because its acceptance by the individual or the race means stagnation, decay, and ultimate destruction. It is the philosophy of inaction—and the philosophy of inaction is always in danger of becoming the philosophy of reaction. Reactionary thinking inevitably produces reactionary leaders and reactionary movements. The fewer mud turtles there are, the better off the world is.

FINE CHURCHES.

We have been passing through an era of church building—perhaps we are still in that era. Some magnificent temples of worship have been erected, and others are in prospect. The cost of these buildings runs, in the aggregate, into the millions. We believe that we should have fine churches, and we do not know of very many upon which we think the expenditure has been too great. But we do think a congregation should be careful in its planning not to project a plant that will cost more than will be for the greater glory of God. As long as the building is wholly for the glory of God, the cost does not matter; but when the congregation is building also for its own glory, too much money can be spent. Perhaps God does not feel especially honored by services in a church over which hangs an almost intolerable burden of debt.

SPIRITUAL CONFERENCES.

We have always believed that Annual Conferences should be occasions of spiritual refreshing to those in attendance. Perhaps they always are; but sometimes it seems that vrey little time is available for spiritual exercise. We are glad to note, therefore, that special provision has been made for devotional services at the approaching session of the North Mississippi Conference, as will be seen from the announcement on page 6 of this issue of the Advocate. No time is lost that is spent in meditation, prayer, and Christian fellowship.

WORK DAY FOR THE MISSISSIPPI METHODIST ORPHANAGE.

According to the announcement of Superintendent Lewis, Sunday, Oct. 9, will be Work Day for the Mississippi Methodist Orphanage. It is earnestly to be hoped that the members of the church and the friends of the orphan children in the great institution at Jackson will make a liberal offering on that day for the support of these wards of the church. Those who have the responsibility of maintaining a private home know that it takes a good deal of money to provide for the needs of all its inmates; it is only reasonable, therefore, that the maintenance of a great institution requires the constant supply of adequate resources. The claims of orphan children are both important and appealing. Very few persons will refuse a contribution when the cause is properly presented. In spite of the losses caused by the overflow in some sections of the State, we believe there is money enough in the hands of the people to supply all the needs of the Orphanage, and we believe it will be forthcoming for this sacred cause. May it be so! The day is Sunday, Oct. 9.

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PRAYING.

By Rev. H. Walter Featherstun, D.D.

Jesus taught fully and largely about praying. He urged the strongest motives—he gave minute directions—he dedicated a matchless prayer-model—he spake a parable to the end that "men ought always to pray."

God is both a tender Father and a majestic Sovereign. As a Father he would pour blessings upon us, his human children, lavishly; but as a sovereign he must be strictly just, and will bestow blessings that have to do with moral agency only upon suitable conditions. Praying meets these conditions or leads the soul up to some act that does fully meet them. "Ask, and ye shall receive. seek, and ye shall find, knock, and it shall be opened unto you," said Jesus. The very highest reason demands that we should be grateful for the blessings God bestows. Praying expresses a sense of dependence, and intensifies that sense; and gratitude is a natural result when the prayed-for blessing comes.

Some blessings God bestows alike upon "the just and the unjust," the prayerful and the prayerless. There are other blessings which come only when prayed for. Pardon for sin comes only upon repentance and faith in Christ—such blessings are granted conditionally, and hence are asked for. All the blessings we need ought to be asked for, and gratefully received. "Men ought always to pray." The Christ said so.

If men were not weak and ignorant, the slaves of sin and suffering—if they could conquer life's difficulties, still all of life's storms and dispel its darkness, and all unaided by divine power—if they could lift themselves out of the depths of ignorance and sin, then they would not need to call upon a higher power for help. Can they do it? Did any man or woman of all the millions that throng the long vista of human history ever do it? Alexander and Caesar and Napoleon, each in his era, conquered the world: did either of them conquer sin or self or rise above the common ills and fate of men, and stand with his heel on the neck of death? A wild revel at Babylon ending in the death of a royal drunkard, the dagger of a Brutus, and the lone rocks of St. Helena give answer and the whole world has heard that answer. It is most reasonable that ignorance-cursed, sorrow-burdened creatures of weakness such as we are, should pray.

Some one has said: "Races of men have been found without houses, without raiment; but never without prayer, any more than without speech." It is true; and no real scientist denies it. There are prayerless individuals here and there; but no prayerless tribe or nation. Another has said: "The flow of prayer is just as natural as the flow of water; and the prayerless man has become an unnatural man." A philosopher has said: "The feeling of dependence is the instinct that urges us to pray;" praying, therefore, is instinctive. "Spontaneous feeling," says one, "is a kind of inspiration." This means that our feelings are often but the impressions which God makes upon our souls. Our truest instincts, our deepest, truest feelings tell us that we are weak and ignorant and sinful by nature, and that God is our Father, and loves and will help us. Hence it is but a natural outflow of the soul that asks God for the blessings we need. This consciousness of need, this sense of dependence, and this instinctive reaching up toward God by needy souls, this Godward feeling in man, is as universal as the race is widespread. Whittier sings a touching story:

"A woman all in black arrayed,
Close-veiled, between the kneeling host,
With gliding motion of a ghost,
Passed to the desk and laid thereon
A scroll which bore these words alone:
'Pray for me.'

"Back from the place of worshiping
She glided like a guilty thing.

* * * * * * * *

Back to the night from which she came,
To unimagined grief or shame."

The preacher read her request, and then prayed for her. The poet continues:

"Glide on, poor ghost of woe or sin—
Thou leavest a common need within;
Each bears, like thee, some nameless weight,
Some misery inarticulate,
Some secret sin, some shrouded dread,
Some household sorrow all unsaid.
Pass on! the type of all thou art,
Sad witness of the common heart;
With face in veil and seal on lips,
In mute and strange companionship,
Dumbly implering as we go:
Pray for me!"

Every heart has its aches, every life its troubles; and to one and all whispers the love-plea of the Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and our hearts respond in prayer.

The would-be scientist, vain of his learning, may question it; the infidel in his insane infatuation may sneer at it; the man of the world pursuing fleeting wealth or vanishing pleasures may ignore it; the purblind Christian overburdened with care may neglect it; but down in all of their hearts, at the very basis of life's truest instincts, is to be found the strong, true instinct of praying—

"We feel it when we sorrow most"—

and we feel it when some sudden danger stares us in the face—and we all feel it—soon or late there comes a time when we must feel it. This feeling is a kind of inspiration—it is God speaking to our hearts and calliing us to himself.

Christ constructed this magnificent argument: "What man is there of you, who if his son ask for bread will give him a stone? or if he ask for a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give good things to them that ask him?" The argument is complete and resistless. Christ elsewhere adds a strong sweet statement meant specially for all who trust and love him: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Still elsewhere he adds: "If ye shall ask anything in my name, I will do it."

The Bible, from Genesis to Revelation, throbs with this lesson. It pictures the first father of our race even in Eden talking with God; it tells us that Enoch walked and talked with God until he was translated; it tells of Noah building a prayer altar on the flood-washed world as its first edifice; it tells us of Abraham who prayed until the world named him "the friend of God;" it tells of the weak, erring Jacob, so human, and yet he prayed until God named him Israel, "the Prince of God;" it tells of Elijah on Carmel praying until celestial fire came down and wrapped the sacrifice; it tells of Hezekiah on his deathbed praying until God, in answer, lengthened his lease of life; it tells of Daniel praying in defiance of all prohibition until he rises to honor next to the throne, and defies all the caged lions of Darius; it tells of the hundred and twenty in Jerusalem praying until the empowering chrism of Pentecost came; it tells of the infant church of Jerusalem praying for the imprisoned Peter until an angel went from heaven and released him; it tells of a heathen, Cornelius, who knew neither God nor Christ, but who prayed until God sent visions and angels and an apostle to tell him of the Christ; it tells of Paul and Silas, stocked and manacled in the depths of a Roman prison, praying until God sent an earthquake to set them free. Time would fail me to tell of Gideon, the deliverer of Israel; and of Samuel the prophet; of Solomon dedicating God's Temple with prayer; of David, king and psalmist; of many others whose praying became history in the sacred records. The Bible throbs with precept and example enforcing this dictum, "men ought always to pray." It is sung in the Psalms; it is written in the Law; it is urged in the Prophets; it is illustrated in the Gospels; it is reiterated in the Acts; it is argued in the Epistles.

"God gave me my brother Melancthon back in direct answer to prayer," said Luther; and who dares contradict him? A boy returned from years of wicked wandering to his praying mother among the green hills of New England and told her that God, in answer to her prayers, had strangely wooed him from sin back to his long-forsaken home and mother; who would dare to tell that mother that her praying was all useless? "Your praying for her saved my baby's life," said a mother to me, whose baby, supposed to be at death's door, I had baptized. I do not presume to claim that what the mother said was all true; but I dare not say that she was mistaken.

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

"That eye is fixed on Seraph throngs;
That ear is filled with angel songs;
That arm uplifts the world on high;
That love is throned above the sky.

"But there's a power man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach
That listening ear to gain:
That power is prayer"—

"Men ought to pray."

God says so—universal human consciousness says so universally—all history says so—our own hearts say so—it must be so.

672 North Jefferson Street, Jackson, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Deeds of daring, of noble endeavor for a great cause, to overthrow tyranny and achieve liberty for a people oppressed or enslaved by cruel rulers, have ever commanded admiration. History furnishes many examples of sacrifice of some of the best and noblest of the race on the altar of human freedom. But to give one's life for notoriety or fame, or money as a reward for perilous ventures over trackless miles of stormy seas, is, to my mind, bordering on folly; and really, if the end is accomplished, is but of little use in developing the art of flying. Courage is an admirable trait, but courage without good judgment cannot overcome the stern, unrelenting laws and conditions of physical phenomena. An airplane dropped into the maw of a tempestuous sea has but the remotest chance of life. Man at his best is but a puny, frail creature when combatting the forces of nature. Only divine power incarnated in Christ has ever stilled a raging sea. Sometimes even the stoutest ships go forth from their havens and no return is recorded, no news comes back from

the trackless seas. I recall the names of two such vsessels—the "Evening Star" and the "President." With the hungry sea beneath, the viewless air above and the dark night about them, the Argonauts of this twentieth century sail on wilder voyages than ever tempted a Columbus or Magellan, and the hearts of many friends and sympathizers are saddened when no tidings come, and the ocean wails a requiem. I am glad that these disasters have swung the thought of the world around to an interrogation point. The two great oceans, east and west, have swallowed too many. Let it stop.

* * *

Language is the best vehicle for conveying and communicating thought we posses; whether written, spoken or its meanings signified by signs or symbols, this statement holds good. Telepathy is yet a dream unrealized. The doctrines of the Bible come to us through written words. No other book known to us has been more carefully translated, more assiduously studied, more diligently read. It bears its own credentials, and to the open mind unbiased by prejudice, its lessons of faith, duty and righteousness are as plain as an open road on a sunny day. It is not what men read from, or out of, the Bible that unsettles faith and brings doubt, but what they try to read into this plain old book. So if the demon of doubt assails you on any of the salient doctrines of Christianity, don't try to bolster up a lame, staggering faith by reading what some famous modern thinker has to say on the question, but study carefully the original record. Go back to the source, and then do your own thinking. Moses, Paul, and Jesus are mighty apt to be right, and they knew what they were talking about. I am not so sure about some of the modern prophets. Not long since I was studying the subject of the divine sonship and virgin birth of our blessed Lord, when I read the first chapter of the Epistle to the Hebrews, and if language means anything, it is there unequivocally taught that his conception and sonship are of God, and by the Father. Prophecy and history blend together, and I shall live and die believing that our Savior was divine by birth and in all the marvelous deeds of his life.

CHRIST THE BIGOT.

By Rev. J. Tillery Lewis.

If I at all comprehend the meaning of words, Jesus is the most dogmatic bigot that ever articulated. He did not hesitate to declare in unmistakable terms: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." He said further: "All who go into the sheepfold except by the door; are thieves and robbers." He then further declared: "I am the door of the sheepfold." He is of course herein referring to mankind's approach unto God.

Authority must be lodged somewhere, else we can but have chaos in all teaching concerning spiritual truth. He who assumes to speak with authority should furnish evidence of the fact that he does speak with authority. The Scribes and Pharisees spoke with the same apology with which Modernists speak to-day. Jesus spoke as one having authority, and not as the Scribes. When I was but a lad, and for many years afterwards, I was at a loss as to just what was meant by the expression, "For he spoke as one having authority, and not as the Scribes." But since hearing a Modernist speak with apologetic manner, words and tone, I no longer am in doubt as to what the writer of sacred Writ meant. Jesus gave evidence for the authority with which he spoke. He said: "If I had not spoken unto them the words which no other man spake, they had not had sin. If I had not done among them the things which no other man did, they had not had sin, but now they have no cloak for their sins, for they have both seen and hated both me and my Father." The words that Jesus spoke and the deeds he performed were of that nature that only one who came from God could have spoken and performed. Again, the fruit produced in the life of believers is of that type that is peculiar alone to Christianity.

Jesus is the only hope of mankind. Jesus is the only hope of mankind because it is alone through him that a living soul can come to know God and find the needed cleansing of soul by which selfishness is destroyed from the life and the individual is made to actually believe and trust the doctrine of the Fatherhood of God and the brotherhood of man. In the life of the Christian, Jesus is his all and in all. Self is abased and Jesus is exalted. In the life of the Modernist self is set up along by the side of Christ and one's intellect is worshiped along with the devotion patronizingly doped out to Christ. To be sure, Jesus is worshiped and praised, but so is Buddha and other great religious teachers. Jesus, with the Modernist, is just one among the mighty. The Modernists will sometimes set Jesus at the head of the great religious teachers of earth, but they deny to him the distinction of being mankind's only Redeemer. And in their hypnotic words, manners and tones they so strut and perform before the gaze of the unsophisticated that the unwary swallow their teaching, hook, line, pole and all, and leave the class room, or church, to speak and talk of the wonderful greatness of their Modernistic teacher, while Jesus is left unsung, unknown and unworshiped. By their glossy words of deception they rob God of praise due to his great name, while they attract unto themselves the love, worship and adoration of lost souls who will in hell curse their Modernistic teachers throughout eternity.

I said in the beginning: "If I at all comprehend the meaning of words, Jesus is the most dogmatic bigot that ever articulated." Jesus will brook no opinion contrary to his announced doctrine of life. In the eyes of the world such an attitude is unreasonable, unthinkable and absurd. The world is perfectly willing to concede to Jesus a place among the mighty of earth, but the world emphatically and dogmatically refuses to give to Christ the place of pre-eminence among men. Yet, until a human has completely surrendered to the Christ and come to put the Christ's feeling, thinking and volition above his own, it is impossible for said human to come into the glories of the glorious end toward which he was created. If he fails thus to let the bigot Jesus Chrsit rule in his feelings, his thinking and his volitons, he will be forced to grope in spiritual darkness throughout all eternity. Either that, or Jesus is an imposter. Are you ready to pronounce Christ as an imposter? If you are not, then let your teaching and preaching anent Jesus ring with that authority that will forever put to flight all Modernistic teaching.

When any hypothesis, scientific or otherwise, runs counter to the teachings of Jesus Christ as to God, the divine origin of mankind, the fall, heaven, hell, sin and redemption by way of the atonement in Jesus Christ, I at once, unhesitatingly, and with malice of forethought cast all such rubbish and chaff overboard and draw the closer to my Christ, my Saviour, my Lord and my God. I thank God for the fact that Jesus could speak with the voice of a bigot. I thank God, too, for the glorious experience that comes to all who worship the Bigot Jesus. In that very readable pamphlet, **"The Rebirth of Protestantism in Europe,"** Elmer T. Clark tells of the experience of an educated Belgian who sought to find satisfaction for his hungry soul in the Protestantism of Europe, in Romanism and in Philosophy, but failed and had about reached the depths of despair, when in a Methodist mission he found Christ. Christ satisfied his soul-hunger and gave him that peace of mind and joy of soul for which he had vainly sought in Romanism and Philosophy. Why should I hesitate or refuse to fall down before and worship a Christ like that? Christ lifts the believer above the power, the thralldom and dominion of sin and temptation and gives him power to let grow and develop within himself the glorious God-attributes of life. Christ comforts amid the deep sorrows incident to this mortal life. Christ promises to go with his saints through the valley of the shadow of death. Somehow Jesus has breathed into the heart and life of millions of the human family a sweet faith and trust in himself by which the lives of millions have been transformed and made into the glorious image of his own great personality. He never touches a life but to uplift and glorify said life. All, of every age, clime, color and race who have put their trust in him, have found in him that soul and life satisfaction which is obtained nowhere else under the sun. Who am I, or who are you, that we have the right to question such an authority as is found in Jesus Christ?

Let the world call him a bigot, let the world say he is dogmatic, but I worship him as my Saviour and my God. I gladly bow to his authority and desire to know nothing, concerning spiritual truth, beyond what he reveals in and through divine revelation as found in the Bible. The world has rebelled against all authority, divine and otherwise, but the world's only safety lies in obedience to Divine authority as revealed in Jesus Christ. Others can call themselves Christians and pussy-foot around, while they apologetically bow and scrape to worldly-wise scholarship, but as for me I care not for the friendship and association of any man, or set of men, who either have set Jesus aside from their serious consideration or have outgrown him. I will at least be as loyal to my Saviour and Redeemer as is a common man to his dog. The man of the world, who loves his dog, will not accept of your friendship if you cannot respect his dog. All right, brother, if you have no respect for my Christ and must insult him whenever you are about me, then I desire not your friendship. Jesus means too much to me to desire the friendship of any human who is capable of insulting Jesus. I am proud to be the slave of Jesus Christ.

Tupelo, Miss.

HE BLOCKED THE ROAD TO SING SING.

What Does the Minister Contribute to the Welfare of the Community? Read This Father's Story for One Answer to That Question.

By Alvin C. Goddard.

In my travels through the Maine Conference in behalf of the Conference claimants' cause, I chanced to spend the night with an aged father and mother living in a little out-of-the-way village in a humble and unpretentious home. I soon learned after entering the home that they had an only son who was in the banking business in New York City. It was easy to see that they were extremely proud of this son, as he was the center of conversation a good deal of the time. It was also very evident that the father, especially, was interested in the subject of the "value of the church to the moral welfare of the community." He used that expression many times during the evening, and, in the course of conversation, frequently referred to the influence of the preacher in molding the character of the boys and girls of the community. We talked along this line until late at night.

Not long after I went to my room to retire, the old gentleman knocked on the door, asked permission to come in and tell me a little story. He began by saying, "The church kept my boy out of Sing Sing prison," and then related the following story:

"After wife and I were married, we moved to this town from an adjoining town and settled in this house, where we have lived ever since. My wife was a member of the church in her home town and moved her membership to the church here. She and the pastor were very anxious that I join the church the Sunday her transfer was an-

nounced. I refused to do so, having no faith in the church and having for years taken an antagonistic stand against the church. I believed the church to be useless and preachers parasites. I cursed both my wife and the preacher, and denounced the whole business of religion. I was not an atheist, but I did not think the Christian religon taught the truth about God.

"The years passed by. My wife went regularly to church; I, as regularly, stayed at home, prepared the Sunday dinner, and never missed an opportunity to say mean things about the church as an organization, the church people, and the ministers.

"After our boy came to the home, I took care of him and permitted my wife to go to church and Sunday school—not because I was willing, but because she, being of Scotch descent, and persistently religious and faithful to her church, was determined that she would go. When our son was old enough to go to Sunday school, she said one Sunday morning that she was going to take him. I went into another rage; cursed her; cursed the church, the ministry, and everybody that had anything to do with the church. But my wife, loyal and faithful to her church, and conscientious in her faith in spite of my protests, took the boy and went to church and Sunday school. This, she continued to do as long as the boy was at home. He became very much interested, and was not only willing but anxious to go to the church and take part in its activities.

"When our son reached high school age, there was appointed to our church a pastor about middle age who took a great deal of interest in the boys of the community. He organized a Sunday school class and club of high school boys. Our son was one of its most interested and active members. I talked against such organization and tried to persuade my boy to turn against his mother's teaching. I had no use for the Boy Scouts, to which our son belonged when of Scout age, and made myself a constant nuisance in the home because he persisted in being active in such organizations.

"When our boy reached the third year of high school, this pastor, who had been the teacher of this class since its organization, went through the community with a subscription paper to raise money to repair the old church, which now needed a new roof and repainting. He came to our home one evening just as I returned from work. His presence annoyed me greatly, but the kindly reception given him by my wife and son annoyed me more. When he told us the purpose of his visit, I went into another rage. I told him that preachers were useless, and that they were parasites and an economic drain on the community; that they were interested in nothing but to secure all the money they possibly could from the people who needed it for their own homes. I told him that he spent his time scheming how he could get every dollar the people of the town had. I told him the world would be better off without his kind; that he broke up my home every Sunday morning when I should like to put my family into the car and drive out into the open and enjoy a day of outing and recreation; that his cursed old church and its services took the time and strength of my wife and son, and the day was gone before they were at liberty to go with me. I told him the church served no good purpose; that it drained the poor people, catered to the rich, and did nothing practical; that he, as a minister, talked about a world nobody has ever seen, and certainly one that nobody knows anything about; that he was going around in a circle and arriving nowhere. I told him that it would be the joy of my life to untie my son from his mother's apron strings and from his pesky old Sunday school that was making out of him a weakling, rather than a strong, virile man; that I was ashamed that he was not following closely after his father.

"The minister remarked that he hoped the boy never would. I told him I considered such remarks a positive insult; that I did not need his help in raising my son, and that there were no words in the English language capable of conveying the feelings of contempt I had for him, for all preachers, and for the whole church. I then threatened to kick him out of my house bodily, if he did not go. He then left, whereupon I told my wife and son that they should never go to the church again. My wife, in her firm Scottish manner, told me that they would go, that our son would continue to be acitve in the church, and that I should not disown and disinherit him, as I had threatened.

"Both mother and son continued to go to the church. Finally, our son graduated from high school and went to New York, where he took a course in banking. In a year or two, he returned home to spend a holiday vacation. His mother and I were more than delighted, and his first evening at home we spent around the old hearthstone and recalled pleasant evenings of other days when son was but a lad.

"During the evening, his mother asked him if he had been loyal to the church while in the great city. I went into another rage. When my rage had subsided, my son turned and said, 'Father, I am glad that mother took me to the church and that I received the religious instruction of the church.' He then asked me if I had read in the paper about a young man's being convicted of forgery in New York and sent to Sing Sing prison. I told him that I remembered reading about such an incident. He then said. 'Father, I came very near being that young man.'

"His mother and I were both surprised at this statement, and earnestly requested further explanation. He then told us of a visit of three men to his room one midnight; how they had placed on the table $40,000, which was to be his if he would sign a contract to enter into a conspiracy with them to defraud the bank where he was working. He, being a trusted employee and on the inside, was to do the forging. He said the plan was well laid; that it seemed impossible for any one ever to find the offender. He told us how his heart failed him when he tried to sign the agreement; how he walked up and down the room, and, finally, told the men they would have to go, that he could not enter into such a conspiracy. The men left, he said, and he saw them no more.

"I went over to my son, put my arm around him, hugged him close to my heart, and told him that I was very proud of him; that I was proud of his manly conduct, and was sure he would never disgrace his parents, but always live an honorable life."

Here the old father paused, laid his head upon my shoulder and wept as though his heart would break. Finally he continued:

"I never shall forget how my son drew away from me, and turned with a look of disgust upon his face and said, 'Father, you contemptible old scoundrel! If I had done what you wanted me to do, I should now be in Sing Sing prison.' I said, 'Why, my son, what do you mean?' He then said:

" 'That night when those men visited me and I was tempted to sign that contract I was kept true, not by what you taught me, not by any of your instructions, but by the instruction of that preacher whom you cursed and drove from our home, and by my mother's prayers. When I picked up the pen to sign that document, that preacher's face appeared before me; I heard his voice; he was telling that class of high school boys about honorable living, and how clean living would win in the race of life; I heard my mother's voice in prayer and was saved from yielding to the temptation.

" 'You, dad, wanted me to be honest and upright, but you wanted me to stay away from the fountain source of righteousness and virtue. If I had followed your advice, I should this night be in Sing Sing prison. That preacher's instruction and my mother's prayers blocked the road.' "

The father leaned over on the table with his face in his hand—and there was a long silence. Then he said: "I asked my son if I had understood him correctly; if I had actually been in his way, and if it was true that the church and the ministers so much despised and hated by me, and his mother's prayers, which I considered foolishness, had saved him from a life of shame. He laid his hand upon my shoulder and said, 'Father, I am sorry, but it is true.' "

Another long silence followed—then the old father told how he had gone out from his hearthstone into the village park in view of the old church, which he could see in outline against the evening sky with its spire pointing heavenward. Said he: "Only God and myself will ever know the agony of that night. It would have been a relief had the rocks and the mountains fallen upon me and I could have had assurance that I should forever be hidden from the face of the Lord and never see again any of those who were true to him. I fell upon the ground and covered my face in shame. I wept aloud; a vision passed before my eyes; I saw my son under my own influence starting on the road toward Sing Sing prison; I saw that preacher, supported by my wife, block the way; I saw them lead him to the foot of a cross which I seemed to see standing uopn a hill, and I saw my son an honorable, upright man under the influence of his mother's prayers and this preacher that I had hated—but, I saw also how the doors of Sing Sing prison would have swallowed him up had he done what I wanted him to do.

"I came to myself, and remained in deep meditation until the early hours of morning. The night was cold, but my fevered brow knew it not. I then went home, confessed my sins, and declared my purpose to live a new life. I wanted to send for that preacher and tell him that I wished I could crown him as the one standing on the right hand of God, representing God upon earth, and who as a loyal follower of the Christ was the means of salvation to the rising generation.

"My son went back to New York; the winter months slipped by; the Easter time arrived. There were special services at the little church in our town. On Easter Sunday morning, when all nature seemed to be bursting into new life, I went with my wife and son—who had come home for that very occasion—to the Easter services, confessed my sins, was baptized, and joined the church."

Then the old father—after a long pause—turned and said, "For the sake of my son, tell not his name, but let the story be told afar, for the real value of the church and the ministry to the community can never be overestimated."

Now the young man of this story is a prosperous young banker of New York City. He has not yet accumulated great wealth, but is on the road to prosperity and financial security. The bank where he is employed considers him trustworthy and dependable. His present prosperity and his future success were made possible by the preacher of this story, who is still in active service in the Maine Conference of the Methodist Episcopal Church. The last three moves the preacher has made have been to his financial disadvantage—twice to a church of the same salary, paying his own moving expenses, once to a church paying a little less salary.

It is for such men as this, men who have laid the foundations of civilization in the depths of the hearts and minds of boys and girls, men who have blocked the roads that lead youth downward, men who during the days of their earning power have toiled for the cause of righteousness without thought or purpose of financial gain, that the Methodist Episcopal Church plans a comfortable retirement in old age.—(Copyright, 1927, Alvin C. Goddard, and reproduced by permission of Zion's Herald.)

VICKSBURG DISTRICT RESOLUTIONS.

In view of the fact that the Vicksburg District has never paid in full its benevolent obligations and there was a marked decrease in the percentage of the assessment paid last Conference year; and,

Because a large part of the northern portion of the district suffered a disastrous overflow this year and has been unable to grow any crops this season; be it

Resolved, That it is the purpose of this group gathering to emphasize a greater need than ever before that we in the hill portion of the district, who have been particularly blessed this year, give more liberally to these causes than ever before in order that these obligations be met in full;

That we urge every member of this group to adopt the system of tithing;

That the stewards of the churches of this group be earnestly requested to adopt modern business methods of conducting the affairs of the church, by getting personal pledges from every member, from the least to the greatest, and by collecting on the pledges monthly;

That there be held in the various churches congregational meetings at which well informed ministers or laymen explain to the membership what these benevolences really are and what the church is doing in the way of spreading the Gospel of Christ.

We feel greatly encouraged because of the splendid attendance at each of these group meetings, and believe that because of this there is an awakening upon the part of the membership of the church to the needs which have been stressed to-day.

We congratulate our group president upon the way he has conducted the two meetings of this group and upon the interest which he has been enabled to arouse in the various churches.

We wish to thank the good people of Utica for their splendid entertainment, and also Brother Higginbotham, of this church, for his untiring efforts to make the day a success.

We also note with pleasure the presence of Brother Horn, pastor of the Baptist church of Lorman. Such fine fellowship as shown by him tends to give us a wider vision of the mission of our Savior.

Signed: H. H. CRISLER,
H. S. FOOTE,
JASPER L. SMITH,
Committee.

MEETING OF PASTORS AND LAYMEN OF MERIDIAN DISTRICT.

At the call of the presiding elder, Rev. Robert Selby, there was held at Central Church, Meridian, at 9:30, Sept. 27, a meeting of the pastors and lay leaders of Meridian District.

The purpose of the meeting was to discuss plans and methods of paying the benevolences in full. All the pastors were present except three. Two of these were sick and the other was engaged in a revival. There were from one to three laymen from nine of the charges. The district lay leader and one of the associates were present. The other associate was sick.

Each church, through its pastor and lay leader, made a report on how much had been paid on the benevolences, what plans were being used for the collection, and what the prospects were for payment in full. Many of the pastors said they would pay their benevolences in full, and some others were hopeful of doing this, and the remainder felt that they would pay more than they paid last year.

The presiding elder emphasized the need of meeting all our obligations in full, and his remarks found a sympathetic hearing on the part of all present. Another very interesting part of the meeting was conducted by Rev. W. B. Alsworth, assisted by Dr. A. F. Watkins and Rev. W. B. Jones, showing how a pastor should make his report to the Annual Conference.

The following resolutions were unanimously adopted:

Resolutions.

Whereas, the world's need, as that need is recognized in the benevolent causes fostered by our church, was never more insistent than at the present time; and, whereas, the response of the membership of the church to this need has not measured up to the requirements as set forth by the General and Conference Boards charged with administering the various benevolences of our church; and, whereas, we are pained to note our shortcomings in this regard in the past as shown by the tabulated reports of our own district and Conference, as well as of other districts and Conferences, as they are published from time to time in the Conference Journals; and, whereas, the tabulated statement sent out recently by our presiding elder, Rev. Robert Selby, exhibiting the payments made on the benevolences up to the end of the third round of quarterly conferences does not make a favorable showing for the charges of this district; and, whereas, our membership is at least reasonably prosperous at this time, so that to pay our assessments in full is entirely within the bounds of reason and expectation; and, whereas, the Conference year is drawing rapidly to a close, so that what we do this year must be done quickly;

Therefore, be it resolved by this representative gathering of the Meridian District of the Mississippi Conference of the Methodist Episcopal Church, South:

1. That we recognize the importance of meeting the assessments in full and acknowledge that the duty to do so is clearly laid upon us; that the asssessments levied upon our charges are not excessive but reasonable, and that therefore they should be not the maximum but the minimum goal for which we strive;

2. That in view of the foregoing reflections we should sound a clarion call to our membership throughout the district to come to the help of the Lord through the channel of the church lest the cause of God suffer as a result of our failure to show a willingness in the day of God's power;

3. That we earnestly urge our boards of stewards, lay organizations and all departments of church work to concentrate their efforts in the few weeks that remain of the Conference year upon the securing of at least the amount of the assessments on their respective charges;

4. That we believe that a similar meeting of this kind should be held after the Annual Conference, either in connection with the district board of stewards' meeting, or a separate meeting, to arrange in the beginning of the new year for an every-member canvass to cover both the budget and the benevolences for the year 1928, this meeting to be attended especially by the pastors, lay leaders and chairmen of the boards of stewards; and,

5. That a copy of these resolutions be given to the press of the Meridian District and to the New Orleans Christian Advocate, and that each pastor be requested to either read or have some one read to each of his congregations these resolutions.

Resolved further, That we extend our thanks and appreciation to the presiding elder for calling this meeting.

Respectfully offered.

A LETTER FROM THE PRESIDENT OF THE LOUISIANA CONFERENCE BOARD OF MISSIONS.

Dear Friend: At a joint meeting of the Conference Board of Missions and the presiding elders in the First Methodist Church, Alexandria, on Sept. 21, it was resolved that the president of the Board of Missions be requested to write a letter to one layman in each church and also send a copy of the same to the pastor of the charge.

The object of the letter is twofold:

First: To call attention to those churches that have been receiving mission money to supplement the salaries of their pastors, letting them know that on account of the receipts from Centenary funds ceasing, and further on account of emergency demands upon the treasurer, the balance usually carried over has been used up during the year. The Board, therefore, faces the fact that there will be not more than 60 per cent of the amount appropriated this year available to use for the next Conference year.

Second: In the face of this financial situation, we desire to urge the laymen to give their most earnest attention and co-operation to a program in each church that will enable the pastor and the missionary committee to raise the amount of the benevolent claims in full. The Board believes that any church that puts forth an honest effort, using a practical plan, can raise the collections in full. It is further suggested that as far as practicable the month of October be set aside for the securing of Conference claims in each church.

If any member of our Board or the secretary can be of any service to you in suggesting a plan or assisting you in any way whatever to reach the goal in your church, please let us know.

Yours in his name,

J. G. SNELLING.

815 Washington Avenue, New Orleans, La.

AN ANNOUNCEMENT.

The Anti-Saloon League of Mississippi counts itself fortunate in being able to secure the services of Rev. J. P. Harrington, well known in Mississippi as a fine speaker and a first-class business man, to take charge of the financial department of the League. His official position in the League force is that of Financial Secretary.

He has recently organized a new church in Jackson and has accepted its pastorate. He will be pretty busy with his church, but being physically and mentally quite vigorous and deeply interested in the League work, he is willing to undertake almost double work, to help the League through its present financial strait.

Mr. Harrington scarcely needs an introduction or commendation to Mississippians, but allow us to say that he understands his work well and will not disappoint any congregation or misrepresent anything or mislead any one about the League work.

It, therefore, affords me very great pleasure to say that any assistance or courtesy that may be extended him by our people will be timely and not misplaced and will be greatly appreciated by the League.

T. J. BAILEY, Superintendent.

Jackson, Miss.

The inhabitants of a frog pond close at hand, says the Youngstown Telegram, awakened two little girls who were spending their first night in the country. First, came the high, piping voice of a little "peeper."

"What's that?" asked Winnie.

"I think it's a bird," Susan ventured to reply.

Just then a basso-profundo frog sang one of his lowest tones.

"What's that?" Winnie asked in a startled whisper.

"I'm not quite sure," replied Susan, "but I think it is either a cow or an automobile."—Exchange.

"In the nineteenth centry busniess found that honesty paid; in the twentieth century it has learned that humanity pays."—Gregory Mason.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

MORNING PRAYER LEAGUE, NORTH MISSISSIPPI CONFERENCE.

During the approaching session of the North Mississippi Conference at Clarksdale the Morning Prayer League will meet each morning at 8 o'clock in the Character Builders' class, as designated by the pastor, for song, prayer, testimony, and fellowship in Christ. All members of the Conference, both clerical and lay, are cordially invited to attend and take part in these services.

So spiritually profitable was this half hour of devotion found to the large number attending during the Conference at Columbus last year that it was voted to make the morning prayer a regular feature of our Annual Conference sessions and a committee appointed to arrange for the next year, consisting of T. H. Lipscomb, H. P. Lewis, W. R. Lott.

Rev. H. P. Lewis has been chosen to lead during our approaching session, and his letter in response to the invitation rings so true to the Christian ideals of such a gathering that we take the liberty of publishing it, that all may see the spirit and aims of this organization.

"Yours of the 17th received yesterday. I hesitate to assume responsibility for arranging the program for our morning prayer, but will do the best I can.

"Wonderful possibilities are within our grasp in those services if we are humble and wise enough to realize them. I am sure our Master will be greatly pleased with a band of Methodist preachers daily on their knees, seeking his guidance. So let's seek to make it an occasion for real prayer, of heart-searching, reconsecration, confession, waiting before him, and being still that we may hear his voice speaking to our hearts.

"If we can conduct the services in such a way that he will have the pre-eminence, and our oneness in him is really felt in each heart, and each person is made to feel that he has been brought face to face with his Master, Jesus Christ, I am sure we will all be blessed by them."

Any further announcements concerning the program this year will be made by Brother Lewis.

T. H. LIPSCOMB, Chairman.

"IS HE COMING BACK?"

By Rev. P. O. Lowrey.

In the months approaching a session of a Methodist Annual Conference it is becoming more and more common to hear the question asked with reference to brother pastors, when referring to them and their work, "Is he going back?" until an outsider who perchance might be "listening in" might decide that Methodist preachers' main business was to please their official constituency and to get a call to be returned to the same pastorate for the succeeding year. This tendency has so grown that there seems to be a spirit of restlessness among both preachers and people that has already led to weakening greatly the efficiency of the ministry and the strength and dignity of the church.

There is no more sense in the continuously changing the pastors of churches than there would be in everlastingly changing physicians in a hospital, clerks in a store, or workmen in a factory. No institution that is continuously having new workmen can be at its best, and no workman can do his best until he is in intelligent sympathy with his constituency. Nowhere is this more true than in the pastorate. It takes time, with its experiences of joys and sorrows with his people, to make a pastor a true shepherd, and capable of rendering his flock the most tender and helpful shepherding, and those churches that have long pasorates, as a rule, have strong constituencies, and those that are always changing pastorates generally are those that are marking time and going nowhere.

Besides this, the economic waste of senseless and continuous moves among preachers is a burden that estatblished churches and worthy ministers should alike protest against. Because Christ and his apostles were always on the move, as was true of the early Methodist prachers, does not justify this in our day of established churches and tried and trained pastors whose characters are each year passed as having "nothing against them." Taking it for granted that there are sometimes misfits in appointing pastors to churches, as in getting clerks in stores, surgeons in hospitals, bookkeepers in banks, or laborers on the farm, what earthly explanation is there that above all of these there should continuously be that growing desire among people to have a new preacher and with some preachers to have new churches? If it be that the preachers are hunting better churches and the people better preachers, is either of these a worthy motive, in the realm of accepted standards of character on the part of the pastors, and of a desire for real shepherding on the part of churches?

In looking for an explanation of this peculiarity of our modern church life, a part of it is in the fact that when worldlings and sinners are "dug up" by a gospel preacher, instead of repenting of the sins that have been condemned, many of them seek to cover the sin by taking spite on the one who uncovered it, just as did those whose sins Jesus and Paul and John Wesley preached against; and one way the sinner has of evening up with the preacher is to stir up opposition to his ministry. And, too, with the saints of his congregation a pastor may himself incur blame by not being as "diligent in business, fervent in spirit, serving the Lord" as he should, sparing himself instead of feeding the flock. Either of these cases is of serious nature, and should be handled, in our church, by "chief overseers." The sinner should be made to behave, and the preacher to get busy; but to change a sinner's pastor won't make him a better man, or to change an unfit pastor won't make him any fitter. The fault should be corrected where the trouble occurs, and not by a ruse that corrects nothing.

One of the main activities of some of our standpat and never-go-forward church officials is to keep their pastors on the move when they fail "to dance to their music;" and a serious tendency with our Methodist superintendency in making appointments of pastors is to listen to this class more than to the leadable and teachable members of the flock who are looking for spiritual food and a place to serve rather than for a position of dictatorship. And as much because of this as for any other reason, pastors should be careful in the selection of those who by reason of their official positions are considered the counsellors of our bishops and presiding elders in the making of the pastors' appointments. Here, at least, we can see that Mr. Wesley had the eye of a "seer" when he wrote into our Discipline that stewards should be "men of solid piety who both know and love the Methodist doctrine and discipline." In these days of large understandings, with the consequent need for correspondingly large financial budgets, we are tempted to substitute men of financial ability for this disciplinary rule of "solid piety;" and in too many instances we are paying for the change by having held over us the whims of worldly dictators, who order preachers to come and go as they will. Here many a preacher has realized the law of cause and effect in "reaping" at the Annual Conference what he or his predecessor has "sowed" at the fourth quarterly conference of the previous year. In looking for stewards, why not go by the disciplinary rule, instead of the financial rule, and put the leadership of our churches into the hands of spiritual people who know spiritual values, and who will co-operate in the program of the church to spiritual ends? Difficulties, you say? Sure; but while one pastor, presiding elder, bishop, or church cannot do this at once, and never perfectly, yet all working together can do much towards this ideal.

As to the senseless eternal moving of preachers, we offer the following as correctives:

1. Let there be an understanding that except for cause—sure-enough cause—preachers are to stay in the pastorates to which they are appointed long enough to do the work that a faithful and efficient minister should do, just as are other classes of workers expected to have their positions permanent. As a rule it takes pastors one year to get acquainted and into sympathetic fellowship with their people, and to learn those with whom and through whom they can work; the second year they can, with a degree of understanding, begin to lead a forward move; and the years after that, all things else being equal, they can lead forth their forces with increasing efficiency, and if studious, consecrated, growing ministers, every after year will add to their power and influence. We are certain that no normal and aggressive pastor can do his best under some three or four years, and the record of the pastorates that we have had knowledge of—especially in large cities—the influence of the pastor has increased yearly on beyond this Methodist time limit. If this be so, why foolishly always be raising the question, "Is he going back?" But should there be just cause for a change of one preacher before a normal time to develop an efficient service, let the move of one offset that of another, and just as few moves be made as possible. An unnecessary change of pastorates not only hinders one in his work in the ministry, but reflects discredit on him who moved, on the church who instigated his move, and on the presiding elder that was party to it.

2. Another consideration should be that pastors as well as churches have rights to be considered when moves are proposed. And here there seems to have developed in our system an unfairness towards pastors, in the effort by our presiding elders to be democratic. Does not democracy, and fraternity, too, require that when a change of preachers is suggested, the needs of the pastor who has the moving to do, who knows most about his plans of work, and the foundations that he has laid, be consulted and equally considered along with the church officials who are proposing the change? Would it not be both fair and wise to acquaint the pastor with every suggestion of the church officials or even have the two parties to the move consider the question together? Some of these secret caucuses of church officials with presiding elders, the contents of which are never known to the pastor whose work and interests are involved, are but little less than trial without representation, and this is not only unjust and unbrotherly, but we believe unwise.

3. A further corrective we offer is that in case church officials ask for the removal of pastors before a reasonably long pastorate, and those who are entrusted with the matter of making the appointments consider the proposition at all, a condition in the interest of the pastor be that his salary be paid in full, and his moving expenses be given him in addition. This would not only be just to the pastor who has not only to pay the moving bills, but must in addition subject his family to the moving ordeal, but would in many instances cool the ardor of some for a new preacher, and so would save many a mistake being made that both people and officials would live to mourn.

Campti, La.

The town of Wouldbe, in the oil country in Oklahoma, is said to owe its name to a dispute between a postoffice inspector and a postmaster. The postmaster wanted the town named Mid-Co, but the inspector objected. "It wouldn't do at all," he said. "When the oil is gone what would it be?"

"It would be a town; that's what it would be," the postmaster replied.

"Well, then, if it would be it would be," the inspection replied, and the name Wouldbe remained fixed.—Exchange.

The Home Circle

A RIDDLE.

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.
That seems impossible you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's way at the other.
I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.
I've not a cent in all the world,
I seek no fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.
I've lots of "sand," yet run away;
I am weak, yet "furnish power;"
No hand or arms, yet my embrace
Would kill in half hour.
You think I am some fearful thing,
Ah, you begin to shiver,
Pray, don't for, after all, you know,
I'm only just a river.

—St. Nicholas.

A NEW MULTIPLICATION TABLE.

"Oh, I'm going to have such a good time this afternoon!" cried Myra, as she danced through the room where her Aunt Rachel was at last,

"It is so lovely to be out of school at last, auntie!" she went no. "So good to be done with lessons, and to think only of having a good time!"

"I hope you are not leaving all your lessons behind you, dear," said Aunt Rachel, with a smile at the light-hearted lassie-

"Every one of them. Not to give them a thought until our vacation is over. But," turning at the door with an inquiring look, "do you mean that I ought to keep up my lessons, auntie? Mother thinks that, as I had a good deal of headache the last few weeks, I had better not use my eyes much."

"She is right, dear. I was thinking that if you could multiply your good times a little—"

"The very thing I'm going to do all these weeks. Trust me for that!"

"That is right, dear. Take the multiplication table into your pleasures."

"But, do you mean study it? You are puzzling, auntie. But you often are, and then I find you always mean something."

"Puzzle it out, my bird. If you multiply well, you will find it a rich vacation. I mean just that—hold on to the multiplication table. You will be surprised to find how easy it is, and how very delightful."

Later in the day Myra came again, her face this time more thoughtful, but not less happy.

"I've thought it out, auntie—yes, and worked it out."

"And does it work well, my dearie?"

"Oh, so well! Though," with a grave shake of the head, "I had to tackle it pretty hard to make out what you could be meaning. Multiply—multiply pleasures. That seemed easy at first. Just to keep on the lookout for all the pleasures I could possibly get hold of. That is what I had planned for the whole vacation.

"Then I began to think it couldn't be that, or you wouldn't have said what you did. So I hit it. More pleasure—multiply, multiply—but not all for me. The only other way was to get more folks into it."

The small chatterer stopped to look inquiringly at Aunt Rachel, but the latter only smiled and nodded for her to go on.

"I had ten cents to spend for candy. I was going to take my dolls out onto the porch and eat it there. And I had the new St. Nicholas, and I was going to read it. If any of the girls were with me they would expect some of the candy, you see, and I couldn't have a nice, quiet time with the St. Nicholas."

"I see you laid out a very nice afternoon for yourself, dear."

"Yes. Well, as I went for the candy I met the Crane girls. They had walked clear out our way to try to find some wild flowers, and asked me if I knew where they were. They live in a flat, you know, and don't often get out so far. I had gone up the hill for columbine and mandrakes only yesterday, and I did not feel much like going again, but they looked so glad and anxious when I tried to tell them where they were that I said I'd go, and we had a jolly good time. That was a real four times one, wasn't it?"

"It really was."

"When we came back Jane called me to the kitchen and said, 'I see you have company, so you will want some cookies.' So with those and the candy we had a regular little feast. Then Delia Crane read one of the St. Nicholas stories. That was keeping on with the four times, you see, and don't you think I might call it a little bit of a multiplication—just say about two times one?"

"Oh, yes, my dear little girl," and Aunt Rachel put a tender arm about Myra; "for you are certainly learning the new multiplication table!"—Sydney Dayre, in Young Christian Soldier.

MARGARET.

It was the day before the annual prize-giving at the Calcutta Girls' High School. The new missionary sat by the principal, helping make up the "grades" which determined who the prize winners were to be. It would be a great occasion, this day of prize-giving. Representatives from other schools, public officials, missionaries, and even the bishop, would be guests of honor. The government inspector would preside and the prizes would be given away by Her Excellency, the wife of the Governor. Never before had the new missionary participated in anything so thrilling. No wonder she trembled with eagerness to know which of the girls in her classes would receive honors.

When at last the marks had been carefully averaged and compared, one girl, Margaret, was found to have led in almost every subject—first in history, first in second language, first in mathematics, first in general excellence. "Wonderful!" exclaimed the new missionary. "Yes, wonderful!" said the principal. "But more so when you remember her history."

The new missionary scented an interesting story and waited quietly while the principal mused for a moment. Finally she said: "You know Margaret is an orphanage girl." (At that time a small orphanage under the care of the Woman's Foreign Missionary Society was housed in a building very near the school.) "She was brought to us when but a tiny girl and given over completely to our care by her mother, a woman unfit to care for her own child. All through the years she has been our very own, and it has been such a joy to watch her develop from a puny little child to a fine, strong young girl, abounding in life and energy, clean of body, mind and soul. She has remained on in the orphanage, mothering the little ones, helping in every possible way, being like an elder daughter in the home. In one more year she will sit for her Senior Cambridge certificate. What a joy it will be to see such a culmination after all these years, in the case of one for whom the chance seemed so small!"

Even as she spoke the orphanage "mother," pale with suppressed emotion, entered the room. "Oh, what shall we do!" she exclaimed. "Margaret's mother has come for her!"

"Margaret's mother! Why, we have not seen her for years! Why does she want her now?" said the principal.

"She says she is ill and poor and she needs her help," was the reply.

"Does Margaret know about this? What does she say?"

"Yes, she knows. She does not realize the danger, of course, and says that, while she wishes she need not go, she must do so if her mother needs her."

"Then," said the principal, "nothing can be done. The law gives her to her mother."

"Nothing can be done?" repeated the new missionary under her breath. "Something must be done." But what? Suddenly she thought of dear Bishop Warne over at the Deaconess Home. She would ask him. Running across the campus she rushed into the presence of the good bishop, at that moment finishing his breakfast in company with the sainted Miss Maxey and half dozen other guests. When he heard the story, he said with deep feeling, "That must not be." And then, as naturally as breathing, he quietly said: "Let us pray." Such a prayer as that, the new missionary had never heard before. She will never forget the feeling of calm assurance that all would be well with which she rose from her knees.

That very day the busy bishop took time to lay Margaret's case before a generous and wealthy friend who promised to pay all her expenses to Isabella Thoburn College until she should finish her course there. Margaret was soon on her way to Lucknow and the mother was mollified.

Six years passed by. The new missionary was invited to an alumnae banquet at the woman's college. The guests were seated and all in readiness for the dinner when a messenger arrived and handed a telegram to the principal. It proved to be a message from the president of the Alumnae Association, expressing her deep regret at being unable to be present. "Whom," asked the principal, when she had read the message to the company, "will you have as your toastmistress?" "Margaret! Margaret!" came the answer with one voice.

Imagine the eagerness with which the missionary from Calcutta watched a tall, attractive girl with wavy black hair and remarkably bright, alert face, rise in her place and, with absolute self-possession and dignity, open the program with a speech seldom surpassed in its aptness and illustration and richness of thought and yet abounding in clever humor. And this was Margaret, who came so near the fatal precipice and whom the bishop's prayer and interest had saved.

But Margaret did not stop there. Ever since, she has climbed steadily upward, and to-day stands high among the educators of her native land. And let me add that at least 4 missionaries who are supported by our young people's department have had a part in the making of Margaret what she is to-day, and that Margaret is but one of hundreds of girls whom these same missionaries have led into a more abundant life, full of promise for the girls themselves and for the future of the kingdoms in the lands where they live.—Woman's Missionary Friend.

"TIME OUT."

Visitor—"How does the land lie out this way?"

Native—"It ain't the land that lies; it's the real estate agents."—Good Hardware.

An eight- year-old boy in Christ Church Parish, Willard, N. Y., answered the question, "When should you learn good habits?" as follows: "When we are young and when the minister calls."—Exchange.

She: "I won't even consider marrying you. You are the most stupid, idiotic, asinine creature on earth. You are repulsive, abhorrent, and miserable. I wouldn't marry you if you were the last man on earth. I hate you, you are despicable."

He: "Do I understand that you are rejecting my proposal?"—Boston Beanpot.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate will meet in regular annual session at the Advocate office, 512 Camp Street, New Orleans, La., Thursday, Oct. 13, at 10 o'clock a. m. A full meeting of the Committee is desired.

W. WINANS DRAKE, Chairman.

PERSONAL AND OTHER NOTES.

The work at Bonita, La., under the leadership of Rev. J. W. Faulk, is moving along nicely, with prospects for a full report at Conference.

Mr. J. Campbell White has accepted the position of general secretary of the Men's Church League, and Mr. Frank H. Robson has accepted the call to become working president.

Brother W. B. Thomson, of this city, has a complete set of Clark's Commentary for sale. Those interested should write his pastor, Rev. B. C. Taylor, 1110 Louisiana Avenue, New Orleans.

Roland Faulk, son of Rev. J. W. Faulk, of the Louisiana Conference, was licensed to preach at the recent session of the Monroe District Conference. He is a sophomore in Centenary College.

Dr. C. C. Jarrell, Secretary of the General Hospital Board, accompanied by Mrs. Jarrell, spent last Sunday in New Orleans, preaching at Parker Memorial in the morning and at Carrollton Avenue in the evening.

Mrs. L. R. Stewart, of Pelahatchie, Miss., in renewing her subscription to the Advocate, says: "The Advocate has been coming to my home ever since I can remember, and I do not feel that I can do without it."

We learn from "Big Brother" that the trustees have been authorized to proceed with the sale of the present parsonage at Greenville, Miss., and to purchase the Reynolds residence on Washington Avenue. It will be several weeks before the deal is finally closed.

Rev. A. M. Serex, pastor of the Second Methodist Church, this city, assisted Rev. L. R. Nease in a gracious meeting at Kaplan, La., last week. There were several additions to the membership of the church, and the Sunday school was reorganized.

Bishop James Cannon, Jr., returned from Europe on Sept. 16, and sailed for Brazil, where he will hold the three Brazil Conferences, on Sept. 24. Bishop Cannon's health has improved, but he is not yet equal to full work. He expects to return to the United States about Nov. 22.

Dr. O. M. Trousdale was installed last Sunday as pastor of the First Presbyterian Church, this city, to succeed Dr. George H. Cornelson, who resigned the pulpit several months ago on account of ill health. This is the church made famous years ago by the pastorate of Dr. B. M. Palmer.

A "revival for everybody" is in progress this week at Louisville, Miss., where the pastor, Rev. Thomas H. Lipscomb, is being assisted by Rev. H. M. Ellis, Mississippi Conference evangelist. Services will be held daily at 10 o'clock a. m. and 7:30 p. m., with special services for young people in the afternoons.

Rev. E. R. Smoot, general evangelist, after two successful meetings in Oklahoma, is now at Capitol Street Methodist Church, Jackson, Miss., assisting the pastor, Rev. T. M. Brownlee, in a largely attended and very successful revival. After the meeting at Jackson, Brother Smoot will go to Heavener, Okla., for a meeting with Rev. Mike Cassidy.

Upon the completion of ten years as president of the Baptist Bible Institute, this city, Dr. H. B. De Ment was tendered a luncheon on Friday of last week, at which the Protestant ministers of the city and other distinguished guests were present. The Institute is one of the great factors in the success of the Baptist church in New Orleans within recent years.

The American Prison Association for many years has observed the fourth Sunday in October as "Prison Sunday," and it urges all pastors who can do so join with it in the observance. Mr. J. F. Thames, of Mississippi, is a member of the board of directors of the Association, and Rev. H. S. Johns, of Louisiana, and Rev. John L. Sutton, of Misssissippi, are active in its work.

Dr. R. H. Harper, presiding elder of the New Orleans District, is busily engaged with the fourth round of quarterly conferences. The full list of appointments will appear next week. The following are for the next two weeks: Bayou Blue, at Bayou Blue, Oct. 14, p.m.; Terrebonne, at Point au Chien, Oct. 15, p.m.; Houma, at Houma, Oct. 19, p.m.; Morgan City, Oct. 20, p.m.

Rev. E. L. Cargill, our pastor at Cotton Valley, La., has our thanks for two subscriptions to the Advocate. He states that he will begin a meeting at Cotton Valley on Oct. 9, with Rev. J. B. Williams, of Coushatta, La., doing the preaching after the first day. Rev. K. W. Dodson, presiding elder of the Minden District, will preach on the first day and hold the quarterly conference.

Rev. W. H. Saunders, our pastor at Philadelphia, Miss., under date of Oct. 1, writes: "We are closing out a good year in this charge, and in every way I think we are in good shape. Twenty-eight took the Cokesbury course. Our Sunday school is especially worth while, and last Sunday was the best day we have had since we came here two years ago. We shall be ready for the call at Jackson when the time comes."

The Belmont charge, Corinth District, North Mississippi Conference, has made a fine record this year. The charge reported in full on salary and benevolences at its fourth quarterly conference, Sept. 26, and there have been seventy-three additions to the membership on profession of faith. We wonder if there is another charge in our three Conferences that can equal this report. Rev. W. W. Bruner is the faithful pastor.

Dr. W. L. Duren, pastor of St. Mark's Methodist Church, Atlanta, Ga., and formerly pastor of Rayne Memorial, this city, spent last Friday and Saturday in New Orleans attending to some personal business. Dr. Duren has in preparation a volume dealing with the life of Asbury, which we predict will be a real contribution to the literature on that subject. He expects to make a trip to New York next week to examine some source material.

Dr. A. S. Lutz, our pastor at West Monroe, La., was operated on for appendicitis last week, and for a time he was in a critical condition. A note from Dr. N. E. Joyner, presiding elder of the Monroe District, received on Monday of this week, brought the good news that his condition was somewhat improved. Dr. Joyner also stated that the condition of Rev. D. C. Barr, whose illness we reported last week, is somewhat better. Let the prayers of their brethren continue to ascend in behalf of these faithful ministers.

In celebration of the one hundred and fortieth anniversary of the coming of Methodism to Nashville, Tenn., McKendree Church will have a "Pilgrimage" on Sunday, Oct. 9. All former members of McKendree, wherever located, are cordially invited to be present on that occasion, and such members are requested to communicate with the pastor, Dr. H. B. Trimble, if they find it convenient to be present. Those who cannot attend are urged to send a greeting to the pastor to be read before the congregation or to be filed with the committee in charge of the "Pilgrimage."

Rev. A. M. Shaw, of Mooringsport, La., is in a meeting this week at Blanchard, and will begin one at Mooringsport next Sunday. He and his good wife are delighted that their eldest son, A. M. Shaw, Jr., is now asssociate professor of English in Centenary College, and their daughter, Miss Eleanor, is a sophomore this year, specializing in music and expression. Another member of this gifted family, Professor Joseph Collins Shaw, has entered upon his second year in charge of the science department of the high school at Welsh, La. Brother Shaw's work at Mooringsport is in a prosperous condition.

Mrs. R. S. Crichlow, a daughter of the late Rev. R. A. Davis, of the Louisiana Conference, is planning to open a school for pre-school age children in her home, 7841 Willow street, New Orleans, on Oct. 10. The course will consist of work similar to that given in daily vacation Bible schools, together with supervised play. The classes will meet each day, from Monday to Friday, from 9:30 to 11:30 o'clock. A reasonable tuition charge will be made. Mrs. Crichlow is the wife of Dr. R. S. Crichlow, prominent physician of New Orleans and active in the work of the Carrollton Avenue Methodist Church.

The New Orleans District Standard Training School will be held this year at Rayne Memorial, beginning at 2:30 o'clock, Sunday afternoon, Oct. 23. Courses will be given in Beginner, Primary, Intermediate-Senior, and Young People's work, with an additional course in "Sunday School Management. The faculty will be composed of the following: Mrs. H. D. Gurrant, Atlanta, Ga.; Mrs. W. D. Ferguson, Nashville, Tenn.; Mrs. W. F. Cann, Opelika, Ala.; Rev. H. L. Johns, Natchitoches, La.; Rev. Clem Baker, Little Rock, Ark. The instructor for the Young People's work is to be secured. The session of the school will begin at 7:30 o'clock each evening during the week.

Our church at Corinth, Miss., Rev. A. T. McIlwain, pastor, has adopted the plan of combining the Sunday school with the preaching service.

The Sunday school meets promptly at 9:45 o'clock, the classes go to their places at 10 o'clock, and at 10:30 all reassemble in the main auditorium, the closing exercises of the school constituting the opening of the preaching service. The praching service closes promptly at 11:30 o'clock. The purpose of this change is to make it possible for the children to attend preaching. If it accomplishes this purpose—and we believe it will—the plan is greatly to be commended. All of the churches of Corinth have adopted this plan.

As the result of a tragic automobile accident, Miss Hattie Renfro, employed as a city missionary by the First Methodist Church of Shreveport, La., lost her life last week. Miss Renfro was one of the best known and most efficient workers among the city poor in this section, and her death will be keenly felt by those in Shreveport to whom she had ministered so devotedly for the past fifteen years. It seems that the accident that cost the life of this noble Christian worker was one of those "unavoidable" happenings that so often bring tragic sorrow—according to newspaper accounts she stepped in front of an unseen approaching automobile as she was hurrying to catch a street car to go to prayer meeting. Her memory is as precious ointment poured forth among the many to whom she has ministered.

Rev. C. C. Clark, our pastor at Benton, Miss., has our thanks for a list of fifteen subscriptions to the Advocate—fourteen new and one renewal—accompanied by check to cover. He writes: "We have had a good year on the Benton charge and everything is favorable for paying all our claims in full. Our revivals were successful and helpful to our charge. Brother J. E. Williams did the preaching at Benton, Brother M. L. Burton at Midway, and Brother J. H. Moore at Zieglerville. Each of these brethren brought us messages from God's Word that were spiritually helpful to our people. We had twenty-six additions by profession of faith. We feel that a work has been done that will abide."

DEDICATION OF REAVES CHAPEL.

In the year 1848, there was deeded to the Methodist church a plot of ground near what is now Oakley, Miss., and a church was erected thereon. For nearly one hundred years the people of the community worshiped at her altar; here their children found Christ, and here took the marriage vows, and from this altar they buried their dead.

In 1925, while Dr. B. F. Jones was pastor and the last year of his quadrennium, the old church was badly in need of much repair. We are told that some of the people thought best to abandon the old church, the membership going to the nearest church of their choice; but through the leadership of this faithful pastor, the work of rebuilding was begun, and the people inspired to finish the church free of debt.

When the writer came as pastor, he found the frame up, and the roof on. The church has been finished, and is a credit to the community and a monument to the fidelity of its membership. Since finishing the church, a new piano has been installed.

On Oct. 9, we are to dedicate the church. This is also to be a home-coming day for all the present and former membership.

All the former pastors are cordially invited to be present. The dedicatory sermon is to be preached by Dr. B. F. Jones.

Edwards, Miss. J. O. WARE, P. C.

NORTH MISSISSIPPI CONFERENCE

Admission on Trial.

The candidates for admission on trial are asked to meet the committee at the Methodist church in Clarksdale, Tuesday morning, Nov. 1, at 9 o'clock, ready to report for their examination as required by the Discipline.

R. P. NEBLETT, Chairman.

THE INNER CIRCLE.

By Rev. W. R. Lott.

When our Lord was ready to go up on the mountain to be transfigured he took with him three disciples, Peter, James, and John, who had the privilege of seeing and hearing what was done in that hour. We are not sure just why these three men were chosen unless it was thought that they might be able to better understand the mystical experience through which they would be led. It is only when we are close in that we see these spiritual lights and hear the voices from above. It seemed so good to one of them (Peter) that he said, in substance, "let us just stay on here." To see the light, the cloud and to hear men speak of heavenly things was something he wanted prolonged indefinitely. Jesus is calling all of us to come up close to him. There is where we get away from the sordid things of earth, and we can hear our Father's voice telling us what is pleasing to him. How pleasant it is to sit in company where all have a common bond and mutual experience. So it is in religion. If we sit close in and see, then we will be able to help those who crowd around the foot of the mountain calling for help. In fact, there will always be some looking up, waiting for us to come down and tell what was seen and heard when we sat in the inner circle.

CHECKING UP.

By Rev. R. S. Satterfield, D.D.

"We believe the affairs of the company are under able and conservative management, as is evidenced by the marked increase in assets, surplus funds and insurance in force."

This quotation is taken from the State examiner's report of one of the big life insurance companies. Other statements in the report are: "The affairs of the company have been carefully reviewed," "Thorough test checks were made," "A detailed accounting was made of all expenses," "All ledger assets were carefully verified," "Numerous other items of a regular character were inspected," "Your examiners have made close investigation as to the company's practice in handling applications," "The books and records of the company are kept in an efficient manner."

The full report is sworn to and signed by the auditors who made the examination. Knowledge that checking up of this kind is to be made, helps the officers and employees of large corporations to be careful and honest in their accounting and it is an incentive, making them work hard for more business and larger profits. These reports inform the public, resulting in wide confidence and patronage.

Checking up time will soon be here for Methodist preachers. It is good for us that these checking up times come. It stimulates us to greater effort. If we go back and read the brief quotation from the examiner's report, we discover that there is in it evidence of very careful and honest bookkeeping on the part of the insurance company. The only preacher who can make an honest, truthful report at Conference is the one who has carefully and faithfully kept books all during the year.

The preacher who can make a correct report is the one who has made proper entry of the names of those who have joined the church and of those who have been dismissed or have died. He has kept a careful record of baptisms of infants and of adults. The treasurer of his board of stewards has kept books and so have the secretary and treasurer of the Sunday school, of the Epworth League and of the Missionary Society. The benevolences have been carefully handled and accurate accounts kept. It is a hard thing to say, but it is true that a "guessed at" report is neither accurate nor honest. Suppose preachers had to swear to the reports made at Conference, as did the examiner of the report before us of the insurance company. Church reports are as sacred as if they had to be sworn to.

"We believe the affairs are under able and conservative management." Such is the report concerning the insurance company. Will it help us to ask if that will be true of our reports, as Methodist preachers? "Able" management. The manager has worked hard. He has done his best to keep informed. He has studied faithfully. He has been on the job all the time. Nothing has been done half-heartedly or flimsily. He has put his best into every task. Blessed is the preacher who has no smiting of conscience as he tests his year's work by the standards of this business corporation.

"Conservative management." Based upon sound principles, honest effort, free from exaggerated reports. As applied to the preacher, he has followed the program of the church, he and his people have been honest in all credits they have taken on programs of work, standards of efficiency, average attendance reported in Sunday school, visits made, hours of social work rendered, tithes paid. The report of the conversions in the protracted meeting and the other benefits derived from it were not exaggerated. The increase in attendance on preaching services, in the Epworth League and Sunday school, as reported, when compared with the pastorate of the former preacher, is strictly truthful. Is there any reason why a preacher should allow himself to make a less reliable report about his work than the corporation makes?

"Your examiners have made a close investigation as to the company's practices." If instead of formally "passing the character" of preachers, the Conference should "make a close investigation" of all the preacher's "practices," would there be anything brought to light to shame us? Has any time been wasted, or spent foolishly, or in excessive outings and pleasures, or in money-making contrary to the sacred obligation assumed when the vows were taken on being ordained and admitted into the Conference? Have there been any periods of laziness, ill temper, evil speaking of others, ugly attitudes towards those who have not seen just like the preacher sees or been as true to him as they should? What would "a close investigation" bring out that would not be to the credit of a minister of the gospel and a pastor?

"As is evidenced by the marked increase." Increase, growth, are regarded as evidences of faithfulness on the part of those who have had charge of the company.

These are the chief tests of a preacher's work. Has he built up the work? Have his people grown in Christian experience, in religious activities, in liberality? Sometimes too much emphasis is put on the financial reports. Reports circulate around that some preachers paid their salaries, as a bishop termed it, reporting an excessive amount paid by themselves or their families. Sunday schools sometimes want to be reported as missionary schools, but want to keep the offering taken on Missionary Sundays for the use of the school or to apply on some church obligation. The appeal made to the people to pay to the church is sometimes made on the ground of the necessity of making good reports or keeping up a high record. There were those, so the Master said, who blew trumpets and wanted everybody to know about their liberal gifts. But Jesus said the poor woman gave more than they because she gave in deep love. Liberality in contributing to the church is a mark of a true Christian if it is done in a right spirit, with a right motive.

"Marked increase." Yes, real increase and growth are the evidences that a preacher is doing good work. Flurry at or near the end of Conference year is not sufficient to give substantial increase. The preacher who will be able to make an honest report, showing real increase, increase that will endure, is the preacher who has been working faithfully all the year. Soon will be the checking up, Conference, bringing its regrets or its joys.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. H. O. WHITE.

The subject of this sketch, Eliza Martha Robinett, was born Oct. 31, 1846, near Cheneyville, Rapides Parish, La. She was one of twelve children, all of whom lived to maturity. Five of her brothers served in the Civil War, and all of these died from the effects of army service. Her father's plantation home was frequently visited by Methodist preachers, and doubtless her life was deeply affected by the influence of the men of God who enjoyed the courteous hospitality of her childhood home. On Nov. 18, 1868, she was happily married to Rev. Henry O. White, of the Louisiana Conference, at her father's home in St. Landry Parish, the ceremony being performed by her husband's elder brother, Rev. B. F. White, who also had been her teacher. To this union were born eleven children, seven of whom lived to mature age. Of these the youngest, Howard Octavus, died in a camp hospital in Lemans, France, Dec. 17, 1918. Referring to this heavy blow, and the like fate of her five brothers, she often spoke of how war had desolated her home. She passed away peacefully on July 31, 1927, at her home near Ruston, La., after a brief illness. On the Sunday before her going, she was surrounded by her five daughters, her son and son-in-law, six of her seven grandchildren and two great-grandchildren. She was not suffering, and the day seemed a happy one to her. During this last illness, she received the constant loving care and tender ministries of her children, and the physician who attended her, a nephew, Dr. Stewart L. White, left nothing undone that might relieve her sufferings. For more than forty years she discharged successfully the duties of an itinerant preacher's wife; a position of great difficulties, responsibilities and sacrifices, but at the same time offering rare opportunities of helpful service. She bore the burdens and discharged the duties of this position with unfailing fidelity and patience, a true companion and helper to her husband. Such quiet and often unnoticed service as she rendered in this capacity will surely receive its equal share in the reward of her husband's service in the Kingdom. Her chief sphere of service was in the home, where she relieved the strain of her husband's burdens, and reared her large family to usefulness in the church and society. The finest tribute to her faithfulness and success in this high sphere, is to be found in the faith and Christian character of her children. She is survived by one son and five daughters, Henry W. White, of Shreveport; Mrs. Leola Nixon, of Ruston; Misses Nettie, Daisy and Marilena White, of Ruston, and Mrs. I. A. Hearn, of Columbia, all of whom are active and useful members of the Methodist church. To the very end of her life, she was cheerful and mentally alert, a great reader, enjoying especially the church papers, and deeply interested in the success and progress of the church which she loved, and to which she had given her life. She loved to participate by such contributions as her means made possible, in the causes fostered by the church, and sent in her offerings toward each special cause without waiting to be called upon. Besides her own children, several orphan children were, at different times, inmates of her home. In fact, her whole life was spent in service to others. In the days of her increasing feebleness, when unable to take her place in the public worship, she always welcomed the visits of her pastor, and enjoyed the season of prayer in the family circle. She looked cheerfully and with confidence toward the unknown future, with its blessed hope. Amid the sorrowing circle of her family, and surrounded by a company of sympathizing friends, her body was laid to rest in the Ruston cemetery, after an appropriate service conducted by Revs. N. E. Joyner and R. W. Vaughan. Her immortal spirit has gone to join her sainted husband and children in the place which her Lord had gone to prepare for her.

W. WINANS DRAKE.

BENJAMIN TERRY.

On Monday morning, Sept. 19, almost without warning, Benjamin Terry, of Sledge, Miss., was called to his reward. The doctor pronounced it acute indigestion. Ben Terry was the son of Elisha Terry. He was 55 years of age. Thirty-one years ago he was married to Miss Lizzie Parnell, of Pleasant Grove, Miss., by her pastor, Rev. W. M. Young. Four children—two boys and two girls—blessed their home, all of whom survive him. Ben Terry joined the Methodist church early in life, and was a loyal and devout member all his life, and an official in his church. He was a member of the Masonic fraternity. He was a diligent man, a high-toned gentleman. He commanded the love and respect of a large acquaintance. An immense crowd of friends assembled at the old church and burying ground at the funeral. The services were conducted by Rev. W. M. Young, assisted by Rev. J. H. Holder. The Masons of Crenshaw and Sledge said the last rites at the grave. The immense crowd gave testimony to the high esteem in which he was held by a host of friends.

J. H. HOLDER.

Grenada, Miss.

MRS ANGIE GALLEGLY was born April 23, 1850, and died at the home of her daughter, Mrs. J. W. Wheeler, Coahoma, Miss., April 8, 1927. Before her marriage she was Miss Angie King, and was a native of Mississippi. She was twice married, the first time to A. M. Arnold, Abbeville, Miss., on Dec. 31, 1867. To this union five children were born, but only one, Mrs. J. W. Wheeler, of Coahoma, Miss., survives. After the death of her first husband she was married in 1880 to Mr. B. A. Gallegly, also of Abbeville, Miss. To this union were born four children, and only one of these is living, Mrs. Robert Graham, of Natchez, Miss. Her second husband died a number of years ago. Mrs. Gallegly lived at Abbeville, Miss., practically all of her life. For more than sixty years she was a devoted Christian; a member of the Methodist Episcopal Church, South, at Abbeville, Miss. As a mother she has wrought well, as is attested by the character of her children who live after her. As a neighbor her works are attested by the highest esteem and devotion in which she is held by all who knew her. As a Christian she was ever faithful to her Master and to the church of her choice, and died unafraid, as she trusted in the Lord whom she had loved and worshiped so long. Truly one of the Master's own has been called home after a long life of devoted usefulness. The writer and her pastor, Rev. E. L. Jernigan, assisted by many loving and sorrowing friends, laid her weary body to rest on the Lord's day at Abbeville, Miss., while her soul mingles with those who have gone before.

R. G. LORD.

MRS. WILLIE JOSEPHINE HESTER, daughter of W. J. and Josephine Whyte, was born at Mansfield, La., Aug. 1, 1864. She was married to L. B. Hester in 1883. Ten children were born to this union, of whom two have gone before. She died at the home of her sons, L. J. and H. E. Hester, Jackson, Miss., Aug. 1, 1927, the day on which she was 63 years old. She had been ill several months, and gradually grew worse, until the end came. She was a precious mother, a sweet Christian. Her life was one of unselfishness, always quiet and unassuming. Her memory remains as a benediction to all who knew her. She joined the Methodist church in early life. She was laid to rest in the "Old Home Town," Bond, Miss., by the side of her sweet babe, who had gone on. Besides her husband, L. B. Hester, she leaves behind her to mourn her loss four sons and four daughters. There will her precious body rest until the resurrection; and until then, farewell, sweet mother of mine. We will meet again.

A devoted daughter,

MRS. J. M. MASHBURN.

(Alabama Christian Advocate requested to copy.)

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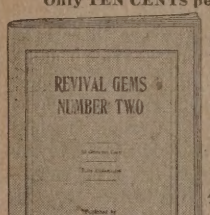

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end—
Beginning, mean and end to all things—God."

* * *

"LEST WE FORGET."

Those days of the past—how they live in us still! How closely, how radiantly are they locked in our love! In faint, sweet echoing chimes "They haunt the chambers of our hearts like some old poet's rhymes." Shrouded in the glamour of romance and mystery, they beckon from afar. How delightfully intriguing it is to have flashed on the screen, segments of the long ago—vaunting barbaric legions "all gleaming in purple and gold," the fabled swan-ships of Egypt's queen, laurel-wreathed victors of Athenian fame, the cloak of Sir Walter Raleigh or the sword of Robert E. Lee.

Over such gilded stepping-stones, we have reached our unassailable position; they rest secure in cloistered corners of memory, and it is well.

Yet we are far removed. We would not slip back to those days. However alluring as a background, we yearn not for the Roman toga, nor to see our boys clad as gleaming cohorts or wielding Ivanhoe's blade.

Our sweet puritan maids, and gallant silk-ruffled courtiers, those stern defenders of liberty and justice, we gladly claim as parents several times removed; those dust-laden, glory-crowned followers of our Davis, Jackson and Lee, we hold the dearest and bravest of the brave; yet most happy are we of the marching years of progress and fuller development granted us. However, if we could, we would carry over from each age the gift of some unconquerable quality.

So, while we ever strive to make a better world, we can never forget the glories inherited from the past, and O how wise would be that people who kept much of the best of those days active in building a greater future!

The Woman's Missionary Society has been spoken of as international, inter-denominational, inter-racial. I'd like to coin a new word and also call it inter-ageal. It is a creature of three tenses, past, present and future. We of the present occupy that sacred middle place of double obligation. You know 'tis said that we can only meet the immeasurable debt to our parents through our children. So is all life and work. As we review and re-appreciate the past, we revaluate the present and re-dedicate our best efforts to the future.

I believe the finest compliment I ever heard paid our Missionary Society was in the form of a definition which said, "The Woman's Missionary Society is a school in which is taught the greatest Art in the world."

Let us pause a moment to consider what is the greatest art. Do you say Painting? Yes, **Painting.** Painting for all the peoples of the earth, the appealing picture of our Father-God whose mercies are from everlasting to everlasting; who, looking upon a poor, blighted, sin-compassed world, so loved us that, with infinite compassion, he sent his only Son that whosoever believeth in him may not perish, but have eternal life; who said, "Though your sins be as scarlet, they shall be as white as snow."

But some say Music. Yes, **Music**—wafting, to the uttermost parts, the swelling anthem of glad tidings whose symphony first rang o'er the Judean hills two thousand years ago. "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Then you say Poetry. Yes, **Poetry**—giving to every tongue and tribe the rhythm and harmony of the life of Jesus, who went about doing good, of whom it is said, "Tempted in all points like as we are, yet without sin," and of whom the judge said, "I find no fault in him."

But what **motive** is it that makes possible the giving to a world of this painting of our God, this poetry of our Lord and the music of their love? The motive is **kindness**; simple, loving kindness, an attribute inherited through our likeness to our Maker. Then surely the Art of kindness, of helpfulness, of service is the greatest art of all. There is a little snatch of poetry which says:

"So many cults, so many creeds,
So many ways that wind and wind;
While just the art of being kind
Is all that this sad world needs."

Is it not beautiful, the thought of our Society as a school for teaching kindness? But O how careful must we be to learn it aright. To teach it in his name and by his Spirit. In this golden fiftieth year, let us try to roll back the pages and grasp again something of that Enoch-spirit held by the founders of our organization.

We are drawing into our school each month more interested pupils to learn this greatest of arts—a breathing, palpitating, world-encompassing kindness; our thoughtful kindness is blossoming day by day, with wise tenderness, into a broader multiplied helpfulness. Our Societies are developing, are expanding, are strengthening every year, yes, every quarter, even before our very eyes. With programs and leaflets, studies, committees and moneys, our missionary life is very full, and it is well.

And yet there was a time when earnest meditative seasons were given to thoughtful communion before each momentous monthly meeting. And sometimes I fear that, because of much and intimate acquaintance with our dear Society, we lose something of that early reverence and insufficiency; that, in our busy rushing hours, in our care for detail and form, we forget to linger at the source of all our strength.

We want to grow, we want to develop into the most perfect organization possible, because it is an auxiliary to the Master, and nothing less than our best is worthy of offering him. And, with this goal in view, we must not falter. The King's business requireth haste, and there are those who perish while we wait. We must be a busy bark, with the waves of our influence and helpfulness, in ever widening circles, lapping the shores of every land. But O, while we launch into wider uncharted seas, as we press ever forward toward the mark, carrying with us securely the talisman of our service, the purpose for which we sprang into being; may we remember that the more arduous our labors, the more often must we stoop and quaff from the life-giving stream. May we keep that spirit of faith and dependence on God so manifested by our pioneer-mothers, who, when they sought his will, tarried for the vibrant whisper of his reply. May our voices, rising to him in one blending chorus of petition, then be hushed into listening, in a sublime silence of obedience, for the still small voice.

Herman says: "With activities multiplying around us, and the call of a world's need in our ears, we are at times tempted to neglect the quiet place. To walk with God in the cool of the day seems a misuse of time when so much remains to be done. There is, indeed, no cool of the day for us; it is always sweltering noon, and toil as we may the evening bell still tarries."

Let us not be deceived, still stands the ancient trysting place, where the clash of the world is not heard; from which we may come with the sound of crystal fountains in our voice, the radiance of sunlit flowers mirrored in our eyes and a breath of pure, fragrant zephyrs in our heart.

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose pow'ful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

MABEL LOVE BROWN.

(Continued on Page 15.)

"Revival Gems Number Two" is being used by many of the largest churches and Sunday Schools in America. See ad on page 10 of this issue. Samuel W. Beazley & Son, 53 W. Jackson Blvd., Chicago.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The last Sunday School Day offerings to reach the office are as follows: Columbia, $20; Monroe, First Church, $17.67; Grand Cane, $12. As the date of the Annual Conference is rapidly approaching we trust that all of our schools will report on this phase of the work as early as possible.

* * *

Our next Standard Training Schools will be held at Monroe, Shreveport and New Orleans, as Ruston has just closed a successful school, report of which will be given in a future issue. Monroe has issued its official program, and the school will be held Oct. 9-14, with the following committees named: Publicity, Rev. Marion S. Monk; Entertainment, Mrs. W. A. Walker; Arrangement, Mrs. J. B. Pollard; Enrollment, Mr. A. W. Trotter; Finance, Mr. S. M. Collins. Entertainment will be furnished to all out-of-town students enrolled in this school. The faculty will include Rev. A. S. Lutz, Rev. N. E. Joyner, Mrs. W. B. Ferguson, and Mrs. Jessie Wood Nance.

* * *

We are interested to receive a carbon copy of a letter sent to Mrs. R. S. Crichlow, of New Orleans, by Mrs. Cora Court, of Nashville, in regard to development of the Parent-Teacher work in the Carrollton Avenue Sunday school in New Orleans, and it is indeed gratifying to hear of the plans being laid by Mrs. Crichlow along this important line.

* * *

We are pleased to know that Mrs. Jessie Wood Nance, of Westmoreland College, San Antonio, Tex., will again be with Louisiana Teacher-Training folk, as she will teach both in the Monroe and Shreveport schools.

* * *

A splendid report of the work being done by the Elementary workers in the Shreveport District has reached us, and is so interesting we record it here. This was sent to us by Mrs. N. L. Hudson, District Secretary:

"We held our Elementary Conference for Shreveport District in April, with a fine attendance and good program. Since then two sub-district meetings. One was at Noel Memorial, with thirty-seven elementary workers present and an interesting program, including a talk on 'Missions in the Elementary Division,' by Mrs. Venable, of Noel Memorial; 'What Our Parent-Teacher Organization is Meaning to Us,' by Mrs. Robinson, of First Church, Shreveport; 'Enlarged Children's Week,' by Mrs. W. W. Holmes, our State Elementary Superintendent; and 'Sub-District Goals,' by Mrs. N. L. Hudson.

"Sunday afternoon, the 25th instant, we go to Hosston for a meeting with Sub-District No. 1 Elementary workers. Mrs. R. E. Smith will speak on 'Home-Parent-Teacher Work.' Mrs. Venable will speak on 'Missions,' Mrs. Hudson on 'Enlarged Children's Week and Sub-District Goals;' Mrs. G. M. Hicks will lead the devotional. We regret that Mrs. Holmes will not be with us, due to the illness of her son.

"We are stressing the working on Standards; and trust the coming year will be a banner one for this district."

* * *

We are in receipt of the official report of the Natchitoches Standard Training School, showing the following results:

"St. Mark's Life of Jesus," taught by Dean R. E. Smith, 26 credits; "Organization and Administration of the Sunday School," taught by Dr. W. W. Holmes, 8 credits; "Story-Telling in Religious Education," taught by Mrs. W. W. Templeton, 13 credits; "The Small Sunday School," taught by Rev. A. K. McLellan, 4 credits. The school was a fine one from every standpoint.

* * *

Our week-end trip included visits to Mansfield and Ruston. At Mansfield we answered an urgent invitation from Brother Law, the superintendent of the Sunday school, to take part on the Promotion Day program. This was indeed a delightful occasion, the program taking place at the 11 o'clock hour, with a fine attendance and fine interest. The departments were well conducted and we congratulate Brother Law on his splendid group of departmental superintendents, all of whom are ladies. Heading the Cradle Roll Department is Mrs. Charles Stevenson; Beginners, Mrs. C. K. Shepherd; Primary, Mrs. D. B. Raulins; Junior, Mrs. J. C. Coyle; Intermediate-Senior, Mrs. A. L. Carter; Adult, Mrs. J. B. Williams. We noticed from the Bulletin of this school that the attendance the preceding Sunday had been 368.

We often hear the lament that "old-time hospitality is disappearing." Your writer urges you to visit Mansfield if you are of this opinion. It was impossible to accept the invitations of all these good people for dinner, and as our stay was limited we could not even divide our time, and upon a special plea of the pastor, our good Brother W. C. Childress, we enjoyed greatly a visit in his home, and were sorry that we could not visit the superintendent, the president of the college, and others who so kindly urged us. In the afternoon Brother Law and his wife drove us to Shreveport, whence we wended our way to Ruston.

This was the writer's first visit to Mansfield since the passing of Prof. Bobbitt, and we missed him greatly from his usual place in the church and its work.

We reached Ruston in time for the opening Standard Training School on Sunday evening. There was a fine enrollment of about 70 workers. We were entertained in the parsonage by the good pastor and his wife. This was another taste of ye old hospitality. Sister Drake excels in many ways, not the least of which is her Southern waffles, and it is always a delight to spend a night in her home with the anticipation of this excellent viand for breakfast, and she does not disappoint one!

On Monday morning we held a faculty meeting at 9 o'clock that was full of interest, and reached home via Winnfield about 6:30 p. m.

* * *

Dr. Drake, as chairman of the Sunday School Board, is arranging a fine program for the anniversary meeting of the Sunday School Board at the Annual Conference, which will meet this year in Baton Rouge. Dr. John W. Shackford, General Secretary, will be the principal speaker, and the meeting will be held on Thursday, Dec. 1, at 7:30 p. m.

* * *

We acknowledge an announcement of the marriage of Miss Cora Perkins, of New Orlaans, to Mr. James Hamilton Bunch, of Florida. We extend our hearty good wishes to this fine young couple. Miss Perkins has been in charge of the Cokesbury course at Nashville, and Mr. Bunch Superintendent of Adult Work in the Florida Conference.

* * *

We note from the copy of the church calendar for October, sent to us from "The Forward Looking Church" of West Monroe, that the pastor, Dr. Lutz, has the writer scheduled to preach in that church at the evening hour, Oct. 5, which will be "Sunday School Night."

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Literature has been requested by fifty schools and has been sent to them for the purpose of observing Enlarged Children's Week during the early part of October. It is difficult to estimate the value of a visit of each teacher into the homes of boys and girls. The purpose of these visits is to get into a closer touch with the home life of these children and young people, to cultivate the spirit of friendliness, to invite the parents to attend the service held in behalf of these young people. At this service the pageant is to be given and a forward step is to be taken in behalf of the children of the church. Why shrink from work when so much is at stake?

It is our purpose to make an exhibit at our Annual Conference that we may see something of the progress that has been made in giving religious education. We want pictures of all new buildings, posters, maps, handwork of any kind, pictures of classes that are doing work that is more than the ordinary, pictures of training classes, any item that indicates growth. It is not possible to visit all the places within a year's time, therefore we are asking all who care to take part in this enterprise to send any of the above mentioned items to the Conference Superintendent of Sunday Schools early in October.

The reports on the observance of Sunday School Day are disappointing. The entire offering made on this occasion is used for the promotion of training work in the Conference. From present indications it appears that we have done one hundred per cent more training of teachers than at any time in the past, more surveys have been made, a larger number of schools have observed Promotion and Training Day than ever, the workers are taking their task more seriously and are doing better work. We projected this work with faith in our leaders; we believed they would stand by us to the limit. We still have faith. Although we have had an increase in missionary instruction and in the missionary offering we have fallen short of our privilege. Please send the amounts you have to the treasurer of the Sunday School Board before the session of the Annual Conference.

We have checked a number of schools and will continue as long as we can. The reports show marked progress in nearly every school visited. We are weak on two important items, Worship and Evangelism. Here is where we must put the emphasis next year. The quality of teaching has improved in every school that has trained teachers. The schools that have neglected the training of their teachers are still traveling in a circle. Where will they land with their precious cargo?

This is the time when all the praying people who are deeply interested in the task of giving Christian education and training in Christian attitudes and Christian conduct should unite in daily prayer for the presence

(Continued on Page 13.)

"Revival Gems Number Two" is a sensation. Only ten cents per copy. Large plates and clear type. Fully orchestrated for 14 instruments, for Sunday School and general use. See ad on page 10 of this issue.

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810 Broadway : : : : Nashville, Tenn.

GOOD WORK AT TROUT-GOOD PINE.

Dear Dr. Carley: The work at Trout-Good Pine is moving along in a hopeful way. Our Sunday schools are taking on new life. Brother R. L. Holladay is our superintendent at Good Pine. He is a live wire—the right man in the right place. The school at Trout, with Mr. H. Hill as superintendent, has about doubled in number.

Our Woman's Missionary Societies at each place continue to grow. We expect to have every member of the Methodist church in Trout-Good Pine a member of the Society by Conference, and some that are not members of the church.

We have held a revival at each church. Rev. H. W. Cudd, pastor at Jena, did the preaching at both places. We held our meeting at Good Pine in July. The people were so delighted with the preaching of Brother Cudd that we at once secured him for the meeting at Trout. We also had Mr. O. F. Scott, of McComb, Miss., as song leader at Trout. We heartily commend him to any one who needs a singer and Young People's worker.

There was much lasting good done in both of these meetings.

I wish to say right here that Brother Cudd is a strong, forceful preacher, and fearless in his denunciation of sin, but not to the extent of abusing the people. He preaches a pure, plain gospel that does not drive the people away, but draws them. We need such men who could give their entire time to the evangelistic work.

Brother Cudd is truly a friend to the pastor and Methodist church. What I mean by friend is that he is interested in the things that go to make a successful pastor—the Sunday school, Epworth Leagues, Woman's Missionary Society—and is tremendously interested in full Conference collections. He always speaks a good word for these things. He holds these things as being worthy and necessary causes. He also speaks well for the pastor, presiding elder and bishops. Therefore I repeat, we need just such men in the evangelistic field.

We are looking forward to a good report at Conference, the best that has been made from this charge in years. We are expecting to report, "Good year, Bishop; everything paid in full." "Nuff said."

R. H. BAMBURG, P. C.

A FINE MEETING AT SATARTIA, MISS.

Our revival meeting began at Satartia on the third Sunday in September, the preaching being done by Rev. J. L. Neill, pastor at Yazoo City. Brother Neill began with the truth and closed with the truth, the meeting ending on Friday night after the third Sunday. I don't think I ever heard the presentation of more fundamental truths in the same length of time. His appeal was to the church, and it had its effect upon some at least. He did not leave out the preacher or people, but it was all said in the spirit of Christ.

We received only three members, but I feel that the church has gotten a vision of what it takes to constitute a real church.

We bought a piano on Saturday before the meeting began, and paid for that, and gave Brother Neill $69 for his services.

Brother Neill is a great man—a man of God—and we appreciate him beyond words to express. Pray for us, that the work may go on.

A. J. LEGGETT, Pastor.

Do not forget that Samuel W. Beazley & Son, Chicago, Ill., are leaders as hymn book publishers. Their books can be ordered from your own denominational book store. See one of their New books advertised on page 10 of this issue.

"PROHIBITION HELPS BUSINESS."

"The earnings of the Kresge stores show a big increase in prohibition years. The people at large are supplied better than ever before with currency with which to live as they should live. Increased sales mean that the factories that manufacture the commodities sold by our concern have more work to do, which means more money for the wage earner. A noticeable feature of prohibition is the marked increase in the ability of workers. The young man engages in harmless and wholesome pleasures while off duty, which leaves him fit for the following day's effort. Prohibition has already done more good for the American public than any other proposal ever debated in the House or the Senate. To procure proper help in conducting my business is not the problem to-day it was a few short years ago. It is no longer necessary for the employer to delve into life and habits of the young man as it was before. If these things are true with prohibition partially effective, one can imagine what it will be when all citizens realize that the policy is part of the Constitution of the nation and live accordingly."—S. S. Kresge.

Our many visitors used to tell me much about the tides in the Bay of Fundy, which was not so very far from my home. It seemed amazing that the moon with no tackle and no derrick could lift all this mass of water high above the surrounding sea and then let it swirl sixty feet high into this funnel of a bay. But it is even more wonderful how somebody's life, without the attachment of string or rope, will raise a boy from low level to high and change all his goings. It is as fine a miracle as there is, and when it happens it is worth telling about.—Rufus M. Jones, in "Finding the Trail of Life."

Earth changes, but thy soul and God stand sure.—Robt. Browning.

SUNDAY SCHOOL NOTES.

(Continued from Page 12.)

and power of the Holy Spirit upon the members of the North Mississippi Conference. The power of the Lord alone can bring the discordant elements into harmony with his will. A few have indicated their willingness to pray daily for our forces to be united in the one God-given task, that of saving the people we are supposed to be serving.

MISSISSIPPI CONFERENCE ELEMENTARY SUNDAY SCHOOL NOTES.

Requests for Children's Week material are coming in every day, but there should be even more. The material is ready to go out and we appreciate your asking for it. Every school in the Conference should make an effort to observe Enlarged Children's Week. This special time set apart for turning adult thought and attention to the needs of childhood and youth in the community and for working together to meet these needs by definite forward steps, should be filled with help for every Sunday school. The pageants are pretty, easily presented and very inspiring. There are three from which you may choose. The poster is effective, and the leaflets giving details for plans for the week are very explicit. This material costs you only the asking. If your school has not already secured the material and begun the plans for observing Children's Week, this should be done at once.

As the close of the Sunday school year and the beginning of the new year's work brings some changes in personnel of workers, and an opportunity for meeting several points on the various standards, there should be a good deal of checkig done. If you would like to have the Elementary groups in your church checked, let us know, and we will endeavor to reach you with a checker.

MAGGIE MAY JONES,
Mississippi Conferense Elementary Superitendent.
401 Millsaps Building, Jarkson, Miss.

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The Woolworth Building in New York City, which towers 792 feet above the street, is the highest building in the United States.

If all the bottles of Lydia E. Pinkham's Vegetable Compound sold in 1925 could be placed end to end, they would make a column as high as the Woolworth Building with enough left over to extend from Lynn, Massachusetts to Cleveland, Ohio.

In many little villages as in many thriving cities along the route, who are glad to tell others about Lydia E. Pinkham's Vegetable Compound.

In a recent letter, Mrs. Daugherty says, "I was ill for four months before I took your medicine. I found one of your books at my front door and read it. It seemed to fit my case, so I began taking Lydia E. Pinkham's Vegetable Compound, and after I took the third bottle, I found relief. I am on my eleventh bottle and I don't have that trouble any more, and feel like a different woman. I recommend the Vegetable Compound to every one I see who has trouble like mine. I am willing to answer any letters from women asking about the Vegetable Compound."—Mrs. Ed. Daugherty, 1308 Orchard Avenue, Muscatine, Iowa.

Mrs. Carr Also Helped

Muncie, Indiana.—"I could not get around to do my work. I took treatments and they did me no good. I had always heard of Lydia E. Pinkham's medicine and I thought it would be like all the others, but I found out after I took half a bottle, as I have proved it wonderful. I am taking it yet and I can do all my work. I am feeling fine now, and it is your good medicines that have done it. I tell every woman of the good I get from taking the Vegetable Compound and from using the Sanative Wash."—Mrs. P. W. Carr, 721 West Powers St., Muncie, Indiana.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NEW FIELD WORKER APPOINTED.

To the Leaguers of Louisiana: It is a great pleasure to announce at this time that Miss Elizabeth Langford, of Monroe, La., has been chosen as our new field worker for the coming year. She is one of the most popular and efficient League leaders in Louisiana, and we are expecting great things for the new year.

This does not, by any means, imply that we have succeeded in raising our entire Field Work quota. Miss Langford has gladly entered the service believing that the Leaguers of Louisiana would finish the work they so enthusiastically began and continue their support of the field program.

Below is a message from our new Field Secretary.

MRS. R. P. JACKSON, JR.,
Reporter.

A Chat from Your New Field Secretary to the Leaguers of Louisiana.

Hello Leaguers!

After my first month of field work in Louisiana I have lots to report to my fellow-Leaguers. There is so much to be done and such a great number of young people to reach that I feel that I have undertaken a great task, but with the interest and prayers of my fellow-Leaguers and the pastors of this State, I feel that great good can be accomplished for the Master.

After spending several days in Alexandria, making out my year's program, with the assistance of our Conference Board President, Rev. J. B. Grambling, and our State President, Mr. Charles N. White, I went into Ruston District to begin my district work.

I spent ten days in the Ruston District, and during that time I visited almost all of the Leagues in that district, besides organizing several new ones. The chapters visited were: Ruston, Dubach, Bernice, Gibsland, Arcadia, Athens, Homer, Summerfield, Lisbon, and Haynesville. Some places I did not reach, among them were: Calhoun, Simsboro, and Farmerville, but I expect to meet with them later.

During my visit to the different Leagues in the Ruston District I interviewed one presiding elder, eight pastors, and one district secretary. I held five Council meetings, three business meetings, three devotional meetings, one Union meeting, and two socials.

I found the greatest need in most of these Leagues to be that of organization, and a better knowledge of Epworth League work. Most young people are willing to do when they know just what to do.

I want especially to thank the pastors of the Ruston District for their splendid co-operation with their young people and their League work.

Miss Gladys Dickerson, the District Secretary of the Ruston District, is now in Shreveport taking a commercial course, but will continue to look after her work through correspondence until her return home.

On Sept. 21, I went into the Minden District, and found that our District Secretary, Miss Mary Searles, had me well routed for ten days' work in her district. Up to date I have been to Springhill, Plain Dealing, Castor, Standard, and Campti.

I spent Sunday at Logansport, where the De Soto Union held its monthly meeting with a group of seventy-five Leaguers present from Grand Cane, Longstreet, Mansfield, Stonewall, and Logansport.

On Monday night the Shreveport City Union held its monthly business meeting, followed by "Stunt night." The Deal Senior League won first place on stunts, followed by Noel Senior League taking second place.

At the time of this report I am in Campti, La., where we have just had a splendid meeting with a large group of Leaguers, followed by a fellowship period of stunts and games.

Leaguers, if your chapter is not listed here, remember that I will be with every one of you at some time between now and Annual Conference, so watch out for me! In the meantime, remember that as young people of the Emmaus way we are praying that great good may be accomplished in Laguedom of Louisiana.

Leaguelly,
ELIZABETH LANGFORD,
Field Secretary.

Watch this page every week for Epworth League news items!

NOTES FROM THE FIELD.

We are so glad to know that Rev. W. W. Drake, of Ruston, is a 100 per cent Leaguer. Ruston, Leaguers, you should make him proud of you!

Bernice and Dubach have organized new Hi Leagues. Watch them grow.

Louisiana Leaguers, you should know Rev. H. M. Johnson, of Haynesville. He is very greatly interested in our Young People's work.

At Springhill I met two young boys who have decided to enter the ministry when they finish high school. Sam Talley and Roy Montgomery are only 15 years old, but under the leadership of Rev. H. E. Pfost and the Hi League superintendent they will accomplish their desires.

I am glad to find so many of the public school teachers taking such an active part in League organization, especially in rural communities. They are an asset to that community.

Mr. Charles N. White, of Alexandria, who is our new State President, is certainly on the job. We are bound to progress through his leadership throughout the coming League year.

The Leaguers of Louisiana will be glad to know that Rev. and Mrs. James T. Harris are at home in Rochelle, La., after having spent a most delightful honeymoon in Tennessee and Hammond, La., where they visited his and her people.

Of course, all Leaguers know that Mrs. Harris was formerly Miss Cora Varnado, our State field worker of last year.

We, as Epworth Leaguers, wish for this splendid young couple a long life of real happiness and Christian service.

PRAYER OF THE TOILERS.

Dear God, the eventide has come to
bless the tired land,
The shadows, slim and softly gray,
are like a mother's hand—
And as the mist creeps gently in, a
great peace seems to be
Upon our souls—the calm that Christ
once brought to Galilee.

Our work is over for a day, the road
leads straight ahead
To all the little homely things, to rest
and daily bread;
To woman-lips and woman-arms, and
love that never dies,
To fires burning on the hearth, and
babies' sleepy eyes.

—Margaret E. Sangster.

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Easily displayed when you use
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Harmonize with any color.
To hang up all heavy things, use
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FOR CONSTIPATION

Mississippi Man Says He Has Found Black-Draught So Satisfactory, He Has No Need to Change.

Wiggins, Miss.—Mr. A. L. Cone, a well known Wiggins resident, says: "I have used Thedford's Black-Draught for constipation. I have never had to take a great deal of medicine, but for fully 30 years I have, by using it, known Black-Draught to be a great medicine, and when I found it so satisfactory, I haven't seen any need to change.

"When I get constipated, I feel all out of sorts and tired and sluggish and I take a few doses of Black-Draught. It regulates my bowels and I get all right. My wife takes more Black-Draught than I do. She is a great believer in it too, so we keep it in the house. It will cleanse the system and help you, if you use it as we have."

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Black-Draught, with the natural, prompt action of its purely vegetable ingredients, quickly relieves constipation and helps to drive out the poisons so as to leave the organs in a state of healthy activity.

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Thedford's BLACK-DRAUGHT Purely Vegetable

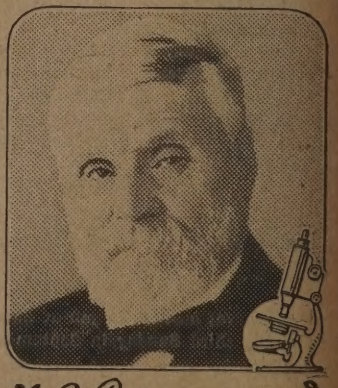
Prescription He Wrote in 1892 is the World's Most Popular Laxative

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as they are today. People lived normal, quiet lives, ate plain, wholesome food, and got plenty of fresh air and sunshine. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings to put into their system. So he wrote a prescription for a laxative to be used by his patients.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, gentle bowel stimulant as Syrup Pepsin.

Under successful management this prescription has proven its worth and is now the largest selling liquid laxative in the world. The fact that millions of bottles are used a year proves that it has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds and fevers.

Millions of families are now never without Dr. Caldwell's Syrup Pepsin, and if you will once start using it you will also always have a bottle handy for emergencies.



W. B. Caldwell M.D.
AT AGE 83

It is particularly pleasing to know that the most of it is bought by mothers for themselves and the children, though Syrup Pepsin is just as valuable for elderly people. All drug stores have the generous bottles.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

REVIVALS ON THE LUCEDALE CHARGE.

Dear Brother Carley: We have just closed a revival at each one of my smaller churches, two weeks altogether. We began at Refuge on the first Sunday morning in this month, and continued through Friday night. Brother E. W. Wedgeworth, of the Americus charge, my neighbor on the south, did the preaching in a manner highly pleasing to the serious-minded and God-fearing members of the church and community. No compromise was made with sin in high places or low, and his messages were vigorous and aggressive expositions of Scripture truth. The church and community will be stronger and better because of his stay and ministry with us.

Refuge is a small church nine miles south of here, organized by Brother J. C. Jackson in 1922, with the building begun that year and completed early in the next. They have a well attended Sunday school, a wide-awake prayer meeting and most of the members have a part in a community prayer meeting held in the homes. Just before the revival an organ was bought and paid for, and they now have enough money to paint the church. A number of the workers in the Sunday school attended the Cokesbury class at Pleasant Hill church, conducted in July by Miss Hattie Rae Lewis.

Our revival at Shipman began on the second and lasted through the third Sunday. Brother W. P. Patillo, pastor of the Wilmer charge of the Alabama Conference, did the preaching. A delightful Christian gentleman and a clear and scholarly preacher, he won a place in all of our hearts. Here, as at Refuge, we received three members on profession of faith, with others by certificate. During the meeting at Shipman we had a Cokesbury class taught by Brother O. C. Hull, who also taught a standard class at Lucedale at night. We had Brother Chambers early in the year, and have done some regular work in Leadership Training, so that now we have more than fifty standard units on this charge and a number of Cokesbury units.

Much remains to be done before the Annual Conference. The work at Lucedale is progressive and encouraging.

J. B. CAIN, P. C.

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns." Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 10 of this issue.

Grove's Tasteless Chill Tonic

Stops Malaria, Restores Strength and Energy. It Purifies and Enriches the Blood. You can feel its Strengthening, Invigorating Effect. 60c.
(Pleasant to Take)

Read This: If You Have Varicose Veins

If you or any relative or friend are worried or suffer because of varicose veins, or bunches, the best advice that anyone in this world can give is to get a prescription that literally hundreds of people all over the country are using with complete satisfaction.

Simply ask your druggist for an original two-ounce bottle of Emerald Oil and apply night and morning to the swollen, enlarged veins, rubbing gently upward and towards the heart as the blood in the veins flows that way. Soon you will notice that they are growing smaller and the treatment should be continued until the veins are of normal size. Emerald Oil is a powerful yet harmless germicide and results are guaranteed by all good druggists.

TIRED EYES Dickey's old reliable eye water has been used over 50 years to refresh and strengthen a tired eye. Nothing better for sore and weak eyes. Relieves sun and wind burned eyes. Doesn't hurt. At all good stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.

A GOOD REVIVAL AT KAPLAN, LA.

Dear Dr. Carley: We have just closed a good revival at Kaplan. This town is more than ninety per cent Catholic. Our church is the only Protestant church in the community. Although our membership total is only nineteen, there were but thirteen names on roll a year ago. This little church is more influential than its size would indicate, for not only are the members unsually liberal, but the church also enjoys the active support of friends from five other denominations. From Sept. 11 to 25, Rev. A. M. Serex, of Second Church, New Orleans, assisted the pastor in the promotion of this revival. Brother Serex played the double role of song leader and evangelist, ably acquitting himself in each of these offices. He excels in the pulpit and out. The interest of the people was captured from the start. Visitors from Abbeville and Gueydan were frequently present at the services. The church and community have received a blessing, and we confidently hope for abiding results.

L. RICHARD NEASE.

HIS SWEETEST MEMORY.

John McNeal tells the following story of himself: "My sweetest memory is of lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain and never a night with two hours' unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest memory is lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all her house, as she thought, sleeping around her, though I was awake. I can hear her in her woman's voice—the sweetest voice that can fall on man's ear is that of his mother—'yea, though I walk through the valley and shadow of death, I will fear no evil. Thy rod and thy staff comfort me!' Sweet mother! May your child rise up some day and be a like testimony for you!"—Selected.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11)

EMPHASIZE "SPIRITUAL CULTIVATION."

May I use your columns again for the "Spiritual Cultivation" movement? I should like to ask the program committees of the zone meetings to give some place in their programs to this phase of our work. There is sure to be a great awakening in our church if we are faithful. I earnestly urge, as a beginning, that we begin at home with family altars; using the Lord's Prayer in concert at the table and a verse of Scripture by each member of the family; then, help others.

MRS. S. L. POPE,
North Miss. Conf. Leader of Spiritual Cultivation.

ZONE MEETING AT KREOLE, MISS.

Dear. Dr. Carley: We'd like to make a report (though quite late) of the summer zone meeting of the Woman's Missionary Society, Seashore District, Mississippi Conference:

The women of the zone had a most interesting and helpful meeting at Kreole in July. We had as our guests Miss Helen Sells, of Gulfport and Scarritt College, and Rev. M. L. Burton, also of Gulfport. Following the devotional and address of welcome by Mrs. Murray Cox, wife of the pastor at Kreole, Brother Burton spoke to us on "The Importance of Missions," giving us some of the early beginnings of Methodism on the Mississippi Gulf Coast. He concluded with a plea for willingness to do our part, emphasizing the need and value of training and education.

Miss Helen Sells, who is taking her M.A. degree in Religious Education in Scarritt and her M.A. in Physical Education in Peabody, and who has received her appointment to Korea, introduced us in a most pleasing way to Scarritt College, with special reference to the buildings, administration, and course of study.

When we had partaken of a most appetizing lunch, the recognition service was conducted by our zone president, Mrs. M. H. Davis, of Mount Pleasant. This service included the reports from the seven societies represented, and showed a total present of fifty-six members and several visitors, including Rev. M. L. Burton, of Gulfport; Rev. F. L. Applewhite, of Newton; Rev. D. E. Vickers, of Ocean Springs; Rev. Murray Cox, of Kreole; Rev. H. L. Daniels, of Biloxi; Rev. J. L. Sells, of Pascagoula, and Miss Helen Sells.

The session was closed by Brother Burton, who made a timely statement regarding the importance of securing news and knowledge of our missionary work through the reading and studying of the Missionary Voice.

MRS. VERA M. SELLS,
Secretary.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years.
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

Mother!

Child Gets Sick, Cross, Feverish if Constipated

Mother! Your child isn't naturally cross and peevish. See if tongue is coated; this is a sure sign the little stomach, liver and bowels need a cleansing at once.

When listless, pale, feverish, full of cold, breath bad, throat sore, doesn't eat, sleep or act naturally, has stomach-ache diarrhœa, remember, a gentle liver and bowel cleansing should always be the first treatment given.

Nothing equals "California Fig Syrup" for children's ills; give a teaspoonful, and in a few hours all the foul waste, sour bile and fermenting food which is clogged in the bowels passes out of the system, and you have a well and playful child again. All children love this harmless, delicious, "fruity laxative," and it never fails to effect a good "inside cleansing." Directions for babies, children of all ages and grown-ups are plainly on the bottle.

Keep it handy in your home. A little given today saves a sick child tomorrow, but get the genuine. Ask your druggist for a bottle of "California Fig Syrup," then see that it is made by "The California Fig Syrup Company."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Chapel, Oct. 1 2, a.m.
Pachuta, at Adams, Oct. 8, 9, a.m.
Enterprise, at Enterprise, Oct. 9, p.m.
Seventh Ave., Oct. 12, p.m.
DeSoto, at Crandall, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Chicora, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street, Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Pleasant Hill, at Pleasant Hill, Oct. 30, 3 p.m.
Pelican, at Pelican, Oct. 31, 3 p.m.
Kurthwood and Alco, at Alco, Nov. 4, 7 p.m.
Provencal, at Provencal, Nov. 6, 3 p.m.
Natchitoches, Nov. 6, 7:30 p.m.
Boyce, Nov. 9, 7:30 p.m.
Melville, at Melville, Nov. 13, 3 p.m.
Lottie and Port Barre, Nov. 14, 10 a.m.
Eunice, at Eunice, Nov. 15, 3 p.m.
Opelousas, Nov. 15, 7:30 p.m.
Evergreen, at B. H., Nov. 16, 3 p.m.
Bunkie, Nov. 16, 7:30 p.m.
Melder, at Melder, Nov. 20, 3 p.m.
Lecompte and Cheneyville, at Lecompte, Nov. 20, 7 p.m.
Glenmora, Nov. 21, 7:30 p.m.
Oberlin, at Oberlin, Nov. 22, 3 p.m.
Oakdale, Nov. 22, 7:30 p.m.
Elizabeth, Nov. 23, 7:30 p.m.
Rapides, at Pineville, Nov. 25, 3 p.m.
Pineville, Nov. 25, 7:30 p.m.
Evangeline, at W. C., Nov. 27, 3 p.m.
Alexandria, Nov. 28, 7:30 p.m.

There is a concerted plan to have all assessments raised by Oct. 31. Do your best to have everything in full when your quarterly conference meets.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Shreveport Dist.—Fourth Round.

Claiborne Q. C., Friday, Oct. 7, 7:30 p.m.
Vivian, Sunday, Oct. 9, 11 a.m. 7:30 p.m.; Dedication of parsonage and Q. C. at Vivian, 3 p.m.
Mooringsport Q. C., Monday, Oct. 10, 7:30 p.m.
New Orleans, First Church, Presiding Elders' meeting, Wed., Oct. 12, 9 a.m.
Gilliam, Sunday, Oct. 16, 11 a.m., 7:30 p.m.; Q. C., 3:30 p.m.
Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church..
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.

LUZIANNE IS SMOOTH AND MELLOW.

LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

Holy Bible
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Standard Teacher's Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible lands
LARGE, CLEAR PRINT
This is a handsome book and is sold at a very reasonable price.
Price, $4.00, Postpaid
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New Orleans Christian Advocate
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RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 73—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3670.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 13, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AN APPEAL FROM THE COLLEGE OF BISHOPS TO THE METHODIST EPISCOPAL CHURCH, SOUTH, IN BEHALF OF SUPERANNUATE ENDOWMENT.

Dear Brethren:

It is now imperative that the church gird herself for a strong effort and complete the task of Superannuate Endowment provided for by the General Conference of 1922. We are grateful for what has already been accomplished, but the fact remains that less than one-third has actually been paid on the $10,000,000 which the church obligated herself to raise in five years for this purpose.

Since this movement was begun in the spring of 1924, by authority of the General Conference of 1922, the church has sought to meet this obligation while other pressing matters demanded attention. At the adjournment of the Annual Conferences this fall, the fourth year of this *Special Effort* will have been practically completed. The fifth year will begin April 1, 1928, and during that year every charge in the church should secure in cash and good personal subscriptions the remainder of the quotas assumed.

No obligation appeals with greater force than that of providing for the support of our worn-out preachers and the widows and dependent children of deceased preachers. A proper response to this obligation would not only pay a debt long past due, but would also strengthen the moral fiber of our people to meet other obligations that are constantly demanding attention. If we do not provide for the necessities of those worn out in our ministry, how can we with good conscience continue wearing out men in this ministry? When we demand *all* from the young preachers at the bar of our Conferences, and they give it without reserve, we cannot hold ourselves blameless if we neglect them in old-age after they have given the church their *all*.

The $10,000,000 for Superannuate Endowment must be paid. The fifth year of the movement is the time to secure bona fide pledges to cover the unpaid balances of the quotas already assumed by the charges. The honor of our church calls upon us to complete this task; our self-respect urges us to it, and our sense of justice demands that we apply ourselves as never before to do for these veterans of the Cross what we promised to do. Let it never be said by the world that the Methodist Episcopal Church, South, made promises to her superannuated preachers that she did not fulfill.

At each Annual Conference this fall, a representative of the General Board of Finance will be present to tell in detail the plans for this great cause during the Conference year of 1928. We have agreed that one hour at each Conference shall be set apart for this purpose. We call upon all the preachers and lay members who attend these Conferences, to be much in prayer that the occasions of presenting this work may be divinely ordered and greatly blessed by the "God of our Fathers."

In conclusion, we express our definite conviction that this sacred matter should now have our undivided support. It is our purpose, from now on through the year of 1928, to give it most careful attention and direction in our respective Episcopal Districts, with the confident hope that one of the most important tasks the church has ever undertaken may be completed.

Respectfully submitted,

W. A. CANDLER.
COLLINS DENNY.
EDWIN D. MOUZON.
JOHN M. MOORE.
W. F. McMURRY.
U. V. W. DARLINGTON.
H. M. DuBOSE.
W. N. AINSWORTH.
JAMES CANNON, JR.
W. B. BEAUCHAMP.
JAMES E. DICKEY.
SAM R. HAY.
HOYT M. DOBBS.
H. A. BOAZ.

GOOD BEGINNERS—POOR FINISHERS.

Methodism has a well established reputation for beginning great movements well; but we are not sure she finishes as well as she begins. We need to go no further for illustration than the statement from the bishops appearing on this page concerning the Special Effort in Behalf of Superannuate Endowment.

We began this great movement well. The cause is so deserving that it does not require argument to prove its need or its timeliness. It would not be hard to prove that it was put off too long—especially if we should call to the witness stand those veterans in the ministry of the church who to-day are suffering because of the failure of the church to provide for their needs during the lonely and tragic period of their superannuation. Sometimes we hear ministers in the active work, drawing salaries fully equal to those our superannuates received, complaining that it is very hard for them to make "tongue and buckle meet." We wonder how those worn-out servants of the church manage to exist on the pittance they receive from the superannuate fund.

It seems to us the time has fully come for the church to complete at least one job that it has begun well—and that job is the raising of the amount needed to provide the bare comforts of life for our worn-out preachers. It would be genuinely refreshing for the church to report not only the over-subscription of the amount asked for, but also the over-payment of the subscriptions. We could even be content with the payment in full of these pledges. The full $10,000,000 needed for superannuate endowment could be paid within the year if we would all give ourselves to the effort.

"SWEET HOUR OF PRAYER."

The beautiful song which recounts the privileges and blessings of prayer may be considered by some matter-of-fact people as too emotional and sentimental to be a practical expression of real Christian feeling; but it will be so considered only by those who have no actual experience of being called from a world of care and being relieved of the burdens, harassments, disappointments, and sorrows of life by this very precious season of communion with God. Prayer is not a sentimental expression of religious devotion; it is a very real and satisfying experience of the spiritual life. Most Christians would be happier if they prayed more.

A FUTILE SUGGESTION.

We see from the papers that a distinguished churchman of England has suggested that it would be well for the scientists to cease their investigations for a period of ten years, the assumption being that the scientists have already discovered more than the human mind has been able to assimilate, and that the ceasing of scientific investigation would promote the moral and religious welfare of mankind.

It seems strange that anybody should suggest in this period of the world's history that men should cease to acquire knowledge. It is especially unfortunate, it seems to us, that the suggestion should come from a churchman. The suggestion is, however, a futile one, for scientists are not going to break up their equipment, tear down their laboratories, do away with all their accumulated data, and eat the bread of "do-nothing" for ten years—or ten minutes, for that matter. Even if they should desire to do so, the irresistible urge to understand the phenomena of nature would drive them on.

A suggestion much more to the point, we think, would be that the Christian world give itself as passionately, as unreservedly, as devotedly to the propagation and establishment of the Christian faith for the next ten years—and forever—as the scientists give themselves to the prosecution of their studies. The church will grow far faster by becoming a protagonist of Christianity than it will by becoming an antagonist of science.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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LEAVES FROM MY NOTE BOOK.

By Bishop James Cannon, Jr.

I had long desired to visit Damascus. It was somewhat late in the day when we reached the hill-top overlooking the city, and it burst upon us as a delightful vision. It is said to be the oldest city in the world, is called the "Eye of the East," the "Head of Syria," and was said by Mohammed to be so near like unto Paradise that he would not enter it because a man should not seek Paradise on earth. The life and beauty of Damascus are dependent upon the river Abana, which rises in the mountains nearby, flows eastward through the plains, gives life and beauty to Damascus and then is itself swallowed up in the desert lakes. Its waters are conveyed by an admirable system of canals through every quarter of the fertile and luxuriant garden by a system of irrigation. So there is first the mountains, then the plain, with the river-made city, and just beyond it a hot steaming desert. From the hill nearby we looked down upon the orchards, gardens, vineyards and fields of Damascus with its gleaming white houses, its spires and minarets.

As far as natural beauty is concerned, it would be as well not to come down from the hillside, for the houses have little architectural beauty, the streets are usually very narrow, and projecting upper stories of buildings often obscure the light. Like many other Latin-American and Oriental houses, the interior is frequently very attractive, indeed beautiful, the rooms opening on spacious courtyards with fountains, flowers and ornamental trees. The most interesting feature of Damascus is the business quarter. The bazaars are a never-ending source of attraction, stocked as they are with goods of the most varied kinds, from the veriest trifles to silks, laces, and jewels of great value. The principal bazaars are in long avenues roofed over, each avenue devoted to some special trade. The name Damask originated as descriptive of the beauty of design and quality of the texture of the products of the Damascus looms, of which there are several thousand still operating in the city.

The visitor interested in religious matters will ask first of all for "the street called Straight," and it is probable that his desire is actually gratified, for there is one street which runs from west to east through the whole length of the town, and is the only street answering to the description of "Straight." Of course, as is true in all such matters, it is questionable whether the place pointed out as to the location of the house of Judas is the true location.

The next place in interest in the great Mosque. It is possible that this Mosque was first of all a heathen temple. Then in the days of Constantine the temple became sacred to Christ and was dedicated to John the Baptist, whose head, in some extraordinary fashion, was supposed to have been contained in a casket in the temple, although we are not told why Salome and Herodias should have had it preserved. For nearly three centuries the building was the Christian cathedral church for Syria. After the Moslem conquest, it was for a while equally divided between the Christians and the Moslems, but soon the Moslems drove the Christians out, took the entire temple and called it the Great Mosque. The most notable feature of the Mosque is a beautifully adorned chapel, the tomb of the great Moslem hero, Saladin, who fought the Crusaders so successfully.

Our hotel, located near the river, was well kept, with clean, comfortable beds and good, well-cooked food at reasonable prices, and from the window as I looked out, preparatory for an early start to Jerusalem, I heard the Mohammedan Muezzins sounding out from the minarets of the many Mosques the call for prayer to the faithful. But early as we were, the caravans with the camels—"ships of the desert"—and the ever-present donkeys, were also on their way. We stopped again on the hill overlooking the city to see it in the early sunlight, and as I looked down upon it, I recalled the story of "Eleazer of Damascus," the faithful steward of Abraham's household, who when sent from Canaan back to Syria to find a wife for Isaac, explained the success of his mission in one simple sentence, "I being in the way the Lord led me"—which method might be adopted with profit by many of us today.

We left Damascus about 7 a. m., and reached Jerusalem about 7:30 that night, with a stop at the fords of the Jordan for passport inspection as we passed from Syria into Palestine, and a stop of nearly three hours at Nazareth for lunch and to visit the orhpanage on a nearby hill. It was a journey which, while I should be glad to repeat at a more leisurely pace, was especially enjoyed in that it compassed the entire distance in one day, over well-built, well-graded, hard surfaced road, sweeping along the foothills of the Lebanon mountains, with the snowy cap of Hermon on the north dominating the whole. On the hillside as we swung down into the valley, we saw on the right the "Waters of Merom," the lake at the base of the Lebanon Mountains, then right in front of us the beginning of the Jordan River, and on the left at the south the beautiful Sea of Galilee, along which and in sight of which we drove for many miles, till we turned off near Tibera for Nazareth.

There is a clean German hotel at Nazareth where a fairly good lunch can be had for a dollar. The town seemed somewhat cleaner and more alive than when I was there in 1910. The Orphanage was well located, and I was pleased with the staff of Armenian teachers and the orphan children, many of whom were expecting to be sent to Egypt, Greece or France. During the drive from Nazareth to Jerusalem we passed several of the Jewish settlements, which seemed to be pleasantly located, but I could not but question whether they would be self-sustaining. It was said that many of the colonists had been found to be unsuited to the life in the new surroundings, having no knowledge of farming or shepherding, upon which most of them must depend for their living. There did not seem to be much life or movement in these villages, and the casual inspection did not impress me that the colonists looked very hopeful or happy. But the land all along the way seemed to be fertile, and it may be that by the institiution of improved methods, including better irrigation and dry-farming, this increased population can be sustained. I should think, however, that some industry like rug or lace-making, or olive wood curios for export would be needed.

The road wound its way through valleys by the side of rippling brooks, and then climbed the hills in sweeping spirals until at the top, with the glass, the "Great Sea" on the west could be seen, and the invigorating sea breezes be felt, and then it went down again into even a deeper valley, both hill and vale covered with green, and alive in some sections with herds and flocks. And about the time we reached the Mount of Olives the moon came up, bathing Jerusalem in beautiful silvery waves of light, and as we passed along the edge of Gethsemane, I could but picture the Agony, the Betrayal and the Arrest which took place in the shadows of the olive trees under the light of the full moon 2,000 years ago.

Jerusalem was crowded with tourists, especially Americans, but I managed to find a bed. I was there only two nights, and I walked the streets and alleys until late, and in the daytime went again to Bethlehem, and to the "Holy Places." There has been a great change in the city without the walls—the coming of the railroad, of automobiles and garages, increased population, modern buildings, and above all the abolition of Turkish rule and the incoming of Great Britain. I was glad I had been there before these changes occurred, for while the city within the walls, and the "holy places" are much the same, the atmosphere and the attitude of the people are different, and will be increasingly so. But it does not really matter. "The hour cometh when neither in Jerusalem, nor in this mountain shall men worship the Father. God is a spirit, and they that worship him, must worship him in spirit and in truth." Jerusalem is after all and above all a symbol.

As the Apostle says: "The Jerusalem which is from above is free, which is the mother of us all." It is the Holy City, the new Jerusalem, "descending out of heaven from God, adorned as a bride for her husband"—it is of this Jerusalem and not the one on earth of which we sing—

"O Mother dear, Jerusalem!
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?"

Steamer Berengaria, August, 1927.

WHAT THE BIBLE TELLS ME ABOUT RACE RELATIONS.

By R. B. Eleazer.

Just the job of getting along with one another is life's most difficult problem. It's a lifelong problem, too; we never solve it fully. Happy are we if we go on to the end honestly seeking to work it out, instead of growing bitter and giving up in despair.

Particularly difficult is this problem when it involves people who are radically different from us, especially people of other races—and the greater the difference, the greater the difficulty. In doubt and uncertainty we look about for help—for some sound principle to guide us toward the solution. Where shall we turn with confidence if not to the Bible?

We open the book. "In the beginning God;" the creation of a world; its peopling with the lower orders of life; and then—

How promptly the old Book answers! For here in the first two chapters is the very basis we need for all our thinking about people:

"God created man in his own image, * * * and breathed into his nostrils the breath of life" (Genesis 1:27 and 2:7).

Who can fail to see the meaning? Made in the image of God, like him in the power to know and to choose between good and evil, inbreathed by God's owon immortal spirit, humanity is something infinitely valuable and sacred. In every man, therefore, I must see one of God's children, strayed a long way from home, maybe, but like the Prodigal Son, still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his innate divinity, his potential God-likeness, his infinite possibilites.

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Malachi 2:10).

As children of one Heavenly Father, I must think of all men as brothers. No, not in terms of sentiment and gush, but in understanding, in sympathy, in good will and helpfulness. Many of them I may not admire; some I may even dislike; but just the same I must think of them with

kindly interest and an honest desire to do them good, not ill.

"God * * * hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:24 and 26).

How shall we account, then, for the striking differences between races? For example, what has made some of them light in color and others dark? Climate, without doubt. One can easily see its effect in a single summer's tan. Imagine the process going on for ages and you can readily understand the result.

But doesn't the Bible say God cursed Ham and turned him back? No, it does not. It says nothing about God cursing anybody, and nothing about anybody being turned black. Read the story for yourself in Genesis 9.

"God hath showed me that I should not call any man common or unclean" (Acts 10:28).

Since all are the children of God I must not think contemptuously of any or flatter myself with any feeling of innate superiority. I may have had better advantages; I may know more and have more; I may even be more capable than others; all this I may see quite clearly. But I may not therefore count myself inherently better than any other of God's children. I am not the judge of any man or race. To their own Father alone men stand or fall. (Romans 11:4.)

"Ye have heard that it was said by them of old time, 'Thou shalt not kill.' * * * But I say unto you, that whosoever shall say to his brother, 'Raca' (worthless one'), shall be in danger of the council, but whosoever shall say, 'Thou fool,' shall be in danger of hell fire" (Matthew 5:21 and 22).

Yes, it is wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or degrade any human being, let me remember well that I am striking also at the very heart of God.

"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea" (Mark 9:42).

Like the sin of contempt for God's children is the sin of limiting them, of putting hindrances in their way, of denying them opportunity to achieve the best they are capable of. Child labor that dwarfs undeveloped bodies and minds; starvation wages that mean, not life, but only bare existence; lack of educational opportunities; houses unfit for human habitation; failure of our cities to furnish to certain groups the common decencies of civilization—sewers, sanitation, paving and the like—these are some of the ways in which we put stumbling blocks in the way of God's little ones.

"If I did despise the cause of my manservant or my maidservant when they contended with me, what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me make him?" (Job 31:13-15).

I must be considerate of my employees, for they are no less human than I—considerate of their feelings, their welfare, their rights. If they have grievances, I must hear them with patience and open-mindedness, not arrogating to myself the right to be witness, judge and jury all in one. Every man has the right to be heard in his own cause, and to be treated as a man.

"Thou shalt love thy neighbor as thyself" (Mark 12:31). "If God so loved us we ought also to love one another" (I John 4:11). "Let us not love in word, neither in tongue, but in deed and in truth" (I John 3:18).

"Impossible," you say? "There are some people we just can't love!" Not if we understand what Jesus meant by love. He was talking of something very different from what we usually call by that term—something very much finer and more unselfish. He meant a deep human sympathy that always seeks to understand and a genuine interest and good will that are always anxious to help. In that sense it is not only possible, but easy, for one of Christ-like spirit to love even the most unlovely. And love like that "is the fulfilling of the law."

To sum up, what then does the Bible tell me concerning race relations? These things among others:

That I must see and respect the divine image in every human being;

That I must recognize my common brotherhood with all;

That I may not hold any in contempt, nor put hindrances in their path;

That in all my dealings I must be just and considerate; and finally,

That in all human relations I must be guided by Jesus' law of love and service.

THE PASSING OF A SAINT.

By Rev. S. A. Steel, D.D.

The great church was packed, chairs filled the aisles, and people were turned away for lack of space. Hundreds of eyes were wet with tears. The choir, the chancel, the casket, were mounts of flowers. For more than two hours people of all classes passed to look once more on the face of the dead, and few did so without deep emotion. Shreveport, or any other city, has seldom seen such a funeral as that of Miss Hattie Renfro, for fifteen years the beloved city missionary of the great First Methodist Church in Shreveport. She was struck by a passing car, thrown violently on the sidewalk, and her skull was fractured, inflicting a mortal hurt. Miss Hattie, as she was universally known, was born at Smith Grove, Ky., and I thought the readers of the Advocate would be interested to know how everybody loved this saintly woman. Eloquent tributes were paid to her, but none finer than the leading editorial in the Shreveport Times, the leading paper in Shreveport. It is seldom that a great secular paper makes its editorial leader a tribute to a modest, timid woman, whose only claim to notice was her service to society; but the editor of the Times, under the heading of "Miss Hattie Renfro, Heroine," paid her the following beautiful tribute: "For more than fifteen years, the name of Miss Hattie Renfro has been closely identified with social service endeavor in Shreveport. Although working under the auspices of the Methodist church, her work knew no creed. She was the servant of all in distress. There are some of us in this life who believe that the tasks they undertake have the blessing of heaven and that they have been divinely called to their performance. Some in this life are given the rare opportunity to rise to heroic heights. Miss Hattie, as she was affectionately called by those to whom she ministered, saw a divine call in her mission, and to her was given the opportunity to be a heroine.

"Far from her was the thought that she might be doing something heroic. Miss Renfro in her daily work saw only duty. Where distress called she saw the signal of duty. She was a true heroine. Weather never deterred her. Personal well-being and comfort were never considered by her. In the heat of the summer and the cold of winter she went her daily rounds ministering to those who needed her. No case was too desperate. They cursed her often, but she blessed them. They rejected her, called her 'sob sister,' 'meddler,' "psalm singer,' and what not; but she replied with a smile and held up those whom she would help to the Savior of the world. She showed the God of love and the greatest sacrifice. Where she found despair, Miss Renfro instilled courage. Many a man, woman, young boy or young girl has been kept from the act of self-destruction by Miss Hattie, who gently said: 'Why, sure, there is hope and God has not forsaken you.'

"Many a girl she redeemed. Many a youth she snatched from the fire ere burnt too severely. She was helper, advisor, counsellor, sister and brother all in one. 'Angel of the jail,' they called her. * * * Miss Hattie Renfro, heroine! * * * She will never be forgotten, and Shreveport will honor her memory always. * * * The Times joins the universal sorrow which has come to Shreveport; but somehow one feels better to know that this earth has been blessed with such a noble, modest heroine as Miss Hattie Renfro, the friend of all the poor and the angel of the prisons."

So passed from this earth this noble lady in the prime of her useful life. Kentucky never had a finer representative of her best people than Miss Hattie. No one seems to have been to blame for the accident that suddenly blotted out her light. A mysterious providence? Yes, indeed it is, and we can only bow in silent submission. There is no explanation of why such a useful life should be suddenly ended in such a manner while unworthy thousands are allowed to live. God alone knows. But it is a blessing to have known and loved Miss Hattie.

Mansfield, La.

THE UNPARDONABLE SIN.

By Rev. Hilary S. Westbrook.

We should approach this subject with a reverent and inquiring mind. Can any scholar have attained the ultimate in his statement of Biblical teaching on this so little understood theme? That there is an unpardonable sin is without question. The New Testament contains many explicit hints to it, and Jesus distinctly taught it. That it is in some way connected with the Holy Spirit seems very obvious.

And comparing Scripture with Scripture, a careful examination of the more prominent passages of his logos bearing directly on this perplexing subject seems to the writer to warrant the following definition of the unpardonable sin: It consists in neglecting, resisting, denying, or profaning the Holy Spirit. Sins of this type are irremediable and therefore unpardonable. Let us, therefore, remember that the Third Person in the Godhead is very sensitive, and it is an easy matter to exasperater him. Jesus said: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (St. Matthew 12:31,32). As this is pre-eminently the era of the Holy Spirit, and as he is the most intimate and potent and in a very large sense the last manifestation of the Trinity, it behooves man mortal to listen to his tender, pleading voice, for "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3), of which God bears witness with "signs, wonders, miracles and gifts of the Holy Ghost?" It is conceded by not a few of our learned men that in his personal manifestation the Holy Ghost was to become an active and recognized personality wherever Christ's gospel was proclaimed.

It is the distinct function of the Holy Spirit to "convince the world of sin, of righteousness and of judgment." "Of sin," said Jesus, "because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (St. John 16:8-12). He admonishes us not to rejoice in that the spirits are subject to us; but rather rejoice because our names are written in heaven (St. Luke 10:20). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). But unfeigned faith in the Lord Jesus Christ is the only warrant for entering our names on the "page white and fair," and he who persistently nelects or resists the gracious Spirit's warning and pleading, is certainly guilty of the unpardonable sin, he is condemned, and "the wrath of (a just God)

abideth on him" (St. John 3:18, 36). "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." If he who so intensely loves us says, "Surely I come quickly," well may every heart that really loves him say, "Amen, even so, Come, Lord Jesus."

"The whole creation groans
And waits to hear that Voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again.
Come then, Lord Jesus, Come!"

In the Trinity, I confide,

Georgetown, Miss.

MISSIONARY COUNCIL SPEAKERS AND PLANS.

Speakers for the second annual session of the General Missionary Council of the Methodist Episcopal Church, South, to be held at Jackson, Miss., Dec. 13, 14, as announced by Dr. W. G. Cram, chairman, include six bishops of the church, as well as Mission Board secretaries and outstanding educators and religious leaders from throughout Southern Methodism.

The bishops who will address the 100 or more outstanding missionary leaders of the denomination attending the Council session are widely known for their interest in missionary work. They are: Bishop W. B. Beauchamp, of Atlanta, Ga., founder of mission work in Europe, now president of the Board of Missions and in charge of Mexican missions; Bishop Warren A. Candler, of Atlanta, founder of mission work in Cuba; Bishop U. V. W. Darlington, of Huntington, W. Va., now in charge of missionary interests of the church in Europe; Bishop James Cannon, Jr., of Washington, D. C., in charge of work in Brazil and Africa; Bishop Edwin D. Mouzon, of Charlotte, N. C., and Bishop John M. Moore, of Dallas, Tex., widely known as promoters of missionary interests of the church. Bishop Cannon left for Brazil the latter part of September to preside at the annual meetings of the three Methodist Conferences in Brazil. He expects to return to the States in time to attend the Council session.

Other eminent speakers who will deliver missionary addresses during the Council session include: Dr. H. W. Cox, president of Emory University; Dr. Plato Durham, Emory University; Dr. W. G. Cram, General Secretary of the Board of Missions; Dr. O. E. Goddard, Foreign Secretary; Dr. J. W. Perry, Home Mission Secretary, and Dr. F. S. Onderdonk, superintendent of the Texas-Mexican Mission.

All sessions of the Council will be held in the auditorium of the Galloway Memorial Church in Jackson, and the pastor, Rev. H. S. Spragins, will be host to the gathering. Local committees in charge of all arrangements are under the direction of Rev. J. L. Decell, presiding elder of the Jackson District, assisted by local Methodist pastors.

The Council will be the most widely attended and far-reaching in its results of any missionary gathering of the entire year. The thirty-eight Annual Conferences will be represented by the chairmen of the Conference boards of missions and the Conference missionary secretaries, while a dozen or more missionaries now in the States on furlough will attend as representatives of their respective foreign fields.

"World Evangelization" is the subject that has been selected as the theme of the meeting, and discussions will center around plans for the great international revival of 1928, to be carried on both in the home and in all foreign fields. This movement is expected to be no mere effort to increase membership, but a deep revival that will stir the church to its depths. Already reports from the mission fields indicate that the time is ripe for world evangelization. In Japan a great plan for winning "a million souls for Christ" has already been inaugurated by one of the most prominent Japanese Christians, widely known as a social and labor leader. The members of the Texas-Mexican Mission are pledging to give themselves as never before to the work of the salvation of souls. And from Brazil comes the heartening news of 200 new converts received during the recent visit of the Foreign Secretary as preliminary to the opening of the great revival there.—Board of Missions Bulletin.

THE PERAMBULATOR PERAMBULATES.

By Van Carter.

My last big perambulation was in 1920, when I visited China, Japan and Korea. Some of the wonders of these lands I tried to visualize to the readers of the Advocate through articles written at that time. As it was the World's Sunday School Convention which brought about that trip, so it is the World's Sunday School Convention which causes me to take this one.

It happened this wise: My friend Mark Anthony, District Passenger Agent of the Missouri Pacific Lines, called me in his office one day and said: "See here, Van, what about our getting up a special train to take the Louisiana delegates to the World's Sunday School Convention to be held in Los Angeles, July 11-18, 1928?" I replied: "It is O. K. with me provided you route the special train by way of the Grand Canyon, for you know, Mark, many people can take only one trip in a life-time to California, and I want our delgates to see that outstanding wonder of the world, the Grand Canyon of the Arizona." "We can do that all O. K.," said Mark. So he began to get busy with routes and rates, and in a few days the special train tour was mapped out and ready to be submitted to the Executive Committee of the Louisiana Council of Religious Education, for approval. The next time I saw Mark, I said: "It has been sixteen years since I visited the Grand Canyon and California, and if I am to serve our Louisiana delegates to the World's Convention in Los Angeles next July, to the best of my ability, I think I had better make the trip now, so the places of interest will be fresh in my mind when our special train starts." Mark phoned over for our mutual friend, J. A. Fitzgerald, the General Agent of the Santa Fe System, on whose road the Grand Canyon is located, and there and then was mapped out for me this trip.

Leaving New Orleans at 10 a. m. on the famous "Orleanian" of the Gulf Coast Lines, I enjoyed a splendid observation car ride through Louisiana's lowlands of sugar cane, cotton fields, swamp lands, rice fields, timberlands, cattle country, and dairies. Texas was reached by 6 o'clock, and then for 117 miles we literally raced across the open country of East Texas at a mile every 75 seconds until Houston was reached, where we boarded our "Santa Fe All the Way" train to California.

My friends had planned that the first stop should be at Adamana, Arizona, so that I could visit the Petrified Forest. Leaving Houston at 10 p. m., our train moved steadily upward, and at 8:30 the next morning we found ourselves breakfasting at Brownwood, Tex., 1,342 feet above sea level. All day long we journeyed, and at night we were at Clovis, N. Mex., some 335 miles further west and 2,876 feet higher in altitude. Clovis is a city of 6,000, situated in the northeast corner of New Mexico, 4,218 feet above sea level. The air here was indeed bracing and exceedingly delightful to breathe. It also necessitated the use of blankets in our sleeper. The next morning we breakfasted at Gallup, N. Mex., 1,392 miles from dear old New Orleans and at an elevation of 6,498 feet. Here we saw in the Santa Fe station hotel, the El Navajo, the famous Navajo sand paintings, and received the information that this little town of 4,500 population was the gateway to Mesa Verde National Park where, a thousand years ago or more, there lived in the Santa Fe Southwest a people who flourished and then disappeared. They are known to us as Cliff Dwellers. Who these people were, when they lived, where they came from, why they left, and where they went, are still one of the mysteries to be solved. However, it is said that to-day hundreds of ruins of the structures they built are to be found in the Mesa Verde, and the Santa Fe Railroad has opened this new and shorter way of reaching them.

I could not tarry here, for I was headed for Adamana, seventy-five miles further west on the Rio Puerco River, which sometimes gets on a rampage as does our own Mississippi. As we journeyed by the side of this river we soon saw that it was very much swollen and its turbulent waters were running, rushing and reverberating through the land, carrying before it all loose material and closing all its fords to traffic. When I stepped off the train at Adamana all I could see was the depot, two stores, and two houses, and it certainly seemed to be the jumping-off place. To the south, however, only a few miles distant, lie thousands of acres covered with agatized fossil remains of gigantic pre-historic trees and known to us as the Petrified Forest. Hither did I journey, and when I beheld it I said, "This truly is the world's greatest puzzle and America's wonder field of mosiacs."

When we say "forest," one naturally thinks of many standing trees, but not so in this wonderland. Instead of standing upright, petrified trees in great profusion lie about you, and logs of all sizes greet you on every hand, and chips, big and little, are scattered over the earth till it seems you are on a carpet studded with gems of every size, which glisten with every color imaginable.

There are four forests. In the first the chief object of interest is the natural log bridge, spanning a chasm sixty feet wide, truly a trunk of agate. The surrounding mesas with their variegated colors upon their slopes make a wonderful setting for these jewels of nature. In the second forest may be found a splendid assortment of chips of all sizes with the most delicate tints imaginable. Many of them you desire to grab and bring them away with you for paper weights for your office or study desk, and thus have a continual reminder of this beautiful and marvelous "God's Acre" 5,300 feet above sea level; but a United States official has posted in conspicuous places: "Visitors are not allowed to take specimens from the forest within the National Monument." The third forest covers a greater area than the others, and because the colors duplicate every tint of the rainbow, it is known as the Rainbow Forest. In it are several hundred whole trees and quite a few over 200 feet in length. There, too, the ground is literally covered with a carpet of agated stones, beautiful to behold. The fourth, because of the many logs in it of a blue tint, is known as the Blue Forest, and its chief attraction is the peculiarly shaped and beautifully colored "bad lands," and its carved rock formations.

Thus my stop at Adamana of one day brought me into a region of ruins 5,300 feet above sea level that are indeed the world's greatest puzzle, for no man yet knoweth whence the forests came nor when, for there is no data beyond the fact of the trees, logs, and chips themselves. Thus man is free to form his own conclusion with no one to say him nay. With such a glorious sight as the forest offers to the traveler, this was my thought as I rode back to Adamana in the cool of the evening for dinner, and then catch my train for the Grand Canyon: Surely Louisiana's Special Train of Sunday school workers to the World's Sunday School Convention in Los Angeles, July 11-18, 1928, must visit the Petrified Forest—America's wonder field mosiacs. Of the Grand Canyon I shall tell you of in my next.

TO FATHER, UPON HIS BIRTHDAY.

By Rev. J. L. Greenway.

I once saw a tree rising stalwart and stout
Above the rolling plain,
And there were no others that grew about
To rival its tall domain.

Rooted strong in the earth, it reached for the sky,
And grasped the cleanly cloud;
Though the tempests beat and the years crept by,
That head remained unbowed.

And the scars it bore and the wind-combed moss
Were medals of honor the tree
Had won by its burdens; and many a cross
It had won in its struggle to be.

Through many a struggle and many a strife
The gales had beaten and dinned;
But from the storm it had conquered life,
And embraced the strength of the wind.

As I raise to you an honoring song,
Remembering my stalwart tree,
It seems its virtues and strength belong
To none so much as thee.

For you have endured the battlefield
Of the passions and storms of man,
And you could bend and never yield
As only a stout oak can.

The dashing winds have made thee strong,
And the rains have made thee clean;
But the storms have not blinded thy sight of wrong,
Nor bent to the low or mean.

So unto you as the years creep by
All honor we have allowed;
Rooted strong in the earth, you have grasped the sky,
And reached to the cleanly cloud.

Laurel, Miss., Sept. 5.

BENONI—BENJAMIN.

By Rev. F. B. Hill.

"She called his name Benoni—but his father called him Benjamin" (Genesis 34:18).

Benoni—what is the meaning of that? "The son of my sorrow." And what does the name Benjamin mean? "The son of my right hand." Thus one saw the thorns, and the other the roses which bloomed in their midst. The dying Rachel saw only the dark cloud, but her husband peered through the sliver lining. The one gazed upon the sun in its setting, and the other in its rising. In the log book of Columbus there is one entry more common than all others. It is not, "To-day the wind was favorable;" it is, "To-day we sailed on."

When Bartholomew Diaz, the great Portugese navigator, discovered the cape which showed that there was an open sea round the southern point of Africa—the first to make this discovery—he called it Stormy Cape, as his vessels were there subjected to fierce tempests. When, however, he returned to Portugal, his far-seeing king, John the Second, realizing that it gave promise of a passage to India by sea, re-named it the Cape of Good Hope.

The short view was confined to the turbulent experience; the farther vision brought into view the immense possibilities of an open gate to the illimitable East. This is an epitome of life. "No chastening for the present seemeth to be joyous, but grievous," when we "look at the things which are seen," but we see "that our light affliction is but for the moment" when we "look not at the things which are seen, but at the things which are not seen." We recognize that the stormy passage leads to a delectable haven. The unpromising Benoni brings the happiness and succor of a Benjamin.

One can only surmise as to why Rachel gave to her child this ill-omened name. We would naturally expect her to welcome this second male child as the richest gift of heaven. She had prayed in the days of her barrenness, "Give me children or I die" (Gen. 30:1). One would have thought that she would have displayed the attitude expressed by the couplet in George Macdonald's poem:

"Where have you come from, baby dear?
But how did you come to us my dear?
God thought about you, and so I am here."

The realization of her fondest hopes for this second time, however, meant that while it was doubly making life worth living, there was no life to live. And we must remember that for her the grave had no illuminating resurrection light such as it presents to us. Travelers in northwest Africa came across some out-of-the-way natives who called the Atlantic "The Sea of Darkness." Observing that the sun and moon set in that quarter, they believe that the islands of the sea have no light-giving orbs to illumine them, and spoke of them as the islands of darkness. And in those primitive days of Rachel and Jacob, the setting of life's sun did not give much assurance of the dawning of a new day of immortality. It was long after this that the Psalmist exclaimed, "In death there is no remembrance of Thee." But even in these days of gospel radiance, death under such circumstances could not be inviting.

She had everything to live for. No fell disease had fastened upon her. She was at that stage of existence when the ardent lust for life is at its strongest. Her mother-heart sought for its legitimate satisfaction in the rearing of her children. She was rich in the love of an adoring husband, and trusted that this new gift would be an additional cord of love and hope. And now these dear and precious ties are to be ruthlessly sundered. It is not difficult for us to see why she should say, "Call his name Benoni." He did indeed appear to be "the son of sorrow."

Was not Jacob's point of view, however, the more commendable? He thought of the price which Rachel was having to pay, but he also considered the possibilities of the new life given. They had a responsibility to him. He must not be handicapped with an ill-starred name. Jacob turned his gaze to the radiant dawn of the new life, rather than to the clouded eventide of the departing one—

"Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn."

—Lowell.

Did not some such thought animate Jacob when he suggested that they call their child Benjamin, rather than Benoni?

It may also be presumed that an even deeper reading of the facts of life prompted him. Jacob was facing the most crushing sorrow of his life. It is probable that it was her grief for her desolated husband which made Rachel adopt so gloomy an outlook.

Jacob had shown his devotion to her through fourteen years of ardent waiting. Their seven years of married life had been a prolonged and tender courtship. She knew that her own children were peculiarly prized because they were her children.

What a tragedy it was to him to lose her! Yet he followed a true instinct in recognizing that the deepest sorrows can be constituted channels of richest blessing by the gracious power of God. This child whose coming had innocently brought such grief would be his stay and comfort in old age. "The bud may have a bitter taste, but sweet will be the flower. Therefore," said he, "let us call him Benjamin, the son of the right hand."

Should we not also look for the sunny side of the cloud?

To quote Ellen Thorncroft Fowler's quaint putting of it—

"The inner side of every cloud
Is bright and shining:
I therefore turn my clouds about
And wear my troubles inside out,
To show the lining."

We wear black for mourning to typify our grief. The Chinese wear white to symbolize the purity of the departed's new home. Should we not sing of victory over death rather than bewail our own desolate lot? Let our note be "Benjamin," rather than "Benoni."

"Not only so, but we triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given us" (Rom. 5:4-5).

Merryville, La.

ANNUAL CONFERENCE NOTICE.

To the Members of the North Mississippi Conference, Clerical and Lay:

By decision of the Conference Place Selection Committee, the fifty-eighth session of our Conference will meet in Clarksdale, Nov. 2.

As pastor-host, I am writing to say to you that our people are preparing to take splendid care of you. Everything that possibly can be done to add to your comfort, convenience and entertainment will be done. Many of our people live in the country; they are planters; they live in big plantation homes, homes thoroughly, beautifully and comfortably furnished. They want you in their homes, we want you to go, and I am writing to ask you if you are coming by auto to let me know at once so that we can place you accordingly. These homes are only a few miles out from the city and all on splendid gravel roads. You can attend all meetings with perfect ease, will have every convenience that you will have in the city, and at the same time enjoy the beauty and freshness of this great Delta country, now white with fleecy, long-staple cotton. Please let me know just as soon as you can conveniently do so.

Sincerely yours for a great Conference,

HENRY FELGAR BROOKS,
Pastor-Host.

NOTICE OF DEDICATION OF CHURCHES AT COAHOMA AND JONESTOWN.

The church at Jonestown will be dedicated Monday night, Oct. 31, at 7:30 o'clock.

The church at Coahoma will be dedicated Tuesday night, Nov. 1, at 7:30 o'clock.

On both of these occasions we are holding a Home-Coming service for all former pastors and friends of these two churches. A very cordial invitation is extended to all who will to attend these services.

R. G. LORD, Pastor.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-729 Carondelet St., New Orleans, La.

LORENZO DOW.

By Paul Hutchinson.

The Methodist church has harbored some queer individuals in its time. But it is doubtful whether it ever contained one queerer than Lorenzo Dow. His own journal tells us that the people of the early American settlements to whom he preached generally called him "Crazy" Dow. And the same source of information gives plenty of reason for the use of that name. He was a thorn in the flesh of most of the Methodist leaders of his time, and the rank and file of the members of the church of that period regarded him as a subject for prayers. Yet, admitting that he was a queer character, and acknowledging a suspicion that there were times when he accentuated and traded on his queerness, there are two things which can be said about him: First, he is remembered long after most of his contemporaries. And second, he stirred religious interest to white heat in an enormous stretch of territory. On both counts the man is worthy of consideration.

It was in 1798 that Dow, a boy of eighteen, came from a Connecticut farm to preach in the Methodist church. He had tried to enter the itinerancy two or three times before that, but the authorities of the church felt too much misgiving. From the start he was a marked man. His appearance attracted attention even before he began to talk. The most vivid description I have found of him is in an English volume, which testifies to the impression he made on the other side of the Atlantic, with his long hair, his flashing black eyes, his strung-out, emaciated consumptive body.

The Man Nobody Could "Keep Put."

As I have said, Dow was a trial to his Methodist superiors from the start. For several years he was an annual "problem" at the door of Conference, and when at last he had slipped inside the bar he proved more of a problem inside than he had been out. Jesse Lee had more experience trying to fit the rigors of Methodist discipline to this Yankee will-o'-the-wisp than anybody else, but Asbury, Coke, Whatcoat, Garrettson, Snethen—all the commanders of that early Methodist army had their troubles with him. Moving about as he did, he was bound to meet them all. When he did meet them he had a way of asking for chances to preach. None of them knew what to do with him. He came at a time when Methodism, at least along the seaboard and in the British Isles, was beginning to settle down, and he didn't have a trace of "settle" in him. Finally the bishops and presiding elders seemed to have adopted a sort of benevolent neutrality. He had taken himself outside the regular Methodist order, and they were more than willing to do nothing to embarrass him, although Lee had threatened dire punishments, if he would leave them alone.

Dow came up three times before the Annual Conference would admit him on trial. Each time his supporters could tell of tremendous stirrings in every place in which he had preached, but each time Jesse Lee or some other would warn the brethren against the inevitable difficulties that would follow giving such a man a place in the regular ministry. These rejections cut Dow to the quick. Yet when he finally did get in he left his circuit that same year to undertake the first of his visits to Ireland. One has no difficulty in hearing the exasperated presiding elder say, "I told you so," as he tells a young man named Elijah Hedding to go and see what he can do with the deserted circuit.

There was something utterly senseless about that first trip of Dow's to Ireland. He landed in Ireland without credentials, without knowing a soul, and in a period when every wanderer and every unattached person was subject to careful police supervision. Yet, all things considered, he had a fine time in Ireland. He found plenty of places in which to preach, made some of the warmest friends of his life, and the number of his converts was large.

"Behold This Dreamer Cometh!"

When Dow returned to the United States from this first Irish expedition there were still Methodists who were willing to give him a chance in the regular itinerancy. One of them—I am interested to note that his name was Hutchinson—persuaded Freeborn Garrettson to give him a circuit on his district. Garrettson was skeptical, but this Hutchinson in a way became security for Dow with the elder. Garrettson's skepticism was justified. It wasn't very long before Lorenzo was dreaming and hearing vioces again. And the next thing anybody knew he was disembarking from a coasting vessel in Georgia. This was the end of his career as a "regular" Methodist preacher. After that he was decidedly irregular—and decidedly powerful. For from Georgia began the first of those immense itineraries that took him back over the mountains and through the wilderness until he had carried his message to practically every settlement between the Atlantic Ocean and the Mississippi River.

About this time he fell in love. It is a shame not to give the full account of his courtship, as his journal preserves it, for it can have had few parallels. But it began when he visited one Smith Miller, a Connecticut man who kept a house in which Methodist itinerants occasionally stayed. When Miller's daughter, Peggy, stepped into the room, Dow asked her whether it was true, as he had been told, that she was resolved to marry no one but a Methodist preacher. Peggy confirmed the rumor. Dow then asked, "Do you think you could accept of such an object as me?" Peggy left the room without answering. Dow says that he had opportunity to ask only one more question on that first visit. Whether or not it was the same question we are not told.

A Weird Courtship.

But the next day Dow was back, under pretext of having his clothes fixed. This time he told Peggy of an impending southern trip, on which he was fairly certain to die. "But," said he, "if I am preserved a year and a half from now I hope to see this northern country again, and if you live and remain single, and find no one you like better than me, and would be willing to give me twelve months out of thirteen, or three years out of four to travel, and that in foreign lands, and never say, 'Do not go to your appointment'—for if you should stand in my way, I should pray to God to remove you, which I believe he would answer—and if I find no one I like better than I do you, perhaps something further may be said on the subject."

This might be taken for a proposal. Apparently it was by Peggy. She waited; Lorenzo returned; they were married; he turned out to be fully as errant a husband as he had warned. But Peggy proved an ideal wife, and they lived together in such complete accord that the time never came when the husband was tempted to pray God to let him out of his bargain by the respectable route of widowerhood. He showed his affection for her by calling her "My Rib," which is certainly as intimate a term of endearment as one could devise.

After his wedding, Dow's life was a ceaseless itinerancy. Accompaied by Mrs. Dow, he crossed the ocean once more, where he proved instrumental in the formation of the Primitive Methodists and the Quaker Methodists, together with one or two local bodies of independent Methodists in England. He also had a second successful evangelistic tour in Ireland. On the American continent he passed back and forth without pause, preaching all the time, save when he was writing or debating. He became a famous champion in those days of intense doctrinal disputation, Calvinists and Universalists being his favorite opponents. In the camp meetings he proved a power; indeed, there was a time when he was the most popular camp-meeting preacher in the country. Never robust, the diseases common to the frontier fastened hard on him, so that he had to have a leather harness made to hold him erect and in his saddle, and later even this had to give way to a carriage. But he kept going, preaching with power, and witnessing revivals of tremendous emotional force.

The last years of Dow's life are somewhat shrouded. He did not leave his journal in such form as to give us the whole story, and by that time—he died in 1834—the Methodists had come to regard him as such a liability that they said as little about him as possible. It is almost pitiable to find, in the best of the Methodist biographies of Dow, published seven years after his death, the closing pages filled with references to his "declension in piety." The paragraph in which this excellent work brings its subject's career to a close is worth quoting as an example of literary art, if for no other reason. "Mr. Dow's end was sudden," it says. "He was at Washington, in the District of Columbia, preparing his papers for a continuation of his journal, when he sickened and died. Of the manner of his death little is known, but it is to be hoped he lived to repent his loss of piety, and obtain the precious faith he so evidently enjoyed in the early part of his career. He was probably about fifty-seven years of age at the time of his death."

Permanent Marks.

It is hard to discover the basis of this "loss of piety" charge. According to all that one can learn, Dow kept preaching to congregations larger than those of any other American preacher right up to the time of his death; he kept having conversions everywhere he preached; more babies were named after him than after any other Methodist of his time. To be sure, as he neared the end he gave more and more time to fighting the Roman Catholics, and his real purpose in visiting Washington at the time of his death seems to have been to uncover Jesuit plots there. But fighting the Catholics has never been generally regarded by the Methodists as evidence of loss of piety. The truth is that Dow became a good deal of a critic of the Methodist system, and especially of the Methodist bishops, and this was taken to be tantamount to a confessed loss of piety. Well, perhaps it was.

At any rate, sanctified (as he claimed) or not (as others claimed), he made his mark. Go down into Alabama, Arkansas, Florida, Mississippi, Missouri, and you can find that mark abiding. And whether you think he was sane or crazy; justified in the course he pursued or irresponsible; a hero or a freak—whatever you call him, he is worth knowing. He deserved a better, fuller description than I have given here. For, as Abel Stevens said of him, "He posssessed characteristics not devoid of interest to the student of human nature." —Methodist Episcopal Press.

EDUCATION SPEAKS.

I am Education. I bear the torch that enlightens the world, fires the imagination of man, feeds the flame of genius. I give wings to dream and might to hand and brain.

From out the deep shadows of the past I come, wearing the scars of struggle and the stripes of toil, but bearing in triumph the wisdom of all ages. Man, because of me, holds dominion over earth, air, and sea; it is for him I leash the lightning, plumb the deep, and shackle the ether.

I am the parent of progress, creator of culture, molder of destiny. Philosophy, science, and art are the works of my hand. I banish ignorance, discourage vice, disarm anarchy.

Thus have I become freedom's citadel, the arm of democracy, the hope of youth, the pride of adolescence, the joy of age. Fortunate the nations and happy the homes that welcome me.

The school is my workshop; here I stir ambitions, stimulate ideals, forge the keys that open the door to opportunity. I am the source of inspiration; the aid of aspiration. I am irresistible power.—Better Schools League.

The Home Circle

PERSEVERANCE.

When you're up against a trouble,
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it's vain to try to dodge it,
Do the best that you can do;
You may fail, but you may cnoquer.
See it through!

Black may be the clouds about you,
And your future may seem grim,
But don't let your nerve desert you;
Keep yourself in fighting trim.
If the worst is bound to happen,
Spite of all that you can do,
Running from it will not save you.
See it through!

Even hope may seem but futile
When with troubles you're beset,
But remember you are facing
Just what other men have met.
You may fail, but you may conquer.
Don't give up, whate'er you do;
Eyes front, head high to the finish.
See it through!

—Selected.

UNDERSTANDING TOM.

It was Polly's birthday—good little Polly with her self-sacrificing spirit and her thought for others.

She arose as usual, for birthdays are not always holidays, although they ought to be. Mother had been ill for several weeks, and for the last month Polly had been at the helm, planning the meals and cooking and cleaning.

Though it was her birthday, Polly did not start out by saving herself. Father was especially fond of bran muffins for breakfast and she would make a pan of them for him by way of a birthday offering. She would have bacon and eggs, too, and oranges.

Father and Tom looked at the neatly spread breakfast table with approval. Father put both arms around her as she came in.

"My good little daughter," he began with an affectionate kiss, "I trust you will have many, many more birthdays—each one happier than the last."

And then he put into her hands a small package.

Polly's face, flushed from the heat of the kitchen, lighted.

"Thank you, father dear," she cried. "You know how much I appreciate any gift you would give me."

The package proved to contain gloves. A sensible gray pair that Polly especially needed. But she could not help but feel just a little disappointed. On one's birthday one sometimes wanted gifts that were not quite so sensible. Mother's present proved to be material for a new dress. This was a sensible gift, too, for Polly needed the dress—a dark blue serge—there was no doubt about that. But still in Polly's heart there was that same disappointed feeling.

By 10 o'clock Aunt Louisa came in bringing her gift. Two pairs of hose—and again the feeling of disappointment predominated. It was nice having all these sensible birthday gifts, but because she was a beauty-loving little girl, she longed for something different.

The day passed, and at 6 o'clock a knock sounded on the door. Polly went to open it. There on the front steps was a boy from the florist's and he held in his hand something very carefully wrapped up.

"Are you Miss Polly Maxwell?" he asked

Polly nodded.

"Yes, that is my name," she answered.

The boy handed her the package.

"It's all right, then," he said, as he took himself off.

Polly, with the package in her hand, went into the living room and very carefully took off the wrappings. And there before her astonished gaze was a blue silver basket filled with chrysanthemums, pink rosebuds, ferns and laurel.

"Oh," cried Polly breathlessly; "oh, oh!"

And then she spied a card lying among the flowers. With fingers that trembled, she extracted it and held it up. On it were written these words, "To the best little sister in the world on her birthday, from her affectionate brother, Tom."

Polly suddenly stooped to lay her cheek upon the fragrance of the basket. As she did so she whispered a little prayer of thankfulness. Tom had made it all right. He knew that she needed something just that lovely, to set off her sensible birhtday gifts.

"To the best little sister in the world on her birthday," she whispered the words softly.

Tom knew. Dear old understanding Tom!—Susan Hubbard Martin, in Presbyterian Advocate.

MARGOT'S BAD INDIANS.

Margot and Sam were a little girl and boy who lived in a log cabin in a clearing in a great woods. You see, they lived in the days when the white people had just come to this country. There were very few towns in those days and many of the people lived in the forest this way with their home far away from any other houses.

Margot and Sam did not often go away from home and seldom saw any other little girls and boys. But they were very happy most of the time, for they found many things to play with in the forest, such as flowers, nuts and small animals to make pets of.

But they loved each other most of all and never tired of being together, and made up many funny games to while away the long winter days.

The times when they were not happy were when their parents talked about the bad Indians. You know there were two kinds of Indians. They did not fear the good Indians who sometimes came to their cabin home and brought them beaded presents. They laughed to see the Indian women carrying the little Indian babies on their backs in a kind of cradle. These babies were called papooses and were tied in so that they could not move.

But the bad Indians were (their parents said) much to be feared. They would sometimes kill people, burn their houses and carry off the children. Margot was older than Sam and knew the kind of feather headdress worn by the friendly Indians, but she had never seen any bad Indians.

One day when their father was away from home, a man came to tell their mother that a woman living in another part of the woods was very sick. She needed some woman to come and do something for her. At first their mother felt that she could not go and leave the children alone. But when Margot declared that she was not afraid to stay alone with Sam, their mother decided to go to see the woman.

The children had a good time. Sam beat on the very large copper kettle in the corner with a stick. It made a merry, booming sound. Then Margot made the large spinning wheel turn so fast that it buzzed like a swarm of bees. They laughed and felt that they were having a great time.

Then Margot climbed upon a chair to look out of the small window, for her mother had had her fasten the door with the large wooden bolt.

What the little girl saw made her shake so she almost fell from the chair. Some Indians were coming out of the woods and they had on strange head-dresses and had their faces painted to look terrible. She knew that they were bad Indians, and was badly scared, but mostly for Sam, who was younger than herself. She slipped down from the chair and told Sam not to strike the kettle any more, but she did not tell him why, she did not want to scare him if she could help it.

Then she looked hard at the kettle, which was the only good hiding place in the room, but was not large enough to cover them both. Then she decided that Sam was the one to be saved from the Indians, for she was older and could stand being carried off better than he. So she put Sam under the kettel that was large but not heavy to lift. She told him that they were going to play a new game but that he must be still and not say a word until she told him to. She then hid under the bed where she could see the window, for she thought the Indians would be sure to look in there. So they did—all crowding up to peep in. Their painted faces looked terrible to her, but she did not cry, only watched to see what they would do. Then, suddenly she saw one of them jump back—then others did the same with their eyes almost popping out.

What could be scaring them? Then Margot heard a scraping sound, and peeping from the foot of the bed saw the kettle moving out from the corner toward the door. Of course she knew that Sam was crawling under it, but the Indians, who believe in such things, thought that it was walking itself and was making some kind of magic to get them.

Soon, every face was gone from the window, and after a while Margot ventured to look out again, and saw that they had gone, every one of them.

She then lifted the kettle from Sam and told him that he had played a nice game, but she did not tell him about the Indians. Their mother and father came soon, and she told them, and Margot was told that she was a brave girl and a very kind little sister.—Mary David Ammenman, in Central Methodist.

THE SHINY SIDE OUT.

The small boy had a new belted overcoat, the belt to which was stiffened with a facing of patent leather. When the youngster appeared all ready for school, the patent leather was in evidence.

"Why, son, is your belt on right?" asked the father doubtfully. "I think it is intended to go the other way, isn't it?"

"Oh, I like it with the shiny side out!" replied the boy, making his departure promptly, to escape further criticism.

"The idea!" exclaimed the mother, entering just in time to catch the sentence and witness the fitting. She made a movement toward the door, but her husband detained her.

"Don't," he laughed. "His principle is all right, whatever may be said of the effect on his coat. Turning the shiny side out is the way to put things. It is what this old world needs; long may the boy stick to it!"—Kate W. Hamilton, in Queen's Gardens.

GROWN-UP LAND.

"Good morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?"
"O, this way and that way, never a stop!
'Tis by picking up stitches grandma will drop;
'Tis by kissing the baby's troubles away;
'Tis by learning that cross words never will pay;
'Tis helping mother, 'tis sewing up rents;
'Tis reading, 'tis playing, 'tis saving the cents;
'Tis loving and smiling, forgetting to frown,
O, that is the way to Womanhood Town!"

"Just wait, my brave lad, one moment, I pray,
Manhood Town lies where? Can you tell me the way?"
"O, by toiling and trying we reach that land,
A bit with the head, a bit with the hand!
'Tis by climbing the steep hill, Work,
And keeping out of the wide street, Shirk;
'Tis by always taking the weak one's part;
'Tis by giving the mother a happy heart;
'Tis by keeping bad thoughts and actions down.
O, that is the way to Manhood Town!"
And the lad and the maid ran hand in hand
To their fair estates in Grown-Up Land.

—City and Country.

New Orleans Christian Advocate

HENRY T. CARLEY, D. D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.
All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.
Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. R. G. Lord, Coahoma, Miss., has our thanks for two subscriptions to the Advocate, recently sent in.

Rev. L. E. Crooks, our pastor at Standard, La., paid the Advocate office an appreciated call on Monday morning of this week. He gave a good report of the work under his care.

The Y. W. C. A. is planning a nation-wide dinner, to be attended by 10,000 girls on Nov. 22. The dinners will be given in two hundred cities and towns.

Southern Methodist University opened its fall session on Sept. 26 with the largest enrollment in its history. The opening address was delivered by Dr. Joseph Fort Newton.

Mrs. C. M. Noble, Sr., of Charlieville, La., announces the marriage of her granddaughter, Eliza Noble Vaughan, to Mr. Bernard H. Ford, of Rayville, La., on Oct. 2. The Advocate extends all good wishes to the happy couple.

The eighty-fourth session of Athens College, Athens, Ala., opened on Sept. 14 with a large attendance. The endowment campaign of the school is within $100,000 of its goal. Mrs. J. H. McCoy is president of the college.

Those of our readers who are interested in football doubtless noticed with pleasure that in last Saturday's games Millsaps won from Howard, and Centenary won from Southern Methodist University, both by comfortable scores.

Dr. Mark Terrell, general evangelist, requests use to state that he has an open date beginning Nov. 6 that he would be glad to give some pastor in Louisiana or Mississippi. Until Oct. 17 Dr. Terrell's address will be Fayetteville, Ark.

Rev. J. H. Holder, pastor of the Methodist church at Grenada, Miss., recently held an eight-day series of services, doing the preaching himself. The Grenada Sentinel reports that the meeting was very helpful to the community.

Though we have no official information to that effect, we understand that Bishop H. M. DuBose, who has been in the ministry fifty years, will preach a semi-centennial sermon before the Mississippi Conference at Jackson, Miss., on Nov. 9.

Miss Carolyn A. Hosford, who has been assisting the pastor, Rev. J. W. Sells, in a series of meetings at Pascagoula, Miss., is rendering a similar service in the First Methodist Church, Gulfport, Miss., this week, Rev. W. J. Ferguson, pastor.

Rev. W. F. Roberts, our pastor at Ida, La., writes: "Everything is moving along nicely with us on the Ida-Hosston charge. We are getting ready to go to Baton Rouge with that ancient and time-honored report, short but sweet, 'Everything in full, Bishop.'"

We have received no direct information since last week, but we learn indirectly that Dr. A. S. Lutz and Rev. D. C. Barr, both of whom were seriously ill as the result of operations which they recently underwent at Monroe, La., are gradually gaining strength.

Recently the Advocate has carried some advertising of Webster's New International Dictionary, published by G. & C. Merriam Company, Springfield, Mass. Having used this dictionary for a good many years, the editor of the Advocate has no hesitancy in recommending it heartily to anybody who may be in need of such a volume.

Dr. George W. Ridout, of Asbury College, has just brought from the press a pamphlet, "The Dress Question and Modern Abominations," in which he brings a severe indictment against modern fashions in dress. The pamphlet is published by the Pentecostal Publishing Company, Louisville, Ky.

According to press dispatches, Dr. B. P. Taylor, pastor for the past two years of the First Methodist Church, Baton Rouge, La., has been transferred to the St. Louis Conference and appointed presiding elder of the St. Louis District; and Dr. Frank L. Wells, for the past four years presiding elder of the St. Louis District, has been transferred to the Louisiana Conference.

Another book of sermons, "Familiar Failures," by Dr. Clovis Chappell, pastor of the First Methodist Church, Memphis, is just from the press. These sermons were preached by the author to his congregation—eight in the morning and eight in the evening. We have not had an opportunity yet to read this book; but we have read other volumes by Dr. Chappell, and we feel sure a treat is in store when we can get to this series.

We learn from the Grenada Sentinel that the presiding elders of the North Mississippi Conference, the Board of Education, the Sunday School Board, and the district Sunday school secretaries held meetings in Grenada last week. The Board of Education took action looking to the raising of sufficient funds to continue Grenada College as one of the A-grade institutions of the church.

Rev. J. B. Grambling, of Grand Cane, La., was in New Orleans on Friday of last week and paid the Advocate office an appreciated call. He was recently assisted in a meeting at Stonewall by Dr. W. W. Holmes, presiding elder of the Shreveport District, in which gracious results were accomplished. Brother Grambling will carry a good report to Conference. He will be the speaker at the Shreveport Union Epworth League revival, being held this week at the First Methodist Church, Shreveport.

The Junaluska prize novel contest was won by Rev. D. E. Camak, of the Upper South Carolina Conference, with a volume, "June of the Hills." The book is being published by the Junaluska Woman's Club. The book will appear on Dec. 1. The price prior to that date is $1.25; afterward the price will be $1.50. Miss Maude McCulloch is the sales manager, to whom orders should be sent. The book is very highly commended by Dr. J. M. Rowland, editor of the Richmond Christian Advocate, who is himself a lover of the hills with which the book deals.

GREAT ACHIEVEMENT OF SHREVEPORT METHODISM.

The following telegram was received just before the Advocate went to press on Tuesday morning:

"Texas Avenue congregation, with help of Shreveport City Board of Missions and Church Extension, has let contract for the erection of a fine brick church. Rev. R. T. Ware and his congregation are very happy. Shreveport Methodism receives a great inspiration in this achievement."

Signed, W. W. HOLMES.

NOTICE.

To the Pastors of Mississippi and North Mississippi Conferences:

I notice from the Journals that quite a number of you did not include in your report to the Annual Conference last year the amount paid on Centenary.

You will receive from my office during the latter part of the month a post card giving the amounts as follows:

1. The amount paid last year.
2. The amount reported in the Journal.
3. The difference to be added to this year's report.
4. The amount paid this year.
5. Total amount to be reported this year.

If you do not receive one of these post cards, you will know that your report last year was correct and there was nothing to report this year.

If your report was correct last year, you will only receive a card showing the amount paid this year.

Yours sincerely,

W. D. HAWKINS,
Centenary Treasurer,
Mississippi and North Mississippi Conferences.

WIN THE WAR!

(Message adopted by seventy-five Representative Leaders at Atlantic City Conference on Prohibition, held October 5 and 6, 1927).

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a united command.

Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt politics has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged and the public's savings increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst prohibition is immeasurably better than legalized liquor at its best and it is the settled conviction of a large majority of the nation's voetrs that it shall be carried into full effect.

We stahd for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are

either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the Eighteenth Amendment came into force have joined in the declaration of three million organized young people that "No candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes."

We call upon the American people to repudiate all State and national party platforms that deal only in glittering generalities with law-enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry but whose official performance is wet.

The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle and the organized "trade" abroad unites with the illicit traffic at home to destroy our achievement. In this, when we strengthen America, we serve the world.

Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

Then shall Lincoln's aspiration become a reality in government and "reverence for law the political religion of the nation." And with Lincoln we invoke upon this cause "The considerate judgment of mankind and the favor of Almighty God."

MISSIONARIES RETURNING TO THEIR CHINA STATIONS.

The Presbyterian Board of Foreign Missions in New York City have received a cablegram stating that their missionaries have reoccupied all of their stations in the province of Shantung. The English Baptist Missionary Society in London have also announced that their missionaries have returned to all their stations in Shantung and Shansi. The board of the Church of the Brethren have also received a cablegram that their missionaries have returned to their stations in Shansi. The trustees of Peking University have received a cablegram stating that that university has reopened with full enrollment and that the outlook is encouraging in every respect. These messages are typical of those received from missionary boards working in North China. They seem to indicate that the authorities in China, both of the missionary societies and of the government, do not expect any serious disturbances to occur in the Northern province in the near future.

The Methodist Episcopal and the Baptist Boards in New York, and the board of the United Church in Canada have received information that a few of their missionaries are returning to West China. A small group of missionaries have remained in the province of Szechwan throughout the year, and these recent reports seem to show that the situation there is sufficiently stable to justify the increase of these numbers.

With reference to Southern China no general information is immediately available. Many of the missionaries there were able to remain at their work without interruption during the past year. Their more serious difficulties occurred two or three years ago, and in recent months, the storm center having gone to the north, they have been able to carry forward their missionary work with less interference than has been their experience in recent years. It is probably true that in these autumn months even larger numbers will be found in their stations in South China.

The Yangstze valley continues to be the center of the stage in the struggle between the Nationalists' forces and those opposed to them. In that area missionary service is still interrupted. Even so, however, at Hankow, Bishop Roots and Bishop Gilman, of the Protestant Episcopal Church, are continuing at their work, and proposals have been made for the return of several other missionaries to that center.

The principle of most of the missionary societies with reference to the return of missionaries to their former stations is that the decision rests with the missionaries themselves and the mission organization in China. It is expected that the missionaries will obtain from the consuls and other government sources all information obtainable regarding the situation in the places to which they propose to go. The missionaries themselves, of course, have definite information regarding those conditions. It will be desirable, however, to disentangle as much as possible the direction of missionary work and particularly the determination of such questions as the return of missionaries from the political problems of International Relationships. So the missionaries, on the one hand, will seek to avoid entering any place of danger so as not to make the relations of the governments concerned more complicated, and on the other hand without reference to political issues they will endeavor to carry forward their missionary service.—Foreign Missions Bulletin.

MY LORD AND I.

By the Rev. Floyd W. Tomkins.

Dr. F. B. Meyer told me a beautiful story not long ago. It is the story of a group of people who were traveling in Europe. In the group there was a little girl. They all loved her, but she had one exceedingly trying habit. Every time the company stopped at a hotel, morning, noon, or night, this little girl would find a piano somewhere and would begin to play. She could only play one little ditty with one finger. She could not play it through without striking two or three false notes, and yet she kept it up so constantly that they grew weary.

One day at the noon hour at a hotel the little girl was the first one out of the vehicle, and flew to the piano. There was a great musician in the house. When he heard those strange sounds he came down, and stood in the door, and saw the little girl sitting on the piano stool, drumming away. He went and sat alongside of her, and while she continued to play he put his great hands on the keyboard, and took her poor little ditty and made it the theme of a wonderful symphony.

The music rang out through the house, and people came crowding to listen in breathless silence to such music as they had never heard before.

The great musician took the little girl by the hand and led her out and said: "Ladies and gentlemen, this is the little girl who made the music you have been listening to and enjoying!"

Do you catch the message? We are living a life unsatisfactory to ourselves, although our hearts are loyal. We are making more mistakes than successes sometimes, but those nail-pierced hands are moving up and down the keyboard of our life, and are taking that which we are trying to do and making it the strength and the power of a rich and eternal story. They are taking our mistakes and making of them wonderful successes. The wonder of it is that at the last great day the Master will lead us out and say:

"This is the child who was loyal to me on earth!"

Partnership with Christ. My Lord and I. Not I alone. Not my Lord alone. My Lord and I. That close fellowship, that close communion, that close consciousness of his love and his strength working in and through us, so that our loyalty is simply bound up with the way in which he works with us.—Record of Christian Work.

CHINESE HOME MISSIONS CARRY ON.

A letter from Dr. C. Y. Cheng, General Secretary of the National Christian Council of China, brings the following cheering news of the loyalty and steadfastness of purpose of the Chinese Christians:

"You will be happy to know that, at a time when missionaries have evacuated from their posts and much of the work of the church has come to a standstill, the Chinese Home Missionary Society is planning to send out a new band of missionaries to the Yunan Province. The secretary of the Society, Rev. C. K. Li, is going to accompany four or five new missionaries to start for Yunan after visiting such centers as Foochow, Amoy, Swatow, Canton and Hongkong in the early part of September, visiting the churches and meeting church leaders in these centers in the hope to rouse up a greater measure of zeal for this missionary outreach. We hope to have two medical workers, two teachers and one evangelistic worker amongst those who go to the field. It is very gratifying to know that these people have decided to serve Christ and their fellow-men in that distant place, well knowing that political upheaval and open banditry are awaiting their coming. It is very inspiring to read the letters these people wrote to us offering their services for the evangelization of the Southwest. * * *

"The evacuation of missionaries has somewhat added to the difficulty of the church. In that, much responsibility has been left over to the native workers. Yet we are thankful to say that many stand firm and prove to be faithful to their trust. This time of testing will, in my opinion, lead the church to a higher plane of their spiritual life. The church in the future may have to go with less financial support and intellectual assistance from outside, but the church will still have the Christian truth and message to deliver to the people of China. The church will still have Christ to present to the people of the Far East—Christ who is the essential value of the Christian religion."

JUPITER AND THE HORSE.

"Father of beasts and men," said the horse, approaching the throne of Jupiter, "I am said to be one of the most beautiful of animals with which thou hast adorned the world; and my self-love leads me to believe it. Nevertheless, I believe there are some things capable of improvement even in me; may there not be?"

"And what in thee thinkest thou admits of improvement? Speak! I am open to instruction," said indulgent Jupiter, with a smile.

"Perhaps," returned the horse, "I should be fleeter, if my legs were taller and thinner. A long swan-like neck would not disfigure me. A broader breast would add to my strength. And since thou hast destined me to bear thy favorite, man, the saddle which my well-meaning rider puts upon me might be created part of me."

"Good," replied Jupiter, "Wait a moment." Jupiter, with earnest countenance, pronounced the creative word. Then flowed life into dust; then matter organized and combined; and suddenly stood before the throne the ugly camel.

The horse saw, shuddered, and trembled with fear and abhorrence.

"Here," said Jupiter, "are taller and thinner legs; here is a long swan neck; here is a broad breast; here is a created saddle! Wilt thou, O horse, that I should transform thee after this fashion?" The horse trembled.

"Go," said Jupiter; "be instructed for this once without being punished. But, to remind thee occasionally of thy presumption, the new creation shall continue." Jupiter cast a preserving glance at the camel. "And never shall the horse behold thee without shuddering."—From McGuffey's High School Reader.

BEING HELPFUL.

"This little girl washed the dishes,
This little girl swept the floor,
This little girl helped her mother
With many an odd little chore.
This little girl loved her daddy,
And all the rest of them, too:
And this little, tiny baby
Was ready to laugh and coo."

—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ANNIE ERVIN McGOWAN.

Mrs. Annie E. McGowan died at Grenada, Miss., and was buried at Terry, Miss., services being conducted in the Methodist church by the following: Rev. R. E. Rutledge, pastor; Dr. B. H. Lovelace, pastor Baptist Church, Clinton, Miss.; Rev. J. O. Ware, her son-in-law, and pastor Methodist church, Edwards, Miss., and Rev. H. J. Moore, pastor of the Methodist church at Bolton, Miss., all of whom bore eloquent testimony to her worth. Mrs. McGowan was a woman possessing all the noblest traits of character, and to depict her properly would be like trying to paint the lily or add fragrance to the rose—her beautiful life spoke for itself. She was a faithful church worker, always ready and glad to do more than her share, as her deep spiritual nature made it her chief pleasure to help carry on her Master's work here. As a friend, she was always true, and she will be sorely missed. All who knew her loved her. In her family, she seemed the one upon whom all the others could lean for sympathy, guidance, help, and love; in fact, where Annie was seemed home since the sainted mother's passing. She was indeed ready for transplanting into the heavenly vineyard—her last words were, "I am ready to go."

"Ready to go; yes, ready to go,
Winging her way from a world of woe.
Ready to lay earth's sad cross down,
And to receive Heaven's radiant crown.

"Ready to meet, on the golden shore,
The loved and lost, who have gone before.
Ready to rest now, her victory won,
And hear Jesus say to her, 'Child, well done.'

"Oh, may we live from day to day,
So at the last we, too, can say—
When the night comes on, and the lights are low—
'All, all is well, I am ready to go.'"

REBECCA D. HUBBARD.
Terry, Miss.

BROTHER J. G. ROBERTS died on July 6 at his home near Minden, La., where he had resided during the closing years of his useful life, surrounded by his children and grandchildren. Brother Roberts lived the major part of his life in Mississippi, where he was born in 1854. In 1876 he was married to Addie Jones, and to this union four children were born, three of whom, with the wife and mother, survive the father. His early life was spent near the Old Sam Jones Camp Ground, and it was while attending services during a camp meeting at that place that he was converted and surrendered his life to God. He united with the Sharon Methodist church at Gloster, Miss., and for a number of years served as steward of that church. Upon moving to Louisiana, Brother Roberts united with the congregation of the little Methodist church near McIntyre, on the Cotton Valley charge, and in the service of this church he was active until the end came. It was while assisting the pastor, Brother E. L. Cargill, in a meeting at this church that the writer was associated with this good man in the summer of 1926. I was entertained in his home and enjoyed his fellowship. During this meeting he celebrated his seventy-second birthday; but at that advanced age he was active and took a keen interest in the work of the church. He was a great lover of music, and delighted in singing the old hymns of the church. In his going the community has sustained a great loss; one of its outstanding citizens has passed to his reward. The church will greatly miss his presence and voice in her councils, and his family will miss his presence and influence.

W. F. ROBERTS.

MRS. ROBERTA SEAL departed this life, Sept. 13, 1927. Sister Seal had been sick for some time, so that her departure was not unexpected. To her, death held no terror, as she frequently talked of going home. She surrendered her life to the Master at the age of 13, and joined Beech Grove Methodist church, and was faithful to the end. She was Miss Roberta Cunningham, and was married to Mr. Jason M. Seal, Jan. 17, 1867. For sixty and one-half years this saintly couple lived together as man and wife, sharing alike the joys and sorrows that fell their lot, trusting always in

(Continued on Page 15.)

"A wise man built his house upon a rock---

and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

Winnsboro Blue Granite

"The Silk of the Trade"

is a true granite, as pure a granite as is known. It possesses all of the above essential qualities for the ideal memorial, and it contains less deleterious ingredients—iron, lime, water—than other granites. It is, therefore, the most durable.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty.

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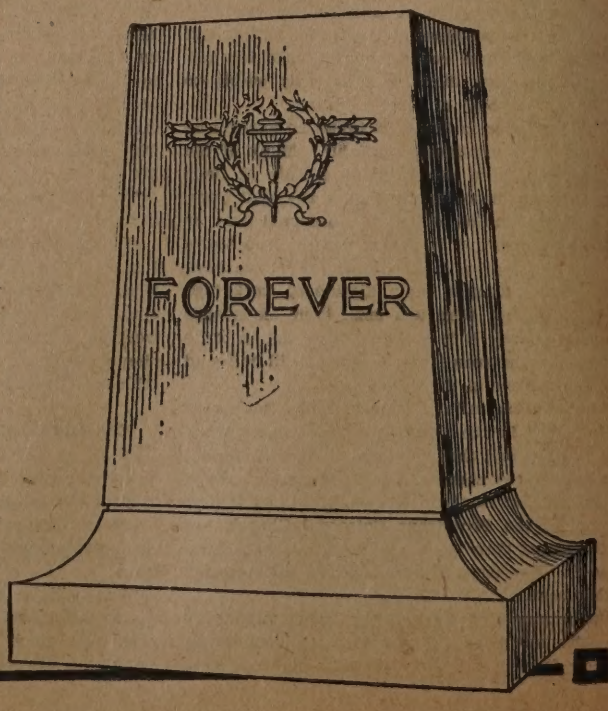

Winnsboro Granite Corporation
Rion, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"Pleasures are like poppies spread—
You seize the flow'r, its bloom is dead."

—Burns.

"Small service is true service while it lasts—
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun."

—Wordsworth.

ZONE MEETING AT TROUT.

On Tuesday, June 29, zone No. 5 put on quite a nice program at Trout. The meeting was called to order by the zone leader, who announced that we would have a social hour, which every one enjoyed. At 12 o'clock a very tempting luncheon was served to about sixty-five people. Brother Dodson, our presiding elder, was present and was called on for prayer. The luncheon had been prepared by the Trout-Good Pine Societies as co-hostess for the zone meeting.

Afternoon Session.

The meeting was called to order at 1:30 by the zone leader, Mrs. T. J. Drewett. The Bible lesson was very beautifully given by Mrs. Waggoner, of Olla. Mrs. Waggoner is president of the brand-new society at Olla, and I believe the first "Jubilee Society" of the Minden District, with the Good Pine Society holding second place.

Special song, "Whispering Hope," by Mrs. Frank and Miss Mollie Bamburg, was greatly enjoyed by every one.

Special song, "The Old Rugged Cross," by Maxine Ellard and Schuhle Bamburg, was beautifully rendered.

Remarks by zone leader. Some of the questinos asked were: Are we helping Jesus or hindering him? As the mother worries over a lost child, more of course Jesus worries over his lost children. In checking our own lives, do we find that we are using our lives for Jesus as we should?

Tidings from Each Auxiliary.

Mrs. Pepper gave a brief outline of our own auxiliary, stressing the fact that we feel keenly the loss of our Good Pine members. They now have a Society all their own.

Miss Svea Johnson, president of the Good Pine Society, gave a fine report. Told of the work among the flood refugees at Rhinehart and carried quite a big box of clothing to the camps also.

Mrs. Yancey, president of the Jonesville Society, told about the flood waters running them to the hills and they had just recently been able to get back to their homes. So of course they had no report, but possibly would be able to have the zone meeting there by the last quarter. **"Jonesville will do her part."**

Mrs. Drewett spoke for Jena Society, saying they had not accomplished much since the first of the year, but are gaining ground again.

Olla had a fine report given by Mrs. Davis, and as Mrs. Drewett and Mrs. Gallaher helped them to get organized, we are very proud of them. The reports shows they are the workingest society in the district. They made $85 last quarter.

Mrs. Sheppard's report of the Rochelle Siciety was interesting, also that their attendance for the quarter had been almost one hundred per cent.

Mrs. Boddie, from Opelousas, who is zone leader for her district, was present, and told us about their work. We were so glad to have her with us.

Brother Dodson favored us with some fine thoughts. He likened the Missionary Society to the lily, and back to Ruth and Naomi, and the loyalty of one daughter-in-law, who would not turn back, and that the Missionary Societies will never turn back, but will continue to move on and be loyal.

Solo, "Somebody," by Miss Audrey Coleman, was very sweet indeed.

Brother Boddie, from Opelousas, gave us a fine talk. He said he just couldn't get away from the high water mark. He was trying to forget it this week as he was attending the Bible Training School at Rochelle, but when Mrs. Yancey gave her report from Jonesville, a high water report, then he would tell about some of the work that this Missionary Society had done. They were found doing everything their hands could find to do in the refugee camp.

Each Auxiliary represented had a Mission Study Class and a Bible Study Class.

Talk by Mrs. C. W. Flowers, on "Why We Need These Study Classes," that they are very necessary, was shown clearly that being in classes, naturally discussions arise, and different ideas are expressed that will cause you to think more before reaching an honest to goodness conclusion, so when we study a book on the foreigner, we become more interested in him and are ready to help more.

Jubilee Year—Mrs. B. T. Gallaher. The year 1928 will be the Fiftieth Anniversary of the authorization of the woman's work of the church, and the Societies of to-day will have an opportunity to show their appreciation of the pioneer women. The plans have been carefully and prayerfully made so that our entire constituency, from our bishops to the humblest members in the smallest church, shall have a part in it. Looking backward, and thinking forward will characterize this year's work.

Mrs. W. F. Wade explained the work of the Hospital Visitor, so that any time some of our own people are in hospitals, we can notify the committee in that city and their needs will be looked after.

Explanation of the Epworth Juniors by Mrs. Boddie, of Opelousas. The last Conference did away with the Junior Missionary Societies, and have instead the primary division of the League. This seems to be under the supervision of the president of the Societies.

Mrs. Drewett read the zone reports. Each one has given good reports on the zone work. She also mentioned the Pauline Randle Shaft, and urged that each Society send in their dollar to be placed in that fund.

Roll call showed five auxiliaries in zone No. 5 represented; also Rochelle and Opelousas, and Brother Dodson, "representing the whole Minden District." We had eleven visitors.

The collection for Scarritt Worker was taken, and $6.80 was the total received.

Brother Bamburg's talk was appreciated. He told how pleased he was with the two societies and that they both deserved much credit for their work among the refugees at Rhinehart, mentioning the fact that Trout Society had sent 321 garments and 153 pairs of shoes to Camp Beauregard, that Mr. Kiser, through Trout Creek Lumber Company, had given to the Trout Society for that purpose 125 pairs of the 153 pairs sent.

Brother Cudd then said he had enjoyed this program that the ladies had put on, and was the first one to say, "Goodness, but that dinner was fine and we are going to invite ourselves back again." Brother Cudd's talks are always enjoyed.

Then the question of where the next meeting would be, resulted in Olla getting it, as Jonesville was still refugeed and couldn't entertain.

Song: "Oh Zion, Haste."

Benediction: Brother Dodson.

MRS. B. T. GALLAHER,
Secretary Zone 5.

ZONE MEETING AT GRACE CHURCH, JACKSON, MISS.

The third zone meeting for 1927 of zone 1, Jackson District, met at Grace Church, Jackson, Sept. 30, with a larger attendance than at any previous meeting.

There were representatives from every auxiliary, but it was with regret that we noted that the unorganized territory was not represented.

Grace Church proved herself a most cordial and gracious hostess, leaving nothing undone which would add to the comfort or pleasure of her guests. A delicious plate lunch was served at the noon hour by the hostess to all in attendance.

Galloway Memorial Church prepared and rendered the splendid program, which proved interesting, instructive ad inspiring.

After the program was over, a short business session was held, at which it was decided that on account of other meetings to be held during the fourth quarter of 1927 the fourth zone meeting would not be held.

Mrs. Dorrah, of Grace Church, was elected zone chairman for 1928, to succeed Mrs. Robert Pennington, of Pelahatchee, who has been our effi-

(Continued on Page 15.)

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MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

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Proven directions on each package. Physicians everywhere recommend it.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The official report of the Ruston Standard Training School has reached the office, and Dr. W. Winans Drake, Educational Director, says: "I think the results are quite satisfactory. Had no difficulty with finances." There were fifty-nine credits in this school, as follows: "Story-Telling," taught by Mrs. W. W. Templeton, 34; "Intermediate-Senior Psychology," taught by Mrs. G. F. Winfield, 11; "The Bible," taught by Dr. Cleanth Brooks, 14. This was, indeed, a successful school.

* * *

We are in receipt of registration fee for Wesley Bible class from Vinton. The motto chosen for this class is "My Brother and I." The officers chosen are: Mrs. Vernon Lyons, president; Mrs. H. M. Lane, vice president; Mrs. C. W. Guthrey, secretary. We wish them success.

Mrs. Robert Wynn, of Lake Charles, is asking for a large number of registration blanks for Wesley Bible classes. Lake Charles is putting on an enlarged program in the Sunday school this year, and Brother Mayo, the secretary, writes of a splendid installation service recently held, and has furnished this office with a complete list of teachers and officers, for which we thank him.

* * *

The official announcement of the Shreveport Standard Training School to be held at Noel Memorial Oct. 17-21 has been received. The school will hold a Sunday school rally, for which a splendid program has been planned. Refreshments will be served, and an hour of fellowship will be enjoyed. This rally will be held prior to the opening of the training school. There are five courses offered in this school: "The Christian Religion," to be taught by Dr. N. E. Joyner; "The Sunday School," by Dr. W. W. Holmes; "Primary Worship," by Mrs. W. B. Ferguson; "Intermediate-Senior Department Administration," Mrs. J. W. Nance; "Agencies of Religious Education for Young People," Rev. H. L. Johns. This promises to be a great school.

* * *

We are in receipt of a most interesting bulletin issued by the Shreveport City Board of Missions and Church Extension, presenting the needs of the Texas Avenue Church of that city. The proposed new building is pictured on the bulletin and the contract has been let, amounting to about $27,000. The pastor of this church, Rev. R. T. Ware, has been untiring in his efforts to accomplish this building, and has had wonderful cooperation from his congregation, presiding elder, and the other pastors of the city. Dr. Goodrich, of First Church, has rendered invaluable aid. The new location of the church will be at the corner of Park Avenue and Laurel Street. The old Texas Avenue church building has served thirty-seven years, but has rotted away and become inadequate. It is a splendid thing to see the whole of Shreveport Methodism taking part in this enterprise, thus fulfilling the law of Christ, "Bear ye one another's burdens." We prophesy a great future for this church.

* * *

In the approaching Standard Training School scheduled to be held in New Orleans, Oct. 23-28, Rev. Clem Baker, of the Little Rock Conference, will teach his course on "City Sunday School Management." In a recent letter from Brother Baker inquiring as to details of the school, etc., he says: "I am delighted at the chance of getting to come to New Orleans." We can assure the New Orleans people who have not yet had the pleasure of having Brother Baker with them that it will indeed be an opportunity for them, both to meet him and to take his course.

* * *

In reading the many good things in the Methodist Messenger, the official organ of First Church, Shreveport, we became greatly interested in an item down in the far corner of the last page entitled, "Still We Plead," in which a request is made for parents to send to the pastor the names and addresses of all absent college boys and girls, in order that he might send to each of them a personal letter, and that they might be placed upon the regular mailing list of the Messenger, complimentary, in order to give them a taste of the church and Sunday school affairs while away from home. The item ends with the question, "Do you care?" We feel sure that every mother and father in the State would appreciate such interest in their absent young people.

* * *

Wednesday was spent in Monroe and West Monroe in the interest of the Standard Training School to be held there next week. Conferences were had with the leaders of both schools, and on Wednesday evening the writer delivered the message on Religious Education at the West Monroe church. Visits were made to the Riverside Hospital, where Dr. Lutz, pastor at West Monroe, and Rev. Dan Barr, of Oak Ridge, are recovering from recent operations.

We had the great pleasure of being entertained in the Henry home in West Monroe. When the writer was a young man and student at Centenary, a summer was spent on the Downsville circuit, where he enjoyed the beautiful hospitality of these same good people. Their home, now in West Monroe, is still the home for preachers, and during Dr. Lutz's illness all assisting preachers are being entertained there. The old folk have passed to their reward, but the hospitality of the home has been inherited by the children, of whom eleven are living. These are all upright Christian men and women, leading professional lives, teaching in the Sunday school, acting on the board of stewards, and serving their Master in many capacities. Dr. J. P. Henry is located at Winsboro, but the others—R. B. Henry, Sr., and R. B. Henry, Jr., J. R. Henry, Dr. H. S. Henry, Dr. W. M. Henry, Mrs. Lizzie Gilliland, Mrs. Elsie Johnson, Misses Alice, Dean, and Kate Henry—are all living in West Monroe, except the married sisters. May God's richest blessings continue to fall on this home.

* * *

The Conference Sunday School staff will hold a meeting at 9:30 a. m. on Nov. 8, at Alexandria. The staff is composed of the Conference superintendents of all departments. Mrs. W. W. Holmes, State Superintendent of the Elementary Department, and Rev. B. C. Taylor, of the Adolescent group, have indicated their intention to be present. It is hoped that the entire staff will be able to attend this meeting.

* * *

The congregation of First Church, Alexandria, and their friends, enjoyed two great messages from Dr. Sexton on last Sunday.

* * *

This note came from Mr. A. M. Mayo, of Lake Charles, a few days ago: "Men's Bible class had a great meeting and banquet last night. Dr. Goodrich gave the address on Brotherhood."

C. D. ATKINSON,
Conference Superintendent.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.

LUZIANNE IS SMOOTH AND MELLOW.

LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

We are asking for pictures of all new church buildings, pictures of classes, methods of advertising, handwork done by pupils, any item of interest for our exhibit at Annual Conference. You will be glad to see your church represented in this display; you will feel like you were left out if you do not send in this material. Just a few minutes' work will make a number of people happy.

We are making progress in giving many teachers religious education, and these teachers are giving it to the children. It is not spectacular, but it is solid and enduring. We are able to make the best showing of what has been accomplished than at any time in the past. It is not possible for us to check up all the schools that are using the Program of Work, but we can check up all that will possibly score 70 points or more. If you will write me you want your school checked, we shall be glad to do so. Do not blame us if you do not ask us to visit your school.

We are planning to expand our program considerably the coming year. We have three ways of doing this. The first and most vital is to call for 100 volunteers who will teach at least one class during 1928. There is not a preacher in the Conference who could not teach "What Every Methodist Should Know." The teaching of this course would tone up the spirit of loyalty in a wonderful way. Another course is badly needed, "Evangelism," and still another, "Training the Devotional Life." These courses will appeal to the preachers and people. Whether one is approved to teach or not, it is possible to teach one or all the courses mentioned. Let us have a band of volunteers, one hundred volunteers, who will lead the hosts of Methodism forward. One hundred volunteer teachers will equal the expenditure of $2,000. This is far better than employing one hundred to teach for money compensation. It is infinitely better than raising the "assessment." Another way we shall have to expand is to have one hundred schools to participate in our Dual-Extension program—one hundred new schools giving missionary instruction and giving a monthly offering for North Mississippi and Europe. The third way of extending our work is to increase our Sunday School Day offerings. For some cause, many churches seem to want to discard this project altogether. The Conferences near us make a great success of this day. We are going to do better next year.

Rev. W. R. Hammontree will devote all his time to Monroe and Itawamba Counties. Mr. E. M. Sharp will give his time to Corinth District. These two young men have been working with us all summer. They have been eminently successful in teaching Cokesbury schools, making surveys, organizing schools, etc. We consider ourselves exceedingly fortunate in that the Sunday School Board is able to secure their services. More will be said of their work later. In the meantime, pastors and other Sunday school workers can give them full confidence. They are not on trial, but have demonstrated their worth and ability.

CLINTON CHARGE PROGRESSING.

Dear Dr. Carley: The Clinton charge is closing out a successful year's work. Much has been done in the way of "building, repairing, and furnishing churches and parsonages." The Sunday school department of the Clinton church, consisting of four rooms, hall, and bathroom, was finished, and furnished for use as a temporary parsonage at a cost of approximately $1,200. (This does not include the building itself, but merely the plastering, flooring, furnishing, etc.) The Pearl Chapel church has been newly ceiled at a cost of $500.

We have had gracious revivals at all of the churches. Rev. H. J. Moore was with us in the Brownsville meeting, and while he preached only three times during the meeting it was evident that much good was accomplished. Rev. Jasper L. Smith was with us in two fine meetings. Brother Jack is as "fine as silk," and we couldn't afford to let a year go by without having him with us in at least one revival meeting. Rev. Thos. O. Prewitt did the preaching in the Greenfield meeting. We also had a gracious revival there. Prewitt is a splendid type of a young evangelist, and has a great future. Rev. Clyde C. Clark assisted in the Clinton meeting. This was his first effort at holding a revival, but you wouldn't have suspected it in his splendid preaching. It was also the first Methodist revival to be held in Clinton. It was necessary to put one hundred extra folding chairs in the auditorium to accommodate the crowd every evening. There were fourteen accessions to the Clinton church, and five to the Drakes church, where Brother Smith did the preaching.

To any pastor desiring the services of a pastor-evangelist in a revival meeting, we would unreservedly commend any of the above mentioned brethren. They are all, without an exception, strong revivalists and consecrated men of God.

We are working toward the goal of full collections by Conference. It is, as usual, a difficult matter, but our people are "zealous to good works."

We could not conlude this article without mentioning the excellent spirit of co-operation manifested toward us by our Baptist brethren of Clinton. They worked with us as one in the revival meeting. Brother Clark was entertained in the home of a leading Baptist family, Prof. and Mrs. Spencer. The writer and the lady-of-the-parsonage have been elected honorary members of the Mississippi-Hillman College Faculty Club, and the writer is constantly designated to conduct the chapel exercises in both of the colleges. We do not say this boastfully, but to illustrate the fine spirit in which our Baptist brethren of Clinton have received the first resident Methodist pastor.

Giving God all of the credit, we are,

MARLIN H. McCORMACK, JR.,
Pastor, Clinton Charge.

GLAD TO SPREAD GOOD NEWS

Helped by Lydia E. Pinkham's Vegetable Compound

Cleveland, Ohio.—The friends of Mrs. Helen M. Kowalczyk of 6819 Hope Avenue were glad to hear that she has regained her health. For quite some time Mrs. Kowalczyk was quite ill and it was impossible for her to work. She took Lydia E. Pinkham's Vegetable Compound to build her up. After she had started taking it, she wrote to the Pinkham Company as follows: "I certainly boost Lydia E. Pinkham's Vegetable Compound. I feel stronger already and sleep sounder. I am very glad to spread the good news of how it has helped me."

Detroit, Michigan—"I heard of this medicine through an advertisement in the 'Detroit News' and wrote to Mrs. Grace Gillem, whose letter was published. Then I started taking the Vegetable Compound and got the best results. I used the Sanative Wash, too. I am really happy if I can advise women to take your medicines." —Mrs. M. E. Murphy, 12163 Washburn Ave., Detroit, Mich.

Lydia E. Pinkham's Vegetable Compound has been in use by women for over fifty years. It is a vegetable tonic made from root and herbs and is sold at all druggists.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Pleasant Hill, at Pleasant Hill, Oct. 30, 3 p.m.
Pelican, at Pelican, Oct. 31, 3 p.m.
Kurthwood and Alco, at Alco, Nov. 4, 7 p.m.
Provencal, at Provencal, Nov. 6, 3 p.m.
Natchitoches, Nov. 6, 7:30 p.m.
Boyce, Nov. 9, 7:30 p.m.
Melville, at Melville, Nov. 13, 3 p.m.
Lottie and Port Barre, Nov. 14, 10 a.m.
Eunice, at Eunice, Nov. 15, 3 p.m.
Opelousas, Nov. 15, 7:30 p.m.
Evergreen, at B. H., Nov. 16, 3 p.m.
Bunkie, Nov. 16, 7:30 p.m.
Melder, at Melder, Nov. 20, 3 p.m.
Lecompte and Cheneyville, at Lecompte, Nov. 20, 7 p.m.
Glenmora, Nov. 21, 7:30 p.m.
Oberlin, at Oberlin, Nov. 22, 3 p.m.
Oakdale, Nov. 22, 7:30 p.m.
Elizabeth, Nov. 23, 7:30 p.m.
Rapides, at Pineville, Nov. 25, 3 p.m.
Pineville, Nov. 25, 7:30 p.m.
Evangeline, at W. C., Nov. 27, 3 p.m.
Alexandria, Nov. 28, 7:30 p.m.

There is a concerted plan to have all assessments raised by Oct. 31. Do your best to have everything in full when your quarterly conference meets.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Baton Rouge, First Church, Sept. 25; Q. C. Nov. 14.
Gonzales, at Antioch, Sept. 25.
Pearl River, at Sun, Oct. 2.
Bogalusa, Oct. 2.
Clinton, at Gilead, Oct. 8, 9.
Jackson, at Ethel, Oct. 9.
Baker, at Blackwater, Oct. 15, 16.
St. Francisville, at St. Francisville, Oct. 16.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Acadia Ct., at Iota, Sept. 25, a.m.
Abbeville, Sept. 25, p.m.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Lake Charles, Oct. 2, p.m.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Cameron-Calcasieu Mission, at Grand Chenier, Oct. 16.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Lafayette, Oct. 9.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

W. L. DOSS, JR., P. E.

Minden Dist.—Fourth Round.

Cotton Valley, at Cotton Valley, Oct. 9, 11 a.m.
Columbia, at Columbia, Oct. 16, 11 a.m.
Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Choudrant, at Indian Village, Oct. 8, 9.
Calhoun, at Calhoun, Oct. 9, p.m.
Marion, at Wilhite, Oct. 16.
Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Reserve, Oct. 1, p.m.
St. Mark's, Oct. 2, p.m.
Epworth, Oct. 5, p.m.
Bayou Blue, at Bayou Blue, Oct. 14, p.m.
Terrebonne, at Point au Chien, Oct. 15, p.m.
Houma, at Houma, Oct. 19, p.m.
Morgan City, Oct. 20, p.m.
Patterson, at Jeanerette, Oct. 30, a.m.
Franklin, Oct. 30, p.m.
St. Martinville, at Pecan Island, Oct. 31, p.m.
Second Church, Nov. 2, p.m.
Louisiana Avenue, Nov. 3, p.m.
McDonoghville, Nov. 4, p.m.
First Church, Nov. 9, p.m.
Covington, at Covington, Nov. 6, a.m.
Slidell, Nov. 6, p.m.
Lafourche, at Labadieville, Nov. 13, a.m.
Rayne Memorial, Nov. 15, p.m.
Carrollton Avenue, Nov. 16, p.m.
Felicity, Nov. 17, p.m.
Algiers, Nov. 23, p.m.
Parker Memorial, Nov. 25, p.m.
Epworth League Revival, at First Church, Oct. 10-14.

Gray's Ointment
The Old Family "Stand-by"
For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Standard Training School, at Rayne Memorial, Oct. 23-28.

R. H. HARPER, P. E.

Shreveport Dist.—Fourth Round.

Claiborne Q. C., Friday, Oct. 7, 7:30 p.m.
Vivian, Sunday, Oct. 9, 11 a.m. 7:30 p.m.; Dedication of parsonage and Q. C. at Vivian, 3 p.m.
Mooringsport Q. C., Monday, Oct. 10, 7:30 p.m.
New Orleans, First Church, Presiding Elders' meeting, Wed., Oct. 12, 9 a.m.
Gilliam, Sunday, Oct. 16, 11 a.m., 7:30 p.m.; Q. C., 3:30 p.m.
Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church..
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Okolona, Oct. 16, p.m.
Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,

L. P. WASSON, P. E.

MOTHER

Here Is a Wonderfully Quick Relief for Whooping Cough and Croup

Since 1802, or for 124 years, Roche's Embrocation has been endorsed by mothers because it gives the quickest relief ever known for whooping cough and croup. Just rub it on the child's chest. Penetrating deeply, it breaks congestion, loosens the choking phlegm, and relief comes at once. You should keep it always handy for emergencies.

Sold By All Druggists or
E. Fougera & Co., Inc., New York
W. Edwards & Sons, London, Props.

ROCHE'S EMBROCATION

PAIN IN RIGHT SIDE
Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even 2 operations, before finding help I'll tell you about FREE.
Madeline E. Unger, Dept. 498. 22 Quincy St. Chicago, Ill.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference..Miss Maude Valliant, 4427 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Meridian Epworth League Union Meeting at Fifth Street Church.

The Meridian Epworth League Union met at Fifth Street Methodist Church on Sunday afternoon, Sept. 25. The meeting was filled with a business session, and a delightful "Talents" program, put on by the Fifth Street Leaguers. The president, Miss Lilybec Phillips, presided. Attention was called to Self-Denial Week, beginning Sept. 25, and Miss Addie Greeley presented a plan for grading the local chapters and awarding the banners at the Union meetings, which was adopted.

"Efficiency Institute" and plans for carrying out same were discussed by W. D. Hawkins. The union voted approval of the plan and appointed committees to perfect the arrangements and prgoram to be held Nov. 28 to Dec. 2.

Miss Peebles, Wesley House worker, having recently come to the field, was introduced, and spoke briefly of the work and opportunities of the Wesley House. The offertory was rendered by Miss Majie Eshe, and a special offering was taken for the Wesley House.

The following program was rendered by the host League:

Scripture lesson and talk by Rev. George Jones.

Violin solo, Maurice Christopher.

Piano solo, Mrs. Ruth Richardson.

Vocal solo, Mrs. Laurie Mae Carter.

Saxophone solo, Miss Margaret Koerner.

Reading, "When Malinda Sings," Mrs. Willie Koerner.

Violin solo, Lamar Cooper.

League benediction.

Senior League of Kingston Church, Laurel, Gives Interesting Program.

The Senior League of the Kingston church gave a very interesting program on the night of Sept. 25. This being the fourth Sunday, it was a missionary lesson. The leader, Miss Maggie Le Guin, prepared the lesson in a very unique way, not using the Era except to make a copy of the Scripture reading to be used.

Envelopes were numbered according to the numbers on the programs, and in these were placed little cards on which was written the part each was to take.

First was a missionary hymn, "Help Somebody To-Day," selected and announced by Miss Esther Denham, followed by the Scripture reading by Miss Doris Holt. Miss Lucile Holt led in prayer, praying especially that God would give the Leaguers more missionary spirit and help them to pray intelligently for missions.

Mr. E. J. Kirkland selected and announced an appropriate hymn, "The King's Business," after which Miss Mary Everett very interestingly told an inspiring missionary story, entitled, "Why Sallie Green Could Pay Her Tithe." A hymn, "The Whole Wide World for Jesus," was announced by Miss Ruth Patrick. Miss Naomi Everett opened the sentence prayers, and we closed with the League benediction.

The Leaguers agreed that this was a change from the regular program, and that they should try to vary them as often as possible, in order to keep the devotional meetings from growing monotonous.

APPRECIATION OF REV. L. E. ALFORD.

Four years being the limit according to the law of our church, Rev. L. E. Alford, presiding elder of the Newton District for the last four years, will be appointed to a new field at the approaching Conference in Jackson.

It is only necessary to examine the minutes of the Mississippi Conference covering the time he has served as presiding elder to ascertain the progress made under his efficient and capable leadership. He has been instant in season and out of season, making full proof of his ministry, honoring his office, "a workman that need not be ashamed."

From the start he has endeared himself to the pastors and laymen by his kind, brotherly spirit, and the unselfish service he has rendered in the King's business.

We, the members of the quarterly conferences of the Philadelphia station, the Philadelphia circuit, and the Burnside circuit, regret to give him up as our leader and elder. We shall miss the blessings of his fellowship and associations, which we prize very highly.

Associated with him in his great work throughout the district has been his capable and accomplished wife. She shares the responsibility, honors and rewards, and also the love and affection of the membership of the whole district.

We most heartily commend them to those to whom they may be appointed for the next year. Our prayers, our love will go with them into the next year.

Officials, Philadelphia station, Philadelphia circuit and Burnside circuit.

FROM UNION, MISS.

Dear Dr. Carley: May we have a word from Union charge? We are closing out our third year in a very satisfactory way. We have had twenty-eight accessions to the church on the charge on profession of faith, and sixteen by certificate. We are expecting to report our salaries and benevolences in full this year, as we have been doing the other two years we have been here.

Another thing worth reporting is a training class taught here at Union, and its results. Brother Chambers came to us at the time appointed; the pastor, the superintendent's wife, and others were sick and could not attend. There were not very many attended, but the work done by Brother Chambers was a most excellent one, and it has influenced the entire school. We have had Promotion Day observed with appropriate exercises; a complete reorganization of the school, grouping the different groups of pupils according to the Program of Work, and the arranging of the different classes in the right rooms, etc., which means a better work than ever before.

We are happy in our work here. The people are as loyal as any we have ever served. All three churches put on the special campaign for the Advocate and succeeded in getting it in over fifty per cent of the homes of our people.

Yours in His wrok,

R. H. CLEGG, P. C.

Malaria in the Blood

GROVE'S TASTELESS CHILL TONIC destroys the malarial germs in the blood and removes the impurities. It restores Energy and Vitality by creating new healthy blood and fortifies the system against Chills You can feel its Strengthening, Invigorating Effect. It brings Color to the Cheeks and Improves the Appetite. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., BRISTOL, VA.

BAD PAINS IN SIDE

Spells of Nervousness Also Troubled This Lady Who Gives Cardui Credit for Helping Her Get Well.

Depew, Okla.—"For six years," says Mrs. Edd Burton, of this place, "I suffered as bad as a woman can suffer and still keep going."

"I was good for nothing, was lifeless and pale, unable to eat anything. Nothing agreed with me. At times I had such bad pains in my sides and back I would have to go to bed. I had cramping spells and would faint if I stood on my feet any length of time. My nerves would become upset at the least little thing and I would have spells of crying that were so exhausting they left me prostrate.

"Several of my friends suggested that I take Cardui. They told me of their experiences with it, how much they have been helped. At last I decided to try it.

"In a few weeks, I could see that I was improving, so I kept on. I did not expect the troubles of years to disappear in a few days, nor did they, but in time I was much better. I kept up the Cardui treatment for several months and thanks to it I am a well woman now."

At all drug stores. NC-180

Take CARDUI A VEGETABLE TONIC

MOTHER

A Cross, Sick Child is Constipated! Look at Tongue

No matter what ails your child, a gentle, thorough laxative should always be the first treatment given.

If your little one is out-of-sorts, half sick, isn't resting, eating and acting naturally—look, Mother! see if tongue is coated. This is a sure sign that the little stomach, liver and bowels are clogged with waste. When cross, irritable, feverish, stomach sour, breath bad or has stomach-ache, diarrhœa, sore throat, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the constipated poison, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

Mothers can rest easy after giving this harmless, "fruity laxative" because it never fails to cleanse the little one's liver and bowels and sweeten the stomach and they dearly love its pleasant taste. Full directions for babies, children of all ages and for grown-ups printed on each bottle.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup;" then see that it is made by the "California Fig Syrup Company."

THE ONE HOPEFUL NOTE.

"War," says everybody, "is a most frightful calamity."

"Yes, it is," says the militarist; "we'd better be prepared for it."

"You're right about war," say the biologists, "but it's the law of nature, and you can't buck against nature."

"But there's one thing worse," says the patriot-plus, "to think you can't get your country's rights any other way."

"War is terrible," says the munitions maker, "and going to be more so; let me show you the latest killing machine."

"War is pretty bad," says the politician, "but it's about the only chance we get to use the glorious old banner in our speeches without feeling foolish."

"War is indescribably bad," says the sentimentalist; "let's forget it, and talk of other things."

"War is a crime," the church is every day more boldly saying, "and the church of Jesus Christ will keep clear of it from now on."

This last voice is not as strong now as it will be some day. It is the only voice with any note of hope in it. None of these other confessions of war's awfulness can have the slightest effect. How could it, when the very confession leaves the door to war wide open?—Dan B. Brummitt.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

cient chairman for 1927. Mrs. S. L. McLaurin, of Brandon, was re-elected zone secretary for 1928.

The following resolutions were introduced and unanimously adopted:

"Whereas, the women of zone 1 have responded so well to this our third meeting, be it resolved, That each woman consider herself a committee of one to urge the others of her auxiliary to attend our next meeting.

"Whereas, the women of Grace Church are so largely responsible for the success of this meeting, be it resolved, That we tender to them a rising vote of thanks for their wonderful hospitality and co-operation.

A rising vote of thanks was also tendered Galloway Memorial Church for the day's most excellent program.

The meeting unanimously expressed regret at the unavoidable absence of our District Secretary, Mrs. J. C. Wood.

The invitation of Galloway Memorial Church auxiliary to have the first zone meeting of 1928 with them was accepted with pleasure.

The auxiliary to furnish the program for this meeting will be selected later by the zone chairman and District Secretary, and the auxiliary selected will be notified by the zone secretary.

The benediction said by Rev. W. A. Terry, pastor of Grace Church, closed a day "full, pressed down and running over" with good things.

SUDIE McLAURIN,
Zone Secretary.

ZONE MEETING AT PLAIN DEALING, LA.

The meeting of zone No. 1, Minden District, met at Plain Dealing Methodist Church, Sept. 9, 1927, at 10 o'clock, with our zone leader, Mrs. W. H. Martin, presiding.

Beauty and simplicity marked the decoration of the new church. Tall baskets filled with beautiful flowers were arranged artistically, and made the church an unusual scene of beauty.

The following program was rendered:

Devotional, by Mrs. A. M. Wynn; "Why the Zone Meeting?" Mrs. Martin; "The Woman's Missionary Society Speaks Out Loud," Mrs. Post, of Springhill; "Statistics of the Missionary Work at Home and Abroad," and "Every Woman in the Missionary Society," by Mrs. S. J. Caldwell, Jr.

Discussion Topic—The problem of how to interest the members.

Mrs. Floyd Lyon presented the Epworth Juniors' work, after which the Juniors sang, "The World Children for Jesus."

At this time the meeting adjourned for a noon recess. A lovely luncheon was served cafeteria style, presided over by the young ladies of Plain Dealing, after which the meeting was called to order for the afternoon session.

Prayer, by Brother Pfost, for all the home and foreign missionaries and Christian workers.

"Talk on Scarritt," by Mrs. Martin; "Jubilee Celebration," Mrs. H. J. Rivers, of Alden Bridge; "Mr. Egan's Investments," by Miss Audrey Strayhan, Alden Bridge.

Brother Pfost and Mrs. Giles, of Springhill, were asked by the leader at this time to tell of the wonderful Vacation Bible School they held this summer, which they kindly did, and wishes were expressed that more of us might enjoy the schools next summer.

Mrs. J. B. Turnley's Young People gave effectively a pageant, "Tell the Tidings," the music being rendered by Misses Lucile Wright and Louise Nuckalls.

Solo, "Golden Bells," which was enjoyed immensely by all, Mrs. J. N. Giles, of Springhill.

Business—Offering for rural workers for Vacation Bible School, after which came roll call. Each auxiliary was represented with the following number: Alden Bridge, 7; Plain Dealing, 48; Springhill, 4; visitors, 6. We regret very much that Cottton Valley was not represented.

The second meeting of this zone will be held in Springhill, the date to be set later.

Song, "Take My Life and Let It Be," in prayer form, brought to a close a delightful day for those who had the pleasure of attending.

MRS. H. J. RIVERS,
Secretary.

SOCIETY ENTERTAINED AT CRUGER, MISS.

The ladies of the Cruger Woman's Missionary Society were delightfully entertained in the home of Mrs. Forest Fleming on a late date in September.

An interesting program on Home Missions was given, with Mrs. J. E. Turner as leader. Mrs. C. A. Marks read the Bible lesson from the Missionary Voice, and Mrs. Turner presented the home mission work in a unique and impressive way, using a large, attractive poster, on which she had outlinetd the principal facts concerning this work and the new situations that are facing the home missionary enterprise. The program closed with a prayer by Mrs. E. J. Hines.

Delicious refreshments were served to fifteen guests, including six visitors, Mrs. H. Y. Parker and four young ladies of the faculty, Misses Frazier, Mars, Murray, and Williams.

Mrs. Fleming was assisted in serving by her mother, Mrs. Waterer.

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OBITUARIES.

(Continued From Page 10.)

their Heavenly Father. To this union ten children were born, nine of whom are left to mourn her passing. Besides her husband and children, one sister, two brothers, twenty-eight grandchildren and nine great-grandchildren feel her going very deeply. The following are the surviving children: Mrs. Alma Guice, Miss Bertie Seal, and A. D. Seal, of Roxie, Miss.; J. T. Seal, of Gloster, Miss.; S. F. Seal, of Lyon, Miss.; W. L. Seal, of Benoit, Miss.; M. W. Seal, of Meadville, Miss.; C. L. Seal, of Leland, Miss.; Mrs. F. M. Montgomery, of Greenville, Miss. In that home it will be said, as it was said of David, "Thou shalt be missed because thy seat will be empty." Let me say to the husband and children, weep not as those who have no hope. God has called mother and given her the reward that had been awaiting her coming. Lift your eyes off the lifeless form and behold mother, resting sweetly with Jesus.

Her pastor,
J. H. MORROW.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Osyka, at Muddy Springs, Oct. 16.
Magnolia, Oct. 16, 17, 3 p. m.
Tylertown, Sept. 18, p.m., Oct. 17, 10 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Mount Olive, Oct. 2, 11 a.m., 2 p.m.
Richton, Oct. 9, 11 a.m., 2 p.m.
Avera, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 12, 11 a.m., 2 p.m.
New Augusta, Oct. 14, 7:30 p.m.
Leaf, at Avent, Oct. 15, 9 a.m.
Lucedale, Oct. 15, 7:30 p.m.
Leakesville, Oct. 16, 4 p.m.
Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Madison, at Madison, Sept. 11, 7:30 p.m.; Oct. 31, 10 a.m.
Fannin, at Goshen, Sept. 17, 11 a.m., 1:30 p.m.
Edwards, at Edwards, Sept. 18, 11 a.m. and 3 p.m.
Bolton, at Bolton, Sept. 18, 7:30 p.m.; Nov. 7, 2 p.m.
Benton, at Midway, Sept. 24, 25, 11 a.m.
Capitol Street, Sept. 4, 11 a.m.; Nov. 7, 7:30 p.m.
Millsaps Memorial, at Ridgeland, Sept. 11, 11 a.m. and 3 p.m.
Eden and Bentonia, at Eden, Sept. 25, 3 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 2, 11 a.m., 2 p.m.
Galloway Memorial, Oct. 2, 7:30 p.m.; Oct. 31, 8 p.m.
Clinton, at Pearl Chapel, Oct. 9, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 9, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Fletcher's, Oct. 15, 16, 11 a.m.
Satartia, at Satartia, Oct. 16, 3 p.m. and 7:30 p.m.
Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Chapel, Oct. 1 2, a.m.
Pachuta, at Adams, Oct. 8, 9, a.m.
Enterprise, at Enterprise, Oct. 9, p m.
Seventh Ave., Oct. 12, p.m.
DeSoto, at Crandall, Oct. 16, a.m.
Quitman, Oct. 16, p.m.
Daleville, at Daleville, Oct. 19.
Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Chicora, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street. Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Lake, at Lake, Oct. 9, 3 p.m., 7:30 p.m.
Bay Springs, at Bay Springs, Oct. 16; church dedicated at 11 a.m., Q. C. 2:30 p.m.; Sylvarena church dedicated at 7:30 p.m.
Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Carriere, at McNeil, Saturday and
Picayune, Oct. 16, 11 a.m.
Logtown, Oct. 16, 7:30 p.m.
Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Fourth Round.

Anguilla, at Delta City, Oct. 16, a.m.
Rolling Fork and Cary, at Cary, Oct. 16, p.m.
Mayersville, at ———, Oct. 19.
Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

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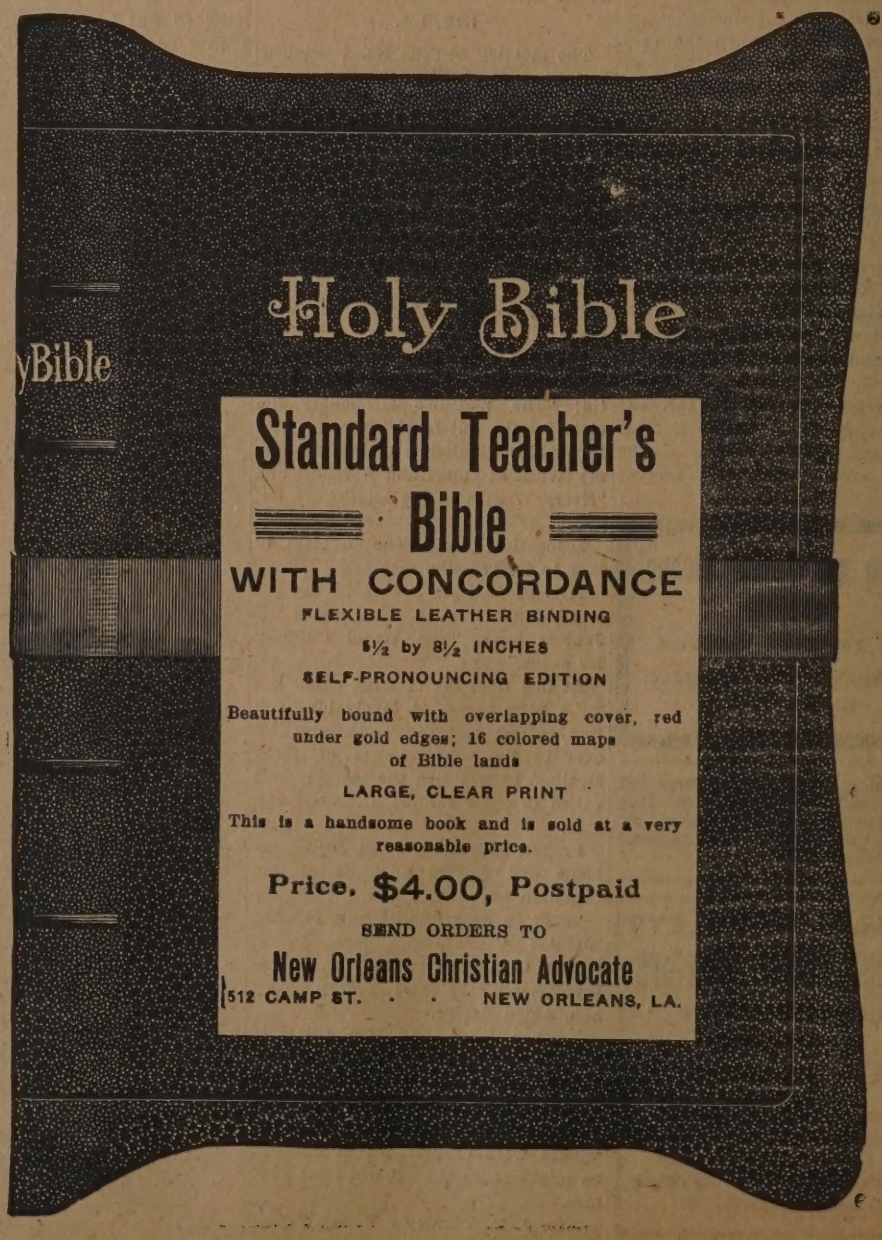
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CHRISTIAN ADVOCATE

Vol. 73—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3671.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 20, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE "MOTHER CHURCH."

We are not thinking of the "Mother Church" in the historical sense that is usually meant by the term; we are thinking of the church as the mother of all benevolent and beneficent institutions of modern civilization. And of course when we say "church," we mean the Christian church.

Now and then we run across a man who seems to pride himself upon the fact that he is not connected with the church, but is actively interested in all the movements that have as their end the care of the dependent, the relief of the suffering, and the uplift of the downtrodden. Such a man usually says, in an apologetic way: "I am not interested in the church with its doctrinal distinctions and denominational differences; but I am interested in my fellow-man, and I am glad to do all I can to make the world a better place in which to live."

We have no fault to find with the man's interest in his fellow-man; but we do find fault with his assumption that the church itself is not an organization through which he can find fullest expression for his benevolent feelings. If he will take the trouble to run back over the history of civilization, he will find that the Christian church is the mother of all the movements and agencies through which he now ministers to the needs of the world; and he will find further that it is the church that supplies the real motive power to keep all these institutions and agencies functioning to-day. If there were no church, there would be no widespread organized movements for the uplift of humanity.

So let the man who is interested in his fellow-men but is not interested in the church remember that, after all, it is the church to which he owes most for his desire to serve his fellow-men and for the means by which he may serve them. Remembering this, let him support the church as the mother of all agencies for good in the world.

THE CONFERENCE COURSE OF STUDY.

We hope not a single young preacher will have to suffer the embarrassment and humiliation this year of reporting that he has failed to complete his work in the Conference course of study.

The three excuses usually offered for failure to do this work of preparation for the ministry are: sickness, either personal or family; the great demands of the pastorate, leaving no time for study, and the unusual activities during the year in evangelistic work. There may sometimes be some merit in the first excuse, though it is amazing how much studying a really sick man can do; there is very seldom any merit in the other two excuses. The demands of the pastorate are heavy—every preacher knows that; but for the first four years of a preacher's connection with the Annual Conference, nothing is more important than that he prepare himself for the fullest usefulness in years to come by mastering the course of study prescribed for him. And if he is not to neglect this course of study for the regular tasks of the pastorate, certainly he should not undertake additional tasks that will keep him from doing what the church has told him he ought to do.

As a simple matter of fact, if a young preacher cannot do all that is expected of him during the preparatory years of his ministry, both in the regular work of the pastorate and in special evangelistic efforts, and at the same time bring up year by year the full course of study, it is seriously to be doubted if he is properly qualified to continue in the work to which he professes to have been called. Certainly nothing can be said in favor of the man who through sheer laziness fails to do the work assigned him.

A SUGGESTION TO OFFICIAL BOARDS.

A good many preachers will be moving after the sessions of our approaching Conferences—it is always so. Some of these preachers will be able to move without any special financial embarrassment; others will have to devise ways and means of meeting the obligations incurred by a move. The considerate board of stewards of the preacher that is moving will see to it that the salary is paid in full; and the considerate board of stewards that is receiving a new preacher will see to it that some cash—it ought to be a goodly amount—is handed to him very soon after his arrival. Most preachers are in need of money nearly all the time, but they especially need it just before and just after moving.

LONG ARTICLES.

The editor has no revelation concerning the publication of long articles; but he has his own opinion, and the very definitely expressed opinion of members of the Publishing Committee, as well as of a good many other readers of the Advocate, to the effect that such articles are not read to any great extent and to the further effect that they keep the paper from being as attractive and interesting as it might otherwise be. We will not lay down any hard and fast rule as to the length of communications that will be published; but we will say to our contributors that they will be much more likely to "get their ideas across," both to the editor and to the public, if they will practice the art of condensation. A word to the wise ought to be sufficient—but very often it is useless.

WHY NOT?

We are surprised every year to see that not a few churches throughout the connection fail to observe Sunday School Day. We are surprised, because the observance of the day is made obligatory by the Discipline and we cannot understand why pastors, superintendents, and others charged with the carrying out of the law persistently fail to observe its requirements. We should like to hear those who have not observed the day this year give just one good reason for their failure to do so—we do not know one.

FLAPPER SCHOOL TEACHERS.

According to press dispatches, the Mississippi State Superintendent of Education has very definitely expressed his conviction that the young women who are teaching school in that State should conduct themselves in such a way as to avoid even the appearance of evil. In pointing out some of the things that a young woman school teacher should not do, he specified the profuse use of cosmetics and the taking of automobile rides at night.

We think the statement of the superintendent will have the approval of all right-thinking patrons of the public schools, both fathers and mothers. Teachers have—and properly so—a tremendous influence upon the lives of their pupils; if that influence is not for good, the teacher is an influence for evil in the community. If the suggestion of the superintendent fails to produce results in what we are glad to believe are the few communities where amendment is needed, prompt and vigorous action by the school board will doubtless be effective. The so-called "flapper" is more often foolish than bad, and a word of warning will usually be sufficient.

COMMERCIALIZED HEROISM.

The popular interest in aviation is apparently being capitalized by those who are more concerned for the money they can make out of hazardous flights than they are for the advancement of the art of flying. Colonel Lindbergh accomplished a marvelous feat without the preceding blare of trumpets and a carefully planned and carried out program of publicity; and though he has been accorded all the praise and honors that men know how to bestow, he has kept his equilibrium on the earth as well as he did in the air, showing no signs of "big-head" and consistently refusing to capitalize his history-making achievement. His is real heroism—a very different kind from that produced for pay.

New Orleans Christian Advocate

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SOME NOTES OF MY LIFE.

By Rev. E. G. Kilgore.

Dear Dr. Carley: As this is the fiftieth year since I entered the traveling ministry, I will, if you will give me space in the Advocate, give your readers some notes of my life.

After spending four years as a local preacher, in school most of the time, I was received into the North Mississippi Conference at Holly Springs in November, 1877. Bishop Keener presided, and Rev. John Barcroft was secretary. Here I met some of our leaders, and the Conference was a great inspiration to me. I was appointed to the Saltillo circuit, which was made up of eleven churches and school houses, where we preached once a month and held revivals at each place. The following year, the Saltillo and Fulton circuits were consolidated, and I served the charge embracing nineteen preaching places, including school-house appointments. I preached twenty-one times a month and held revival meetings at all these places during the year. Three hundred and seven were added to the church on profession of faith during these two years, and two young men were called to preach from one church, and at the conclusion, I was ordained deacon by Bishop Kavanaugh at Water Valley and appointed to the Buena Vista circuit, a new charge cut off from the old Houston circut and consisting of five churches.

I served here three years. Four hundred and fifteen united with the church by vows and baptism during the time, and a good home was purchased for a parsonage and a new church built, both of which are still occupied as such and stand as a monument to the good work thus recorded. We were in a continuous revival almost through the entire time we were with these good people. Five young men were called into the ministry from among the converts on this charge. At the close of the second year I was ordained elder by Bishop Paine at the Conference at Grenada, thus completing the prescribed course of study in four years. When moved from Buena Vista, I was sent to the Columbus circuit. This charge embraced the territory east of Columbus along the Alabama line, and included at the time nearly all the territory south of the Butahatchie River to the State line.

At the close of my first year there, the work was divided and I served only five of the original churches. We spent two very pleasant and profitable years on this work. More than two hundred were added to the membership of the church. Another parsonage was purchased and another good church built on the work, and was dedicated by Dr. William Murrah, father of the late Bishop Murrah, and was named Murrah's Chapel in honor of this good man. The first addition on profession of faith here is now a successful minister of the gospel. While serving this charge we lived in Columbus, and I was associated with the Billups, the Sykes, the Lipscombs, the Leaches, and many others too numerous to mention, and from whom I was greatly benefited spiritually; and on the circuit we had the Vaughns, the Veners, the Ervins, the Tunnels, and many other good people in whose homes we spent many happy hours; and here, too, we had the pleasure of hearing lectures and addresses by great leaders both of church and State, and thus received great benefit.

Just at this time I was given a little vacation for a visit to my old home, where I began a meeting at the church where I had held my membership before entering the ministry. Although the meeting had not been announced, we continued two weeks, and nearly one hundred joined the church, including twenty-seven heads of families. It is said to have been the greatest revival meeting held in the history of that church. My own now sainted mother was yet living and was present to enjoy the meeting. She left us for her home in heaven later in the same year, at which time she kissed me and said, "Go on, my precious boy, and preach the gospel and meet me in heaven."

When the two years were ended at Columbus I was appointed to West Point and Tibbee, and during the first year there the membership was doubled, the parsonage was built at West Point, and a new church organized and a house of worship built east of Tibbee, which was dedicated before Conference, and a new pastoral charge was created which was afterwards known as the Mayhew circuit. Tibbee and the new church mentioned above were included in this new charge, while West Point was made a station, and I was appointed as its first pastor. I soon moved into the new parsonage, and spent a very pleasant year until death entered our home and claimed one of our children. I also developed typhoid fever and came very near crossing the last river myself, but had recovered sufficiently to enable me to act as Conference host at the session which was held that year at West Point. Bishop Duncan presided to the satisfaction of all and took occasion to speak some very comforting words to me as I had asked for a supernumerary relation, which would leave me without a charge, and of course I would have to vacate the personage. This parsonge, with some added improvements, still stands as a home for the preachers to that charge after forty-one years have slipped by. Many changes have been made in this young, growing city, and most of those who contributed to the development of the work recorded above have gone on to their reward, but their works give evidence of their loyalty to the church. West Point has grown as a town, and our church has increased in membership until now they can pay their pastor a salary of $3,000, with a good parsonage furnished and one of the most attractive houses of worship in the entire Conference.

When through at West Point, I moved to Hernando for residence, where I found a fine class of people who showed us great kindness while there. After the winter had passed I was able to assist some of the brethren in their revival meetings, beginning with Brother Bell, our pastor at Hernando and Coldwater at the time. I had already found Brother Bell to be a Christian minister of the highest type—in fact, it has never been my privilege to be associated with a sweeter spirited man than Rev. John W. Bell. During the year I conducted meetings at Carrollton, Coffeeville, Clarksdale, Slate Springs, Atlanta, and other pionts in Mississippi, and two meetings in Texas, where I had gone for a rest, and finally a great revival at Jonesboro, Ark., which closed the work of the year. In all these meetings more than six hundred united with our church, and many of the converts went to other communions.

After this I was appointed to Black Hawk circuit, where I served three churches—Black Hawk, Acona and Sweet Water. This was the best charge that I had received up to that time from a financial consideration. I only stayed one year, however, as the evangelistic fire was burning in my bones. So I again took a supernumerary relation and moved to Coffeeville, and in response to a chain of invitations I held meetings in the following States in the order given: Arkansas, California, Texas, Mississippi, Kentucky, and Tennessee, and witnessed more than a thousand additions to our church. But when the Conference was held, which convened at Oxford this year, Bishop Galloway told me they needed me in the pastorate, and I was again assigned to regular work in the Delta. I served Australia, Duncan, and Alligator Lake, three churches, and preached to an average congregation of about thirty people during the entire year—small compared to other years, but I stayed with my charge, I conducted only two revivals outside of my own territory, and we rounded up a good year and carried up a full report on all lines, and some strong material was added to the church.

Then I was transferred to the White River Conference and was stationed at Jonesboro, where we spent a very pleasant year with friends of other days. I was then transferred by Bishop Duncan to the St. Louis Conference to fill Cape Girardeau station, made vacant by the transfer of the pastor appointed there to another Conference. This opened the way for some very successful revival work in the St. Louis Conference and elsewhere, as well as to fill out the year at Cape Girardeau, where we enjoyed a good degree of success and formed some friendships which have lingered with me all along the way since.

After this, I located, at my own request, to enter more fully into the evangelistic work, and during the following year I saw 1,520 persons received into the Methodist church, while many joined other churches. For four consecutive years, under the leadership of the Holy Spirit, I was in a continued succession of revival meetings where wonderful power was manifested in the salvation of souls. Then my chain of engagements was broken by serious sickness in my home and loss of loved ones, and a change of conditions with more and more serious sickness. All this caused quite an extended cessation of my evangelistic labors. I was confined at home with sick loved ones nearly all the time for six years, and when the worst was over I was financially depleted to the extent of embarrassment; but even under this stress of circumstances I enlisted in the work anew and soon found some open doors. After getting a very good start again, there came more sickness, this time involving sanitarium, hospital and trained nurse expenses. I was thus hindered again, but we will understand all this better bye and bye.

I was one of the pioneer evangelists of our church and had to locate in order to do this kind of work, but later the church legalized the office of evangelist and began to appoint district and Conference evangelists as well as general evangelists. Later I learned, to my surprise, after looking into the law of our church, that one could not be appointed to this work who was not a member of some Conference, and otherwise must be dubbed as a "Free Lance." So here I am, having passed by twoscore and ten years, with dependent loved ones; and not being a member of the Conference, I have no claims on the superannuate funds; and while I am still able to do some work (have held five revival meetings in the country this summer and preached nearly a hundred sermons, including some appointments filled in for the preachers in city churches during their vacation), still there is but little work open for a man of my age, as there is now such an army of younger men in the evangelistic field and people are clamoring for young men—the older ones with their accumulated equipment for such work and their extended experience must stand aside while the procession passes by.

While passing through these early years I conducted revival meetings within my own Conference territory in a number of the leading towns, namely, at Houston, Pontotoc, Aberdeen, Columbus, Carrollton, Starksville, Charleston, Greenwood, Clarksdale, Ripley, Batesville, Sardis, Ox-

ford, Grenada, Durant, Kosciusko, Lexington, Tupelo, Okolona and a number of other smaller towns and country churches. I have held 417 revival meetings, in which thousands of conversions have been reported, and I have seen more than 15,000 received into the Methodist church; and along with this, I have financed through my efforts the buying and building of parsonages, the building of churches, paying off church debts and boosting pastors in raising their Conference collections.

Among my own comrades in the ministry of other days, I recall the names of Revs. J. M. Hampton, R. P. Gore, G. W. Gordon, B. H. Bounds, W. C. Lester, A. J. Foster, H. R. Tucker, T. Y. Ramsey, R. G. Porter, J. S. Oakley, R. P. Mitchell, John H. Scruggs, J. A. Bowen, J. W. Honnoll, T. C. Weir, J. J. Wheat, Amos Kendall, H. E. Smith, J. E. Thomas, D. L. Cogdell, R. M. Davis, J. W. Price, J. D. Cameron, T. G. Freeman, H. C. Morehead, L. D. Worsham, S. M. Thames, J. T. Cunningham, J. W. Poston, W. T. J. Sullivan, H. C. Parrott, J. M. Wyatt, and a host of others too numerous to mention who have already passed through the Gates into the City. These were all of the North Mississippi Conference. I think of many others of other Conferences all the way from Carolinas to California with whom I have enjoyed sweet fellowship who have also gone.

We are in our "hired house" here; but there, if faithful to the end, I shall have a mansion and a robe and a crown and be associated with the pure and the good of all ages, where there will be no more sickness, sorrow, pain or death. This will be glorious and eternal.

I now ask an interest in the prayers of all who love the cause of Christ and who may perchance read these notes, that there may be "light at eventide."

My letter is much longer than I intended, but if it does not find its way to the wastebasket I may write again on subjects that may be of more interest to the reader.

2006 Young Avenue, Memphis, Tenn.

GRENADA COLLEGE NEWS.

Organization of Sunday School.

The second Sunday after the opening of the fall session of Grenada College, the Sunday school was organized. The student body is divided into six classes: Two classes of freshmen girls, who are studying this year "Jesus' Ideals of Living," by Walter Fiske; two classes of sophomore girls, who are studying the "Meaning of Methodism," by Dr. Gilbert T. Rowe; one class of junior girls, who are studying "New Testament Women and Problems of To-Day," by Madeling Miller, and one class of seniors, who are studying "The Program of the Christian Religion," by John W. Shackford.

The organization consists of a president, Miss Velma Blissett; a vice president, Miss Melba Yarbrough; a secretary, Miss Marei Moore; a treasurer, Miss Lois King; a cabinet composed of the following girls: Miss Elizabeth Carothers, Miss Eleanor Dendy, Miss Minnie Jordon, Miss Mary Leslie McRay, Miss Evana Shelby, Miss Nancy Ruth Dodds, and two faculty advisors, Miss Corrine Laney and Miss Helen Swisher.

The Sunday school has adopted as its aim to meet all the standards set up by the young people's department of the Sunday School Board of the Methodist Episcopal Church, South, and to emphasize leadership training. The work done in these classes gives the girls credit toward the Blue Seal Diploma. Last year to the 180 girls here, 480 teacher training credits were given.

The Sunday school also sponsors the Recreational Club, which has for its purpose the training of girls in recreational leadership.

Special Services Held at the College.

A series of special religious services were conducted in the auditorium at noon each day of last week by Mr. Newman, who was directing the music at the revival services at the Methodist church of Grenada.

On Wednesday he took for his subject, "Why I Believe in Jesus;" on Thursday, "The Wages of Sin is Death;" on Friday, "His Name Shall Be Called Wonderful," and on Saturday, "The Story of the Religious Climb of One Man."

The Grenada College girls were very fortunate in having these inspiring talks, the influence of which will long be felt in the college.

REPORTER.

MISSIONS AND SUNDAY SCHOOL EXTENSION.

(Fourth Sunday Program for "C" Type School, Having One Worship Service for All Classes.)

Hymn. "Rescue the Perishing." (No. 679 Methodist Hymnal; No. 246, Cokesbury Hymnal.)

Announcements.

Call to worship.

Leader. Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases:

Who redeemeth thy life from destruction:

Who crowneth thee with loving-kindness and tender mercies.

Hymn Response (without announcement. No. 1, Cokesbury Hymnal). "Praise God, from whom all blessings flow."

Prayer. O God, our Heavenly Father, we praise thee and bless thee for thy loving-kindness and tender mercy that have taught us to call upon thee as our Father. May we remember this morning thy other children, our brothers and sisters who do not yet know thy goodness, and may we freely give our sympathy, our service, and our money to help them to know and love thee. Amen.

Scripture. Matthew 9:35-38.

Hymn. "Saviour, Like a Shepherd Lead Us." (No. 5, Cokesbury Hymnal.)

Leader. We read many times, in the Gospels, that Jesus "had compassion" on the suffering and the sick; the weary multitudes with their lame and halt and blind, the unsatisfied seekers after peace. He felt their pain, he never turned a deaf ear to their calls upon him. He healed "every sickness and every disease;" he taught them of the kingdom of God. He laid his gentle hand upon their disease-ridden bodies, he brought peace and forgiveness to their sin-crippled souls. Following the example of Jesus, our missionaries in Belgium have not only preached the gospel to those who did not know the Saviour's love, but have provided sympathetic care and healing for the sick. They found already established in Brussels a Protestant hospital which was desperately in need of help to continue its work. The Methodist Mission joined with native Protestants in purchasing and equipping a building and in paying off the debt upon it. A brief sketch written by one of the nurses gives us a vivid picture of this "Clinique Protestante."

Story. "The Protestant Hospital in Belgium" (read by member of the school). Our clinique is unique in Belgium, I believe. It does not look a bit like a house where suffering is to be found. Its aspect is gay and nice, it is all white on the outside with black letters indicating its name.

On the inside it looks inviting, though it is not for pleasure you come there.

Our patients are for the most part Belgians, a few Dutch people, and fewer English. The patients are usually kind-hearted, grateful and often very humorous creatures. Most of them are operation patients. We have very few other cases. When the first days of pain and misery are over, our patients are very easy to care for, although there are exceptions to the rule, of course.

In the wards the patients amuse each other and the nurses as well by their gay chatter and funny remarks. A thing that always strikes me is their interest in our Bible. They scarcely move when it is read to them, and after the reading they ask about our religion. We never force our faith on them, we just leave them free. Religion is too holy and beautiful to give where it is not wanted, especially as they have a religion of their own and are not heathen. But our patients often ask for our reading and grumble when the chapter is not long enough to suit their taste. They think our religion so much simpler than their, and so it is, though there are many beautiful ideas in theirs. Seldom, and that fortunately, there is sadness in the house when one of our patients dies. Sometimes death comes so suddenly. When it happens in one of the wards, gayness is banished, we are living as under a cloud. It does not last long; we know each other too little for that.

Though I ought perhaps to have begun with our matron, Mademoiselle Barger, I kept the best part for the last. She is a truly remakable person and very much beloved by the patients. I never saw any one so capable, so quite the right woman in the right place. She manages the whole house from top to bottom.

What else can I say about our clinique? I love it, and that is the beginning and the end of it.

Hymn (while the offering from classes is brought forward). "O Zion, Haste." First and fourth stanzas, No. 68, Cokesbury Hymnal.)

Prayer Sentence. Consecrate this offering, our Father, to the increase of thy kingdom, we ask in the name of Jesus. Amen.

Dismissal to classes.

CHINA HOLDS CONFERENCE ON "CHRISTIANIZING ECONOMIC RELATIONS."

Fifty men and women, almost all of them Chinese, and all actively connected with varied aspects of Chinese industrial problems, spent ten of the last days of August in conference in Shanghai considering the general topic of how to Christianize ecnomic relations in their country. The conference was preceded by investigations of industrial and rural conditions and their relationship to principles recognized as Christian. Coming as it did at a time when China is seething with economic ideas both good and bad, and when international experiments in adjustment of economic conditions are being tried out, the conference had more than ordinary significance. One of the most helpful visitors at the conference was Kagawa, the noted Christian leader of social and economic reforms in Japan.

In reporting some of the considerations and results of the conference Dr. Henry T. Hodgkin, secretary of the National Christian Council, writes:

"Three main divisions were followed, industry, agriculture, social thinking. In the first, consideration centered on the minimum wage and the principles for determining wages, on hours of work and rest, child labor and women's labor. The rights of the worker were stressed, as it was clear that the conference stood for these. But it realized that a sudden jump to ideal conditions, such as an eight-hour day, would dislocate industry and make more evils than it cured. The findings therefore claim the rights of the worker while advising gradual progress towards their full expression in indutrial law and custom.

"In the rural discussions, the question of tenancy occupied much attention, and the findings drew attention to ways in which the recognized evils in the present system could be lessened or removed. The advantages and disadvantages of written contracts were discussed, and also methods of determining a fair rent. Co-operative marketing, credit societies and other similar plans were advocated. The need for rural workers was stressed, and it was made clear that there is a great opportunity for the rural church in giving skilled help and providing trustworthy leaders. Increased production is a need even more insistent than better distribution, and much emphasis was laid upon this point.

"The sessions on social thinking revealed a more conservative approach to current economic theories than some had anticipated. No argument was urged for the abolition of private property or the replacement of the wage system by any other economic plan. The evils of large aggregations of private property were clearly brought out, as also the shortcomings of the wage system and the dangers of economic competition. But no doctrinaire solutions were adopted. The challenge to the church was to study the facts and to inquire more deeply into their meaning. To make a better economic order it was felt that step by step the principles of Jesus must be applied as a constructive criticism is brought to bear upon existing evils."

THE 1927 MISSISSIPPI ANNUAL CONFERENCE AND BISHOP DuBOSE'S SEMI-CENTENNIAL.

By Rev. J. L. Decell, Presiding Elder, Jackson District.

The approaching session of the Mississippi Annual Conference, which will be held in the Galloway Memorial Church, Jackson, Miss., Nov. 9-14, will be a memorable one. Dr. H. S. Spragins, Galloway Memorial; Dr. T. M. Brownlee, Capitol Street; Rev. W. A. Terry, Grace; Rev. T. O. Prewitt, Millsaps Memorial; and Rev. C. E. Downer, Glendale, Jackson pastors and co-hosts of the Conference, together with their people, are sparing no efforts in making adequate preparations for the entertainment and work of the Conference.

Bishop W. A. Candler, D.D., LL.D., our honored and respected Senior Bishop, will be the president of the Conference, and this within itself is a guarantee of no mean import.

By previous action of the Conference it was resolved that at this session the Conference would celebrate the Golden Jubilee of the Admission on Trial of Horace Mellard DuBose. Bishop DuBose will deliver his semi-centennial message on Thursday morning, Nov. 10, at 11 o'clock, and will preach the sermon at the ordination of elders on Sunday night.

Fifty years ago (1877-1927), when Horace Mellard DuBose came up for Admission on Trial from the Shubuta and McGowan circuit, death was depleting the ranks of the archons. Alfred Taylor Bledsoe, editor of the Review and "America's great thinker" died during the session of the Conference. And Bishop Enoch M. Marvin, who had just returned from his missionary tour of the world, had been assigned to hold the Mississippi Conference, but died two weeks before the opening day. God was burying his workmen, but was preparing to carry on his work. This youth of 19 years, knocking at the doors of the Conference, was in favor with a high destiny. He would be both editor of the Review and bishop.

Upon the death of Bishop Marvin it fell to the lot of Bishop Holland N. McTyeire to preside over the Conference. He being delayed, the Rev. William Hamilton Watkins, D.D., (father of Dr. A. F. Watkins), was elected to preside the first day. The illustrious Charles Betts Galloway, though but 26 years old, was in his fourth year as pastor of First Church and was the genial host of the Conference. The youthful applicant for admission on trial was entertained in the parsonage home of Dr. and Mrs. Galloway. Here was begun that Jonathan and David like devotion between them that is as timeless as it was beautiful. Bishop McTyeire sent C. B. Galloway to First Church, Vicksburg, and H. M. DuBose to Chotard circuit, just north of Vicksburg.

After fifty years of enlarging vision, deepening conviction, and fruitful toil as a circuit rider, station preacher, editor, author and bishop, he returns home. Many of the Bishop's Conference comrades have fallen on sleep and their witness is in heaven and their record is on high. What a great cloud of heavenly witnesses will encompass us about during this Conference. For his work's sake Bishop DuBose is known and loved by the oldest down to the last admitted. His home Conference is justly proud of her own, who has been in character unblemished, travels far, labors many, and for truth unswerving and valiant. And her welcome to him will be as to a great leader of Israel's embattling hosts.

Of that noble company who were members of the Conference prior to 1877, so far as the writer was able to ascertain, there are only four living now, Rev. Beverly Carradine (?), Rev. H. Walter Featherstun, D.D., Rev. B. F. Jones, D.D., and Captain S. B. Watts. Of the seven admitted in 1877, only Bishop DuBose still lives.

Other historical addresses, anniversary speeches, or sermons will be delivered by Rev. A. F. Watkins, D.D., pastor Central, Meridian; Dr. J. M. Sullivan, Conference Lay Leader; Hon. Andrew G. Gainey, layman; Rev. H. T. Carley, D.D., editor New Orleans Christian Advocate; Rev. A. F. Smith, D.D., editor Christian Advocate; Rev. T. D. Ellis, D.D., Secretary General Church Extension Board; United States Senator B. P. Harrison; Dr. Harvey W. Cox, President Emory University; and Rev. W. G. Cram, D.D., Secretary General Board of Missions.

These, with the ministry of Bishops Candler and DuBose and other preachers on Sunday and the delightful fellowship of the occasion, should inspire us to the most fruitful toil and happiest realization of our lives in the new Conference year.

All Jackson Methodism welcomes the one hundred fourteenth Conference session.

THE NEWTON DISTRICT—THEN AND NOW, 1923-27.

This message at this time, coming somewhat in the nature of a review and report of the work done in this district during these four years, is given for the purpose of encouraging and commending these pastors and laymen, who have been the chief agents in bringing about this progress, and also to remove any fear from the minds of any preachers that may hereafter be sent to labor within the bounds of this district that they are being afflicted by being assigned to a charge in our midst.

The territory embraced in this district includes Neshoba, Leake, Newton, Scott, almost all of Smith and Jasper Counties, Laurel, of Jones, Shiloh charge of Rankin, and Cleveland charge, of Kemper.

The district parsonage is located at Newton, the east central portion of the district. We have spent $1,200 in repairs and furnishings, and it is now a very comfortable home.

The roads of this district have made such a marked improvement during these four years that the furthest church from here can be reached within three hours, a distance of seventy miles.

The population of this district is chiefly native white people who make their living by cultivating their own land. Of course we have some large sawmills in this section, but the membership is chiefly from the farm homes.

I believe I can help the readers of this message to realize that this is one of the most important districts in our Conference as we consider the following facts:

This district has produced more preachers than any other district in the Conference, and the character, ability, and achievements will compare favorably with those produced in any section of our church. We have now in the active ministry twice as many preachers as this district is using.

But let us now note some of the progress made since December, 1923. The Conference Journal of 1923 shows we had a total membership in this district at that time of 9,985. The same Journal for 1926 shows a membership of 12,784, or a net gain of 2,799. The reports from the pastors to date for this year show 450 on profession of faith and 225 by certificate, with a dismissal of 140, which gives us a net gain this year of 535, or a total for the four years of 3,334, which makes a gain of 33 1-3 per cent in the four years. Total number on profession of faith, 2,600, an average of 650 for each year by vows.

Our Conference Journal shows that from 1923 to 1926 we had a total net gain in membership of 5,810, but 2,799 of that number are found within this district. In other words, the Newton District lacks only 2.4 per cent furnishing as much gain as the other six districts combined.

Let us next look at the growth in new organizations. During these four years we have organized nine new churches. We now have six good, substanital buildings, housing these congregations, where Methodism had nothing four years ago. And some of these new churches are among the strongest country churches in the district.

We have replaced and are replacing (because Carthage is not yet finished) old frame and inadequate buildings at the following places: Union and Bay Springs, each with two-story modern brick buildings; Decatur, with a two-story concrete brick building; Carthage is rapidly building a modern brick church, which will cost, complete, $20,000. Conehatta, Mars Hill, and Hillsboro have replaced old with modern frame buildings, with class room facilities.

We have built large Sunday school annexes at Forest and Morton. We have paid debts on five others. Have repaired, repainted, or enlarged about forty others, so the value of the church property in this district has increased approximately fifty per cent during these four years.

We have built three new parsonages. We have remodeled, enlarged and improved the other parsonages until our parsonage property is almost double in value what it was.

We look now at the support of the ministry. We have the same number of pastors at work here that we had four years ago. There has been an increase in the support of these pastors of 29 per cent, so to-day we have no member of our Annual Conference getting less than $1.000 from the churches they serve, not counting the mission appropriation. The presiding elder's salary has increased from $3,000 to $4,200, or a forty per cent increase.

There has likewise been a splendid increase in the payment on our benevolences, though there are many of our people throughout this district that do not yet appreciate their obligation to send the gospel message to the other person.

There has been a similar growth in our Sunday schools, Epworth Leagues, and Woman's Missionary Societies.

I believe this district can make even greater progress during the next four years. Here is a great field and a great opportunity for the next presiding elder.

L. E. ALFORD, P. E.

Newton, Miss.

THE OCTOBER MEETING OF THE SUNFLOWER MINISTERIAL ASSOCIATION.

This meeting was held at Ruleville, Miss., Oct. 11, with Rev. and Mrs. H. P. Lewis, host and hostess for the day. Besides several members of the local congregation, there were present: Revs. J. V. Bennett, Belzoni; J. E. Cunningham, J. H. Felts and J. O. Dowdell, of Greenwood; C. T. Floyd and wife, of Moorhead; W. L. Storment and wife, of Sunflower; J. D. Wroten, of Indianola; J. J. Brooks, of Schlater; A. Y. Brown, of Minter City; C. L. Rogers, of Webb; "Mister" Shipman, of Tutwiler; C. L. Oakes, of Lambert; R. O. Brown, of Clarksdale; E. E. McKeithen and wife, and J. C. Wasson, of Drew; S. E. Ashmore and wife, of Carrollton, and Dr. T. B. Holloman, the District Lay Leader, of Itta Bena.

Rev. S. E. Ashmore preached an impressive sermon on "Prayer," which was followed with a very appropriate message in song by Mrs. Ashmore.

Following the devotional hour, the subject, "A Criticism, Favorable or Unfavorable, of Modern

Preaching," was very helpfully discussed by Dr. T. B. Holloman, Mr. W. F. Wilson, and Mrs. E. C. Stansell.

A bountiful lunch was served in the church annex by the ladies of the Missionary Society, and the social hour was a delight to all.

During the afternoon session Revs. C. L. Rogers, W. S. Shipman, and W. L. Storment ably discussed "A Comparative Study of Expository and Topical Preaching."

Greenwood was selected as the next place of meeting, and the time set was for Dec. 13. The program will be: Sermon by the new presiding elder; election of officers; dinner; impressions of the Clarksdale Annual Conference, and plans for the new Conference year.

The final discussion of the day, participated in by J. V. Bennett, J. D. Wroten, and J. J. Brooks, was: "Suggestions for Improving the Spirit of Fellowship in Our Conference." This last subject proved to be in every way helpful, and the spirit manifested by all who took part was right.

The program of the day was brought to a close by all coming to the altar and entering into a season of prayer for the "Unity of the Spirit in the Bonds of Peace." God honored the day with his presence and leadership.

All attending expressed themselves as to this being the best session of the Association held.

REPORTER.

DOWN THE RIVER.

By Rev. R. H. Harper, D.D., Presiding Elder, New Orleans District.

The work of Rev. Leon Picone in opening preaching places at Pilot Town and Port Eads laid upon the writer the responsibility of making recently a trip he had often dreamed of making—to the mouth of the Mississippi; and some notes of the journey may be of interest to the readers of the Advocate.

The trip was made via the Algiers and Lower Coast Railway to Buras, the terminal of railroad traffic down the river; thence by mail boat to Pilot Town and Port Eads—an all-day journey and a distance of about a hundred miles.

The Missouri Pacific Company has recently acquired the Algiers and Lower Coast Railway, "The Orange Blossom Route," and already a great improvement has been made in roadbed and rolling stock. It is said the rails will be extended further south, and it is believed that the extension and improvement of this railway will mean much in the development of this fertile section below New Orleans. The cars pass the home of the late Theodore Wilkinson, also the home of ex-Governor Warmoth. This latter property now belongs to others, who have already set out thousands of orange trees.

We saw the levee being rebuilt at the Junior plantation, where a steamship had rammed the dike and created a crevasse during the recent flood. Though some water is still in the fields in that section, the highway and the railroad have been restored.

At Myrtle Grove there boarded the train a sunburned young fellow whom the writer recognized as a faithful member some years since of the Parker Memorial Sunday school—Mr. Charles Campbell. He is now assistant city editor of the Item, and had been combining vacation and business, gathering notes (for literary work) among the picturesque fishermen of Barataria Bay.

Below Buras the mighty river attains its greatest width—a mile and a quarter, and it is truly a majestic stream with its broad flood and its low-lying green shores. The sturdy little mail boat the "Belfort," built by an Austrian at Olga, on the lower river, bravely rode the huge swells rolling up with the south wind and at times the spray flew so free that the windows of the pilot house had to be closed. We had as a pleasant companion on this part of our journey a gentleman who belongs to the "Lower Coast," though now a resident of New Orleans—Mr. Leovy. He contracts to deliver willows to the government to be used in jetties and revetments. He and the pilot, Captain Buras, pointed out places of interest along the way—Forts Jackson and St. Philip, between which the Confederates stretched huge chains in an effort to stop Farragut's fleet, also the point below Fort Jackson, where the fleet rode at anchor for a time with their masts camouflaged with trees. If aeroplanes had been available then, they might have changed the course of history.

Late in the afternoon we reached the "head" of the "Passes," the end of the river proper, and entered the South Pass. This is the channel followed by most of the ships which visit New Orleans. Toward sunset we landed at Port Eads, where we were most hospitably received by Mr. and Mrs. Reagan. Port Eads is in sight of the very mouth of the river, or pass. The ground has been built up, or filled in, on the east shore of the pass, and a most pleasant and unique village is Port Eads, stretching a mile along the pass, with greensward, flowers and white houses in the foreground, and the marsh and an inlet of the Gulf a few hundred yards in the rear. All night the wash of the waves can be heard while the Gulf breeze fans the cheek. This is one town with not a single street in the usual meaning of that word. Not a roadway is to be seen, not a horse, not a cart, not an automobile, not a traffic cop. Nevertheless you must watch your step. If you go too many steps in one direction, you are likely to step off into a hundred feet of water and fall in the path of some great ship from some far port of the world. If you go too far in the other direction, you are likely to step off into the marsh and the quagmire. Main Street in this pleasant village is the board walk which runs for a mile along the pass, a few feet back from the revetment. This village is also unique in the fact that children and young people are always under their elders' eyes—there is hardly a place where they can go from view. As twilight came on, the lighthouse across the pass began to glow, blinking like a giant's eye in the darkness as the great light revolved. Down the pass another great light began to glow on the very edge of the Gulf, while twenty miles or more to the west could be seen at intervals the flash of the light at Burrwood on the Sou'west pass. It seemed almost as if we were in another world from that to which we had been accustomed.

Strange that a pleasant village like this of intelligent folk should have been without any religious services for so long. Brother Picone has been welcomed there and he is now visiting the place regularly and conducting a preaching service. A church of sixteen members has been organized. Services are held in the community hall. Nearly fifty people gathered to hear the writer preach. The following morning Mrs. Harper, who accompanied the writer and Brother Picone on the trip, organized a Woman's Missionary Society and a Sunday school, both of which are expected to do good work. It may be safely claimed that the church, Missionary Society and Sunday school at Port Eads are the southernmost in the Louisiana Conference.

While at Port Eads we were shown things of interest connected with the government work there, under the charge of Mr. Reagan, and given a ride on the sturdy little boat, "Balize," down the pass and out a little distance into the Gulf itself. Here we enjoyed some real waves, saw many grave pelicans sitting on piling, and also saw the "sportive dolphins play."

We had a real thrill on our trip from Port Eads to Pilot Town. Mr. Reagan gave us the use of his speed boat and accompanied us on the trip, which was made in record time. The second night was spent at Pilot Town, where a service was held in the schoolhouse. Brother Picone conducts a little Sunday school with the children at this point on the Sundays that he preaches there, but it has not been possible to organize a regular school because there is no one to take charge of it. Captain Zatarain, a member of the Algiers church, assists in the Sunday school and preaching service when his duties as river pilot bring him to Pilot Town. He was largely instrumental in securing an opening for Brother Picone at this point. Others of the pilots have been very cordial to Brother Picone, and he finds a welcome in the home which they maintain there. The writer had the pleasure of visiting this home and of enjoying a cup of good coffee furnished by the master of the spacious kitchen, "Bennie," a Canadian who was once the chef of E. H. Harriman.

We returned by the mail boat and the railway from Buras. Having several hours to wait at Buras, we enjoyed an automobile ride, through the courtesy of Mr. John Edgecombe.

We drove south from Buras into the "orange belt," and continued as far as Fort Jackson. This fort, which is said to be of great age, reaching back into French and Spanish times, is a huge piece of masonry. It has a broad moat about it, the water in which is covered by hyacinths and other water plants, and Mr. Edgecombe ventured the assertion that in its present condition, with the possible reptiles beneath the hyacinths, an enemy would have a wretched time trying to cross the moat. The writer shuddered at the thought. The moat is surrounded by a vast embankment which encircles and completes the whole of these fortifications. This is crowned by a brick wall, and beyond this embankment is still another moat. Or perhaps it is only a natural swamp on the landward side. On the inner slope of the embankment an aged orange tree is growing, and this season it is fairly well laden with fruit. Further on the crest of the ridge we saw two graves. The slabs bear the date of 1832.

We had not realized when traveling on the river, that pleasant homes and acres and acres of orange groves stretch away behind the screen of great willows along the shore. But such is the case. It was a great experience to travel through these miles of orange trees and grapefruit, and all heavily laden with fruit beginning to ripen. With one by his side who had sung the words in other days, the writer recalled:

"Dost thou know that sweet land wherein the greatest treasure
Shine like gems set in gold, the fruit of orange trees—"

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

The candidates for admission on trial are asked to meet the committee at the Methodist church in Clarksdale, Tuesday morning, Nov. 1, at 9 o'clock, ready to report for their examination as required by the Discipline.

R. P. NEBLETT, Chairman.

Class of the First Year.

Members of the Class of the First Year will please meet the Examining Committee at the Methodist church at Clarksdale, Tuesday afternoon, Nov. 1, at 4 o'clock.

CARROLLL VARNER, Chairman.

Class of the Second Year.

The Class of the Second Year will meet the Examining Committee in the Methodist church, Clarksdale, Tuesday, Nov. 1, at 2:30 p. m. This call is for every member of the class.

R. H. B. GLADNEY,
Chairman of Committee.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

WHENCE COME THE LEADERS OF OUR CHURCH?

An examination of the educational training of the various groups of leaders in our church reveals some interesting facts. Statistics which are given below have been secured from the Board of Education, which has gathered these facts from reliable sources and records.

Bishops Elected Since 1897.

During the last thirty years twenty-five bishops have been elected, twenty-one of whom were trained in Southern Methodist schools, two in secular institutions, and two had no college training; nineteen of them graduated with B.A. or B.S. degrees; fourteen did graduate work at university, and eleven took university degrees.

Connectional Secretaries.

Reports of the educational training of forty-four connectional secretaries and assistants now in office are as follows: Thirty-nine were trained in Methodist schools; three in other church schools, and two in secular institutions; thirty-seven graduated with A.B. or B.S. degrees.

Clerical Delegates and Alternates, 1926 Geheral Conference.

Of the two hundred and fifty-one clerical delegates and alternates in the General Conference in 1926, on whose educational preparation figures have been secured, one hundred and forty-eight were trained in Methodist schools; twenty in other church schools; seventy-nine in secular institutions; and four attended no college. One hundred and twenty of this number graduated from college with B.A. or B.S. degrees. Sixty-two attended universities, and forty-six received university degrees.

Missionaries.

Investigation shows that from eighty to ninety per cent of our missionaries come from church schools.

An investigation made a few years ago shows that in the Methodist Episcopal Church, South, out of two hundred and eighty-eight missionaries in the field, two hundred and thirty-six had been educated in Methodist schools, ten in other church schools, fourteen in independent colleges, and sixteen in State schools. Nearly one hundred per cent of the missionaries sent out by the Woman's Board have been trained in Scarritt College, the most of whom have received their previous training in our church schools. At the annual meeting in Shreveport, La., in March, 1927, twenty-five young women were consecrated as missionaries for the home and foreign field, all of whom were Scarritt students.

Pastors of One Hundred Largest Churches.

The Yearbook of Southern Methodism gives a list of one hundred of the largest churches. Information in regard to the educational training of sixty-three of the pastors of these churches has been obtained. Forty-six of them were from Southern Methodist schools, three from other church schools, thirteen from secular institutions, and one had no college training. Sixty-two out of sixty-three of these pastors are college trained. Thirty-four of the sixty-three graduated with B.A. or B.S. degrees, twenty-six attended universities, twenty-one of whom graduated with university degrees.

Approved Instructors in Sunday School Teacher-Training Work.

The Sunday School Department has six hundred and thirty-six approved instructors for its Standard Training School work whose educational record is given. Four hundred and forty-six of this number are from our Methodist schools, forty-four from other church schools, one hundred and thirty-nine from secular institutions, and seven have no college training. Only seven out of six hundred and thirty-six have no college training, while four hundred and ninety have been trained in our church schools. Four hundred and twenty-three of the six hundred and thirty-six have B.A. or B.S. degrees, while two hundred and sixty-eight attended universities, and two hundred and eight have university degrees.

Presiding Elders.

Information has been secured giving the educational training of one hundred and eighty-seven of nearly three hundred presiding elders in Southern Methodism. One hundred and two of these one hundred and eighty-seven are from Methodist schools, twenty from other church schools, fifty-two from secular institutions, and thirteen had no college training.

While presiding elders are perhaps selected more for their administrative ability and experience than for educational training and scholarship, it is a significant fact that one hundred and seventy-four out of one hundred and eighty-seven are college trained, and one hundred and twenty-two out of one hundred and seventy-four from church schools.

Editors of Conference Organs.

There are fifteen Confernece organs in the church with a total weekly circulation of about a quarter of a million. They are read probably by a million people, and their influence is far-reaching. During the last twenty years these organs have had over sixty editors. Information has been secured as to the educational training of forty-seven of them. Forty have been trained in our own Methodist schools, seven in other schools, and thirty-three have B.S. or B.D. degrees from our Methodist institutions.

The Inescapable Conclusion.

From the foregoing facts we are brought face to face with the remarkable contribution which our universities and colleges have made and are making to the life of the church and the State. If they had made no other contribution than that of training the church leaders, they would have abundantly justified all of the money and efforts invested in them.

A consideration of the facts recited above has special significance when it is taken into account that only eleven out of every one hundred preachers in our church are college graduates, and only twenty-two out of one hundred have any college training.

If the figures were available with reference to the training of the laymen in the church who take rank as leaders in the realm of Sunday school activities, lay work, and official relationship, we are quite sure that additional emphasis could be given to the significance of the place of the Christian college in the great work of our church, both in its relationship to world evangelism and the development of the essential elements of integrity, righteousness, and justice in the character of the people of the nation.

All honor to the faithful men and women who labor in our schools, colleges, and universities pouring out their lives in unselfish service to the church and humanity in the same proportion as our ministers and missionaries.

These educational interests, hampered by lack of endowment and equipment, have gone forward in the years that have past heroically meeting the hardships and problems presented on every hand, making at the same time as remarkable a contribution to the ongoing of the Kingdom of God as any institution or group within the church.

Any one seeking to make an investment in Christ's kingdom should weigh the matter carefully and make his contribution in the light of the results which will naturally accrue. These results can be predicated upon achievements of the past. In the light of the past, surely no investment offers greater returns to the minister or layman than that made in the Christian college.

All honor to the men of the South in particular who, in increasingly large numbers, are coming to visualize clearly the magnificent investment for time and eternity that can be made through the placing of their funds at the disposal of our church colleges and universities.—The Methodist Layman.

IT CAN BE DONE.

Dear Dr. Carley: I am sending you the following information for publication with the hope that it might be of inspiration and encouragement to some pastor who has yet to raise his Conference collections. I trust that no one will consider me over proud, for I want publicly to state that the very remarkable record we have made at Jackson this year has been possible because of splendid response from these good people. Therefore, if this seems boastful, it is boasting on their behalf and not on that of the pastor.

Most of the preachers of the Louisiana Conference know something about Jackson and its past history. They know that it has had a glorious past. I think that few would dispute the statement that from this country charge have gone more leaders into the different vocations than from any other small town in Louisiana. The influence of Old Centenary made the above statement possible. With the going of that institution went also the great leaders of Jackson. Especially was that true of the Methodist church. It soon declined from a station to a three-point circuit.

The first task we undertook after the beginning of the Conference year was that of raising our Missionary Special. Jackson was not a missionary church. They were laboring under the false notion that so many of our churches are laboring under, that they were unable to help any one but themselves. This was manifested in their report to the Annual Conference, which shows that the entire charge gave less than fifty dollars to the entire missionary interests of our church, and forty-seven dollars of that was given through the Conference claims. We studied a missionary book, preached missionary sermons and sent out personal letters explaining the need for this money. We tied for first place in the district in getting our quota in the quickest, and led the district in oversubscribing our quota. A church which gave less than fifty dollars last year has given more than eight hundred dollars for missions this year.

We have had a missionary study class going in one of the churches nearly all the year, and the people have responded wonderfully to information on this important part of our church work.

This letter is growing long, so I will just give a synopsis of the other accomplishments of the Jackson charge.

We held a splendid approved Cokesbury Training School on the charge; observed every fourth Sunday for missions with a program and an offering, this offering totalling more than the entire offering for missions last year; organized a splendid Missionary Society at Ethel, and besides that a growing prayer meeting at the same place.

The Conference collections have never been paid since the present charge was organized. They might have been raised when Jackson was a station—I do not know about that. At the fourth quarterly conference held Sunday evening, the pastor was able to report everything in full, and that two months before Conference.

I believe the Conference collections can be raised in any place in Louisiana unless some peculiar situation prevents, such as an overflow, or storm, etc. If we who are not in the overflowed section do not raise our Conference collections, our boards are indeed going to be in an embarrassing position this fall.

J. H. BOWDON.

NATURAL ENOUGH.

Diner: "Why does that dog sit there and watch me all the time?"

Waiter: "You've got the plate he usually eats from, sir."—The Progressive Grocer.

The Home Circle

TOMMY'S THANKS.

I'm thankful for a lot of things,
I'm thankful I'm alive,
I'm thankful that I'm six years old,
Instead of only five.
I'm thankful for my tops and toys
And for my Kitty Gray;
I'm thankful for the big outdoors
Where I can run and play.
I'm thankful for the things that grow,
The apples—aren't they good?
The corn where we play hide and seek
As in a little wood.
I'm thankful for the pumpkins round,
Just like a golden ball,
And Jack-o-lanterns, big and queer—
They don't scare me at all.
I'm thankful for Thanksgiving Day,
For pie all in a row;
I'm thankful Grandma made them sweet,
She knows I like them so.
I'm thankful for the turkey, too—
How brown it is and nice!
And I'd be very thankful, please,
For only one more slice.

—Selected.

MASIE'S KIND DEED.

By M. Janis Franke.

Masie had been to Sunday school, and now was walking home. Maise was troubled. The lesson was about helping others, and her teacher, Miss Malone, had said that one who did the kindest and most helpful deeds during the coming quarter, should receive a beautiful Bible. She did not know anything to do. It was her disposition to try to help others all she could and all her friends could testify if consulted about the matter. What could she do?

"I simply must do something to get that Bible, but I don't know anything to do. I help mother all I can, anyway, and I would not call going to see Aunt Mary or grandmother kind deeds, for I just love going there."

"Meow, meow," something cried behind her. Masie was so absorbed in her thoughts, she jumped. Turning, she saw a thin, starved little kitten coming her way. Masie had a tender spot in her heart for all cats, and a poor little cat in the condition as the one she saw behind her, made her heart throb with pity.

"Oh, you poor little dear," said Masie, almost crying, and then she saw further back a poor, ragged boy almost as pitiful as the cat. She just stared. His hair was tangled, his toes were entirely through his shoes. He had no stockings on; his hat was torn and dirty beyond any description. His trousers were the worst of all; both pockets were torn away, the legs were too long, and were fringed around the bottom with rags. An old pair of suspenders held the ragged trousers up.

"Hello," said the little boy pleasantly. "How do you like me cat?"

"It looks hungry—a little pitiful," stammered Masie, who had not recovered from her astonishment.

"Hungry," scoffed the boy, "it can't be any hungrier than me an' Ellie."

"Is Ellie your sister?" Masie wanted to know. The boy nodded. There was a pause, as the boy and the girl eyed each other uncertainly, while the cat walked over to Masie, and rubbing its nose against her leg, began to purr loudly.

"What is your name?" suddenly asked the boy. "Mine is Dick," said the boy, then whistled through his fingers so loudly that Masie was forced to close her ears. Presently, a small girl appeared, who was even more pitiful looking than the boy, if that were possible. She stared at Masie until she was forced to say something.

"Do you want something to eat?" finally asked Masie. At that, the little girl seemed to lose all doubt, and placed her soiled little hand in Masie's clean one.

"I should say we do. We are always hungry." Both children replied at the same time. Masie knew it without the response given instantly, by the pinched faces of the children.

"Well, come with me," invited Masie, even though she was a little doubtful as to how her mother would take it.

The three children made a queer picture walking along together; Masie with a fresh dress of pink and white, Dick with the trousers that were too long and too ragged for the rag-man; and Ellie with a dress of uncertain color much too small for her.

As they were turning in at the gate, Mr. Stone, Masie's father, was coming down the walk looking at the flowers. When he saw Masie and her friends, he smiled quietly to himself, for well he knew Masie never left undone an opportunity to "mother" either humans or dumb animals. A thrill of thankfulness for the unselfish heart of the little girl was felt by the father.

Dick and Ellie shrank from him, for they felt he was coming to send them away, but when Mr. Stone saw the expression on the faces of the children, he hastened to make them at ease, which he soon did by his sunny smile.

"Well, well, whom have we here?" he asked. He was quick to sense the fact that here, indeed, was an instance of the old adage, the way to win the approval of some children is through their appetite. He invited them into the kitchen to see what they could find to eat. Dick and Ellie decided they liked Mr. Stone even as well as they did Masie. While they were eating their fill of what was left from the noon lunch, Masie went to find her mother. She called softly at her mother's door. "Mother?"

"Yes, dear," replied her mother, as she came from her room.. "I have seen the children," then she waited for the little girl to speak, noting the glowing face of Masie.

"Your father and I have known about the family for several days. You may gather up such clothes as you do not need for the little girl. Surely, we can find some one willing to supply clothes for the boy. Two days a week you may go there and do what you see to do. I could do this, but it will be good training for you, so you may have full charge." Masie went away, too happy to speak.

The days flew so swiftly that the quarter was up before Masie realized it. She felt regret that she had no long list of good deeds to report, but somehow, the time had flown by so quickly she had seemed to have no time for hunting deeds to do.

When at last the Sunday had come for the coveted Bible to be given away, Masie had persuaded Dick and Ellie to go to Sunday school with her. How different they were from the time Masie had found them! Hair was neatly combed, clothes were neat and clean, and both had a happy expression on their faces. They seemed to shrink from the other children, and stay close by Masie.

The entire class seemed restless. They wanted to know who would receive the beautiful book. But at last the time came. Miss Malone held the book in her hand.

"I am going to give this book to a very worthy person," she began. "All or most of you have done good deeds, but one of you has done the best. Will Masie Stone come forward?"

Masie could hardly be persuaded to go forward, so great was her surprise. She had not been conscious of doing any kind deeds, whatever. When she was able to speak, she mumbled her thanks in a choking voice, and slipped crying from her room. But Miss Malone had enough thanks, and as she turned to dismiss the class, she said under herbreath, "And a little child shall lead them."—Exchange.

FLOWERS AMONG THE CABBAGES.

A friend told me of a woman whom he knew who planted flowers between the rows of cabbages which she grew in her small cottage garden. What a beautiful mind she had, to grow flowers among her cabbages. I was told nothing else about this woman but that one fact, and yet I feel I know far more of her. A woman who could look for the beauty of life among its commnoplace things must have been serenly happy. She had the soul which can find a cathedral in a kitchen. She was poor in material things, but rich in the treasures of the heart. "Hats off" to the nameless woman who planted flowers among her cabbages.

To most of us life is a humdrum affair. We awake every morning to the same tasks and to face the same difficulties. To some life brings ill health, bad luck, and continual disappointment. The garden of life is planted with cabbages, among which weeds of discontent have sprung up where we might have grown a few flowers of happiness.

C. H. Towne, tells a beautifully sad story of a man who was suddenly stricken with an illness which necessitated his lying upon his back for the rest of his life. "If I must lie on my back," he said, "I will not live in a dull room but upon my roof, looking at the stars and the moon and the wonderful storms that make the heavens glorious." So he caused a little roof garden to be built for him in the heart of the city where he dwelt, a garden in summer and a roof with a glass top for stormy days. To this he was taken, and there he found time to study astronomy. "He smiled at the heavens, watching the miraculous processional of flame as it marched on its endless journey; he saw the inconstant moon and timed his life by her moods; he reveled in the lightning when it flashed in mysterious patterns on the dark velvet of the clouds. And many a night he forgot his pain in the great cosmic forces above him. He studied the stars. He made the most of a great misfortune. He found beauty—which is God."

This brave man was undaunted by his misfortune. He planted flowers among his cabbages and saw the Lord God walking in a garden, as in the days of old.—J. G. Beaumont, in the Brotherhood Outlook.

TRUE HEROISM.

One day while strolling on the campus of Northwestern University, I was drawn to examine a rather plain-looking stone. I saw at once that it was a memorial, and I hardly stopped to read it. My companion, however, gave it a second glance, and exclaimed, "What a text for a high school address!" I looked again, and this is what I saw:

To the Memory
Of
Jim Hansen
Soldier—Scholar—Athlete—Gentleman
Winner of the Congressional Medal
Cited for the Croix de Guerre
Died in France
Saving the Life of a Comrade
"He played four years on the scrubs.
He did not know how to quit."

Undoubtedly it was the training he got on the scrub football team that made this young physician a hero in the war. The ordinary, and even unpleasant and often despised, duties of life, faithfully discharged—these are what make heroes.—H. Howard Fuller.

SHORTENING.

Some years ago my wife was ill, and I had to do the cooking. I had learned something of this in boyhood, but I was out of practice. I tried to make biscuits; but I left out some ingredient, I felt sure; yet I did not know what it was. My wife tasted one, and told me that I had omitted the shortening.

Some sermons are spoiled for lack of shortening.—J. M. Kailin.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. C. L. Rogers, Webb, Miss., has our thanks for two subscriptions—one of them for two years—recently sent in.

"We are closing out the best year of the three on the Baker charge," says Rev. George D. Purcell, of Baker, La.

The presiding elders of the Louisiana Conference held a meeting at the First Methodist Church, New Orleans, on Wednesday of last week. All the presiding elders were present.

Mrs. S. E. Peairs, of Deerford, La., in renewing her subscription to the Advocate, states that she has been taking the paper thirty-five or forty years, and that she cannot well do without it.

Rev. Sam J. Starkey, Dubach, La., writes: "Everything is going nicely on the Dubach charge. We have built a $10,000 church at Lisbon. It is the nicest that I have ever seen in a country community."

The American Bible Society has designated the first Sunday in December as "Universal Bible Sunday." The slogan for its observance is: "Not an offering, but a hearing; not a collection, but a presentation."

A specimen of the wit of Bishop Warren A. Candler, appearing in a sketch of his life in a recent number of the Atlanta Journal: "My first circuit paid me the handsome salary of $115 for the year, all of which, except $100, I probably earned."

Mr. George D. Purcell, Jr., and Miss Edith Douglass were married at the home of the bride's brother, Mr. Clarence Douglass, in Natchez, Miss., on Oct. 16, Rev. George D. Purcell, father of the groom, officiating. The Advocate extends all good wishes to the happy young couple.

The National Association of Manufacturers will hold its annual convention at Chattanooga, Tenn., Oct. 25-27. Mr. J. E. Edgerton, one of the outstanding laymen of our church, who served so efficiently as Centenary treasurer, is president of the Association.

The Southern Methodist Press Association will hold its annual meeting in Jackson, Miss., Dec. 15, immediately following the session of the General Missionary Council. Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, is president of the Association.

The Publishing Committee of the Advocate met in annual session on Thursday of last week. All the members of the Committee were present. The Secretary will furnish a report of the proceedings in due time.

Rev. J. A. Poe, in writing to have his Advocate changed from Sebree, Ky., to 505 Letcher Street, Henderson, Ky., states that he has been appointed pastor of the Bennett Memorial Church in Henderson, which is a nice station, with a fine modern church and parsonage. The year starts well.

At the recent session of the Pacific Conference, the following appointments of interest in this territory were made: Dr. S. H. Werlein, presiding elder of the San Francisco District; Wesley Church, San Francisco, Rev. H. W. Jamieson; San Bernardino, Rev. A. Inman Townsley. All these brethren were formerly members of the Louisiana Conference.

The corner stone of the educational building of the First Methodist Church, Alexandria, La., was laid last Sunday afternoon, the Masonic Grand Lodge performing the ceremony. The principal address was delivered by Dr. R. H. Harper, presiding elder of the New Orleans District and Grand Chaplain of the Grand Lodge. Dr. Cleanth Brooks is the pastor at Alexandria.

For the first time since the Reformation, one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher, Bernard Grasset, Paris, expects to have copies ready for the Christmas trade. Many university professors in Paris and elsewhere have expressed the interest with which they await the new publication.

Under the auspices of the Federal Council of Churches, a project of international friendship between the young people of Mexico and the United States has been announced. The plan is for "Friendship School Bags" to be sent by the children of the United States to the school children of Mexico, each bag to contain articles of interest and help in the life of school children. These bags will be officially distributed on Mexico's Independence Day, Sept. 16, 1928.

In connection with the Whitworth College Sunday school, which is conducted in the Y. W. C. A. building on the campus each Sabbath morning, two standard training classes are being taught: One, "The Missionary Message of the Bible," by Miss Adele Holtwick, Professor of Mathematics, and the other, "Methodist Church and Its Work," by Mrs. Genevieve Jones, Professor of English. The student superintendent of the Sunday school is Miss Eleanor Waits, with Miss Pauline Lewis, Professor of History, as Faculty Advisor.

There have been several changes in the editorial ranks of Southern Methodism recently. Dr. S. K. Cockrell, of the Baltimore Southern Methodist, has returned to the pastorate, and Dr. Carlton D. Harris, a former editor, has been appointed editor again. Dr. W. L. Reid, of the Methodist Advocate, organ of the Western Virginia Conference, has returned to the pastorate, and Dr. F. S. Pollitt has been elected to succeed him. Dr. John A. Rice has been elected editor of the Oklahoma Methodist, to succeed the late Dr. D. H. Aston. Dr. M. E. Lazenby, in spite of his announced intention not to stand for re-election, was re-elected on the first ballot by the Publishing Committee at its meeting recently. The retiring editors have wrought nobly, and the newly elected ones are worthy and well qualified for the work to which they have been called.

DEATH OF TWO GOOD MEN.

Dear Advocate: I reached home this morning at 1:30 from the meeting of the Publishing Committee in New Orleans yesterday. I was awakened about 7:30 with a call over the 'phone from Duncan announcing the startling and sad news of Rev. Charles P. Moss's death, the popular and beloved pastor of Duncan and Alligator charge.

He died in the Methodist hospital at Memphis, where he had been carried for treatment only a day or so before.

I was with Brother Moss in his fourth quarterly conference only last Sunday night at Alligator, and a great conference it was. A large crowd of expectant and happy people were there, and a unanimous petition signed by his board of stewards was handed me, besides many persnoal expressions of love and wishes, for his return.

Also, a phone message following closely upon the one announcing Brother Moss's death was one from Brother N. J. Golding at Columbus announcing the passing of his father yesterday. "John Golding," as he was familiarly and lovingly called by his great hosts of friends and preachers who had been his pastors and presiding elders, was certainly one of the finest characters and noblest men I have ever chanced to know. He was a layman of rare ability, lofty devotion and unsullied name among those who lived by him and knew him through all the years.

His church will miss him sorely and the Columbus District where he was loved and known by wide circles of church activities.

Peace to our dear departed brothers, both of whom I dearly loved!

L. M. LIPSCOMB.

THE MISSISSIPPI CONFERENCE.

Dear Brother Carley: We are very happy to have the one hundred and fourteenth session of the Mississippi Conference held in Galloway Memorial Church. Arrangements are rapidly being perfected for the entertainment of our guests, all of the Methodist churches of Jackson delightfully co-operating in this work.

The opening service on Tuesday night, Nov. 8, will be a kind of resume of Methodism in Jackson for the past fifty years. Rev. J. Loyd Decell, the active and efficient presiding elder of the Jackson District, is arranging the program for this hour, the speakers to be announced a bit later on.

Bishop H. M. DuBose will be the honored guest of the Conference, and at a suitable hour will preach his semi-centennial sermon.

On Wednesday night the Conference Sunday School Board will observe its anniversary, at which time Dr. C. A. Bowen, of Nashville, our associate Sunday school editor, will be the principal speaker.

Thursday night will be given over to the Board of Finance, with Senator Pat Harrison as the special speaker. Friday night the laymen will have charge of the service. President Harvey W. Cox, of Emory University, has been secured as the speaker for that hour.

Special emphasis will be given to the preaching services each afternoon at 3 o'clock, and we trust that these hours spent together in worship will bring a rich blessing to all.

It is earnestly hoped that Bishop Candler, as he has done in the past, and in such a helpful and uplifting way, will bring a message from God's Word at the opening of each morning's session.

As a final word, let me say that we are doing our best for the comfort of our guests, and are happy to serve them in every way possible.

HAL S. SPRAGINS, Pastor,
Galloway Memorial Methodist Church.

NORTHERN SEMINARIES AND SOUTHERN PREACHERS.

By Bishop Warren A. Candler.

Conservatism has generally prevailed in the Presbyterian churches of our country, both in the Church, North, and in the Church, South.

The Presbyterian Church in the South has been most firm in the faith, but the Presbyterian Church in the North has not wavered as much as some other denominatinos have.

It is therefore surprising to read the following statements published in the Presbyterian of Philadelphia in its issue of Sept. 22:

"In the thirteen seminaries of the Presbyterian Church, U. S. A., there are 865 students, an average of a little over 66 students to a seminary. Out of the 865 students, only 616 are college graduates. This indicates an influence at work which threatens the reputation of this church for maintaining a scholarly ministry. A still more serious matter is the fact that out of the 865 students, only 461, or less than 54 per cent, are studying for the Presbyterian ministry, and of these, only 363, or less than 41 per cent, are college graduates. This looks rather discouraging for the prospects of the Presbyterian ministry. What is the cause of all this? Doubtless there are different elements entering into the cause, but the chief and most threatening element is the propagation of anti-evangelical teachings in our college and seminary chairs. If Jesus Christ is only a great man filled with the Spirit of God, then he has no power to deliver men from the guilt of sin. If Christ has not been raised from the dead, then, as Paul says, Christians are of all men most miserable and hopeless, and there is nothing left but to eat, drink and be merry, for to-morrow we die. If the Bible is simply fine human literature, since it presents matters which in their nature are supernatural, then it is only fiction and there is no sure message concerning God and the redemption and the future state to preach to men, and therefore no function for the ministry. Young men of intelligence under the circumstances, and especially college men, will increasingly turn their backs on such a gospel and such a ministry."

These statements are made under the caption, "Startling Figures on Presbyterian Seminaries."

The figures are indeed startling and they are worthy of consideration by all the Christian churches of the United States.

The Editor of the Presbyterain in commenting upon these figures speaks as follows:

"All this presents a serious condition to the Presbyterian Church, and the General Assembly would do well to use its energy in resisting the tide of false teachings which is rushing into its own communion, instead of attacking Princeton Seminary, which stands firmly for the faith. The enemies are striking boldly at the foundations of the faith, and the church must awake to the real situation or meet her account of unfaithfulness. More than one young man whose face was turned toward the ministry has been turned away by the loud proclamations of destructive or indifferent teachings in colleges, seminaries and pulpits."

If these facts are well established, and they can scarcely be doubted, our young men who are candidates for the ministry should be very slow to go for their ministerial preparation to Northern seminaries. If the Presbyterian seminaries have grown thus lax in their teaching and liberalistic in their tendencies, what must be the case in the seminaries of other churches which have been less faithful?

A recent book entitled "The Leaven of the Sadducees" shows facts which more than confirm the statements made by the editor of the Presbyterian. That book can hardly be discredited in the matter of facts which it sets forth. The author is specific and careful in his statements, and efforts to verify his statements have been justified in every instance which has been investigated by the writer of this article.

The South has been and is the stronghold of evangelical Christianity, and it is increasingly evident that the Southern churches must maintain their historic and worthy position if evangelical Christianity is to prevail in our land.

It behooves them, therefore, to strengthen their own institutions of learning at which our young praechers are prepared for the ministry, and then to see that loose teachings do not enter into the institutions which they thus strengthen. It is scarcely safe for our Southern seminaries to seek in the North men for their faculties. The North will retain all the strong and orthodox men possible; and when Southern seminaries take what is left, they generally get what is undesirable.

When the young Romans went to Greece for education, the characteristics of Roman life were Grecianized. And when candidates for the ministry in Southern churches go North, the chances are they will be damaged and distracted by rationalism.

Strong personality and marked native ability are more to be desired in the men who instruct our youth than any aggregation of academic degrees. The degree business has been very much overdone, and is quite delusive. Some of the veriest cranks embellish their names with the longest list of alphabetical decorations, and some of the most dangerous heretics clothe themselves in the same sort of literary apparel.

A strong man who is consecrated to God is worth far more than any academic product who is lacking in ability and piety, and who is rich in pretense and arrogance. Above all, it is indispensable that godly men instruct the candidates for the Christian ministry in order that these men who are to serve in the sanctuary be thoroughly furnished to every good word and work.

In these reflections there is no appeal to sectionalism or sectarianism. The North should be interested in the maintenance of evangelical Christianity in the South; for the day is not distant when liberalism will have run its course and the churches will earnestly desire evangelical preachers, and no other, to serve in their pulpits.

The welfare of the entire country is involved in the maintenance of evangelical Christianity in the South. This nation was founded by men who exemplified this high and holy type of Christianity, and the foundation cannot now be subverted without the superstructure being imperiled.

The "Great Revival of 1800" began in the South, but its blessed influence extended to all the sections of the young Republic. It may be said that it saved in a great degree the people living in the region now comprised in the States of Tennessee, Kentucky, Ohio, Indiana, and Illinois. The revival began through the ministrations of two brothers named McGee, one of them being a local Methodist minister and the other a Presbyterian pastor. Imagination cannot conceive of what dreadful conditions were cured and what direful consequences were averted by that great visitation of grace.

Again, our country needs such a movement to rescue it from grave perils; and in so far as human eyes can see the probability is that such a movement must originate in the South or it will not come at all. Such being the case, it is of the last importance that the Southern churches and the Southern preachers maintain their evangelical doctrines and spirit.

In the light of the statement and observations quoted from the Presbyterian, it is idle to quibble about sectionalism and sectarianism. The grave issue for serious consideration is the question of how to save our Southern churches from great damage and real danger,

A GRACIOUS REVIVAL AT HORNBECK, LA.

On Friday night, Sept. 16, we began a meeting in Hornbeck, La., Brother Otis Spinks preaching a good sermon and leading the singing. Next night Brother Dan E. Kelly was there, and preached in his inimitable way for two full weeks, or until Friday night, Sept. 30. With Brother Kelly preaching and Brother Otis Spinks singing and leading the choir, we had a wonderful meeting all the way through. With record-breaking crowds, the interest was fine all the time. Several nights Brother Kelly had an old-fashioned testimony service, in which Methodists, Baptists, Apostolices and others gave testimony to the great experience of old-fashioned religion, and how much they had enjoyed the meeting all the way.

Sister Kelly was present the last week of the meeting, and we all enjoyed her presence and fine spirit.

Hornbeck people would be glad indeed to have Brothers Kelly and Spinks back again at any time. These two men of God truly make a real, sure enough team in a revival meeting.

The visible results of this meeting were twenty applications for membership in the Methodist church, and some to the Baptist. About seventy-five men and women gave Brother Kelly their hand, saying thereby that they would lead a prayer meeting if called on to do so. The crowd contributed $341 for Brothers Kelly and Spinks for their services. All in all, it was a great meeting.

J. H. FRENCH, Pastor.

BIBLE IS MOST WIDELY READ BOOK IN PHILIPPINES.

A dispatch from Manilla states that figures compiled by the Philippines branch of the American Bible Society show that there are more than 2,000,000 Bibles in use throughout the archipelago. The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos seldom read any other book, and many of them believe the Bible is the only real book in the universe.

The annual distribution of the Bible in the islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year.

Printed in Manila.

Most of the Bibles read in the islands are printed in Manilla now, and the work constitutes the first publishing industry of the islands. Before the Japanese earthquake, English editions of the Bible used in the islands were printed in Tokyo; but the plates were destroyed in the fire which followed the great disaster and the publication then was started here.

The American Bible Society started the work here twenty-five years ago, and the Bible now is printed in many native dialects. More than one-third of the Bibles used are in Eiglish, however, and the Society claims the Bible may be classed as the greatest teacher of English religious force in the archipelago.

No Advertising.

No advertising or promotion work has been necessary to bring about the great annual sale of Bibles, the Society asserts, as the Bible is popular with all classes of Filipinos (except, possibly, the Mohammedan Moros), and is the chief literary delight of a majority of the population.

Considering the standards of education, the Flipinos may well be called one of the greatest Bible reading peoples of the world.—Foreign Missions Bulletin.

MISSISSIPPI CONFERENCE.

Admission on Trial.

All applicants for admission on trial into the Mississippi Conference are asked to meet the committee at Galloway Memorial Church, Tuesday afternoon, Nov. 8, at 2:30 o'clock sharp.

You are required to take your course at the Correspondence School or Divinity School. Please bring your certificates with you; also a written account of your conversion, etc., as required in 1926 Discipline.

JAS. M. LEWIS, for Committee.

Class of the Third Year.

The members of the class of the third year of the Mississippi Conference will meet the committee at the Galloway Memorial Church, Jackson, Miss., Nov. 9, 1927, at 8:30 a.m., to make report and for examination in writing.

W. H. SAUNDERS,
For Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ROBERT S. McCOY was born Oct. 2, 1866, and died at his home near Coushatta, La., Aug. 12, 1927. When an infant his parents moved with him from Mississippi to Arkansas. At 23 he made Louisiana his home. On Dec. 7, 1892, he was married to Miss Sallie Watts, of Coushatta, La. Brother McCoy became a member of the Methodist Episcopal Church, South, when a youth. He remained a loyal member to the end, serving as steward for twenty-five years or more. Of congenial and cheerful spirit, he was capable of friendship, and people had confidence in him. He leaves to mourn their loss, his wife, aged mother, five sisters, one brother, two sons, one daughter, and several grandchildren. On Aug. 13 his remains were laid to rest in Armistead Chapel cemetery, the site of the old church he loved so well. He is missed in the home, the church, and elsewhere, but our sorrow is not as those who have no hope. We expect to meet again.

R. T. PICKETT.

FROM MAGEE AND SANATORIUM.

We are closing up our four years with these people. They have been years of joyful service and rich experiences.

We have made some progress, but not keeping step with the material prosperity of our people. We have a good, active Sunday school at Rials Creek, where there has not been a Sunday school in many years. The Sunday school at Sharon has been reorganized and put on new life. We are making some advancement in the Sunday school at Magee.

We had good revival meetings at each church. Brother V. G. Clifford assisted us at Magee and Rials Creek, and Brother J. B. Shearer at Sharon. Both did acceptable and effective work. All assessments at each church will be in full.

The work at the Sanatorium has grown each year. The necessity and importance have become a burden on my heart. Coming in personal touch with over three hundred sick, and some dying, begging for the bread of life, and the comfort of the gospel, impels one to do his best. The patients and staff are appreciative, and the realization of bringing blessing to these needy ones makes this a most joyous service.

Let him whom the bishop appoints here for another year know that he will have a wonderful opportunity for joyous, helpful service.

J. B. Holland, with Misses Tarry, Thompson and McDonald, of Meridian, gave the Sanatorium congregation a very enjoyable and helpful service the 9th instant. They make a strong team, and would bring a blessing to any congregation.

We have a congregation of about one hundred patients who are able to go to meals and services, and are preparing to return to their homes. Some are leaving each week. That is a happy time for them. We are praying for the direction of the Holy Spirit in every appointment at our Conference.

W. M. WILLIAMS.

HOME-COMING AT CANTON, MISS.

Annual "Home-Coming" services were held at the Canton Methodist church, Sunday, Oct. 2.

Autumn flowers, including beautiful zenias and goldenrod, were used for decorative purposes. These has been effectively arranged in baskets by the decorating committee.

Two ushers stood at each of the four doors to greet the "newcomers" as well as the "regulars."

Mrs. Duaine Morgan was at the organ. After an organ prelude and an anthem by the choir, the congregation sang, "Hark, Ten Thousand Hearts and Voices."

Next in order were: The Apostles Creed; prayer, Rev. L. L. Roberts; anthem, choir; responsive reading, Psalm 85; "Gloria Patria;" Scripture reading, Exodus 25; announcements; offertory; solo, Mrs. Gant.

From the text, "Let them make me a sanctuary, that I may dwell among them," Rev. L. L. Roberts delivered a masterly and inspirational sermon, in which he showed that God's commandment to Moses concerning the erection of a sanctuary is applicable to us of to-day. He commended the people of Canton for the erection of such a magnificent building, at the same time impressing the truth that unless Christ absolutely sits enthroned in the lives of the people, our brick and mortar is as nothing in the presence of God. Outstanding questions and statements in his message were:

"Do you meet with God here Sabbath after Sabbath?

"Do you feel the presence of God as you come here?

"The veil of the temple is rent in twain and you are invited to come into the holy of holies.

"There is a blessedness in the idea of communion.

"I am appealing for a communion of saints with God."

After this message, the sacrament of the Lord's Supper was administered, followed by the benediction.

We of the church feel that this "Home-Coming" service has brought about a reunion among ourselves and a closer communion with God.

REPORTER.

A FEW WORDS FROM RICHTON, MISS.

Dear Mr. Editor: I am now completing my fourth year on the Richton charge, and in several respects this has been the best year of the four. Congregations have improved, and greater interest is being taken in the work of our Sunday schools and Epworth Leagues than ever before. Forty-seven members have been received this year on profession of faith, and fifteen by certificate, making a total of sixty-two additions to the church. During the quadrennium I have received 184 members on profession of faith, and 127 by certificate, making a total of 311 additions to our membership. We have lost heavily by removal and otherwise—167 in all. Notwithstanding the fact that many of our members have changed their place of residence, there is a net gain of 144 for the quadrennium.

Three years ago an up-to-date Sunday school annex was built at Richton at a cost, including equipment, of approximately $7,000. The Richton church now has a standard "B type" Sunday school, which graded 90 per cent this year. Thanks to the faithfulness of our stewards, our regular assessments will be paid in full, and also most of the quota for the Superannuate Endowment fund. During the past three years $1,362 has been paid on Centenary pledges by the members of the charge, and the "mission special" has been met in full. I have had splendid co-operation from our laymen, and I take pleasure in saying that I have never served a more loyal or generous-hearted people than the members of the Richton charge, each congregation having done nobly.

Yours fraternally,

M. M. BLACK, Pastor.

Oct. 12, 1927.

FROM SIDON AND CRUGER.

Conference is nearly here. There is lots to be thankful for on Sidon and Cruger charge. One thing—the pastor's family are all real well again. Then, too, we had a real good revival at Sidon. Rev. J. D. Wroten did the preaching. The people were pleased with his earnest presentation of the gospel. There were nine additions to the church on profession of faith.

Cruger was fortunate indeed when we secured the services of Rev. W. M. McIntosh and splendid wife. They made every one feel that they were not only preaching the gospel, but living it. Two more choice spirits were never in a revival. The only way to keep from being revived was to stay away from the services. They left a fine spirit with us and seven additions on profession of faith.

Two Sunday schools, a prayer meeting and two of the most active Woman's Missionary Societies make up only a few things that we and the splendid people of this charge are thankful for. We hope to report assessments in full. We have recently raised about $100 for the superannuates, and our Work Day will make a good report for Orphans' Home.

We are truly thankful.

Yours and His,

E. M. SHAW, P. C.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"But Cristes lore, and his apostles twelve,
He taught; but first he followed it himselve."

—Chaucer.

ZONE MEETING AT PACHUTA, MISS.

With Mrs. Mason presiding, a splendid program of zone 2, Meridian District, was held at Pachuta, Sept. 22. The meeting opened with devotional, conducted by the president of Crandall auxiliary, Rev. Mr. Allums, of Pachuta, leading in prayer.

The address of welcome, in a most cordial way, was extended by Mrs. Allums, and the response made by Mrs. Mason, of Quitman. Then Mrs. Mason, in her usual gracious manner, introduced the ministers that were present.

The minutes of last meeting were read, and the roll was answered by Crandall, Quitman, Shubuta and Pachuta; the Baptist auxiliary of Pachuta also meeting with our zone on this occasion. The leader's message to the meeting was very impressive, using quotations from minutes of the Annual Conference.

"He Knows the Way," was ably rendered by Miss Blanche Bethea, of Quitman.

In "The Jubilee—Its Plan and Purpose," Mrs. Weems, of Shubuta, gave a new vision of the work, urging each woman to reconsecrate herself. Mrs. Watkins, of Quitman, brought an inspiring message through "Our Spiritual Resources." The Children's Work was presented briefly by Mrs. Hand, Jr., and the "Voice," by Brother Dawson, both of Shubuta. Many good suggestions were made in the Bible study discussion conducted by the Bible leaders, and Brother Allums feelingly sang, "Ready."

Round table discussion on "How Can We Get All Our Methodist Women to Be Members of the Auxiliary?" and "How and Why Study the Conference Minutes?" with an invitation from Quitman for next meeting in November, and prayer by Brother Dawson brought the meeting to a close.

A pleasant social hour followed, during which delicious refreshments were served by the hostess church.

MRS. MASON, Leader.
MRS. TOM WILKINS,
Secretary.

A REQUEST.

Leaders, Secretaries and Superintendents of the Louisiana and Mississippi Conferences:

May I ask you please for a little more "goods" for our page? Each week I forward all that I have on my desk and could sometimes use more copy. Will you please send me notes of your interesting meetings? If they are not worth writing up, make them so. One other thing: It will help the Advocate, which is so graciously kind to us, if you will send all material for this department through my hands. I also beg the aid of your prayers in this so great a responsibility.

Thanking you most warmly,
MRS. J. E. BROWN.
Gloster, Miss.

ZONE MEETING, COLFAX, LA.

The third quarterly meeting of Minden District, zone No. 3, was held at Colfax on Sept. 28, and was as well attended as the inclement weather would permit.

The rain came down in torrents at intervals all day and the carefully arranged plan for a picnic lunch on the green was made quite impossible; but it was no less a delicious repast, which was served on the veranda of the parsonage, to a large number of guests, by the hospitable ladies of the Colfax auxiliary.

Following this delightful and refreshing social hour a program was given at the church. It was a great pleasure to have with us Mrs. Dan W. Kelly, of Winnfield, District Secretary, who, in the absence of the zone leader, presided at the meeting.

The devotional was given by the pastor, Rev. W. C. Lahey, and a short business session followed.

Four auxiliaries answered roll call, Colfax, Montgomery, Davis Springs, and Coushatta, with a delegation from Winnfield as visitors.

Items of interest were discussed, Mrs. Kelly giving helpful ideas and encouragement toward the better solution of perplexing problems.

The Colfax ladies gave a playlet, "First Church Missionary Society," which was well rendered.

The Coushatta Society presented a candle lighting service, which was dedicated to the outgoing missionaries and deaconesses.

A free will offering was made in the interest of the rural work of Louisiana.

After a closing song the benediction was pronounced by the pastor.

It was altogether very enjoyable, and we came home with the feeling that it was a day well spent in the Master's service; that our irganization is one that is worthy of our best efforts, and a fuller comprehension of the greater tasks to be accomplished for the welfare of the world.

MRS. ASHLEY HAZARD PERRY,
Superintendent fo Publicity,
Coushatta Auxiliary.

ZONE MEETING AT RED BANKS, MISS.

Red Banks, Miss., was hostess Saturday afternoon to the third zone meeting, Sardis District, Sept. 24.

The meeting convened at 8:30 o'clock with sixty-five representatives present from the different auxiliaries. Mrs. C. C. Kerr, Olive Branch, presided; Mrs. Sallie McElwrath, Mineral Wells, was secretary; Miss Johnson, Red Banks, gave the piano numbers. Rev. Mr. Mayo conducted the devotional. Mrs. Annie Holloway, Emory, responded to the welcome address, which was given by Miss Roy Scott, Red Banks. Mrs. C. T. Hicks, Byhalia, gave a talk on Missions and Bible study.

Posters were presented by Mrs. Irving Mills, Fountain Head; Mrs. E. E. Eason, Olive Branch, and Mrs. C. T. Hicks, Byhalia.

The assembly had the pleasure of hearing two missionaries talk. Miss Elberta Wilson, rural worker of the Sardis District, gave an inspirational talk on her rural work. Miss Myrtle Pollard, a returned missionary from Chihuahua, Mexico, gave an outline, comparing the work to the five fingers on the helping hand, that was being done by the auxiliaries in the Sardis District through her as their missionary.

The Sardis District is fortunate in having Mrs. C. C. Kerr as zone chairman. Through her zeal and untiring efforts to carry on great things for the cause, we believe much good will be accomplished this year in the work.

Afterwards delicious ice course was served.

The zone meeting adjourned to meet again in Byhalia the last quarter.

MRS. WALTER WINDERS,
Press Chairman.

ZONE MEETING AT BETHEL, LA.

The second zone meeting of the Woman's Missionary Society met last Sunday with Bethel. Delegates and visitors were also present from Homer, Athens, Wesley Chapel and Haynesville.

The meeting opened at 3 o'clock with the words of the grand old hymn, "Jesus Is All the World to Me." After the fervent prayer voiced by Mrs. Pitman, we were all in good spirit for the service. Devotional was conducted by Mrs. Lee, of Homer.

Mrs. Pitman, of Athens, gave a reading of the last zone meeting, which was held at Wesley Chapel. Mrs. Carolyn Dawson gave a wonderful presentation of the "Standard of Excellence." Mrs. Garrett, of Wesley Chapel, spoke on the "Week of Prayer," and also to whom and where our offerings go.

Athens Junior boys and girls favored us with a play, "Americus America."

After the meeting closed, refreshments were served.

MRS. CLAY WATSON,
Voice Agent.

ZONE MEETING, HERMANVILLE, MISS.

On Aug. 29, the Missionary Societies of this part of the Vicksburg District held a zone meeting at Hermanville, with Miss Pearl Fisher, of Cayuga, presiding, and delegates present from Utica, Burtonton, Rocky Springs, Port Gibson, and Hermanville.

Rev. Otto Porter, of Port Gibson, conducted the devotional; welcome was given by Mrs. Furr, and the response by Mrs. Boothe, of Burtonton.

Mrs. Otto Porter gave an excellent address on the Jubilee; and Cayuga, Hermanville and Port Gibson each re-

(Continued on Page 15.)

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
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HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
[*Separate Entrance on Bourbon Street*]

Grove's Tasteless Chill Tonic

Destroys Malarial Germs in the Blood. Removes the Impurities, Restores Health and Energy and makes the Cheeks Rosy. It fortifies the system against Malaria and Chills. 60c.

MOTHER!

A Child Doesn't Laugh and Play if Constipated

A laxative today saves a sick child tomorrow. Children simply will not take the time from play to empty their bowels, which become clogged up with waste, liver gets sluggish, stomach sour.

Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Fig Syrup," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is ofttimes all that is necessary. It should be the first treatment given in any sickness.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup," which has full directions for babies, children of all ages and for grown-ups plainly printed on the bottle. Look carefully and see that it is made by the "California Fig Syrup Company."

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Be good now and send reports on the observance of Children's Week. The task is not complete until the report comes in to my desk. If you did not receive the blank for this report, please let me know and another will be sent.

Speaking of reports, send in any left-over Sunday School Day money and missionary offerings to Rev. H. P. Lewis, Ruleville, Miss., so your report can get in the first day of the Conference.

We are gathering pictures of new buildings, hand-work done by children, and other materials that show something of the progress made in giving religious education. This is a call to every individual in the Conference who can lend a helping hand. The success attained in the Sunday school is not due to the work of one or two or three persons, but is an achievement wrought by hundreds of faithful workers. Our joy is in doing the work; the glory belongs to our Lord.

We are calling for one hundred volunteers to teach one or more classes the coming year. This is much better than paying some one to do all the teaching. The need for trained workers is so great we must multiply our teaching force to the extent we can reach every school in the Conference. We should not employ teachers to give instruction in a school where the pastor or some one appointed by him is able to do this work. Already some of the strongest men in the Conference have agreed to join the One Hundred Volunteers. A man multiplies himself by the number he teaches. "One can chase a thousand and two can put ten thousand to flight." God knows how to multiply his power. Let us fall into his plan of saving a lost world.

There are many who are praying that the Holy Spirit will completely overshadow us as we meet at Clarksdale. When the Spirit comes in, all criticism, suspicion, and fault-finding must pass out. "As many as are led by the Spirit of God they are the sons of God."

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Dual-Extension receipts for the month ending Oct. 10 are as follows:

Brookhaven District.

Adams, $2; Rehoboth, $2.06; Brandywine, $2; Pleasant Ridge, $1.40; Brookhaven, $50; Gallman, $1.88; Tabernacle, $1; Magnolia, $7.18; Centenary, $18.57; Pearl River Avenue, $4.76; Monticello, $7.87; Muddy Springs, $1; Bethel (Scotland charge), $4; Hawkins Chapel, $2; Summit, $2.67; Summit, $1.88; Tylertown, $14.54; Wesson, $6.34.

Hattiesburg District.

Bonhomie, $3; Seminary, $3.41; Ellisville, $7.50; Pine Grove (Leakesville charge), $6; Shipman, $1.40; Magee, $6.19; Mount Olive, $10; Bethel (Mount Olive charge), $1; New Augusta, $2.82; Prentiss, $6; Bassfield, $4.66; Carson, $5; Purvis, $13.12; Richton, $9; Ovett, $4; Silver Creek, $1.36; Taylorsville, $5.60; Mize, $2.75; Hebron, $1.44; Williamsburg, 56c.

Jackson District.

Benton, $8.38; Brandon, $4.65; Pelahatchie, $5.39; Camden, $3.40; Forest Grove, $1.50; Bentonia, $4; Edwards, $6.12; Fannin, $2; Flora, $3.10; Florence, $3; Capitol Street, $248.76; Galloway Memorial, $88.35; Madison, $3.87; Satartia, $5.77; Wesley Chapel, $6.19; Mount Olivet, $1.66; Terry, $2; Yazoo City, $6.98.

Meridian District.

State Line, $4.50; Collinsville, $1.70; Meehan, $2.46; Suqualena, $1.50; Lauderdale, $3.50; Langsdale, $7.37; Central, Meridian, $100; Marino, $1.34; Porterville, $1.09; Chapel Hill, 50c; Quitman, $6.32; Scooba, $15; Shubuta, $7.36; Andrews Chapel, $1.17; Pleasant Hill, 75c.

Newton District.

Bay Springs, $6; Holders, $1; Decatur, $1.51; Forest, $16.43; Harperville, $2.50; Hillsboro, $1; Lena, $1.65; Contrell, $4.74; Homewood, $2.31; Gasque Chapel, 95c; Lake, $4; Kingston, Laurel, $6.54; Antioch, 82c; Garlandsville, $1.60; Philadelphia, $17.07; North Bend, $4; Raleigh, $4.64; Walnut Grove, $2; Old Walnut Grove, $2.30.

Seashore District.

Carriere, $10; Columbia, $25; Escatawpa, $2.35; Bigpoint, $3.33; Junior Department, Gulfport, $8; Orange Grove, $4.74; Kreole, $6.61; Pine Grove (Mentorum charge), 76c; Ocean Springs, $3; Pascagoula, $3,71; Vancleave, $5.79; Wesley Memorial, $1.50; Wiggins, $9.64.

Vicksburg District.

Fayette, $10; Cane Ridge, $1.85; Holly Bluff, $18.39; Louise, $4.25; Jefferson Street, $25.71; Port Gibson, $8.01; McNair, 49c; Crawford Street, $37.82; Washington, $1.57; Pattison, $2.65.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson.

Training Schools are still leading the field in the Sunday school work, with one in progress at Monroe this week, and Shreveport to follow next week.

On Saturday night the writer was in Shreveport assisting Dr. Holmes in the gathering up of loose ends in preparation for his school there. Sunday was spent in Monroe and West Monroe, where, at the latter place, we brought the morning message on "The High Cost of Seeing." Dr. Lutz, the pastor of the "Forward Looking Church," is still abed, but doing nicely.

In the afternoon a classification and enrollment meeting was conducted at First Church, Monroe, with Mr. A. W. Trotter in charge of the registration. About forty workers were present.

At West Monroe an offering for the Ruston Orphanage was taken, amounting to $239, and the pastor of the Monroe church said the offering there would equal the fine one of last year. We noted on the bulletin board in the Monroe school that the attendance was at high water mark, there being 480 in general attendance, while Mr. Trotter reported eighty-eight present in his Intermediate-Senior Department.

We remained in Monroe until Tuesday, rendering what assistance we could in the school. Official report of the school will be written up later.

* * *

The writer is rich in invitations this week, and finds it very unfortunate that he cannot have the pleasure of being in various places at the same time. The Shreveport Training School calls his attention on Sunday, the 16th; Brother Lowrey has issued a pleasing invitation to visit his circuit and speak five times on that day; Elizabeth has invited him through Brother Hines; and Alexandria, First Church, has invited him through Dr. Brooks to be present for the laying of the corner stone in the new educational building.

* * *

We have received a delightful letter from Mrs. W. W. Tempelton, of Atoka, Tenn., telling us of the pleasure it has afforded her to teach in several of our Standard Training Schools.

* * *

Many congregations in our Conference are in the midst of revivals especially planned and carried out for the young people of the Epworth League. Fine speakers are meeting these groups nightly, and a great awakening is expected.

* * *

Mrs. L. D. Chaffee, of New Orleans, missionary superintendent of that district, has sent us a splendid review of the joint Rally and Promotion Day service recently held at First Church in New Orleans, at which time the "threefold" missionary program was presented by Mrs. Chaffee.

* * *

We are in receipt of a request from Brother H. W. Ledbetter, pastor at De Ridder, asking for articles on Evangelism in the Sunday School, leading up to Decision Day. This strikes us as a very fine thing to start immediately after the opening of the new Sunday school year to work toward this most important day of the year in our schools.

The latest report on training credits shows Louisiana with 109 credits for September. Little Rock Conference, 74 credits; Mississippi Conference, 4; North Mississippi Conference, 16. The June report showed Louisiana Conference with 849 credits, which led all Conferences for that month.

* * *

Several Cokesbury courses have been included in Standard Training Schools this year. The largest number of Cokesbury credits was issued in the school at Leesville. A Cokesbury class is in session this week at Davis Springs church, near Campti, with Brother A. K. McLellan instructor.

* * *

Dean R. E. Smith's book, "Old Lands Ever New," is just out. My copy reached me this week. I knew the Dean was a great teacher, but did not know he was a greater writer than teacher until my book came. The Dean dedicated his book to his Bible class, which is the largest in our Conference, perhaps the largest in Methodism.

* * *

Let me tell you a story about a birthday party at River Side Hospital. Monday morning, Oct. 10, at the breakfast table in the West Monroe parsonage Mrs. Lutz announced, "To-day is Albert's birthday." All arrangements were made by the time the children came home from school in the afternoon. The cake was baked, the ice cream secured and gifts collected. The family car reached the hospital with its happy group—Mrs. Lutz, Miss Cena Lutz, of New Orleans, sister of Dr. Lutz, the two children, Miss Simpson, of Greenwood, and your scribe. The trained nurse in Dr. Lutz's room joined our party. Several rooms down the hall was where Brother Dan Barr was. His two daughters, Mrs. Files and Mrs. Brothers, were invited to share the occasion with us. Dr. Lutz entered into the spirit of the party, took the knife and cut his birthday cake. The party must have done the Doctor good, for the next day his doctor said he could go "home."

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.
LUZIANNE IS SMOOTH AND MELLOW.
LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

RESOLUTIONS OF STARKVILLE QUARTERLY CONFERENCE.

Whereas, the Rev. Mr. J. B. Randolph has served as presiding elder of the Columbus District, of the North Mississippi Conference, of the Methodist Episcopal Church, South, during the past three years; and,

Whereas, the Rev. Mr. Randolph has, by his great interest and earnest effort, stimulated the churches of the district to greater zeal in Christian service and activity; and,

Whereas, the Rev. Mr. Randolph has increased the spirit of loyal cooperation within the churches and between the churches of the district;

Therefore, be it resolved by the fourth quarterly conference of the Starkville Methodist Episcopal Church, South, in regular meeting assembled, That we respectfully petition Bishop Candler and his cabinet to return the Rev. Mr. J. B. Randolph as presiding elder of the Columbus District for another year.

Signed: F. L. Wier, chairman; J. J. Gill, H. W. Moody, Committee for the Quarterly Conference.

Whereas, the Rev. V. C. Curtis has served as pastor of the Starkville (Miss.) Methodist Episcopal Church, South, for two years, now closing; and,

Whereas, the Rev. Mr. Curtis, by his earnest sincerity and tactfulness, has been able to secure whole-hearted co-operation on the part of the entire membership of the church so that the membership has unitedly advanced with a solid front in all phases and divisions of the work; and,

Whereas, through these favorable conditions, the church has advanced, under his leadership, to the completion of a building program and now occupies a modern, commodious building which affords facilities for every phase of church activity; and,

Whereas, because of these facilities, while the usual and former activities have progressed to new successes, new activities, such as the Men's work, the Every Man's Bible class, the Wesley Brotherhood, have been organized and are bearing fine fruitage, and the church has been able to entertain district conference meetings and other acitivities which could not have been undertaken before;

Therefore, be it resolved by the fourth quarterly conference of the Starkville Methodist Episcopal Church, South, in regular meeting assembled, That we respectfully petition Bishop Candler and his cabinet to return the Rev. V. C. Curtis to the Starkville charge for another year.

Signed: F. L. Wier, chairman; J. J. Gill, H. W. Moody, Committee for the Quarterly Conference.

FELT DULL, DIZZY

Georgia Man Tells How He Found Relief for Many Complaints by Using An Old Home Remedy.

Athens, Ga.—"I have been married 51 years, and am the father of ten children," says Mr. J. C. E. Weatherford, R. F. D. "A," this city. "About the best home remedy I have ever found is Black-Draught. I can't remember when we haven't used it in the family, giving it to the children for colds and minor ills where a laxative is needed.

"We must have used Black-Draught for 40 years, anyway, and in that time we have tried it for many complaints. I would have dull, stupid feeling, and my head would ache and when I would lean over, I would get dizzy. I found that a couple of doses of Black-Draught would relieve this. I used to have gas on my stomach, and would spit up grease. Black-Draught relieved this.

"It is just an all-round good medicine. Now that I am 72 years old, I have to take a laxative, and Black-Draught acts easy and gives me satisfaction."

In use for over 85 years.

Costs only one cent a dose. *NC-181*

Thedford's BLACK-DRAUGHT Purely Vegetable

REPORT OF AMERICAN BIBLE SOCIETY SUB-AGENCY.

The voice ceases, the Book abides.

My report from the Sub-Agency of the American Bible Society at 900 St. Charles Street, New Orleans, La., for the month of September, 1927, is as follows:

The distribution has been 154 Bibles, 201 Testaments, 4,571 Portions. Total, 4,926 volumes.

The distribution since Jan. 1 (nine months) has been 1,778 Bibles, 3,387 Testaments, 83,015 Portions. Total, 88,180 volumes, value $2,879.85; $2,270.09 have been sales, $609.76 donations and discounts. About half of this donation was to flood refugees.

During these nine months we have received from our friends $110.50 to help push this work at New Orleans, for which we are very thankful.

We have rented an adjoining room now and have larger quarters. About six years ago we commenced work here in this room with three boxes of books, we used these boxes for shelving; we now have ninety boxes cased up and painted for shelving, and will have one hundred before the end of this week.

If the State of Mississippi were in this agency, where it belongs, there would be no good reason why New Orleans should not be second only to New York as a Bible Depository in five years. At one time in New Orleans' past history the Bible was almost an unknown book; now it is being scattered far and wide and planted in many a dark corner; yet there is a great task before us. In one of our Baptist papers we read: "For many years our great Baptist family have regarded the city of New Orleans as the most needy single mission field in the bounds of the Southern Baptist Convention."

Despite the flood, this part of the Sunny South is fast coming to the front in many ways. The piney woods north of Lake Pontchartrain are going to be one of the greatest health resorts in the world.

New Orleans is one of the leading seaports of America—ninety steamship lines reach every seaport in the world from New Orleans. The Bible can be given to the nations of the earth from New Orleans. If we can kindle a beacon light here, its guiding rays will shine around the world.

Pray for us, in Jesus' name,

G. A. PERKINS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Rosetta and Mount Vernon, at Mount Olive, Oct. 22.
Roxie, at Hamburg, Oct. 23.
Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Pleasant Hill, at Pleasant Hill, Oct. 30, 3 p.m.
Pelican, at Pelican, Oct. 31, 3 p.m.
Kurthwood and Alco, at Alco, Nov. 4, 7 p.m.
Provencal, at Provencal, Nov. 6, 3 p.m.
Natchitoches, Nov. 6, 7:30 p.m.
Boyce, Nov. 9, 7:30 p.m.
Melville, at Melville, Nov. 13, 3 p.m.
Lottie and Port Barre, at N. R., Nov. 14, 7 p.m.
Eunice, at Eunice, Nov. 15, 3 p.m.
Opelousas, Nov. 15, 7:30 p.m.
Bunkie, Nov. 16, 7:30 p.m.
Melder, at Melder, Nov. 20, 3 p.m.
Lecompte and Cheneyville, at Lecompte, Nov. 20, 7 p.m.
Glenmora, Nov. 21, 7:30 p.m.
Oberlin, at Oberlin, Nov. 22, 3 p.m.
Oakdale, Nov. 22, 7:30 p.m.
Elizabeth, Nov. 23, 7:30 p.m.
Rapides, at Pineville, Nov. 25, 3 p.m.
Pineville, Nov. 25, 7:30 p.m.
Evergreen, at B. H., Nov. 27, 3 p.m.
Evangeline, at W. C., Nov. 27, 11 a.m.
Alexandria, Nov. 28, 7:30 p.m.

There is a concerted plan to have all assessments raised by Oct. 31. Do your best to have everything in full when your quarterly conference meets.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Aug. 28; Q. C. Nov. 4.
Amite, Aug. 28; Q. C. Nov. 3.
Zachary, at Zachary, Sept. 4; Q. C. Oct. 12.
Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

DeRidder, Sept. 18, a.m.; Conference Nov. 10.
Lake Arthur, Sept. 4; Conference Nov. 3.
Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

W. L. DOSS, JR., P. E.

Minden Dist.—Fourth Round.

Standard, at Standard, Oct. 23, 11 a.m.
Rochelle, Oct. 23, 8 p.m.
Winnfield Ct, at Atlanta, Oct. 30, 11 a.m.
Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Fourth Round.

Lapine, at Lapine, Oct. 23, a.m.
Ruston, Oct. 23, p.m.
Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Morgan City, Oct. 20, p.m.
Patterson, at Jeanerette, Oct. 30, a.m.
Franklin, Oct. 30, p.m.
St. Martinville, at Pecan Island, Oct. 31, p.m.
Second Church, Nov. 2, p.m.
Louisiana Avenue, Nov. 3, p.m.
McDonoghville, Nov. 4, p.m.
First Church, Nov. 9, p.m.
Covington, at Covington, Nov. 6, a.m.
Slidell, Nov. 6, p.m.
Lafourche, at Labadieville, Nov. 13, a.m.
Rayne Memorial, Nov. 15, p.m.
Carrollton Avenue, Nov. 16, p.m.
Felicity, Nov. 17, p.m.
Algiers, Nov. 23, p.m.
Parker Memorial, Nov. 25, p.m.
Epworth League Revival, at First Church, Oct. 10-14.
Standard Training School, at Rayne Memorial, Oct. 23-28.

R. H. HARPER, P. E.

Shreveport Dist.—Fourth Round.

Shreveport, Oct. 16-21, Standard Training School at the First Methodist Church..
Hosston, Sunday, Oct. 23, 11 a.m., 7:30 pm.; Red River School House, 3 p.m.; Q. C., 6 p.m.
Greenwood, Monday, Oct. 24, Q. C. 7:30 p.m.
Cedar Grove Q. C., Tuesday, Oct. 25, 7:30 p.m.
Bossier City Q. C., Wednesday, Oct. 26, 7:30 p.m.
Mangum Memorial, Sunday, Oct. 30, 11 a.m.; Texas Avenue, 7:30 p.m.
Mangum Memorial Q. C., Monday, Oct. 31, 7:30 p.m.
Texas Avenue Q. C. Wednesday, Nov. 2, 7:30 p.m.
First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

HEAVY FRUITER Three bales an acre, earliest cotton; 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices. Vandiver Seed Company, Lavonia, Ga.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A WEEKLY LETTER FROM OUR FIELD SECRETARY.

Dear Leaguers: In spite of all the rain we had this past week, I can report some splendid meetings among our young people. I've found that real Epworth Leaguers, with enthusiasm and interest in their work, don't let rain, or weather conditions keep them away from League meetings. That's the kind of League members we want all over Louisiana; then we will accomplish great things for the youth of our church.

I want my League friends to know that the little League of Selma, La., deserves special mention because of its splendid record of work. Although they do not have a comfortable place of meeting, sharing their church at the same time with the B. Y. P. U., I found them carrying out the work of every department, their secretary's record book up to date, and their pledges being promptly paid. With the leadership of their president, Miss Carmen Moffett, they are anxious and eager to do everything to make Selma League a standard League this year. Hurrah for these splendid Leaguers!

On Saturday night we had a weenie roast at Dubberly, La., and a splendid group of young people were out. Dubberly League is also going to do big things this year. Miss Susie Batton is their president.

On Sunday evening we had a splendid devotional meeting at the Minden Senior Laegue. I want especially to thank Rev. and Mrs. L. I. McCain for their splendid leadership among the young people of their church. Mary Searles, the president of the Senior League and also secretary for Minden District, is doing some wonderful work in her district, as well as in her local League. The Searles family is a "League family," and we are proud of them. Minden District is comparatively a new district, but we are proud of the progress it is making.

There are a number of Leagues in Minden District that I did not get to visit while in the district. Some of them I will go to at later dates. I am planning to visit Ferriday Oct. 13, and Winnfield Oct. 27.

While in Minden District I visited eleven Leagues, organized one, interviewed seven pastors, the presiding elder, the district secretary, assistant district secretary, held four Council meetings, three business meetings, seven devotional meetings, and three pep parties.

At the time that this report goes in I am in the Shreveport District. If I have not yet visited your League, I will some time before Conference, so let's be prepared for a good report of work. May God bless your League abundantly during the coming year.

In his service,
ELIZABETH LANGFORD,
Field Secretary.

News Items.

We are glad to know that so many of our Epworth Leagues are holding Young People's revivals this month. This great evangelistic campaign is one of the greatest steps ever taken in Leaguedom. If your League is observing this splendid program of work and we do not know about it, let Mr. Charles White, of Alexandria, your State president, hear from you.

The Field Secretary spent last Thursday night in the home of Rev. and Mrs. James T. Harris. Leaguers will be glad to know that "Cora" and "Jimmie" are as happy as can be.

The district secretaries over the State are wondering if all quarterly reports will be in to them by Oct. 10. Remember, Leaguers, that this is one point on your Standard of Efficinecy!

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Oct. 23.
McComb, Pearl River Avenue, Oct. 24.
Wesson and Beauregard, at Wesson, Sept. 4, Oct. 26.
Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Main Street, Oct. 21, 7:30 p.m.
Williamsburg, at Oakvale, Oct. 23, 11 a.m., 2 p.m.
Court Street, Oct. 26, 7:30 p.m.
Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Harrisville, at Mt. Pisgah, Oct. 22, 11 a.m., 1:30 p.m.
Florence, at Star, Oct. 23, 11 a.m.; Oct. 24, 10 a.m.
Mendenhall, at Mendenhall, Oct. 23, 3:30 p.m. and 7:30 p.m.
Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Chunky, at Meehan, Oct. 23.
Poplar Springs, at Poplar Springs, Oct. 26, p.m.
Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Chicora, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street, Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Shiloh, at Johns, Oct. 22, 23.
Raleigh, preaching at Cohay, Oct. 23, 7:30 p.m.; Q. C. at Raleigh, Oct. 24, 10 a.m.
Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Ocean Springs, at Handsboro, Oct. 23, 11 a.m.
Bay St. Louis, Oct. 23, 7:30 p.m.
Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

JAMES L. SELLS, P. E.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

ported having elected their historian.

Miss Fisher, our efficient leader, called on the ministers present to name what they would like the auxiliaries to do at home, and the following responded in a most gracious manner with splendid suggestions: Rev. Otto Porter, Port Gibson; Rev. J. B. Holyfield, Hermanville; Rev. Wesley Ezell, Rocky Springs; and Rev. C. Y. Higginbotham, Utica.

The people of Hermanville treated the delegates in a most royal manner, the ladies serving a bounteous luncheon at the noon hour, and the spirit of fellowship, co-operation and interest from those present was a great inspiration to all.

MRS. H. H. CRISLER,
Secretary.

ZONE MEETING AT BASTROP, LA.

A very enthusiastic zone meeting was held in Bastrop, La., on Thursday afternoon, Sept. 29, with an attendance of 150 members and visitors.

Mrs. W. E. Sisson, of Mer Rouge, occupied the chair, and was responsible for the fine program.

Devotional on "Prayer" was given by Mrs. Hadley, of Bastrop.

Roll call and reading of minutes were followed with a reading, "The Potters," by Mrs. Binion, of Oak Ridge.

A chapter from the Mission Study book, "A Straight Way Toward To-Morrow," dealing with the importance of Christian training in the home, was given in the form of a conference between Mrs. Gallagher, Mrs. Higginbotham, Mrs. Worley, and Mrs. Davenport, of Mer Rouge, this being preceded by a solo, "Home, Sweet Home," sung by Mrs. Holloway, of Monroe.

The question, "Why Should I Carry a New Religion to the Orient?" was discussed by Mrs. Holloway.

Four ladies, members of the Monroe church choir, rendered a very beautiful quartet, "He Is Mine."

Short accounts of the work of some of our foreign missionaries in the field were given by Mrs. Davidson, of Mer Rouge; Mrs. Rawlinson, of Bastrop; Mrs. Sutcliff, of Monroe, and Mrs. Perritt, of Oak Ridge.

Mrs. Shaedel, of Monroe, who, with her husband and children, expects soon to return to their work in Africa, told of former experiences there, and very touchingly appealed for sympathy and prayers.

The Prayer League recently formed in anticipation of the Jubilee year in 1928 was outlined and explained by Mrs. Pollard, of Monroe.

Mrs. Leavell, of Bastrop, very graciously extended words of welcome, and a closing poem was read by Mrs. Early.

Light refreshments were served in the social hall of the church; next meeting to be held in Monroe during the month of December.

MRS. ALONZO EARLY.

ZONE MEETING AT DAVIS' CHAPEL.

Zone No. 6 of the Woman's Missionary Society, of the Sardis District, met at Davis' Chapel, Sept. 25, 1927. The president was absent, and Mrs. J. T. McCafferty presided over the meeting.

There were many inspiring features, among which Miss Myrtle Pollard gave an inspiring address on the great work being done in Mexico. Miss Pollard is on her vacation from that field. We were all greatly helped by this first-hand information. The meeting closed in due form.

MRS. R. E. WOODFIN.
Sardis, Miss.

MOTHER OF SEVEN CHILDREN

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Glasgow, Ky.—"I am the mother of seven children, the eldest being only 12 years, and I feel that Lydia E. Pinkham's Vegetable Compound has helped to pull me through the roughest places of my married life. At one time I was so downhearted that life was a misery. A friend in Indianapolis, Indiana, told me of the Vegetable Compound, and after taking a few bottles of it I became myself again and it was a pleasure to do my housework and gardening. Since then I always use your medicine when I feel weak from overwork and it straightens me out."—Mrs. Melissa Barbers, Route 2, care of O. F. Steenbergen, Glasgow, Ky.

New Orleans, La.—"I could not do a thing after my first boy was born. I was so weak, I had no appetite, lost weight and was not able to do my work. I was this way for seven weeks, then I took Lydia E. Pinkham's Vegetable Compound and got wonderful results from it."—Mrs. C. Faurie, 4014 Dauphine St., New Orleans, La.

Lydia E. Pinkham's Vegetable Compound has been growing in popularity among women for over fifty years.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Fourth Round.

Houston, Oct. 23, a.m.
Verona, at Plantersville, Oct. 23, 24, p.m.
Woodland, at Palestine, Oct. 25.
Prairie and Strong, at Prairie, Oct. 30, a.m.

This is the most important conference of the year and I trust every official will be present. As this is the last round of the quadrennium it will perhaps be the last opportunity of the elder to get acquainted with some of the officials. Let pastors be ready to nominate the new officials and to answer all disciplinary questions. All together for a great wind-up.

Faithfully,
L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Longview and Sessums, at Longview; Q. C., Sept. 24; preaching, Oct. 23, night.
McCool, at Liberty Hill, Oct. 5; preaching, Oct. 23.

Let pastors be ready to answer promptly and properly questions Nos. 19 to 30 especially. Let stewards see that question 31 is answered in full. Let us all do our very best to bring up all columns in full. Every official member is urged to be present at his quarterly conference this time.

J. B. RANDOLPH, P. E.

Corinth Dist.—Fourth Round.

Chalybeate, at Mount Pleasant, Oct. 20.
Burnsville, at Jacinto, Oct. 25.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Sallis, at Spring Grove, Thursday, Oct. 20.
Winona circuit, at Bethesda, Oct. 22, 23.
Pickens, at Goodman, Oct. 23, 7:30 p.m.
Winona, Oct. 30.
Lexington, Oct. 30, p. m.

Please let all the official brethren be present to do their full part toward "all assessments in full." This is the most important conference of the year, and let us make it the greatest.

E. S. LEWIS. P. E.

Greenwood Dist.—Fourth Round.

Swiftown, Oct. 21, 3 p.m.
Belozni, Oct. 21, night.
Sunflower, Oct. 23, 11 a.m., 3 p.m.
Moorhead, Oct. 23, night.

On time, please. Full attendance. Good reports. Annual Conference, Nov. 2.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Lake Cormorant, Oct. 23, a.m.
Tunica, Oct. 23, p.m.
Evansville and Dubbs, at Evansville, Oct. 30, a.m.
Shaw and Litton, at Shaw, Oct. 30, p.m.

L. M. LIPSCOMB, P. E.

Sardis Dist.—Fourth Round.

Coldwater, at Coldwater, Oct. 23, 11 a.m., 3 p.m.
Oakland, at Enid, Oct. 30, 11 a.m.
Charleston, Oct. 30, 7:30 p.m.

T. M. BRADLEY, P. E.

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Doctor Found Women and Children Sick More Often than Men

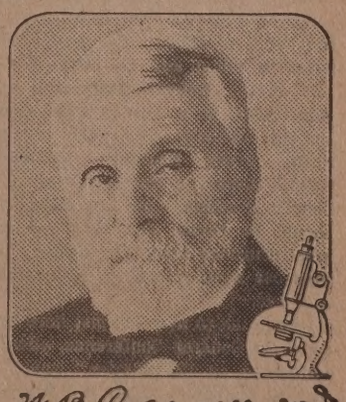
As a family doctor at Monticello, Illinois, the whole human body, not any small part of it, was Dr. Caldwell's practice. More than half his "calls" were on women, children and babies. They are the ones most often sick. But their illnesses were usually of a minor nature—colds, fevers, headaches, biliousness—and all of them required first a thorough evacuation. They were constipated.

In the course of Dr. Caldwell's 47 years' practice (he was graduated from Rush Medical College back in 1875), he found a good deal of success in such cases with a prescription of his own containing simple laxative herbs with pepsin. In 1892 he decided to use this formula in the manufacture of a medicine to be known as Dr. Caldwell's Syrup Pepsin, and in that year his prescription was first placed on the market.

The preparation immediately had as great a success in the drug stores as it previously had in Dr. Caldwell's private practice. Now, the third generation is using it. Mothers are giving it to their children who were given it by their mothers. Every second of the working day someone somewhere is going into a drug store to buy it. Millions of bottles of Dr. Caldwell's Syrup Pepsin are being used a year.

Its great success is based on merit, on repeated buying, on one satisfied user telling another. There are thousands of homes in this country that are never without a bottle of Dr. Caldwell's Syrup Pepsin, and we have gotten many hundreds of letters from grateful people telling us that it helped them when everything else failed.

While women, children and elderly people are especially benefited by Dr.



W. B. Caldwell M D
AT AGE 83

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Every drug store sells Dr. Caldwell's Syrup Pepsin. Keep a bottle in your home,—where many live someone is sure to need it quickly.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

FROM ELLISVILLE, MISS.

Dear Dr. Carley: We have had all our meetings. The first two were conducted by Brother Claude P. Jones, at Ellisville and Moselle, which have been reported in the Advocate. The last two, Hinton and Mount Zion, were conducted by Rev. G. E. Allan, of Laurel.

Brother Allan preached splendidly, and his congregations appreciated him highly. Brother Allan is a splendid man to be associated with in a meeting, always pleasant and brotherly.

The meetings were a great help to these congregations. We hope to have a fine report at Conference.

PERCY VAUGHAN, P. C.

A LETTER FROM WEST VIRGINIA.

Dear Doctor: I have been off Louisiana soil for more than a year, and somehow I feel that I owe to you the statement that I have not lost the eagerness of my first week with which I look for the New Orleans Christian Advocate and the news of the brethren with whom I labored so delightfully for seventeen years. I have found pleasant fields in West Virginia. The cordiality with which I was received here was all that could be desired. I fell into the tracks of Drs. B. P. Taylor and C. W. Crisler, and soon discovered that the paths they left were lined with friends, and fine Christian friends at that.

My first report to the Western Virginia Conference was made in Huntington the latter part of September. We had 205 accessions and a full finaicial report. Our invitation was accepted, and next year we will have the Annual Conference in First Church, Charleston. You are here and now most cordially invited to attend said Conference and represent the Advocate.

The Western Virginia Conference has in it some very fine men. Here is the home of Bishop Darlington. His name is called and he answers the roll at the Annual Conference session. This is a border Conference, and that means that alongside of practically every Southern Methodist Church there is a Northern Methodist Church. It seems to me that prejudices should be buried and that our two great churches would get together and wipe out such things in this enlightened age.

Permit me to mention just here that our next General Conference, when it deliberates on "Boundaries," would do well to deliberate about the Western Virginia Conference. There are six districts in this Conference, one of which is located in Kentucky. The Lewisburg District of the Baltimore Conference is located in West Virginia. The Bluefield District of the Holston Conference is located in West Virginia. Both these districts lie alongside the Western Virginia Conference, and if they were in this Conference it would make it one of our strong Conferences. With them separated from their respective Conferences the same Conferences would yet be among the largest in Southern Methodism.

If we had a West Virginia Conference we could cope aggressively with our educational problems. Whatever else may be said of the love we have for each other, it is hard to get a resident of one State very enthusiastic about the problems of another State. But since you and I are not called on to settle these problems, perhaps I have taken enough of your time. Personally I hope to wave the suggestion before the proper authorities and endeavor to get a hearing when the time comes.

With best wishes for you, and all the works and workers of the Louisiana Conference, I am,

Yours truly,

A. J. GEARHEARD.

A MILLION FOR CHRIST IN JAPAN.

Shall we win a million souls for Christ when the great revival of 1928 is launched in Japan? Already a movement for a nation-wide revival has been inaugurated, led by Mr. Kagawa, the great social and labor leader, and the slogan of his movement is, "A million souls for Christ." Methodist missionaries in Japan are hoping to co-operate with this great movement directed by Japan's church leaders, and are praying that during the year 1928 such a revival fire will be lighted in Japan as will sweep throughout the length and breadth of the land.

Crowds are flocking to hear Mr. Kagawa when he speaks, and already there are large numbers of probationers as a result of his meetings. His large audiences, it is thought, may be due in part to his national reputation as a labor leader, and partly due to the fact that he is a splendid evangelist.

The story of Kagawa Toyohiko, say the missionaries, is one of the most popular in Japan to-day. Mr. Kagawa has long been known as an outstanding Japanese writer. He was converted some years ago under the preaching of Dr. H. W. Myers, of the Southern Presbyterian Mission, and went into slum work. To-day he has three settlement houses in Japan's worst slum sections—one in Kobe, one in Osaka, and one in Tokyo. These settlements he is supporting himself from the royalties of his novels, which deal largely with Christian work in the slums. The royalties on his first book alone, which portrays his own experience, are said to have amounted to more than 150,000 yen ($75,000), all of which he has used in his social service work. Mr. Kagawa dresses as a common workman and leads a very simple life. He is now suffering from a disease of the eyes and is able to see but dimly, and even finds it difficult to get about, but this trouble is not able to quench his dauntless spirit. All Christian missionaries are hoping for great things in Japan under God's guidance from this great movement for one million souls inaugurated by one of the noblest of Japan's Christian leaders.

"Japan has long needed just such a touch as this," says the Rev. J. T. Meyers, in charge of the Ashiya-Toyonaka circuit. "May it lead to a revival of hope and vision and strong, courageous faith in the churches and a serious purpose to win souls. Pray that God will give the churches the full guidance of his Spirit until this nation shall be won for Christ. Pray that we may win a million souls for Christ!"—Board of Missions Bulletin.

(Note: Rev. J. T. Meyers is a special of the Noel Memorial Church, Shreveport, La.)

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CHRISTIAN ADVOCATE

Vol. 73—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3672.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 27, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GOD WILL DO HIS PART.

Somestimes we run across people who seem to be afraid that God is not going to do all he can to save the world. They are constantly worried about what God is going to do, apparently fearing that he is going to lose heart and give up the fight.

We may be sure God will do all of his part. The thing to be really concerned about is whether or not we are doing *our* part. God has made us his fellow-workers. That means that the accomplishment of the task is partly dependent upon us. If we fail—the cause fails. But the responsibility will rest upon us for the failure and not upon God. It is very well to pray as if everything depends upon God; but if we forget that we must work as well as pray—and work as if everything depends upon us—we are expecting too much of God and demanding too little of ourselves. God will do his part—we may be sure of that; are we doing our part?

A GOOD SUNDAY SCHOOL TO-DAY MEANS A GREATER CHURCH TO-MORROW.

There may be some better way of building up the church, both in membership and efficiency, than by training the children and young people in the principles of the Christian religion and enlisting them in Christian service—but we do not know what it is. The hope of the future is in the young people, and the hope of the young people is in the Sunday school.

For this reason we do not believe too much emphasis can be placed upon the value of our teacher-training system, including both Cokesbury and standard training schools, as a means of developing efficiency in our Sunday school work. We are not sure that our pedagogical experts have worked out the final form of teaching or the ideal arrangement of lesson material; in fact, we are pretty sure they have not done so. We think they will ultimately go back to some of the things they have discarded—the catechism, for example; but they are working at the job and they are accomplishing results, and we rejoice in the magnificent record that is being made by our Sunday school department in raising the standard of teaching efficiency.

"Now is the time for every good pastor to come to the aid of his Sunday school workers."

ENERGY AND COURAGE.

Really great men in the Kingdom of God have many characteristics that set them apart from the ordinary mortal. There are two of these characteristics without which no man can rise above the level of mediocrity.

The first of these is energy. Those who are familiar with the record of the calling of the prophets in the Old Testament and of the disciples in the New Testament must have been struck by the fact that in several cases those called were busily engaged with their every-day tasks when the call came. They were *working* men. Just as in the world it is hard to find a place of honor for the lazy man, so we imagine God reserves his high places for those who both can and will work. Election is not an arbitrary selection of individuals or nations for a noble destiny; it is a choice based upon actual or potential powers that equip for a particular purpose. Therefore when work is to be done, God wants a man who can and will work.

A cowardly man can never lead a great cause, nor can he contribute much to the success of the cause as a follower in the ranks. The mark of the brave man is not a loud protestation of fearlessness; not a fierce declaration to "hew to the line, let the chips fall where they will;" not a flagrant disregard of the proprieties of life in driving roughshod toward a goal; rather, it is the quiet determination to do the task assigned no matter what the cost may be; the willingness to go ahead when others are ready to turn back; the spirit to dare when the odds all seem to be the wrong way. The man who can fight his heart out for a cause he believes to be right, no matter what others may do, and through it all keep his temper and maintain his poise, is a brave man. God can—and does—use such men for the promotion of his Kingdom.

Hard-working, brave men are the ones who are doing the world's work today; and they are the ones who will do it tomorrow.

INTERCOLLEGIATE ATHLETICS

So far as he knows, the editor has never been accused of being an opponent of intercollegiate athletics, properly conducted. He certainly cannot be accused of being opposed to football, for he is an ardent admirer of the game and attends as opportunity affords.

But he never has believed, does not believe now, and thinks he never will believe that football or any other form of intercollegiate athletics is the main thing in college life. The evils connected with these sports are not necessarily connected with them, and those that have arisen can be eliminated; but it is a self-evident fact that some evils exist.

We believe the basis of all these evils is the consuming desire to have a "winning team." There is no criticism of the desire to win—that is right; but it is manifestly wrong to want to win at any cost. The right kind of athletic management takes the material legally available, devotes a reasonable amount of time to its development and training, spends only as much money as is necessary for comfortable equipment, employs only coaches of high moral character at reasonable salaries, schedules only such games as can be played without spending too much time away from classes, promptly suppresses any form of rowdyism among the players, on the field or off, and never lets the coaches, the team, or the student body imagine for a moment that athletic prowess can take the place of academic proficiency.

What we have written above is more in protest against a tendency than a recital of conditions. "Too much football" is a danger rather than a fact. But it is a danger that must be guarded against.

Having thus expressed our sentiments on this Saturday afternoon, we will now go across the street for a look at the score board to see how the games scheduled for to-day are progressing.

THE UNKIND WORD.

We suppose more souls have been hurt by unkind words than ever were bodies scarred by swords and bullets in battle. The reason is that everybody does not go to war, but everybody does talk. There is this difference, too—swords and bullets are made to hurt, while words are made to bless. But it is so easy to say an unkind thing—and there are so many people about whom unkind things can be said—that we give way to the temptation, and hurt, when we ought either to keep silent, or speak a good word. The tongue is indeed an unruly member! Yet it is not untamable. Bits are put in a horse's mouth and the noble beast becomes a servant to his master. What a sweet world this would be if we all put checks on our tongues!

A SORRY PLIGHT.

The case of the theatrical producer of New York who was charged with "pulling" a wild party and afterward was convicted of perjury and sentenced to a term in the federal prison at Atlanta, attracted a great deal of attention at the time. The case has again been on the front pages of the papers because a parole has been granted and the convicted man is probably now back in New York preparing to resume his theatrical activities. Some of the conditions of his parole are that he shall not leave New York, he shall not drink intoxicating liquor, and he shall not be seen in questionable company. His is a sorry plight. He is out of prison, but he is not a free man. His former conduct was of such kind as to bring upon him the condemnation of the law; and while he has in part paid the penalty for his misdoings, he is still on probation. He seems to be properly penitent—we hope he is. The tragedy of it is that a man of undoubted ability should now bear the stigma of a prison term. But he has nobody to thank but himself for the predicament he is in. He probably realizes the truth of the statement, "The way of the transgressor is hard." The way of the transgressor *is* hard, and those who think they can make it easy are sadly mistaken. They may not suffer the judgment of men, but God will hold them to account.

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WEEK OF PRAYER FOR THE CHURCHES.

Sunday, January 1, to Saturday, January 7, 1928.

To the Churches of Christ in America: The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program here presented will not only be circulated through all English speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

The supreme need of the hour is for a personal experience in the things of God. Until we ourselves have come into vital relationship with Him as Savior and Lord we cannot hope to carry forward any great and lasting movement for the betterment of the world. To know him, whom to know aright is life eternal, must be the basis of all our endeavor. The church cannot hope to successfully combat the spirit of lawlessness and of international suspicion until there is peace within her own borders. She must set the example for peace on earth and goodwill among men. We would remember with unspeakable gratitude that the Lord who orders the ages (Heb.i. 2.) is on the throne. All authority in heaven and on earth is in his hands. He is aware of all the present portents. Through the changing years he himself remains unchanged; and he is able to do exceeding abundantly above all we ask or think in meeting the needs of his people and the heart-hunger of all mankind. "Jesus Christ is the same . . . . to-day," (Heb. xiii. 8). As we gather in his name let us remember, concerning prayer, three outstanding facts for our encouragement: I. **It is God's will;** II. **Christ has set us the example;** III. **Christ promises his presence.**

During the Week of Prayer, from Sunday, January 1, to Saturday, January 7, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ our Lord.

Faithfully and fraternally yours,
WILLIAM HORACE DAY, Chairman.
CHARLES L. GOODELL, Executive Secty.
Commission on Evangelism and Life Service.

REV. C. M. MARTIN.

Charles Monroe Martin was born near Tuskegee, Alabama, December 10, 1855, the son of Pinkney and Susie Noble Martin. He was reared on his father's farm in a family of eight children. Thus he was brought up in the open, and he developed into a strong, vigorous manhood, and coming in contact with nature he learned the secrets of her sunshine, her rain, and her soil, and came to be a successful tiller of the ground, which pursuit he followed. These secrets he never forgot and was one of the most successful vegetable growers among his brethren, and took great delight in it. The neighbors did not have to supply his parsonage home, but he had abundance to divide with them, and was always willing and glad to do so.

In his boyhood day educational facilities were limited, and about the time he was old enough to be in school, at the age of six, the Civil War broke out, destroying homes, wrecking business, devastating farms, closing schools, slaying the people, leaving in its wake poverty, wreck and ruin, and young Charles was deprived, like many others, of a college education, but had private tutors and attended high school. But he felt the call to preach, and did not confer with flesh and blood. The date of his license is not known, but there are records to show that he was licensed to exhort on October 30, 1875, at the age of 20, on the Tuskegee circuit, and the license is endorsed as renewed in 1877 and 1878.

He was licensed to preach not many years after he became an exhorter, and he was admitted on trial into the Alabama Conference, it is believed, about the year 1883. He was ordained deacon by Bishop John C. Keener at Montgomery, Ala., Dec. 19, 1886; and in 1889, at Greenville, Ala., he was ordained elder by Bishop W. W. Duncan. How long he remained in the itinerant service in that Conference is not known, but for a period he sustained the relation of a local preacher.

Brother Martin was married to Miss Lucy Pope, in Alabama, April 12, 1885, soon after he joined the Conference. After her death he remained a widower for several years. He moved to Mississippi, and was re-admitted into the Mississippi Conference at the session held at Meridian, December 9-14, 1903. He was married to Miss Mabelle Beesley, June 20, 1906, at Wesson, Miss. She lives to mourn his departure. From this Conference he was sent to Middleton circuit, and in addition to that served the following charges: Bayou Pierre, Wilkinson, Vancleave, Escatawpa, Walnut Grove, and Porterville. His name no longer appears on the effective list after 1912, but he was superannuated at the Conference at Hazlehurst, Dec. 11-16, 1912, Bishop H. C. Morrison presiding, and remained in that relation till the day of his death.

In his work Brother Martin was earnest, faithful, and devoted. He was a good pastor and diligent in visiting his people and in rendering pastoral help to the suffering and needy, at times supplying their needs out of his own resources, and was unassuming in all his ministrations. Sympathetic in his nature, he would gladly respond to the calls and demands of duty. He was cautious, careful, discreet, and very reserved in his remarks about his brethren of the ministry and the people whom he served. An unguarded word seldom, if ever, fell from his lips, and I am sure he had no need to apologize for anything he had ever said about his fellow-man. This is certainly the impression made upon the writer of these lines during a number of years of association with him. He was selected to fill certain appointments in the Conference because of these qualities, and he measured up to the expectations as well as any one could. He was good-natured, humorous, and greatly enjoyed a hearty laugh.

It was the privilege and the pleasure of the writer to be his presiding elder for two years, and to be in his home frequently. Here one always found a hearty welcome, to enjoy the genial companionship of him and his wife, and to receive their delightful hospitality, and to partake of their delicious festal board.

His wife, who survives him, was a helpmeet indeed. She entered into all his sympathies, shared all his sufferings and hardships, and gladly joined hands with him in every good word and work. It was her delight ever to be present at his services, and to render at all times every assistance possible. In the latter years of his life he suffered much physical pain, and the prayers, ministrations, loving deeds, and gentle touches of her hand were very consoling to him, and if "Mabelle" could be present, all was well. Her kindness to him is to be emulated. About three years before his death his eyes failed him, and were closed to the scenes of this world; and about one year before he left his earthly home, one of them had to be removed because of disease and pain. In it all he was heroic, and bore his suffering with patient endurance and Christian fortitude. He enjoyed the presence of his friends, and highly appreciated any courtesy at their hands. He felt sure the Lord was leading in it all, and was willing to lay his hand in the Father's hand and follow wheresoever he led.

This soldier of the cross loved the church and gave to her the full measure of his devotion, we may be sure. He could heartily sing:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given;
Till toils and cares shall end."

He was glad when they said unto him, "Let us go into the house of the Lord," and constantly, when able, attended her services. He assisted the pastor, Rev. J. L. Sells, in laying the first brick in the new East End Church, Meridian; and he expressed a desire to assist in laying the first brick in the Fifth Street Church, yet to be erected. Meridian was his home and East End Church his place of worship. He attended Sunday school on the last day of his earthly existence. He saved his tithe for the church, the last of which was paid into her treasury after his demise. Thus his account with God was settled in full.

Surviving him are three brothers: J. W. Martin, Portsmouth, Ohio; W. G. Martin, Brewton, Ala.; W. P. Martin, Meridian, Miss. Three sisters and one brother preceded him to the grave.

He was not aware that the end was so near. He conducted family worship before the church services of the evening of his death, which his wife attended; the prayer was unusually fervent and touching, and seemed to reach the throne on high. He retired; and after receiving a report of the evening service, which was conducted by the presiding elder, Rev. Robert Selby, and after conversing pleasantly for a bit, he lay down to rest and to sleep; but in a few minutes his sightless eyes were closed to open on the beautiful scenes of heaven. He passed away Sunday night, July 31, 1927, at 10:15 o'clock.

The funeral rites were held in the East End Church, Tuesday, August 2, and were largely attended; and the profusion of flowers showed the high esteem in which he was held. The services were in charge of the pastor, A. M. Broadfoot, assisted by Robert Selby, A. F. Watkins, Rolfe Hunt, W. B. Alsworth, J. H. Jolly, and W. B. Jones. Special music was rendered by the choir of the East End Church, assisted by a special friend, Mrs. C. W. Cochran, of Central Church. His remains were tenderly laid to rest in the Magnolia cemetery, Meridian, Miss., there to await the resurrection morning.

W. B. JONES.

THE LETTER VS. THE SPIRIT.

By Rev. J. Tillery Lewis.

Jesus said, "The letter killeth, but the spirit maketh alive." Paul said, "If any man have not the spirit of Christ, he is none of his."

One's creed is the letter. One's life demonstrates by what spirit one is dominated.

One's creed may be righteous, pure, holy and orthodox, while one's life is dominated by the spirit of bitterness, harshness, self-will and bigotry.

One's life may be pure, holy, brotherly and Christlike, while one's creed may be estimated by the ultra-fundamentalist as unorthodox.

If Jesus knew what he was talking about, and if Paul spoke by the inspiration of the Holy

Spirit, the man who demonstrates in his life the spirit of Christ is more nearly God's ideal of what God is trying to build into the human life than is the man with the perfect creed who is dominated by the spirit of bitterness, harshness, self-will and bigotry.

The Christ-spirited man does not spend his energies hunting down and executing heretics, but rather spends his time seeking to build the kingdom of God in the hearts and lives of men, while he prays for those who have gone astray. Saul of Tarsus lived by the letter of the law; Paul, the apostle, lived by the power of the spirit of Christ.

Creeds are the fruit of one's mental cogitations. The Christian life working in a human spirit is the fruit of the divine life as it dominates the soul. Only a Christian man who is dominated by the Christly spirit can really subscribe to the Christian creed. A Pharisee can and often does make a mental assent to the Christian creed as a body of doctrine to be mentally assented unto, but said Pharisee does not really subscribe to the Christian creed because of the spirit of the Pharisee by which he is dominated. He is dominated by the spirit of harshness, bitterness, self will and bigotry, while he makes a mental assent unto the Christian creed. If a brother fails to say Shibboleth with just the accent, intonation of voice, et cetera, that the Pharisee prescribes, then the Pharisee, in his self will and bigoted spirit, chops off the head of his brother, and says he did the deed by the will of God. And he did. But it was by the will of his God, which happened to be his own will.

Try the spirit to see whether or not it be of Christ.

Tupelo, Miss.

LOUISIANA CONFERENCE LAY LEADER WRITES OF CONFERENCE COLLECTIONS.

Dear Dr. Carley: In spite of the flood, I am sure that we Methodists in Louisiana have so much to be grateful for that we ought, as the least return, to pay the benevolences, which we commonly refer to as the Conference collections, in full. There are, of course, some places in the flooded areas where it may be rather hard to do, but if the rest of the Conference will make a thank offering in addition to the assessments laid upon them, it ought to be possible to pay in full. The very fact that the flood has injured many places makes it all the more necessary that the benevolent claims be paid in full. Our Board is using its best endeavors, and I am handing you herewith part of the report of the Committee on Benevolences of our Board made at the annual meeting at Lake Junaluska, and will appreciate it if you can find space to publish it.

Fraternally yours,

T. W. HOLLOMAN,
Conference Lay Leader.

Report of Committee on Benevolences.

Your committee is of the opinion that the fundamental question now before the church is whether or not the benevolences can be paid in full. These benevolences or Conference collections constitute the primary obligation of the church, and without them the church cannot exist. For many years our people have lacked in information on this subject, and we believe that such lack has been the primary reason why there has been a constant decline in the percentage of payment of these claims. There has been some awakening on this subject, and this awakening has resulted in the legislation of the last few years.

Prior to 1922 the responsibility for the benevolences, or Conference collections, was placed by the law of the church on the pastor in charge, and the legislation of 1922 seemed to shift the responsibility from the preacher in charge to the lay organization. The General Conference of 1926 placed the responsibility where in our opinion it properly belongs; that is to say, it relieved nobody from responsibility, but placed the responsibility on bishops, presiding elders, preachers in charge, lay leaders, and individual members of the church. This General Board of Lay Activities is not disposed to avoid any of its responsibility, but accepts full but not exclusive responsibility for the Conference collections or benevolences. We believe that our people are fully able to pay 100 per cent, and we will not be satisfied with anything less than 100 per cent. Our people have grown richer, but the last General Conference made no increase in the amount of these assessments. Insistence was properly placed on payments in full. History has shown that no people nor any nation is in more danger from adversity or poverty, but there is much danger in an accumulation of wealth which is not devoted to the proper ends. We believe that our people can pay this Conference year 100 per cent of our Conference collections in the several months remaining before the session of the Annual Conference, and we urge that these months be used in an intensive effort to bring these claims up to 100 per cent payment.

In future years we believe that an Every-Member Canvass should be conducted in every charge immediately following the Annual Conference, and that the aim should be to collect 50 per cent of the benevolences by the time the district conference is held, and the second 50 per cent before the meeting of the next Annual Conference. We urge that full payments be made monthly if it is possible to do so.

Wherever the budget system is used we insist that the benevolences be paid from the monthly budget with the payments paid for ministerial support and all other causes included in the budget.

We heartily recommend the use of lay speakers, and we believe that where a church feels that it cannot afford to buy literature the lay speakers will be effective in accomplishing much toward the full information of the people.

THE PERAMBULATOR PERAMBULATES.

The Grand Canyon—Fearful, Stupendous, Majestic.

By Van Carter.

When journeying to the Grand Canyon, the railroad gives to you so many folders descriptive of its many wonders that you try to think out what you will see first and which trip you will take the one day you are there. On arrival, though you are so struck with the uniqueness of the railroad station, which is built of logs and is very picturesque, that you find yourself gazing at it in wonder, when your thoughts are broken in upon by the cry of the hotel bus man for your grip and yourself. The more elite of the crowd take the bus, though its free, while the majority of the "common herd" begin ascending the three flights of steps which land at the south side of the El Tovar Hotel, less than 100 yards from the depot. As you arrive at the top landing you get your first glimpse of the Canyon, for there bursts suddenly upon your horizon the rim of the north wall, and you behold the most beautifully colored rocks you have ever seen. In your eagerness to see more—to look down into what seems like a tremendous gash in the earth—you press forward with the crowd, passing by the hotel and forgetting all about breakfast, and move forward to the rim some sixty yards ahead. As you approach, your eyes doubt themselves and your mind is thoroughly aghast at what your eyes behold! Before you lies a vast gash in the earth's surface—a tremendous chasm—thirteen miles wide and a mile deep. In this stupendous gash as far as the eye can see are mountains and mountains and mountains of all sizes and all shapes and colorings of the most gorgeous display. There is only one thing to do—and every one does it—stand and silently gaze upon this most awe-inspiring sight.

Looking down into the Canyon you see, as it were, a great pasture, and to one side a cluster of trees, and you exclaime, "There's the bottom, but where's the river?" Then some one who knows says: "That's not the bottom, that's only half-way down and what you see is Rest Cottage—the half-way house of Bright Angel Trail. See that tiny path leading to the end of the plateau down there? It looks like the jumping-off place, but such is not the case, for at that point the trail again begins to descend and continues for three miles down the mountain side before it leads you to the Colorado River."

You continue to stand, looking and thinking; and then the Canyon's vastness seems to steal over you, and before going further you feel as though you want to take time to adjust yourself to the majesty, the tremendous bigness and the glorious colorings that have so suddenly been thrust upon you.Then it is that you come to earth and wend your way to the hotel for breakfast.

Breakfast over, you have the difficulty of choosing how you will spend the day; and it's no easy task, for the trips are so many and the scenes are so different. You may choose an auto ride along the rim towards the west to Hermit's Rest, and the scenes from the various points where stops are made, will each present to you different and wonderful views of the canyon. At several of these places you will see the Colorado River wending its way between canyon walls thousands of feet high and apparently but a stone's throw from bank to bank. One may auto east and visit Grandieur Point, Yavapai Point, Yaki Point, and have views just as glorious and just as different. You may prefer a trip to the river, and if so, Bright Angel Trail and Yaki Trail are open to you with a burro and guide. Such a trip you will remember always, and all the remembrance will not be due to the seven miles of beautiful scenery, for the burro will leave impressions that will ever afterwards be a reminder to you of the one day you spent at the canyon. The memory of my first visit in 1911 taken in this manner lingers with me still. For those who desire to spend a week at the canyon, camping trips with pack and saddle are at their service with experienced and pleasant guides.

This being my second trip to the canyon, I chose to go afoot, for I wanted to be free to see what I wanted to see, where I wanted to see it. After breakfast I again approached the rim in front of the El Tovar Hotel and drank in once more the majestic stupendousness of the canyon, and looked through the telescope at the mountains rising out of the canyon, that, because of their architectural formations, are known as Confucius Temple, Cheops Pyramid, the Battleship, Buddha Temple, Zoroaster Temple, etc.

Deciding to go east, I took the rim footpath, stopping every few minutes to feast my eyes upon the hundreds of scenic wonders that greet the eye and enthrall the soul upon every hand—mountains, mountains, mountains within the canyon, carved by erosion into all kinds of shapes, and each one giving forth such color shadings that a panorama of rainbows is continually before you. Then there come slowly to you the realization of the utter quietness of the canyon—the peace that passeth understanding as it were—you know that you are in the most quiet place in all the earth, and some way, somehow, God is with you.

In the afternoon we took the footpath west and found the views just as wonderful and entrancing. Sunset found us at Hopi Point, and such colorings and shadings as the sun and its shadow cast one cannot conceive. Such beauty one must see for himself, and having seen it, it is beyond the power of man to picture to those who have not seen.

Do not get the idea that the canyon is only towering mountains and vast canyons. These are outstanding, but there are such lovely places as Hermit Cabin, situated on the inner plateau

on Hermit Creek, which is 3,700 feet below the rim of Grand Canyon and yet 2,300 feet above sea level, where one may make his headquarters and explore the canyon at will. There is Phantom Ranch across the Colorado River on Bright Angel Creek, a paradise of streams, birds, trees and flowers. Then there is beautiful Ribbon Falls in Bright Angel Canyon, where the water, falling in sparkling brilliancy upon a natural rock altar, paints up the blackboard of your mind, an ever-to-be-remembered scene of beauty.

The Grand Canyon is the most indescribable thing I know of. It is not a part of any mountain range, and yet there are in it mountains by the hundreds. It is a vast arid plateau of 100,000 square miles with a crack 7,000 feet deep and ten to thirteen miles wide, filled with hundreds of mountains taller than any mountain east of the Rockies; and so big is it that if you would place Niagara Falls in it over night and return the next day, you would require a telescope and a guide to locate it for you; you could place several mountains in the canyon, and unless your attention was called particularly to them you would not know anything had been added, so stupendous is this mighty gash in the earth's surface we call the Grand Canyon. To realize its magnitude and majesty, its grandeur and glory, its fearfulness and flashfulness, one must see it. It is truly fearful, stupendous, majestic.

To see the Grand Canyon and its many stupendous wonders should be the privilege of every American; so we are including it in our itinerary to the World's Sunday School Convention which meets in Los Angeles next July, that our own Louisiana workers may experience the real thrill that a day spent there brings to them in the realization that "this is my Father's world; I rest me in the thought of rocks and trees, of skies and seas. His hand the wonders wrought."

THE MEETING OF THE PUBLISHING COMMITTEE.

At the call of the chairman of the Publishing Committee of the New Orleans Christian Advocate, the committee met on Thursday, Oct. 13, in the office, 512 Camp Street, New Orleans, La.

Every member from the three Conferences was present. Three new faces appeared with the committee—Brother L. M. Lipscomb, of the North Mississippi Conference; Brother J. Early Gray, of the Mississippi Conference, and Dr. R. H. Harper, of the Louisiana Conference.

The reports of the Business Manager, Mr. Chas. O. Chalmers, and of the editor, Rev. H. T. Carley, D.D., revealed the condition of the paper.

Financially, conditions were much above the low level of two years ago, and the subscriptions two thousand and five hundred above that level. The committee realizes that this condition is far from what it should be—not more than one-half the number we should have as a minimum.

If the paper is to be an educative agency and the medium of information, the people must take and read the paper. People will not take interest in something they do not know about. A committee was appointed to draft a plan and policy for the next year.

The following report was made and adopted as our plan next year:

"First, that the price of the paper remain at two dollars per year.

"Further, being the property of the three patronizing Conferences, and the editor and publisher being our servants, we owe it to ourselves and our people to give the paper our unqualified support.

"We suggest that a graduated price to clubs be worked out on such basis as seems practical, by the Chairman of the Publishing Committee, the Editor and Publisher, the same being the action of the whole committee.

"Second—We recommend that the matter of the employment of a circulation manager be left to the judgment of the Chairman of the Publishing Committee, the Editor and the Publisher."

Signed by J. H. Felts, W. W. Drake, J. E. Gray.

One from each Conference was appointed to bring before the approaching sessions of the Conferences the matter of the circulation of the Advocate, requesting the Conferences to set some opportune time and give the Advocate cause right of way.

Our success of two years ago reveals the fact that if we all pull together and for the right thing, we can do this work.

Dr. R. H. Harper will put the matter before the Louisiana Conference, Brother J. T. Leggett will act for the Mississippi Conference, and Brother L. M. Lipscomb will present the matter to the North Mississippi Conference.

The same arrangements with the publisher and editor continue as last year.

Dr. Harper, J. T. Leggett and L. M. Lipscomb constitute the executive committee.

A resolution of appreciation of the faithful services of the Publisher and the Editor was passed, and a pledge of our loyal support and co-operation for the coming year.

We missed three familiar faces, who have appeared from year to year for several years—Rev. John Foster, D.D., of the Louisiana Conference; Rev. C. C. Miller, of the same Conference, and Rev. T. H. Lipscomb, of the North Mississippi Conference. These brethren have rendered efficient service and made for themselves a warm place in the hearts of the brethren.

The charter of the building in which the Advocate is published requiring that the chairman be a resident of the city of New Orleans, Rev. R. H. Harper, D.D., was elected chairman of the commitee, and W. H. Saunders was re-elected Secretary.

W. H. SAUNDERS, Secretary.

WHY PROMOTE THE CHURCH PAPER?

(A Prize Winning Article in Zion's Herald.)

By J. W. Eller.

The church paper should be promoted because it is official. It speaks with authority concerning matters pertaining to the church organization which it represents, and uses theological phraseology characteristic of that church. The laity should be informed on matters pertaining to their own church at home and abroad. This they cannot be when the church paper is omitted from their reading. All the general news from the other churches will be inserted in their own paper. Before they spend their time reading independent and foreign journals, they should learn to know their own church first.

It should be promoted because it sharpens the edge of every reader to keener thinking. We cannot have an efficient church without a thinking membership. They will not think as they should unless they read discussions on every phase of all questions.

It carries with its spiritual emphasis a second to the inspiration of the pulpit, prayer meeting, the personal touch of the minister, and the reader's own personal devotion.

It rides the waves of a stormy sea of modern religious unrest, bringing back gold, silver, and precious gems from foreign and nearby ports of thought, where the reader either has not time to go or fears to make the venture.

It clarifies the smoky, foggy, murky air of disease germs of doubt, discouragement, and depression, so that the sunlight of truth and righteousness may shine through.

It, by its news sketches, stirs up a righteous pride in the hearts of its readers, or, always telling the truth, flushes the reader's face with shame at actual failure.

It goes oftener than I can go; it speaks when and where I must keep silent; it preaches my imperfect expressions over more perfectly; it becomes my silent assistant to complete victory in going over the top for moneys, for loyalty and efficiency in church programs, and the winning of souls.—Zion's Herald.

CONTRIBUTIONS TO THE LOUISIANA MINISTERIAL FLOOD RELIEF FUND, T. W. HOLLOMAN, TREASURER.

Previously reported	$3,928.12
July 21—By money order, Claiborne Church	15.00
July 21—Missionary Society of Claibore Church	5.00
July 23—By check, J. W. Booth, Poncha-toula	5.00
July 27—By check, A. C. Newton, Jones-boro	40.00
July 28—By check, W. M. Lowe, treas-urer, Minden	15.25
July 28—By money order, N. E. Howes, Wesley Chapel, Natalbany	12.00
July 28—By check, Mrs. Mattie H. Robin-son	25.00
July 29—By check, J. P. Bonnecarrere, Gonzales	1.00
Aug. 2—By check, C. H. Mayo, Wesley Chapel, Clay charge	1.00
Aug. 2—By check, Stephen S. Thomas	25.00
Aug. 19—By check, M. E. C. budget fund, J. B. Turnley, Plain Dealing	26.50
Aug. 22—By check, Methodist Church, Winnfield	93.00
Aug. 29—By check, Gilliam Woman's Mis-sionary Society	10.00
Aug. 29—By check, A. C. Newton, Hodge.	12.00
Aug. 30—By check, M. G. Killgore, $5; T. M. Killgore, $4; W. B. Williams, $12.85; Dubach	21.85
Sept. 12—Mrs. Sarah G. Lee, Macksville, N. C.	10.00
Sept. 12—By cash, Mrs. Zuleika Smith, Kevil, Ky.	1.00
Sept. 12—By check, C. C. Wier, White's Chapel	10.56
Sept. 14—By check, P. O. Lowrey, St. Maurice	2.85
Sept. 26—By check, redeposited	12.85
Oct. 13—C. Carlton, McLoud, Okla.	3.00
Oct. 13—By check, J. H. Bowdon, Jackson charge	44.00
Total receipts	$4,319.98

Disbursements.

July 20—K. W. Dodson, refund	$ 48.75
July 20—N. E. Joyner, Monroe District	700.00
July 20—H. N. Brown, Baton Rouge Dis-trict	50.00
July 20—K. W. Dodson, Minden District	150.00
July 20—C. C. Wier, Alexandria District	150.00
July 30—N. E. Joyner, Monroe District	700.00
July 30—B. W. Waltman, Baton Rouge District	50.00
July 30—K. W. Dodson, Minden District	150.00
July 30—C. C. Wier, Alexandria District	150.00
July 30—R. H. Harper, New Orleans Dis-trict	400.00
Aug. 23—C. C. Wier, Alexandria District	150.00
Sept. 6—Check charged back	12.85
Oct. 19—N. E. Joyner, Monroe District	900.75
Oct. 19—C. C. Wier, Alexandria District	192.99
Oct. 19—R. H. Harper, New Orleans Dis-trict	257.32
Oct. 19—H. N. Brown, Baton Rouge Dis-trict	64.33
Oct. 19—K. W. Dodson, Minden District	192.99
Total disbursements	$4,319.98

READING THE BIBLE THROUGH.

By Allen F. Godat.

I sometimes wonder what some Christians, including some Methodists, think the Bible is for. My wonderment would probably shock them, but

judging from their use of it, or rather their non-use of it, my wonderment is probably justified. I call to mind a militant fundamentalist who prides himself on " believing the Bible from cover to cover," who admitted to me that he had never read it through. Sublime faith in the unknown! Many preachers use it very little in the public services, and Sunday school teachers prepare their lessons from magazines, quarterlies and leaflets, and teach their classes from the same. Leaders of Missionary Societies, Epworth Leagues and other organizations study the Scripture lessons for their members, and all the rank and file get is what their leaders can impart in short devotional talks. The result is spiritual poverty, and an ignorance that causes many to be led astray by fluent writers and talkers whose knowledge of the Scriptures, though limited and superficial, is greater than theirs.

There is only one way to know the Bible, and that is to read it through from one end to the other, and then to reread it again and again, and thereby become familiar with its contents from Genesis to Revelation. Scrappy reading of specially selected passages, however well chosen, will not suffice. Special passages must be the basis of intensive individual or group study, but they can only be fully appreciated in their full significance when taken in connection with all that has gone before and that comes after. The truest and safest teachers of the Bible are those who know it in its entirety, and those who know it thus are the ones who most fully appreciate the preaching and teaching of others, and are best able to detect erroneous or inadequate presentations of religious truth.

I had been a Sunday school teacher and religious worker a long time before I read the Bible through. I had studied the required passages, home readings, etc., and had gotten much from them, but I found the Bible a far more interesting book when, in addition to such preparation I had to make, I read it from the first chapter to the last. The result amply repaid the effort.

To one who for the first time thinks of reading the Bible through, and then looks at a Bible, the task seems very formidable. Many suggestions have been made for dividing it up. Dr. Campbell Morgan says it can be accomplished in sixty days by reading an hour a day. He says that a friend ridiculed the statement, but on being challenged to test it, did it in forty hours. Another suggestion is to read three chapters on week days and five on Sundays. Both of these are rather heavy allotments for the average Christian. Shorter portions and a longer period had better be chosen. There are 929 chapters in the Old Testament and 260 in the New Testament, or 1,189 in all, and at the rate of one chapter a day would require over three years. That is too long a time. A better plan would be to read one chapter a day in the New Testament and one in the Old. It would thus require a little less than nine months to read the New Testament through, and somewhat over three times as long to read the Old Testament. After finishing the New Testament it could be reread twice while the Old Testament was being completed. Without making invidious comparisons between the two, most Christians would feel that that is about right. It would be well to read each chapter twice, re-reading yesterday's chapter to-day, and then reading to-day's. The time required may seem long, but most of us think we are going to live a long time, and those who believe they are going to die soon should read larger portions.

Those who have not tried it can have no idea of the blessing that will come to them in the enrichment of their religious lives, nor how much easier it will make the study of the lessons they are called upon to teach in Sunday school or elsewhere. And what a joy it is to meet in their own setting, passages and texts we have long known and loved only as passages and texts! To the controversially minded it will give a sense of sureness because otherwise they will always have an uncomfortable sense of fear that an antagonist may cite some passage of which they are ignorant. And then again, we will know the Bible as it is, and not as we think it is, or ought to be. I have little fear of the stability of any Christian who knows the whole Bible as it is. Such a one will believe it, not merely think he believes it.

But there are difficulties. It must be frankly admitted that not all passages of the Bible are equally interesting, or that all are equally spiritually nutritive. The genealogical tables in Chronicles are not very thrilling, nor can I see that they are of much value to us now. There are passages in the prophets that are hard to understand, and when first read one is likely to wonder what they are all about. But, perservere. Go on. In the midst of the least interesting passages one will suddenly discover some gem. The second "great commandment," "thou shalt love thy neighbor as thyself," is imbedded in a long list of sundry admonitions to the Israelites, and when Jesus and the scribe saw it for the first time, they were reading through a chapter which has little appeal to many of us. And so with many another beautiful gem, or precious promise. We have all sung: "As thy days may demand, shall thy strength ever be," but how many have read the original promise in the thirty-third chapter of Deuteronomy: "And as thy days, so shall thy strength be?" The beautiful last chapter of Malachi will be reached sooner or later, and so will be the still more beautiful twenty-second chapter of Revelation, and then there will be a song of exultation in the heart, not only because a worthy task has been finished, but because of the rich harvest of spiritual truth that has been garnered.

It is not intended that such reading shall take the place of the regular Sunday school or League lessons, or of other Bible study. It should be both supplementary and paramount to them. It would make those lessons clearer, bringing to their understanding a wealth of Scriptural knowledge that would not otherwise be had. And when suddenly called upon to teach a Sunday school class or lead a devotional meeting one would never be wholly unprepared. To young Christians this plan is specially commended. Its adoption will mean much in the present, and as the years pass, mind and heart will be more and more richly stored with the most precious portions of God's word, and there will always be ample resources with which to meet the trials and temptations of life.

In closing, we cannot do better than quote the following lines by Amos R. Wells:

"I supposed I knew my Bible,
Reading peacemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

"You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!"

New York City.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please let us again call your attention to the importance of handing in your reports early in the session of the Conference—not later than the morning of the second day; also the importance of making out reports correcly; adding up all figures; putting your name, district and charge at the top of report, also on back of envelope containing report and checks.

Write separate check for each claim, stating on check what it is for.

Complying with these requests will save time and confusion, not only for the auditing committee, but for the statistical secretaries and those who make up the minutes of the Conference.

Hand reports to W. T. Griffin, W. H. Lane or the writer.

Fraternally,
T. B. COTTRELL, for the Committee.

A SUNDAY REST DAY FOR WASHINGTON.

Before the sixty-ninth Congress adjourned, Congressman Lankford, of Georgia, gave notice on the floor of the House that he would re-introduce his bill for a Sunday Rest Day Law for the District of Columbia, as soon as the seventieth Congress convenes.

With this in mind, the various organizations interested in the preservation of the civil Sabbath, met in conference in Pittsburgh, in June, and formed a United Council looking toward a more perfect co-operation in this work in the future.

The societies represented at this gathering were the Lord's Day Alliance of the United States, the Lord's Day Alliance of Pennsylvania, Ohio, Maryland, and the Pittsburgh District, the National Reform Association, the International Reform Bureau, the Board of Temperance and Moral Welfare of the Presbyterian Church, U. S. A., the American Sunday School Union, the Washington, D. C., Bible School Association, the National W. C. T. U., the Reformed and United Presbyterian churches. Other organizations interested are invited to enter this Council whenever they so desire.

The Rev. David G. Wylie, D.D., of New York, president of the National Lord's Day Alliance, was chosen president of the United Council, and Mrs. H. Moffatt Bradley, of the Washington, D. C., Bible School Association, Washington, D. C., was chosen secretary.

A second meeting of this United Council was held in Philadelphia, Pa., on Oct. 7, 1927. These societies have agreed to stand squarely for a bill which forbids all unnecessary business and labor on the Lord's Day; all commercialized amusements and entertainments, whatever unnecessarily disturbs the peace of the Lord's Day.

All organizations of every sort that are interested in the preservation of the American Civil Sabbath and improving the moral conditions of the nation's capital are urged to co-operate.

LORD'S DAY ALLIANCE OF THE UNITED STATES,
DAVID G. WYLIE, President.
156 Fifth Avenue, New York City.

The tithes of the native members of the church at Wembo Nyama, in the Belgian Congo, were more than 800 francs during the second quarter of 1927. Never before had a quarter's tithe totaled as much as 600 francs.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARE, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

THE PRAYER LEAGUE OF THE NORTH MISSISSIPPI CONFERENCE.

Since Brother T. H. Lipscomb has announced that the writer has been chosen to act as chairman for the Prayer League at our coming Conference, and that further announcement would be made by him, he submits the following suggestions to all who are interested:

1. If you have a copy of E. M. Bounds' "Preacher and Prayer," please take time to reread it during the next few days. We hope to have a supply of this book at the Conference from the Publishing House, and those who have not the book and are interested may get a copy upon arrival for 85 cents. It is undoubtedly the most heart-searching book on prayer outside the Bible a preacher can read.

2. Plan to spend a few minutes each day before leaving your room, preferably the first few moments upon rising from bed, in private devotion. We suggest that all select Phil. 2:1-11 for devotional reading on Wednesday morning. A Scripture lesson will be suggested each day for thought and meditation in your private devotions.

3. Come with one consuming desire and passion—to exalt the Christ, to honor the Holy Spirit, and to receive a visitation of power from him. Remember at all times that "we be brethren," and may we all seek the unity of the Spirit in the bonds of peace.

Your brother in Christ,

H. P. LEWIS.

"WE HAVE WITH US TO DAY—"

Some years ago when Bishop (then Doctor) E. E. Hoss was editing the Christian Advocate, Nashville—and Methodism never had a greater editor; as for that matter we can take in a great deal of territory, all the territory there is, and say that Christendom never had a greater editor—he preached for a colored congregation out in the "sticks" near Nashville.

It happened in this wise:

Doctor Hoss had been out preaching at one of our country churches in the morning, and after a good dinner was driving home in his buggy with a preacher friend. It was in the summertime, and as they were within a few miles from home they noted a Negro church on the side of the road surrounded by a circle of oaks, and a crowd of ebony-hued worshippers entering the building. It was afternoon preaching time. The Doctor had always a warm spot in his heart for his brother in black, and he liked to hear him preach; so he suggested that they slip in quietly and take a seat at the back. They began the service by singing some camp-meeting songs—they now call them "spirituals," taking away about fifty per cent of the flavor, and reminding us of a Colorado-madura tinted coloratura soprano, in decided decollete, and highly rouged, red on black, singing the "Jewel Song" of that decided blonde and Teutonic Marguerite, whose two huge braids of yellow hair hang down in front as a distinguishing feature.

Pretty soon the vibrations became contagious, and they began to "put the rousements" into the meeting. However, just as the service was getting real interesting a most highly organized brother-in-black marched up the aisle from the rear of the church, looking as important as a long-delayed bride at a wedding. He wore gold glasses, a mark of distinction in that day among the colored brethren, and in spite of the heat had on a long, Jim-Swinger broadcloth coat, white vest, white lawn tie, and carried a huge Bible under his arm. All he needed was a pair of spats and a cane to complete the glory of this sartorial tout ensemble. Solomon had nothing to wear compared to him. He was a preacher—no mistake about that—and an especially important preacher; no mere ordinary circuit-rider or station preacher could put that much "dog" into that march up the aisle, which was more than a march—it was a triumphal procession. There was only one explanation, and it proved to be the correct one: he was a presiding elder, and what was worse and added to the agony, a newly-appointed one. And where can you find more importance bound up in the human cosmos? The presiding elder marched up to the platform and took his seat. There was quite a flurry in the congregation. Presently this super-important personage got up to make an announcement, and he spied the two white brethren on the back seat. Now there is one thing that a Negro preacher hates to do, and that is to preach before the white folks. He viewed the landscape o'er, and concluded that the white brethren on the back seat were preachers, and he did not intend to get up and try to preach to them; so he whispered a few words to the preacher, who went down and accosted Doctor Hoss in this wise: "Youse a preacher, aint you?" "Yes," said Doctor Hoss. "Well, come on up and preach for us. We'd be powerful delighted to hear you." So the Doctor consented.

The time for the sermon arrived, and the presiding elder was to do the introducing. He turned to the Doctor and said, "What's your name, Doctor?" "Hoss," said the Doctor. He blinked; he was hardly able to credit his ears, but he determined to do the thing up right, and so he began to give as ornate an introduction as only a Negro preacher can. "Brethren and sisters, we has with us to-day one of the most distinguished men in the country. He is a preacher of note, and you will be translated by his eloquence. We certainly are favored to have with us one whose name is a household word on the lips of all God's people, both white and black. I now takes great pleasure in introducing Doctor—" here the speaker turned down to Doctor Hoss and whispered, "What did you say your name was?" "Hoss," said the Doctor, smiling.

So the elder took a new hold, and started out again: "As I was saying, brethren and sisters, we are certainly highly favored to have with us to-day one of the greatest preachers in the country; a man who can dispense the Gospel with rare eloquence; who can give us the law like a Son of Thunder, and the Gospel like a cooin' dove. When the sermon is concluded his name will be as well known in Mt. Zion Church as it is to all the great Christian leaders to-day. I now take great pleasure, as I said before, in introducing—" here the speaker again turned and whispered, "I jest didn't get that name the last time, Doctor. What did you say your name was?" "Hoss," said the great editor with a smile. "H-O-S-S," and he spelled it out.

The colored brother, like all his race, had a great deal of canniness. He loves a joke, but does not like to be the subject of it, and he smiled broadly as he thought how he would keep his white brother from playing "hoss" with him, for he thought it incredible that any one should have a name like the one his ears had just heard; so he smiled good naturedly and said, "Brethren and sisters, I takes great pleasure in introducing Doctor (spelling it out) H-O-S-S, and we will now all take a ride."—Pacific Methodist Advocate.

THE RED CROSS AND THE CHURCHES.

By Dr. S. Parkes Cadman.

The eleventh annual roll call of the American Red Cross, Nov. 11-24, assumes exceptional interest this year because of the extraordinary burden placed upon the Red Cross by the Mississippi flood. It met the emergency so splendidly as to deserve the gratitude of the nation. Its continuing responsibility for dealing with the after-effects of the flood gives it a special claim upon our generous support at this time.

Not since the great war has there been such a demonstration of the value of the Red Cross, and its capacity to handle the greatest disasters, as during the year that is closing.

I believe the American Red Cross merits and has the confidence and unqualified support of the churches of the land. As President of the Federal Council of the Churches of Christ in America, I express the hope that all the members of all our churches will participate in the inspiring work of the Red Cross by enrolling as members. Surely every citizen who has caught the spirit of religion will desire to contribute a dollar to this great humanitarian service and with the gift breathe a prayer to Almighty God that the people of this nation may be lifted to higher planes of living through sharing with those who suffer in great disasters.

NOTICE TO MOVING PASTORS.

Did you receive your November Christian Education Magazine? It is a Special Number devoted to "Our Church Schools." We want every pastor to have a copy, but this is moving time and some may miss it. If you have failed to receive yours by reason of change of address, or would like to have extra copies, let us know. It comes without cost to you.

Signed: BOARD OF EDUCATION,
810 Broadway,
Nashville, Tenn.

PITY THE POOR CORNETIST.

One great disadvantage of present-day drives and movements in the church is that they tend to transform the quickening experience of worship into a Cook's tour over a long itinerary of special days, which follow each other with the monotony of a railroad time-table.

The congregation becomes somewhat like the occupant of a sight-seeing car in which all the details of various organizations are pointed out through a megaphone, announcing alternately, "On your right you see the Foreign Missionary Society which has 109,174 members, and furnished 214,999 meals last year in twenty-thre different languages."

Followed next Sunday by, "On your left you see the Tract and Publication Society, which produced last year 84,911,688 pages of printed literature."

It is reported (on poor authority) that the Sanhedrin of one promotion agency was once humiliated to discover that the month of March, instead of having four Sundays, as any respectable month should have, had five, and the fifth Sunday was left entirely unprovided for! Consternation reigned, for there was no telling what might happen if the congregation had a whole Sunday at leisure to worship God!

A composer once wrote a piece containing a long part for the cornet player. The piece was first rate in every respect except that it could not possibly be played, because the composer did not leave any place for the cornet player to take a breath. Frequently a local congregation is trying to sound out the cornet player's notes without having a chance to stop to fill his lungs with a breath of inspiration.—H. E. Luccock, in "Skylines."

SALVATION PLUS A LIFE.

I remember a statement which I heard the late Dr. W. B. Hinson, of Portland, Ore., make regarding a unique baptismal service which he conducted while pastor of the First Baptist Church of Vancouver, British Columbia. He told us that as he baptized a man over 80 years old he said, "I solemnly baptize you in the name of the Father, Son, and Holy Ghost;" but that when he came to a boy in his teens, he said, "I joyfully baptize you in the name of the Father, Son, and Holy Ghost."

When we asked him the significance of the change of formula, he answered, "The old man had become a Christian minus a life, while the boy had become a Christian plus a life."—Walter S. Ryder.

The Home Circle

POLLY'S TREAT.

By Emma Gary Wallace.

It seemed very silly to Polly that she was forbidden to ride her new tricycle beyond the corner. The pavement was just as wide, and as far as Polly could see it was just as safe down that street which led to the business section as on the street where they lived.

Polly reasoned that it couldn't possibly make much difference if she just turned the corner and went a teenty, weenty ways. Besides, her mother was busy making a batch of spice cookies and wouldn't know.

Of course Polly's heart thumped and she knew she was doing wrong, but nothing happened to her. She went back, but the next time she turned the corner, she went farther. Still nothing happened, all of which proved to Polly that her mother was more nervous than was necessary.

The third time the little girl forgot caution entirely, for down in the next block was a wonderful monkey dressed in a red jacket and climbing about on the top of a hand-organ from which entrancing music was being ground out by a dark-skinned, bushy-whiskered little man.

Polly threw caution to the winds and pedaled down as fast as she could. There was a crowd of children there, and she was soon lost in the midst of them.

The monkey was very, very funny, and Polly was enjoying herself when suddenly a stern voice quite near said:

"Polly Pratt, what are you doing down here?"

She looked around and there was her very own daddy. He took her home and there was no conversation on the way. Polly didn't need to be told that he was displeased.

Her mother had missed her, and when Mrs. Pratt found that the little girl was not on the street, she had gone searching anxiouly about the neighborhood. That was the reason a whole ovenful of the delicious coookies had socrched so they would have to be fed to the neighbor's checkens.

"I must hurry and get back to the office," Polly's father said, "but Mother, I would suggest that this disobedient little girl should not be given any ice cream for a whole week. She was down in that crowd of children right out beyond the curb, and the automobiles were coming very fast. She might have been injured. She doesn't appreciate her privileges and so she must not be given any treats."

Polly thought this a very heavy punishment, but her mother decided that she was not to have her regular 4 o'clock dish of ice cream for a whole week. She had been in the habit of going up to the little bakery just above them each warm day. Here she would get a delicious little mountain of sweet, frozen cream on a small, crinkly-edged, paper plate. Then she would come home and have a little tea party with her dolls on the lawn. Now her mother said she would have bread and butter and a glass of milk—but no ice cream.

That week seemed like a long one to Polly, for the weather was the warmest they had had during the whole summer. But she knew better than to ask for even a taste of ice cream, for when her mother and father said "No," they always meant it.

One morning when her punishment was over, her daddy smiled at breakfast and remarked:

"Well, how about it, Toodles," for you see he often called her Toodles when he wanted to use a pet name. "To-day is ice cream day, isn't it?"

Polly nodded joyously.

"And you'll obey mother after this, will you not?"

"Oh, yes, Daddy, I'll never go beyond the corner again," she promised eagerly.

"Not so fast, my dear," smiled her father. "You mean that you'll not go beyond the corner unless some one is with you or until you are older and have permission to go alone."

"Yes, sir," said Polly soberly, "I mean I'll be good."

"All right," agreed Mr. Pratt, "here's a dime and you may get your cream this afternoon if mother is willing."

Polly could scarcely wait for 4 o'clock to come, but her mother would not let her go for the cream a minute before.

"You must learn to wait patiently," said Mrs. Pratt. "That's something very necessary to know how to do as we get older."

At last the time came, however, and Polly put the dish of cream on her little table under the maple tree. Betty, her best doll, was in the chair at the other side. She was all ready to enjoy the treat when she looked up to see a hungry, ragged, and none-too-clean little girl watching her hungrily from the nearby pavement.

Polly stopped and smiled, for you see, she was very happy herself.

"Do you like ice cream?" she asked the little stranger.

"I don't often have any," replied the little girl. "My Grammy washes and there isn't any money 'cept for bread and porridge and things like that."

"Why don't you get some money from your father and mother?" Polly persisted.

The little girl shook her head.

"I haven't any father and mother," she said soberly.

A struggle was going on in Polly's breast—would she or wouldn't she?

Once or twice she started to put her spoon into the ice cream, for she was both hungry and thirsty. The little girl on the pavement started to walk along slowly. Then Polly ran after her.

"Come back, little girl," she said, "I'm having a party and I want you to come to it."

She smiled at the astonishment on the small stranger's face.

"Come," she said, and she took the little stranger right by the hand and led her back to the little table under the tree.

"Sit down here," she beamed, "and wait a minute till I come back."

Then she ran into the house and whispered something to her mother, who said, "Yes."

When Polly came out, she had two of the delicious spice cookies in her hand. She laid the spice cookies beside the ice cream.

"That's the party," laughed Polly. "Go ahead and eat it up!"

"You—you don't mean the cream'n ever'thing!"

The little girl could scarcely believe her ears and eyes.

"Yes, I do," said Polly.

The little girl ate hungrily, and in the happiness of watching her enjoyment, Polly forgot how much she had wanted that cream herself.—The Presbyterian and Herald and Presbyter.

THE PONY THAT POUTED.

By Emma Mauritz Larson.

When Uncle John brought home the red racer wagon for Danny and Cousin Louise to play with, they were happy over it. There were so many fine games to play with it.

Sometimes they brought apples from the orchard with it. That helped mother. They liked to do it, too. They played then that they were gardeners and going to town to market like Mr. Green, the man who went driving by on the road every day and who always called out: "Hello, want a ride?"

Several times they had had a ride with him as far as the schoolhouse and back again. The seat was very high, and the two horses, Whitey and Bob, went galloping along. Danny said he liked it better than an automobile and that when he was grown up he was going to have a big team and take tomatoes into town, too. And Louise liked it, too, and said that Mr. Brown was the best friend they had, and when her birthday came she was going to give him two sticks of her nicest candy.

Mr. Green just laughed and said: "Thank you, that will be fine. And some day before long your mothers have said I may take you way over to the river with me. If I get through early enough some afternoon, I'll stop and pick you up and quickly we'll drive over. I shouldn't wonder if you could each catch a fish over there with Billy Marvin's fish pole while I talk to him about some berry bushes.

After that, every day while they were playing that the wagon was an auto or a pony cart or a train that they were going to New York or London, Danny and Louise kept looking, too, for Mr. Green to come. If he got through early, maybe they would go to the river to-day. But he didn't come until almost supper time because he was so busy at the market in town.

One morning it was Louise's turn to choose what they would play. So she said: "You can be the horse Bob, Danny, and I'll be Mr. Green. And we'll go galloping out and get some windfall apples from the ground. Mother won't care if we take them, and we'll play we're selling them to lots of people."

"I don't want to be a horse," Danny pouted.

"Well, then, you get in and be Mr. Green and I'll be Whitey," Louise laughed. "I look a good deal like Whtey with this dress on."

But Danny seemed very cross to-day, and that didn't suit him, either.

"Well, then, let's play automobile and go to New York," Louise said again.

"I don't want to play auto, either," Danny said. And he just sat on the front of the red racer wagon and wouldn't look up at all.

Then suddenly from way off on the road next to the orchard Louise heard some one calling. "I don't know who it is," she said, "but maybe they are calling us. I think I'll run and see. Nobody that we know goes by at 10 o'clock in the morning."

So she left the pony pouting on the edge of the red racer wagon and flew through the orchard. But in a minute she was back again, calling: "Danny, we're going fishing for the whole day. It's Mr. Green and he said another man took his tomatoes in to-day to the market, so he could have a holiday all day. And we're going to the river, and he's got dinner for us in a basket, and he says he knows we'll catch ten fishes."

After they had told mother all about it, they started off in a nice little buggy that Danny and Louise had never seen before. They had a gentle horse, Velvet, that Mr. Green said they might try to drive sometime. And then he said: "I almost went without you to-day. I looked all along the orchard and the places that you usually play. And I called, too. I thought perhaps you had gone away and that I couldn't take you to the river after all. Where were you two playing?"

"O, we were just over by the Linden trees," Louise said. "We hadn't come out to the orchard to play yet this morning." She didn't want to tell him that Danny had just been pouting and wouldn't let the wagon move toward the orchard at all.

But Danny said: "It was my fault, Mr. Green. I was cross. I wouldn't be Bob, and I didn't want to play auto or anything. But now I know that the boys who pout just spoil everybody's fun; so I won't do it again."

And he never did.—Christian Advocate (Nashville).

"Is Clare much put out at being jilted by that young aviator?"

"O, no. She says there are just as good birds in the air as ever were caught."—Boston Transcript.

Father had a bald patch on his head. Kissing him at bed time, his little girl said: "Stoop down, daddy; I want to kiss the place where the lining shows."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. Mark Terrell, general evangelist, is scheduled to begin a meeting with Rev. D. B. Boddie, Opelousas, La., on Nov. 6.

The executive committee of the Louisiana Conference Board of Education held a meeting in Shreveport on Wednesday of this week.

Rev. R. A. Bozeman, pastor of the Epworth Church, this city, began a meeting with Rev. W. D. White, at Sour Lake, Tex., on Oct. 19. Splendid interest is reported.

Rev. C. C. Clark, of Benton, Miss., in sending a new subscription to the Advocate, for which we thank him, takes occasion to say some nice things about the paper; and we thank him for that, too.

Rev. A. L. McQueen, the pastor, announces that the church at Springhill, La., will be dedicated on Sunday, Nov. 6. Rev. H. N. Brown, presiding elder of the Baton Rouge District, will preach the dedication sermon.

Dr. George S. Sexton, president of Centenary College, Shreveport, La., says: "Our enrollment from the beginning was up to the number allowed by the board of trustees. We have been forced to refuse a number of students for the want of space."

Dr. Briscoe Carter, Louisiana Conference Secretary of Education, passed through the city last week en route to Biloxi, Miss., to attend a meeting of the trustees of the Seashore Camp Ground School. He was an appreciated caller at the Advocate office while here.

A series of meetings is being held this week throughout Louisiana in the interest of the eleventh annual roll call of the American Red Cross. Dr. Cleanth Brooks, pastor of the First Methodist Church, is on the program for the invocation at the meeting in Alexandria.

From the Methodist Messenger, bulletin of the First Methodist Church, Shreveport, La.: "At the 11 o'clock service both the auditorium and the balcony of the church were crowded to capacity, and chairs were placed in the aisles and other available places to seat the congregation."

Rev. Percy Vaughan, our pastor at Ellisville, Miss., writes: "We have begun a Cokesbury school with quite an interesting attendance, both at Ellisville and Moselle. W. J. Dawson, of Shubuta, is teaching. We hope for a great improvement in our Sunday school interests."

Rev. W. R. Lott writes us that the church in Amory, Miss., has suffered a distinct loss in the death of Brother N. T. Wax, on Oct. 15. Mr. Wax had been a steward in the church for more than forty years and had been useful in many capacities. That makes the third member of the board of stewards of that church to die this Conference year.

We thank Rev. A. R. Beasley, Lake Cormorant, Miss., for a list of five subscriptions to the Advocate, with check to cover. In connection with his work, he says: "We are closing out a good year on this charge. We are expecting to be able to report, 'Everything in full, Bishop,' at Conference. The district will be able to make a good report, I think. We are very proud of our new presiding elder, Brother Lipscomb. He has done a fine work this year."

The New Orleans District Standard Training School began its session in the Educational Building of Rayne Memorial Church last Sunday afternoon. Rev. C. D. Atkinson, the Conference Sunday School Superintendent, was present at the opening. Rev. Clem Baker, of Arkansas, is teaching the course in "Administration." Rev. H. L. Johns, of Natchitoches, La., is also a member of the faculty. Brothers Atkinson, Baker, and Johns were speakers in the city pulpits on Sunday.

As a result of the meeting at Gulfport, Miss., in which the pastor, Rev. W. J. Ferguson, was assisted by Miss Hosford, there were 65 additions to the membership of the church—51 on profession of faith and 14 by certificate. Forty joined other churches of the city. One of the features of the meeting was a children's choir, composed of about 400 children. Miss Hosford goes from Gulfport to Syracuse, N. Y., for her next meeting.

Mrs. Addie Williams, of Montpelier, La., has been a subscriber to the Advocate for many years—now in her seventieth year, she has been reading the paper since childhood. In renewing her subscription, she speaks of the protracted meeting at Monpelier, just closed, in which the pastor, Rev. J. T. Parsons, was assisted by Rev. J. S. Rutledge. Though she was unable to attend the services on account of infirmities, the meeting was a blessing to her, as Brother Rutledge was a guest in her home much of the time.

Mr. A. F. Godat, for many years an active Methodist layman in New Orleans, recently transferred to New York City in a responsible business position, is happily situated in his new home. We take the liberty of quoting a few sentences from a personal letter: "We have a very nice Methodist church here in Astoria (which is a sort of Carrollton). The pastor, Dr. Poten, is a good preacher and a very fine man. The people are very friendly and have made us feel right at home. I already know about as much of New York as the average New Yorker—I know where I live, where I work, and the shortest means of getting from the one place to the other."

In a personal note to the editor, Dr. Charles O. Ransford, editor of the St. Louis Christian Advocate, speaking of recent transfers between the Louisiana and the St. Louis Conferences, says: "You will like Dr. Wells. He is a good preacher, a pleasant gentleman, and an all around good man. We shall welcome Dr. Taylor to his home State." The St. Louis Christian Advocate says concerning these two brethren: "The session of the St. Louis Conference marked the close of the quadrennium of Dr. Frank L. Wells as presiding elder of the St. Louis District. He has been untiring in his labors and has wrought well. Preachers and people hold him in high esteem as a Christian gentleman. His leadership has been a large contribution to the work of Methodism in the city. He has well represented the church in all inter-church movements. * * The city will extend to Dr. B. P. Taylor, the new presiding elder, with whom Dr. Wells exchanged appointments, a cordial welcome. He will find every congregation well organized and the people loyal and responsive to all church programs."

Brother T. H. Lipscomb, our pastor at Louisville, Miss., writes: "Rev. H. M. Ellis, Mississippi Conference evangelist, has recently held an unusually successful revival with us at Louisville, Miss. Sixty-seven applied for membership in the various churches, and forty-five were received, thirty-five by baptism and profession of faith, into the Methodist church the closing Sunday morning. The pastors and people of Louisville were more than satisfied, they were delighted and edified with the able, earnest, spiritual expositions of Scripture by Evangelist Ellis, and all recognized in him a rarely gifted expounder of the Word of God. At the end of the first week the official board of the church unanimously requested that, though Conference was near at hand, he should continue with us for a second week, and the fine attendance of all denominations, filling the auditorium and galleries at times, evidenced the interest and blessing received. There was nothing clap-trap or compromising, and a more genuine scriptural proclamation of the truth we have never heard. Evangelist Ellis' sermons to children were also very interesting and effective, as many as two hundred children coming week-day afternoons from school to church, evidencing their interest. It was advertized as 'A Revival for Everybody,' and to an unusual degree it realized that ideal. Eighty-six have been received into the church at Louisville this year."

MEETING OF THE SEASHORE CAMP GROUND SCHOOL TRUSTEES.

The Trustees of the Seashore Camp Ground School met in the Tabernacle on the Camp Ground at 10 a.m., October 20, 1927.

In the absence of the president, C. Gerard, the vice president, J. L. Sells, presided.

Several items of important business were transacted, the most important being the memoralizing of the Alabama, the Louisiana, and the Mississippi Annual Conferences, the three controlling Conferences of Seashore Camp Ground School, to endorse and support a building and development program projected a short time ago by the Trustees for the purpose of developing Seashore Camp Ground into a suitable site for church assemblies, such as Bible institutes, Sunday school conventions, camp meetings, etc., and building on the ground a Junior College.

During the month of September, Bishop Warren A. Candler gave a full week to speaking at different points on and near the Mississippi Gulf Coast in the interest of this building and developing program, and Brother Sells reported at the meeting of the Trustees that through the efforts of Bishop Candler and others, about $45,000 in cash and subscriptions has been secured.

Seashore Camp Ground is one of the most beautiful and valuable pieces of property owned by the Southern Methodist Church. It has a frontage on our great Southern Gulf of 1410 feet, and is practically level throughout, and yet is well drained, and its climate is so mild as to make it a desirable place for assemblies either winter or summer.

The entire tract of land consists of about 280 acres—about 147 acres lie north of the Louisville and Nashville Railroad, and the remainder between the railroad and the Gulf of Mexico. The

Trustees believe that the land that lies north of the railroad can be sold to advantage; and the proceeds of that sale added to the amount already secured would form a substantial nucleus with which to begin real development of the land lying between the railroad and the Gulf of Mexico, and they believe that when worth while developments have been begun on the grounds, it will not be difficult to secure sufficient funds to carry their building and development program to completion.

An attractive assembly ground on our Gulf Coast is very necessary at this time, for there can hardly be found any section in our entire country that is undergoing greater material development at the present time than is this coast country. This material development, the balmy climate, and beautiful scenery are attracting many tourists from practically every State in the Union. If the church does not make adequate provision for taking care of the spiritual life of these people, no doubt they will be overwhelmed by the luring attractions of the world, and lost to the church.

If the three controlling Conferences will but support the Trustees in their endeavor to develop a plan that will meet the present need at this place, they will doubtless save to the church, and for heaven, many who will be lost if no provision is made to meet the obligations that present conditions have thrust upon us.

T. J. O'NEIL, Secty.

RESOLUTIONS OF APPRECIATION CONCERNING REV. J. A. GEORGE AND REV. E. H. CUNNINGHAM.

After a number of officials and other members of the church gave expressions to the great work that Brother George has rendered here as pastor during the four years' term he has served, together with their love for him and his faithful wife, mentioning the many, many requests of men and women from communities where he has held revival meetings that it might be possible for the Annual Conference to return Brother George to this charge even though he has served the specified term of four years, the following resolutions were unanimously adopted by the officials and members of the Methodist church at the fourth quarterly conference held October 9, 1927, at Ripley, Miss.:

Whereas, Our beloved pastor, Rev. J. A. George, has served the Ripley station for the full term of four years and has rendered unusual service during this time in the building of a new, modern house of worship, and has preached earnestly and fearlessly the Gospel of Jesus Christ as the only way of salvation, opposing all forms of evil from the pulpit and in his daily life; and, has made his influence felt for righteousness throughout the bounds of Tippah and adjoining counties through the many revival meetings he has held during these four years, giving several weeks each year to this work which has resulted in the building up of many rural churches, thereby placing Methodism of Tippah and other counties in position to render greater service in the building of the Kingdom; has answered cheerfully every call from those in sorrow and with burdens to bear, giving comfort and cheer as only a faithful pastor can; we, therefore, the officials and members of the Ripley Methodist Church, wish to express and have recorded in the minutes of the quarterly conference, and sent to the county and church papers, our heartfelt appreciation for his hard work as our pastor during these four years and assure him and his loyal and faithful wife of our continued interest and prayers for the success of their future labors for the cause of our Master.

And whereas, this being the third year that our faithful and efficient presiding elder, Rev. E. H. Cunningham, has served the Corinth District, and in appreciation of his faithful services, express the wish that he may be returned for his fourth year as our beloved presiding elder.

(Signed),
H. E. FINGER,
Secretary for Quarterly Conference.

NORTH MISSISSIPPI CONFERENCE.

Committee on Admissions.

Those who expect to be admitted on trial, admitted into full connection, readmitted, and admitted from other churches, are requested to meet the Committee on Admissions in the First Methodist Church, Clarksdale, Miss., on Tuesday, Nov. 1, at 2:30 p. m.

V. C. CURTIS, Chairman.

Admission on Trial.

The candidates for admission on trial are asked to meet the committee at the Methodist church in Clarksdale, Tuesday morning, Nov. 1, at 9 o'clock, ready to report for their examination as required by the Discipline.

R. P. NEBLETT, Chairman.

Class of the First Year.

Members of the Class of the First Year will please meet the Examining Committee at the Methodist church at Clarksdale, Tuesday afternoon, Nov. 1, at 4 o'clock.

CARROLL VARNER, Chairman.

Class of the Second Year.

The Class of the Second Year will meet the Examining Committee in the Methodist church, Clarksdale, Tuesday, Nov. 1, at 2:30 p. m. This call is for every member of the class.

R. H. B. GLADNEY,
Chairman of Committee.

Committee of the Third Year.

The Committee of the Third Year requests the Class of the Third Year to meet the Committee at the Methodist church, Clarksdale, Miss., on Tuesday evening, Nov. 1, at 7 o'clock.

J. M. GUIN, Chairman.

Committee of the Fourth Year.

The Committee of the Fourth Year will meet at the Methodist church, Clarksdale, at 2:30 o'clock, Nov. 1. All members of the class are expected to meet the committee, and either have their papers ready or be prepared to take the examination.

W. H. MOUNGER, Chairman.

MISSISSIPPI CONFERENCE.

Admission on Trial.

All applicants for admission on trial into the Mississippi Conference are asked to meet the committee at Galloway Memorial Church, Tuesday afternoon, Nov. 8, at 2:30 o'clock sharp.

You are required to take your course at the Correspondence School or Divinity School. Please bring your certificates with you; also a written account of your conversion, etc., as required in 1926 Discipline.

JAS. M. LEWIS, for Committee.

Class of the Third Year.

The Class of the Third Year of the Mississippi Conference will meet the Examining Committee in the auditorium of the Galloway Memorial Church, Jackson, Miss., Nov. 8, 1927, at 3 p. m. Please read paragraph 825 of the 1926 Discipline and be prepared to comply with the requirements of the Discipline.

OTTO PORTER, for Committee.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in Galloway Memorial Church, Jackson, Miss., Tuesday, Nov. 8, at 3 o'clock p. m.

W. A. HAYS, Chairman.

DOING THE IMPOSSIBLE.

"Impossible," said Napoleon, "is the adjective of fools." In his case it was the adjective of an autocrat. It might be more exact to say that a fool does not know when a thing is or is not impossible. He is a man who deals mostly in negatives, giving up before he begins, and failing to see an opportunity when it is offered, whereas the wise man fairly well estimates the limits of the possible, and never stops this side of what may be done. Not all things are practicable, and many things are there which are not worth doing at all. Discrimination, then, in one's plans and purposes is necessary in order to employ time and energies without wasting them.

It is only fair to say, however, that the impossible is a relative matter, and the prospects of doing a difficult deed should always be estimated in terms of the environment which surrounds the adventurer. It is nothing nowadays for a torpedo-boat destroyer to dash across the Atlantic from England to the West Indies, but it seemed to men of Christopher Columbus' day next to impossible for him to cross that dragon-infested Western Ocean. As history advances, the same amount of daring goes farther because of the added appliances which by science and invention are put at the service of men.

Ideas progress, too, and various superstitions and mistakes are outgrown as the light of truth breaks more widely through the benighted or belated regions of the earth. So the trammels of ignorance or the dissuasions of fear cease in time to deter from the essaying of great enterprises, as the mind of men rises to fulfill its God-given task to subdue the earth. By studying the laws of "nature," which are the laws of God, men find the limits of the "impossible" to shrink, as with more and more insight and success they adjust adequate means to highly important ends. It becomes hazardous, then, to say that this or that thing cannot be done. What we mean is that it has not been done yet.

There are things, of course, which are intrinsically impossible—as to be happy while leading an utterly selfish life, or to attain great knowledge without paying the price in hard, concentrated work for years. But most of us are far too modest in our programs, grubbing in dark places like moles instead of building high aeries among the mountains. It would be well, then, for each one of us to look over the ground of his own circumstances and, with due regard to his resources and peculiar aptitudes, to resolve to convert more of the "impossible" into possible situations, remembering that a thing dared is half done, and that it is better to fail after having tried than never to have tried at all.—Zion's Herald.

WHAT IS A MAN'S RELIGION?

Not the church creed which he professes, the articles of faith which he will sign and in words or deeds otherwise assert; not this wholly; in many cases not this at all. We see men of all kinds of professed creeds attain to almost all degrees of worth or worthlessness under each or any of them.

This is not what I call religion, this profession and assertion, which is often only a profession and assertion from the outworks of man, from the mere argumentative region of him, if even so deep as that. But the thing a man does practically believe (and this is often enough without asserting it to himself, much less to others), the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there—that is in all cases the primary thing for him, and creatively determines all the rest. That is his religion; or, it may be, his mere skepticism and no religion.—Thomas Carlyle.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the early morn, ere the stars had gone down, there came a knock at the door of our friends, Mr. and Mrs. M. Falkner, of Germania, Miss., an angel entered and bore to the celestial city their darling little daughter, SARAH BONNEY. Two short years she had lived, though God took her for his own. She was too tempting a bud for the Reaper to pass—he claimed her, yet fresh from the dew of this life's morn. Our hearts yearn and long to hear the sweet voice raised in song. The Shepherd had need of her, and transplanted this lovely flower to a more beautiful garden. To mourn her loss she leaves father, mother, three sisters, a brother, many near kindred, and friends. She was laid to rest in Wesley Chapel cemetery, Phoenix, Miss., to await the coming of Christ. Weep not, dear parents, for Christ has said, "Suffer little children to come unto me." Your darling has only gone before to beckon you heavenward, and is the link in the chain to bind you to a bright and better home; and may dear little Sarah Bonney be at the beautiful gate to welcome us over there.

MRS. L. JESSIE ABEL.

BROTHER W. H. MACK was born in St. Helena Parish Aug. 3, 1857, and departed this life July 26, 1927, aged 69 years, 11 months and 25 days. His death came as a surprise. Apparently he was getting along fairly well. He was the father of nine children, six boys and three girls, two of the daughters being dead. He leaves a wife and seven children to mourn their loss. Brother Mack was a man of fine Christian character, a loving father, a noble husband, a true Christian and a friend to all. Every one spoke well of Brother Mack. Tender hands lead this good man to rest in the Pine Grove cemetery on July 29, 1927, amid flowers and friends, to await the glorious resurrection morn.

His pastor,

J. T. PARSONS.

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AT THE OLD SALEM CAMP GROUND.

Dear Mr. Editor: In the early hours of the morning of Oct. 5, I, with a party of friends from Hazlehurst, turned my face southward toward old Salem Camp Ground, nearly 200 miles away. We were well on our way when the sun peeped from behind the eastern horizon. Only a few stops and we found ourselves at the camp at about 12:30, having missed the morning service.

After partaking of refreshments, we heard the familiar sound of the old conk, which, I am told, has called the people together for the past seventy-five years.

We gathered under the tabernacle at 2:30 to feast upon the good things Brother O. C. Hull had in store for all. This was my first time to hear this man of God, but we found him brimful of the great messages from God, to be given out to his hearers both day and night for almost a week.

People were made to rejoice, and many were filled to overflowing and could but shout their praise to him from whom all blessings flow.

I wish I were able to quote all his texts; but being unable to do so, will only touch on a few which most impressed me.

"Home" was a subject on which the real facts were made plain. He spoke of those humble homes where love and God dwell, though they may be only huts, but if God dwells there they are indeed homes. Then he spoke of the more palatial homes, where wealth abounds, but said that without God and love they were not real homes, but just a dwelling place. God pity these homes where God does not reign!

From another text he gave us some strong language, based on desecration of the Sabbath and immorality. He also warned us that this great nation is tottering on the verge of a downfall and in danger of being enthralled as all others that have already fallen. He placed these two sins as the most vital cause of the fall of other nations, which would be ours unless there comes a reform.

I was made to wonder if the women of this fair land of ours would again (as mother Eve did) cause God to frown upon us, and again we would be driven from the Garden of Eden. Mothers, wives, sisters and daughters, let us wake up and drive this demon from our homes and close the doors forever behind him, and save our great nation.

These powerful sermons will long be remembered by the writer, and I only wish it were possible for Brother Hull to present them to every congregation in this great America.

Time and space forbid me to write more; suffice it to say we all returned feeling that our trip had not been spent in vain.

May God's richest blessing be upon Brother Hull and his labors for many years yet to come.

MRS. M. E. GILLIS.

Hazlehurst, Miss.

RESOLUTION BY THE FOURTH QUARTERLY CONFERENCE AT BLACKWATER, OCT. 15, 1927.

This being the last quarterly conference of the quadrennium on Baker circuit, which includes Bethel and Blackwater churches, the one where the Rev. H. N. Brown, presiding elder, was baptized and applied for church membership at seven years of age, and the other where he later joined and where rests his parents awaiting the resurrection of the just, we deem it a proper indulgence to record that with gratification and pride this quarterly conference expresses its highest appreciation and gratitude to God for the faithful and efficient labors of Brother Brown and his wife.

Signed: J. H. Tucker, Deerford; R. I. Peairs, Deerford; Miss Addie Williams, Baker; Mrs. George Smith, Baker; Mrs. Robt. L. Morgan, Blackwater; C. D. Bogan, Blackwater; J. Wilson Brown, Blackwater; L. I. Dear, Blackwater; George D. Purcell, P. C.

RESOLUTIONS ADOPTED BY THE QUARTERLY CONFERENCE OF THE NEW ALBANY CIRCUIT.

To the fourth quarterly conference of the New Albany circuit, Corinth District, North Mississippi Conference: We, the officers and laymen concurring, finding that our much loved and efficient presiding elder, the Rev. E. H. Canningham, is now coming to the close of his third year as such executive, wish to express our appreciation for his faithful and efficient service. We wish to thank him for his wise counsel and great messages, and in session at the said quarterly conference pass the following resolutions:

Resolved:

First, we wish for his return to the district for a fourth year.

Second, That this paper be placed on the quarterly conference record and a copy sent to the New Orleans Christian Advocate for publication.

L. D. FAUST, for Committee.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Georgetown, at Georgetown, Oct. 30.
Fernwood, at Fernwood, Nov. 2, a.m.
McComb, Centenary, Nov. 2, p.m.
Scotland, at Bethel, Nov. 3.
Hazlehurst, Oct. 30, p.m., Nov. 4.
Meadville and Bude, at Bude, Nov. 6.
Brookhaven, Oct. 9, p.m., Nov. 7.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

Jackson Dist.—Fourth Round.

Vaughan, at Ellison, Oct. 29, 30, 11 a.m.
Camden and Sharon, at Millville, Oct. 30, 3 p.m. and 7:30 p.m.
Flora, Nov. 6, 11 a.m.; Nov. 7, 9:30 a.m.
Yazoo City, Nov. 6, 3:30 p.m. and 7:30 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round.

Waynesboro ct., at Pleasant Grove, Oct. 29, 30, a.m.
Buckatunna, at Chicora, Oct. 30, p.m.
Waynesboro, at Waynesboro, Oct. 31, p.m.
Central, Meridian, Nov. 1, p.m.
East End, Meridian, Nov. 2, p.m.
Fifth Street, Meridian, Nov. 3, p.m.
Hawkins Memorial, Meridian, Nov. 4, p.m.

ROBT. SELBY, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Sebastopol, Oct. 29, 11 a.m., 2 p.m.
Dedication of Madden church, Oct. 30, 11 a.m.
Dedication of Sebastopol church, Oct. 30, 7:30 p.m.
Newton, Nov. 3, 7 p.m.
Laurel, First Church, Nov. 4, 7 p.m.
West Laurel, at Soso, Nov. 6, 11 a.m., 2 p.m.
Kingston, Laurel, Nov. 6, 7 p.m.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Lyman, at Lyman, Oct. 30, 11 a.m.
Mississippi City, at Beulah, Oct. 30, 3:30 p.m.
Saucier, at Saucier, Oct. 30, 7:30 p.m.
Coalville, at Coalville, Nov. 2, 7:30 p.m.
Stillmore, at Barth, Nov. 6, 11 a.m.
Brooklyn and Bond, at McLaurin, Nov. 6, 7:30 p.m.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"Every day is a new beginning,
Every morn is the world made new.
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

"All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover,
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

"Yesterday now is part of forever;
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom and blight,
Fullness of sunshine or sorrowful night.

"Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God, in his mercy, receive and forgive them.
Only the new days are our own—
To-day is ours and to-day alone!

"Here are the skies all burnished brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and to share the morn—
In the chrism of dew and the cool of morn.

"Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And spite of old sorrow and older sinning
And puzzle forecasted and possible pain
Take heart with the day and begin again."

—Susan Coolidge.

ZONE MEETING, BUCKATUNNA.

The third quarterly meeting of zone No. 1 of the Meridian District was held at Buckatunna, Sept. 28. Waynesboro, State Line, Buckatunna, Clara, Pleasant Grove, Chicora, and Hiwanie were represented, the attendance being ninety-eight. Among the visitors were Mr. Howard S. Williams, lay evangelist, and his band of workers, who were conducting a revival at Waynesboro at that time.

Mrs. W. A. Hays, the zone leader, presided over the meeting. The morning session was opened with devotional exercises, led by Rev. E. T. Nicholson.

Mrs. L. R. Newsom, of Buckatunna, extended to the visitors a cordial welcome, to which Mrs. C. A. Massey, of Clara, responded.

Mrs. Rowlston Huggins discussed plans for the "Jubilee Year."

Mrs. R. J. Briggs, Jr., read an excellent paper on "The Advantages of the Missionary Society." Mrs. Harry Batchelor gave an inspiring message on "Our Great Commission."

A vocal duet, "Lead Me Gently Home," was rendered by Mmes. Grey and Slaughter. A reading, "Laddie," given by Miss Mina V. Chapman, brought tears to the eyes of her listeners. Little Aline Nicholson read "The Troublesome Call," and sang, "I Want to See Jesus, Don't You?"

At the noon hour a delightful luncheon was served by the hostess Society.

Rev. W. A. Hays, of Waynesboro, led the afternoon devotion.

Miss Lamonte, a member of Mr. Williams' band of workers, was introduced, and made a very interesting talk.

Miss Lillian Knobles, our missionary to China, spoke on "Religious Customs and Ceremonies in China."

A violin solo by Miss Bessie Chapman added much to the enjoyment of the program.

A round table discussion on "What the Zone Meetings Mean to Me" was led by Mrs. Hays.

The meeting closed to meet next at Waynesboro.

MRS. ROULSTON HUGGINS.

ZONE MEETING AT SILVER CITY, MISS.

A zone meeting, composed of Louise, Holly Bluff, and Silver City Missionary Societies, was held in Silver City, Wednesday, Oct. 12, with Mrs. W. T. Hegman, zone chairman, presiding, and Mrs. J. F. Slaughter, recording secretary. This was indeed a "Jubilee" meeting for these Societies, having with them at this special meeting three of the Conference officers—Mrs. L. W. Alford, President; Mrs. G. P. McKeown, District Secretary, and Mrs. W. T. Hegman, Superintendent of Supplies—each giving a message that found its way to the hearts of those present, and making them feel a greater determination to be better women and better workers.

Meeting was called to order by the chairman; prayer, by Rev. F. B. Ormond; theme for the day, "Victory," chairman; welcome address, Mrs. R. L. Nelson and Rev. F. B. Ormond; response, Mrs. Earl Sledge, of Louise; the message of the "Jubilee," Mrs. L. W. Alford; prayer, Rev. I. H. Sells; song, Mrs. C. D. Nixon.

At 11 o'clock Prof. E. M. Britt, with all the teachers and school children, came in to hear a special sermon by Rev. M. L. Burton, after which the visitors were invited to the parsonage, where a bountiful dinner was served.

At 1:30 the afternoon session was opened with prayer by Rev. F. B. Ormond. Song, "He Leadeth Me;" "Give More Thought to Childhood," Mrs. Ben Kearn, of Louise; "How to Crown the Year With Victory," Mrs. G. P. McKeown; "A Society in Every Church and Every Woman a Member," Mrs. R. L. Nelson; "What the Society Should Mean to a Pastor," Rev. F. B. Ormond.

After a few minutes of general discussion, a rising vote of thanks was given the Silver City Society for their generous hospitality, and a special prayer by Rev. M. L. Burton in behalf of zone societies. Mrs. W. A. D. James, of Midnight, was elected zone chairman, and Mrs. Hunter White, of Holly Bluff, recording secretary for the following year.

The meeting closed by reading a pledge of consecration, led by Mrs. L. W. Alford.

MRS. J. F. SLAUGHTER,
Secretary.

ZONE MEETING AT ANGUILLA, MISS.

A most enthusiastic meeting of zone No. 1 was held Thursday, Oct. 13, at 1:30 o'clock p. m., at the Methodist church in Anguilla, with the Anguilla auxiliary as hostess. The meeting was called to order by Mrs. Elliott, of Mayersville, the chairman, with a song, "I Am Thine, O Lord," Mrs. Leon Fields, of Anguilla, acting as secretary. Mrs. H. C. Green, president of the Anguilla auxiliary, extended a most cordial welcome to the visiting auxiliaries, responded to by Mrs. W. H. Clements, of Rolling Fork, for the visiting auxiliaries.

The following program was rendered: Devotional, Rev. W. L. Blackwell, of Mayersville; musical number, Mmes. G. C. Fields and D. D. Mullins, accompanied by Mrs. W. T. McKinney, of Anguilla; song, "Living for Jesus;" message from Mrs. Alford, our president, of McComb, Miss. She gave a most enthusiastic talk about the Jubilee year, the motto being "Looking Backward and Thinking Forward." She then told of our work in Japan, China and Mexico, and of work needed to be done in our own United States.

A musical number by Mrs. Graft, accompanied by Mrs. L. C. Hicks, of Rolling Fork, song, "Enough to Know."

Reports from different auxiliaries: Catchings, two members present, no report; Fitlers, no report; Rolling Fork, twenty-two members present and a splendid report; Anguilla, twelve members present and a good report; Mayersville, sixty-five members present and a good report. Report from District Secretary, Mrs. McCowan, of Woodville.

During the social hour a delicious salad course was served.

Mrs. H. P. Kirkland, of Mayersville, was appointed chairman of district 1, and Mrs. T. W. Fields, of Anguilla, secretary. There being no further business, the meeting adjourned with a prayer by Mrs. Alford, of McComb, Miss.

Delta City auxiliary extended an invitation to have the next zone meeting with them.

MRS. T. W. FIELDS.
Anguilla, Miss.

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Look at the tongue, mother! If coated, it is a sure sign that your little one's stomach, liver and bowels need a gentle, thorough cleansing at once.

When peevish, cross, listless, pale, doesn't sleep, doesn't eat or act naturally, or is feverish, stomach sour, breath bad; has stomach-ache, sore throat, diarrhœa, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

You needn't coax sick children to take this harmless, "fruity laxative;" they love its delicious taste, and it always makes them feel splendid.

Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and for grown-ups plainly on the bottle. Beware of counterfeits sold here. To be sure you get the genuine, ask to see that it is made by the "California Fig Syrup Company." Refuse any other kind with contempt.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

We begin our comments this week with a word of appreciation for what the editor has to say on the front page of the Advocate in support of Sunday School Day observance. And why not? We give below the latest figures by districts, and urge that ere the Conference date rolls around to end the fiscal year, these amounts will have been doubled:

Alexandria District	$ 86.00
Baton Rouge District	148.94
Lake Charles District	127.18
Minden District	80.72
Monroe District	99.27
New Orleans District	282.97
Ruston District	140.25
Shreveport District	226.68

* * *

The sixteenth Standard Training School of this year in our Conference will open in New Orleans on the 23rd. This will be a fine school, offering six courses, and will be the seventh session of the New Orleans Standard School. Last year they issued 107 credits, and hope to go beyond that number this year.

In 1925 Shreveport issued 111 credits. The Shreveport school is in progress at this writing, which is the third in the Shreveport District this year, and a complete tabulation of credits is not available. Baton Rouge is leading so far this year with 76 credits, with the Haynesville, Hammond and the Ruston schools close runners-up. Many of the small schools have issued credits in sufficient numbers to make them compare very favorably with the larger schools.

* * *

The past "week-end" was the busiest the writer has had in some time. Early on Sunday morning we presented ourselves to Dr. Holmes at Shreveport by telephone to inquire what schedule he had arranged for us. A full day followed, beginning in Bossier City. The writer was greatly impressed with the teaching corps of this school and the splendid work they are doing. We reached Mangum Memorial before the close of the school, and received a royal welcome from the pastor, Brother Brown, and the superintendent, Brother McGuirt. There is no place one enjoys a visit more than at Mangum.

The 11 o'clock hour found us at Texas Avenue Church, where the writer preached. There is a beautiful spirit of appreciation shown by this congregation for what the people of Shreveport Methodism have done for them. One of the ways this has evidenced itself was through the attendance at the training school, for Texas Avenue sent to Noel Memorial the largest number of students outside of Noel Memorial itself. The hospitality of the Texas Avenue parsonage was enjoyed at noon, followed by a visit to the site of the new church. A very striking thing about Brother Ware, the pastor, is that he is entirely up with his Conference collections and has never yet fallen short on them.

* * *

In the evening I had the pleasure of preaching at Claiborne, reaching there in time for the Epworth League service.

Monday night the training school opened with about eighty enrolled, the largest single class being in "Primary Worship." The type of work being done in the school is of the highest, but the writer was especially interested in the class on "Sunday School Administration," taught by Dr. Holmes, presiding elder. In this class were a number of pastors and superintendents, and there is no finer way for a presiding elder and his preachers to work out the salvation of their Sunday schools than through these classes on Administration taught by the presiding elder and attended by the pastors and superintendents. This is the second class on this subject that Dr. Holmes has taught in his district this year.

On Tuesday morning, in company with Dr. Holmes, Dr. N. E. Joyner, of Monroe, and Brother H. L. Johns, of Natchitoches, I visited Oil City, where a zone meeting of the Missionary Society was being held; and Tuesday afternoon we visited Greenwood, where, at the country home of Mr. A. J. Scott, superintendent of the Greenwood Sunday school, a splendid meeting was being held as a part of the Enlarged Children's Week program. Brother Scott and his estimable wife entered whole-heartedly into this week day activity of the school, furnishing a most delightful barbecue with several kinds of meat, and all the good things that go to complete such a spread. Your Conference Superintendent and Rev. H. L. Johns were the speakers. The Greenwood Sunday school is not large in numbers, having an enrollment of over 100 (of course the attendance at the barbecue was larger than this), but it is up to the minute in every particular, with a live bunch of workers backing up Brother Scott. They have taken for their forward step the matter of getting the church in shape for dedication, including new pews that have never been supplied since the building was completed. The pastor of this wide-awake little congregation is Brother W. E. Akin.

* * *

A very fine and interesting meeting was held at First Church, Shreveport, on Monday last, when the various district missionary superintendents from over the State responded to the call of the chairman, Dr. W. W. Drake. Those in attendance were: Rev. H. E. Pfost, of the Minden District; Mrs. Chaffee, of the New Orleans District; Mrs. E. M. Venable, of the Shreveport District; Rev. A. K. McLellan, Dual Extension Secretary; Mr. A. M. Mayo, Conference Treasurer, and the writer. At the noon hour we were joined by Dr. Holmes at the Y. M. C. A. for lunch.

* * *

We were interested to learn from the proud grandfather, Brother A. M. Mayo, that a young heir has arrived in the home of Rev. Claude Mayo, at Clay, La. The young man will bear the name of Seemon Alvin Mayo, and we are delighted to extend our hearty congratulations to the parents.

* * *

Interest in the "Conference Staff" meeting to be held at Alexandria on Nov. 8, at 9:30 a. m., is growing, and it is hoped a full attendance will result.

* * *

Sunday was a big day in Alexandria, especially to the faithful workers at First Church. The occasion was the laying of the corner stone of the beautiful new educational building that is rapidly taking on proportions. At the 11 o'clock hour a most inspiring sermon was brought to the congregation by Dr. R. H. Harper, presiding elder of the New Orleans District, and also chaplain of the Masonic Grand Lodge of Louisiana. Dr. Harper also delivered a beautiful address at the laying of the corner stone service in the afternoon, and preached again at night.

C. D. ATKINSON,
Conference Superintendent.

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MISSISSIPPI CONFERENCE NOTES.

I wish to call attention to the very pressing need of all the stoves in all the Methodist churches being fixed and made usable. We are facing a cold Sunday most any time now, and we ought not to wait till this very cold Sunday comes before the stove is in condition.

The windows ought to be fixed and everything gotten ready for cold weather. No one can blame people for not wishing to go to church when they know they are to be uncomfortable. If they go one time and they are cold, who can tell them it won't be repeated?

See that the wood and kindling or the kindling and coal are in place and ready for use. What doth it profit a man to have a beautiful stove and nothing to burn in it? If our Sunday school and church services are to be held this winter, now is the time to get ready to hold them in comfort.

These words are written to remind all boards of trustees and Sunday school workers that it is too pressing a matter to let alone. Some one must take the lead in this.

From the returns last year the Sunday School Board based its budget on a substantial increase in its Sunday School Day offering to take care for the increase in its operations. This morning we are behind last year in money received $6.99, and we have nine fewer names on the Honor Roll than on this same day last year.

This state of affairs will mean in place of a substantial increase in our funds, there will be a decrease. We trust that every school that has not at this time sent in a Sunday School Day offering will do so. Your Board will appreciate your activity in this matter.

The Brookhaven District has fourteen Sunday schools not reporting at this writing; two of these schools have reported taking the offering, but have not sent it in. If every Sunday school in the district sends in an offering before Conference meets, the presiding elder's name will go on the Honor Roll for Sunday School Day. The Brookhaven presiding elder is near this goal. The district is $156.03 behind its allotment.

The Hattiesburg District is behind $140.28 on its allotment. There are only ten Sunday schools in this district not reporting at this writing. How very close this is!

The Jackson District is behind $55.74 on its allotment. My, this looks like out! Only eighteen schools not heard from.

Meridian District is behind $128.67. This is not too far behind to catch up. Twenty-three schools not heard from.

Newton is behind $219.08, and has fifty schools unheard from. Seashore is behind $171.84, and has twenty-seven schools that have sent no offering. Vicksburg lacks $136.03, and has eighteen schools not heard from.

The whole Conference is within striking distance of meeting in a large way the allotment. These statements are not made by way of discouragement, but to let all know the conditions, that the allotments made be made and that the elders' names may grace the Honor Roll.

JOHN C. CHAMBERS,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Literature for the observance of Children's Week has been sent to fifty schools; so far, I have received reports from eight schools. The majority of the schools will hold the services the fourth Sunday night. The report can be made out and mailed in five minutes. Please send it to me Monday morning so your work can be reported.

The week was observed with marked success at Macon under the supervision of Rev. and Mrs. W. N. Duncan. Ninety-eight homes were visited; the forward step, a piano for the Primary Department; six members of the Junior Department were received into the church. The services were properly advertised. Under the head of Remarks, the pastor writes: "The whole day of Sunday, Oct. 16, was devoted to the interests of the Sunday school. Six members of the Junior Department joined the church at the close of the eleven o'clock services. The attendance upon the night service, at which the Children's Week program was given, was most encouraging. It appears, also, that the impression made by the observance of the Week was highly favorable both for the Sunday school and the church."

The year has been one of marked success in our Sunday school work. Under the leadership of Rev. E. G. Mohler, Conference Extension Secretary, Cokesbury schools have been held in as many country churches as our funds would permit. As a result of these schools, our Program of Work has been adopted and is being used as a guide by a large number of schools. Surveys have been made and used to increase the membership of the schools. These surveys have made the church see how little it is doing to reach the people and has quickened the interest of the workers. There has been a gratifying increase in the number of small and large schools that are giving missionary instruction and a missionary offering for our work in the Conference and for our European missions. The presiding elders, pastors, superintendents, and teachers have given hearty co-operation in nearly every community where we have worked. We believe that "a little leaven will leaven the whole lump." The work will abide long after the workers have ceased to labor.

Our hope for extending and deepening the work is based upon three lines of endeavor: First, one hundred volunteers who will teach one or more classes during the year; second, an increase in the number of schools that will observe Sunday School Day; third, an increase in the number of schools that will give missionary instruction once a month and make an offering for our Conference and European work. The first mentioned project will be the most difficult to do, but it is the thing that will bring the largest and most satisfactory results. An ever-increasing number of leaders must train the local leaders to do the work of building the Kingdom.

In all sincerity we have tried to teach the things Christ said must be taught. We have tried to hold the standard high and have called the people to a more faithful performance of the task our Lord has assigned us. The work of the year, of all of us, goes before Him to judge.

FROM SPRINGFIELD, LA.

Dear Brother Carley: If you will give me space, I will report the work on the Springfield charge.

We have had real revival meetings on this charge this year. The church has had a real spiritual awakening. There have been sixty-eight additions to the church—fifty-four by profession of faith, fourteen by letter.

Our Sunday school, Epworth League and Woman's Missionary Society are working nicely. We have a Wesley Brotherhood here at Springfield that we can justly boast of—fifty-nine members, as fine a body of men as you will find anywhere on earth, that are doing work for the Master.

We have taken up another preaching point since Conference at Albany. Brother L. W. Cain and myself held a nine days' tent meeting at Albany. As a result of this meeting, we will organize a church with nineteen members, and are planning to build a church costing $2,500. We have our plans under way. Albany is a nice little town nine miles west of Hammond, on the B. R. H. and E. Railroad. There is no church building of any denomination in the town, and a church is certainly needed here. To build this church is going to be a great undertaking for this little band, but by the help of God and the good people we are going to build a home for the Lord. We ask any one that will, to help us in this worthy undertaking. You can send your gift to Mr. Arthur Stratzner, Albany, La., or Rev. A. L. McQueen, Springfield, La. A response to this appeal will be greatly appreciated.

A. L. McQUEEN, P. C.
Springfield, La.

COKESBURY SCHOOL AT PLEASANT HILL, LA.

Dear Brother Carley: We have just closed a very successful training class in the Cokesbury course, "The Small Sunday School," at Pleasant Hill.

The school opened Sunday evening, the 16th, and closed Thursday night.

The devotional services were conducted by the pastor. The great interest Brother McLellan had in his subject, and the earnestness with which he presented "The Small Sunday School" were caught by all attending the course. His manner of the presentation of the subject was clear, concise and very instructive.

Some of the workers taking this course came a distance of twenty-eight miles every night.

We feel sure there was one condition in the school hard to duplicate—all of the officers and teachers of two large schools, one being fourteen miles distant, attended.

There will be twenty credits issued to thos attending.

Brother McLellan did double duty by teaching a school at Pelican in the afternoon.

We all appreciated his work very much, and we feel that our people were fortunate in having him with us.

May we as Christians all "study to show ourselves workmen approved of God, that need not be ashamed, rightly dividing the word of truth."

D. F. ANDERS, Pastor.

FULL DAY AT BAY SPRINGS, MISS.

Sunday, Oct. 16, was a full and constructive day at Bay Springs. At 11 o'clock Brother Alford brought us his best and last message as presiding elder, using the subject, "Facing Your Record." It was unusually appropriate for the occasion, and bore fruit the day it was preached. This presiding elder has made an admirable record on the Newton District, and it will be no little undertaking for the next one really to take hold where he will leave off.

In the afternoon our fourth quarterly conference was held, and there seemed to be evidence that presiding elder and pastor would be paid in full and the Conference assessments pushing the top mighty close. It's been sixteen years since the charge has paid its Conference assessments in full. At this conference, Bay Springs agreed to take another Sunday and let Fouke go to the Rose Hill charge. This makes Bay Springs three Sundays a month, and they took on one Sunday morning at the beginning of this Conference year. All this means added financial responsibilities for Bay Springs, but they are able to do it and are doing it in fine spirit. "Watch Bay Springs grow."

In the evening of this full day there was rendered in the church auditorium one of the most touching, spiritual and educational programs one ever heard, entitled, "Home and Family." It was under the auspices of the Sunday school and Epworth League, sponsored by Miss Georgie Terral, teacher of the "Susanna Wesley" Bible class. From every angle it was of the very highest order, and will mean much for our homes and our church, spiritually.

I am winding up the year most happy and hopeful, and can report some genuine conversions, some little progress generally, in a spiritual way, and I am still praying for and working that financially we'll have a clean sheet.

J. A. WELLS.

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FROM GONZALES, LA.

Dear Dr. Carley: A few lines from the Gonzales charge. Everything is moving on nicely. Mission Special in full and over; also we observe fourth Sunday for missions; Superannuate Endowment fund, increase of 300 per cent over previous years; Conference claims, so far, 30 per cent paid in, with prospects of more before Conference (minutes show for past three years nothing that way); Orphanage, a substantial increase over last year; preacher and presiding elder almost doubled past two years' record.

We have received fifteen into the church, nine on profession of faith, six by letter; baptized sixteen infants and children; and lastly, but not the least, the folks have been very good and kind to this preacher and family.

We have held six meetings on the charge, and assisted several of the brethren in song service on other charges.

I wish to say, as others are saying, "It can be done." You know that this charge is a part French missionary charge, yet the faithful followers of this charge have responded readily to all appeals as they were put forth and explained. (Note emphasis on "explained.") Of course, all praise and glory is due the Lord, who blessed this charge with this victory this year. We are looking forward to greater work next year.

Yours in his service,
J. P. BONNECARRERE AND FAMILY.

P. S. May report at Conference the starting of a new church at Gonzales. Am also talking up about the Advocate, and believe that we will be ready by the beginning of the new year to put over the Advocate special—have already the assurance of several.

J. P. B.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Hermanville, at Hermanville, Oct. 30, a.m.
Utica, at Utica, Oct. 30, p.m.
Harriston, at Mizpah, Nov. 2.
Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NEW ORLEANS YOUNG PEOPLE'S REVIVAL A DECIDED SUCCESS.

The Leaguers and young people who attended the Young People's revival, held at First Church during the week of Oct. 7 to 14, were greatly inspired and helped by the stirring messages presented by Rev. B. C. Taylor, whose understanding and deep insight into the needs of his hearers won from them a response that cannot be overestimated. His eloquent sermons ceased to be sermons alone and became heart-to-heart talks, touching the vital spots. The sins of indifference, carelessness, irresponsiveness and ungodliness were hurled against the challenge to live the Christ-like life.

Rev. Mr. Taylor's subjects were: "The Upward Look," "The Young People's Relation to the Church," "Hindrances to the Christian Life," "The Unescapable Christ," and "The Inevitable Christ."

This is the first time that a Young People's revival has been attempted by the Leaguers, but it is felt that its effects have been far-reaching, that the Leagues will be strengthened by its influence, and that the church as a whole will reap the benefits of this great meeting.

MORGAN CITY AND BERWICK HOLD YOUNG PEOPLE'S REVIVAL.

The Leaguers of Morgan City and Berwick are co-operating in holding a revival the first week of November. The meeting will be led by Rev. Adrien M. Serex, of New Orleans. This will be the second meeting of its kind to be held in the New Orleans District. The New Orleans Leaguers extend greetings and pray that this meeting may be a great success.

WEEKLY LETTER FROM YOUR FIELD SECRETARY.

Dear Leaguers: At the time that I write I have completed my itinerary in Shreveport District, and am now in Monroe District. With the valuable assistance of our Shreveport District Secretary, Mr. Alvin Smith, of Centenary College, I reached almost every League in that district. Those Leagues that did not meet with us in Logansport at our De Soto Union meeting, or in Shreveport at our City Union meeting, I tried to visit in person. Due to a very limited time in the district I'm sorry to say that there were a few chapters I did not get to meet with.

In one week's time I visited Mooringsport, Oil City, Vivian, Belcher, Ida, Hosston, and Shreveport. I interviewed seven pastors, held four business meetings, four devotional meetings, two pep parties, organized one Hi League and talked with the district secretary and presiding elder.

I wish all of our Leaguers could have the pleasure of knowing Mrs. W. E. Cubely, of Mooringsport, for she is indeed a wonderful Christian character and a most valuable leader among the young people in the Hi League at Mooringsport.

Miss Elsie Pullen, of Vivian, is also a splendid character and a great inspiration to the Senior Leaguers as well as to her Sunday school class at Vivian. With her leadership the Leaguers have converted the old parsonage into an ideal League room. They removed the partitions, papered the walls, rewired the building, bought new chairs and are now paying for a new piano; and all of this has been accomplished in less than two years' time. We are proud of the Senior League at Vivian, and pray for its constant growth and success. Rev. J. M. Alford is their pastor; and although his family has been very unfortunate in having two cases of typhoid fever in the past two months, he and his wife are very much interested in League work, and are doing all they can to promote its welfare.

We organized a Hi League at Belcher with twelve splendid Leaguers. Rev. Guy M. Hicks, their pastor, pronounced them "the twelve disciples," and has warned them against one of them being the Judas!

At Ida and Hosston Rev. W. F. Roberts has two splendid Leagues. Brother Roberts is very greatly interested in the progress of his Young People.

On Monday night our Young People's revival for Shreveport City Union began. Rev. James B. Grambling is preaching each night, and Mr. L. F. Rau is leading the song service, with Mrs. Rau at the piano.

We are just so happy over the results of our Young People's revivals over the State. Pineville League is conducting theirs this week, with Rev. Guy Hicks and Rev. Don Dulaney preaching. Alexandria League begins its revival Oct. 23, with Rev. J. B. Grambling preaching. Arcadia's Young People's revival started Oct. 18, with Rev. Otis Spinks preaching. Brother Spinks will go from Arcadia to Jonesboro, where he will lead that League in a revival. In spite of flood conditions Ferriday Leaguers have just closed a very successful revival. Many other revivals are being conducted over the State, and we would like to hear of their dates and the results of their meetings. The Leaguers want to thank Rev. Don Dulaney, of Bossier City, for promoting this program of work over the State.

In his service,
ELIZABETH LANGFORD,
Field Secretary.

* * *

Leaguers of Ruston District are looking forward to a big day on Oct. 23, when the district will hold an all-day rally at Arcadia. A splendid program of work has been planned, through which the Young People will receive help and instruction concerning every phase of League work. Rev. G. A. Morgan is opening the doors of his church to the Leaguers for this meeting. As the Young People's revival in that church will close on that day, Rev. Otis Spinks will address the Leaguers at the morning hour. After a picnic lunch and fellowship period together, departmental classes will be conducted as follows: "Class on Administration," Elizabeth Langford, field worker; "First Department," Mr. Charles N. White, State League president; "Second Department," Miss Anna Pharr Turner, Shreveport; "Third Department," Miss Mary Searles, Minden District Secretary; "Fourth Department," Miss R. Langford, Monroe District Secretary. A business meeting and open forum will close the program for the day. Miss Gladys Dickerson, Ruston District Secretary, will preside at the business meeting. All Ruston Leaguers are expected to be represented. Let's have a large attendance!

AN EXCELLENT EPWORTH LEAGUE AT STATE TEACHERS' COLLEGE, HATTIESBURG, MISS.

I must take the liberty to convey to the readers of the Advocate some of my very pleasant experiences with the Methodist young people who are now attending State Teachers College at Hattiesburg.

They have one of the best Epworth Leagues that it has been my privilege to visit in a long time. An interesting and inspiring program was rendered by these young people during the eve-

(Continued on Page 15.)

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WOMEN OF MIDDLE AGE
Praise Lydia E. Pinkham's Vegetable Compound

Mrs. Annie Kwinski of 526 1st Avenue, Milwaukee, Wis., writes that she became so weak and run-down that she was not able to do her housework. She saw the name Lydia E. Pinkham's Vegetable Compound in the paper and said to her husband, "I will try that medicine and see if it will help me." She says she took six bottles and is feeling much better.

Mrs. Mattie Adams, who lives in Downing Street, Brewton, Ala., writes as follows: "A friend recommended Lydia E. Pinkham's Vegetable Compound and since taking it I feel like a different woman."

With her children grown up, the middle-aged woman finds time to do the things she never had time to do before—read the new books, see the new plays, enjoy her grand-children, take an active part in church and civic affairs. Far from being pushed aside by the younger set, she finds a full, rich life of her own. That is, if her health is good.

Thousands of women past fifty, say they owe their vigor and health to Lydia E. Pinkham's Vegetable Compound, and are recommending it to their friends and neighbors.

Grove's Tasteless Chill Tonic
The Old Standard Remedy for Chills and Malaria. It destroys the malarial germs in the blood, Stops the Chills and fortifies the system against Malaria and Chills. 60c.

Children Cry for

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MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless—No Opiates. Physicians everywhere recommend it.

FROM THE EROS CHARGE.

Dear Dr. Carley: Just a few words from the Eros charge. We closed our last meeting Sunday night, the 8th, at Eros. Brother I. A. Patton did the preaching. We received eight members, with more to follow. Brothers Cudd, Henderson and Caraway did the preaching at the other churches. I feel that good was accomplished in all the meetings.

We have received twenty members this year. Conference is drawing near. We have had a very good year and hope to bring up a real good report, but can't say, "In full, Bishop."

The people have been nice to us in many ways. Best wishes to the Advocate.

H. C. MURPHY.

FROM COTTON VALLEY, LA.

Dear Dr. Carley: We closed a good meeting here last night. Brother J. B. Williams was at his best; he preached the old-time gospel with power and demonstration of the Holy Spirit. His messages were great and appreciated by all who heard him. The church membership was largely revived, and there were several additions to the church.

This brings us to a close of the revival meetings on the charge. In this connection, I am glad to state that we had good meetings at the other two points on the charge. We were assisted at Bethel by Rev. D. H. Cassels, of Mississippi, who is a good preacher, and rendered good service. There were some added to the church roll.

At Pleasant Valley we were assisted by Brother H. W. Cudd, our pastor at Jena, La. Brother Cudd did some real good preaching, and is splendid help in a meeting. He won the hearts of the people. There were six additions to the church on profession of faith, and the spiritual tone of the church seems to be better. Upon the whole, we've had a good year. We've built a church here at Cotton Valley, and made some advance along most lines of church activity at each of the churches. We shall carry a good report to Conference, for which we give God the praise.

E. L. CARGILL, P. C.

FROM THE METHODIS YOUTH OF CZECHOSLOVAKIIA.

The first gathering of Methodist youth ever held in the history of the Republic of Czechoslovakia was held at Slany, Aug. 13-15, 1927, with approximately 100 young people in attendance. Although only a district Epworth League convention, ten out of the eighteen Epworth Leagues in the Republic were represented by regularly appointed delegates.

Mrs. J. P. Bartak, Conference Secretary of Epworth Leagues in Czechoslovakia, declares that the meetig was most successful in every way. Probably one of the most interesting features was the fact that the young people paid all expenses of the gathering themselves, the expenses of the speakers and other necessary items being met by collections and contributions from the individual Leagues, and leaving, after all expenses had been paid, a balance of about $4. Methodists of Slany furnished rooms for the delegates, and in some instances board as well, while some of the delegates paid their own expenses. Mrs. Bartak believes that the time has come for a great National Assembly of Epworth Leagues of the Republic of Czechoslovakia.

From this convention the following letter of greeting was sent to Bishop U. V. W. Darlington, in charge of Methodist work in Europe:

"Dear Bishop: The Methodist young people from our ten congregations, assembled at the first gathering of the Methodist youth of Czechoslovakia at Slany, take the liberty of sending you their heartiest greetings as well as assuring you that the young people of our Epworth Leagues realize their tasks and their work for the kingdom of God. We believe that God, who has been with us until to-day, will also in future guide and bless us.

"God bless you in your work and be with you in your travels.

Signed: "LADISLAV SCHNEIDER,
"President of the First Gathering of the Methodist Youth."
Slany, Czechoslovakia, Aug. 15. 1927.

EPWORTH LEAGUE.

(Continued from Page 14.)

ning of my last visit. It portrayed excellent leadership and intense interest.

The enrollment in this chapter at the beginning of this session was seventy-two. It has now increased to one hundred and forty-four. There are one hundred and fifty-seven Methodist young people registered at the college. This indicates that about 100 per cent of our boarding students are members of the Epworth League, as the remaining few are very likely residents of Hattiesburg and are associated with the city Leagues.

The departments are well organized. Extra committees have been appointed to help carry out the extensive program of worship and training that is possible with such a large group of active Leaguers. The activities of the chapter are kept before the members through the medium of bulletins and posters.

The officers of State Teachers College chapter solicited the appointment of a student Methodist secretary for their college. These Leaguers, with the assistance of Rev. J. R. Jones, presiding elder of Hattiesburg District, secured the services of Mr. E. B. Ellington, a sterling young man, who is now preparing for the Christian ministry. Mr. Ellington has jumped right into his work with a will. He is exerting every effort to have all the Methodist students enrolled in the city Sunday school and church of their choice. His efforts are already bearing fruit in the college Epworth League.

Following are the officers who are leading in this fine work: President, Mr. R. A. Anderson, of Wheeler, Miss.; vice president, Miss Ruby Ratliff, of Kosciusko, Miss.; secretary, Miss Jimmie Caldwell, of Sherman, Miss.; treasurer, Miss Elzie Penn, of Mount Olive, Miss.; Era agent, Mr. W. D. Cannon, of Pittsboro, Miss.; superintendent first department, Mrs. R. E. Crocker, of Lucedale, Miss.; superintendent second department, Miss Maysel Holmquist, of Amory, Miss.; superintendent third department, Miss Ivon Graham, of Pascagoula, Miss.; superintendent fourth department, Miss Hazel Dickerson, of Ripley, Miss.; chairman of program committee, Mrs. Audie Fugitt, of Hattiesburg, Miss.; choir leader, Mr. V. O. Franklin, of Pelahatchie, Miss.; chairman of music committe, Miss Gertrude Phillips, of Gatman, Miss.; reporter, Mr. W. D. Mitchell, of DeKalb, Miss.

B. F. HARRELL, Secretary,
Hattiesburg District Epworth League.

HARPERVILLE CHAPTER JOINS THE FIFTY-FIFTY CLUB.

At the last missionary program rendered on Sept. 28, the Leaguers of Harperville voted to join the Fifty-Fifty Club, and the vote was unanimously in favor. This chapter has about forty members, and their mission special pledge will be about $61. We congratulate this chapter upon this splendid decision. We know that they are in earnest about this pledge, since the Leaguers picked cotton and gave the money earned for the mission pledge.

ACHED ALL OVER

Was Suffering Dreadfully, Just "Wasting Away." Took Cardui, and Says It Helped Her.

Arlington, Texas.—A resident of this town for many years, Mrs. J. H. Jackson, says:

"I had suffered dreadfully with an aching all over my body. At times my head would give me so much trouble I could hardly stand it. I had been in bed for weeks and it looked like I was just wasting away.

"I took 9 bottles of Cardui and my strength began to slowly return.

"Since that time I have used this medicine a good many times and it has always helped me.

"At one time I took Cardui for several months regularly. I would be afflicted with sudden spells of dizziness when I could not stand on my feet. Everything would turn black before my eyes and I would feel as if I were going to faint. At times I would be quite nauseated. I turned at once to Cardui and took it till I was safely through."

Cardui is a mild, medicinal tonic, made from purely vegetable ingredients. It has been in use for over 50 years, and in that time thousands of women have written that Cardui helped them back to good health.

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Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

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Also bottles of 24 and 100—Druggists.

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LUTHER MURRY RICHEY.

The death of Luther Murry Richey occurred in the Baptist Hospital, Memphis, Tenn., Sept. 13, 1927.

Mr. Richey was the son of Mr. and Mrs. E. R. Richey, of Ripley, Miss., and was loved by all who knew him. He finished at McTyere Training School in 1914, and was in Vanderbilt University two years, a member of the Alpha Tau Omega Fraternity. He taught at Massey School for two years, after which his health failed and he returned to his home at Ripley, Miss. Here he worked for the Ripley Drug Company and for life and property insurance companies.

He had an unusual love for Masonry, and was a steward in the Methodist Episcopal Church, South, at Ripley, Miss. Old and young felt the influence of his life, and his splendid courage and fortitude during all the years of patient suffering.

From the Nashville (Tenn.) Banner, Sept. 21, 1927:

Quoting a personal letter from Colonel Massey (now dean of the University of Tennessee) to his parents at this time: "I should be untrue to my feelings, if I did not write you a few lines about your son, Luther M. Richey, who is about to leave us. During a period of eighteen years I have not known a finer man. He is not only a most excellent teacher, but he is just such a man as I should like to have my little sons know during their formative period. They love him devotedly. His life at all times has been forceful and helpful among the boys here. In fact, we have never had a man of finer influence. To say I am sorry to see him go does not begin to express my feelings. During the trying days this year (the memorable flu epidemic of '18-'19) he has been my mainstay. I pray he may soon be strong again."

Resolutions of Ripley Methodist Church.

"An all-wise and far seeing God, in his infinite wisdom, having seen fit to take from the town of Ripley one of her most splendid young men, from this church and Sunday school one of their most faithful members, from his family a tender and loving relative, and from his associates a true and trusted friend, in the person of Brother Luther Richey;

"And, whereas, the Methodist church and Sunday school of Ripley, Miss., feel that we have sustained an irreparable loss in the going of this faithful member of our body, one who ever stood for those things which tended towards the moral, social and religious development of our community;

"And, whereas, we glory in his steadfast faith and in his marvelous courage, as displayed by his inspiring fight for physical health, which lasted over a period of many years and was marked by a fortitude, a bravery and cheerfulness which could indicate none other than a sterling Christian character;

"And, whereas, our hearts go out in deepest sympathy for his family and loved ones in their bereavement and sorrow at the loss of a dutiful son and devoted brother;

"And, whereas, we desire to express our feeling of appreciation for the splendid life which this noble, courageous and exemplary young man lived in our midst, as well as to signify our feeling of loss at his going;

"Therefore, be it resolved by the Methodist church and Sunday school in session assembled, That while we feel that a vacant place has been made in our organization that cannot be filled and we have lost a splendid Christian gentleman whose promise of future usefulness was unlimited, still, we realize that God always knows and acts for the best; therefore, we give him thanks for the years of usefulness that he gave to this splendid young man, the years in which he builded a character to which we unhesitatingly point as worthy of emulation;

"Be it further resloved, That we commend this departed brother for his useful life, his steadfast faith, his service to God and his fellow-man, and for the worthy example he always set as a Christian and a gentleman;

"Be it further resolved, That we extend to the family of Brother Richey our tenderest sympathy in these their dark hours of sadness and grief. Realizing that mere words cannot remove the anguish which they suffer in their great loss, we trust and pray that they may find comfort at the throne of the eternal Comforter of the universe who said, 'Come unto me all that are heavy laden and I will give you rest.'

"Be it further resolved, That a copy of these resolutions be lodged with the proper officers of the church and Sunday school that they may become a part of permanent record, and that another copy be sent the family of Brother Richey.

"FRED B. SMITH,
"THOS. E. PEGRAM,
"MRS. R. E. SMITH, JR.,
"Committee."

A rare soul went home to God when Luther Richey answered the call to come higher.

His pastor,
REV. J. A. GEORGE.

TO A COMMUNION CUP.

By Christine Harris McNees.

I know a cup of silver,
It's tarnished and bent and old,
Yet shines with a glorious splendor,
With the gleam of jewels and gold.

In its depths are the waters of life,
And the joy of perfect peace;
It's the star of hope, in a dying hour,
When the thorb of our hearts shall cease.

It holds the agony of Gethsemene,
It is blessed with a wondrous love;
For it holds the blood of our Saviour,
Jesus, Heavenly Dove.

And when my summons comes, O Lord,
I ask no greater bliss,
Than to touch this Holy Cup
With my most sacred kiss.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Bienville, at Strange, Oct. 30.
Clay, at Longstraw, Nov. 6, a.m.
Jonesboro, at Jonesboro, Nov. 6, p.m.
Bernice, at Bernice, Nov. 13, a.m.
Dubach, at Dubach, Nov. 13, p.m.
Homer, Nov. 20, a.m.
Haynesville, Nov. 20, p.m.
Farmerville, Nov. 27, a.m.

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 3, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

FOR WHOM ARE YOU WORKING?

We once read this story in connection with the life of Dr. Russell H. Conwell, the distinguished pastor of the Baptist Temple, Philadelphia, who died about two years ago:

"In the days when he was a captain in the Civil War there was a lad in his company named Johnnie Ring. At that time Dr. Conwell thought himself to be an atheist and would laugh at the boy for reading his Testament every evening before going to sleep. Then one day the opposing forces made a surprise attack, and in the battle Johnnie Ring gave his life for the sake of his captain.

"'When I stood beside the grave of Johnnie King,' said Dr. Conwell, 'and realized that he had died for love of me, I made a vow that has formed my life. I vowed that from that moment I would live not only my own life, but I would also live the life of Johnnie Ring. And from that moment I have worked sixteen hours every day, eight hours for Johnnie Ring's work, and eight hours for my own.'"

Surely if Dr. Conwell could give eight hours every day for the sake of the soldier who died for him, we can give our whole life to the Christ who died for us. And he gave his life for us because he loved us. Whom are we working for—self, or Savior?

A RUDE AWAKENING.

Citizens of New Orleans were amazed and shocked a few days ago when the announcement was made that the financial affairs of the city are in bad shape, a deficit of appalling amount having been discovered by an audit of the books. The statement is made that probably no crookedness is involved, but the condition has arisen through carelessness, neglect, and an extremely poor system of keeping books. It is very evident that affairs must be straightened out and the city put on a sound financial basis.

As we read the account of the discovery of this financial condition, we thought of the rude awakening that is coming some day to people who are careless and negligent of their moral condition and who never take account to see where they stand in the sight of God. They may think that everything is all right and they may drift along without a thought or care. But some day an audit will be made—and it will be a thorough one—and their shortcomings will stare them in the face. Then it is that they will call upon the mountains to fall on them and the hills to cover them; for they will see no way of escape.

Blessed is the man who keeps his house in order and his life right; for in an hour that he thinks not the Son of Man will come.

METHODISM AND THE NATION'S LIFE.

We are indebted to Dr. Robert E. Goodrich, pastor of the First Methodist Church, Shreveport, La., for the facts given below concerning the place of Methodists in the nation's life. The article is taken from the bulletin of the First Methodist Church:

It is a matter of supreme joy to every Christian to find evidences of great outstanding Christian leadership in the affairs of the nation. But to that great body of Christian soldiers known as Methodists, there comes an added thrill when facts are brougth forth to show that the Methodists stand far out in front among the denominational groups that make up this great Christian leadership.

From different sources we have culled facts that have been widely published, showing the overwhelming percentage of Methodists who stand in places of leadership in the nation's life.

Take this fact relating to the intellectual life of the nation as shown by students enrolled in one hundred of the great State universities and colleges:

"A canvass of one hundred State universities and colleges to ascertain the religious affiliation of the students showed that in an enrollment of 180,675 there were 145,388 students who were members of some church.

"Of the denominations the Methodist church led:

Methodist	40,156
Presbyterians	24,131
Baptist	17,888
Roman Catholics	11,650

"Thirty-five thousand two hundred and eleven students failed to express a preference or give information as to their church relationship."

Now following this tremendous showing of Methodism in the student life of the nation, we gather from another source this statement as to Methodists in the faculties of one hundred of these great educational centers. Not to quote figures for all the denominations, we give here the number of faculty members from the eight leading bodies:

"It is a well known and generally accepted fact that there are more Methodist students in State colleges and universities than of any other church. Now figures are presented which show that the Methodists lead in the faculties of one hundred of these institutions. The figures follow: Out of 5,962 faculty members, 4,718, or 72 per cent, are church members. Among these are:

Methodist	1,152
Presbyterians	1,089
Baptist	548
Congregationalist	378
Disciples	319
Episcopalians	176
Roman Catholics	176
Lutherans	169

"These figures show as conclusively as figures can that among the churches of this country the Methodist church is the educational leader of America. This fact, however, has not yet got into the heads of a great many people."

Turning now to the religious affiliation of the members of Congress, we find an inspiring record as to Christian leadership in the halls of our nation's capitol. And, as usual, Methodists stand out again, conspicuously predominating in our law-making bodies. Giving figures for only the eight churches again, we have the following to show:

Methodist	119
Episcopal	79
Presbyterian	74
Baptist	53
Congregational	38
Roman Catholics	36
Christian Disciples	22
Lutheran	19

"While much is being said of the decline of the influence of the church, these figures bring out strikingly the fact that the little church on Main Street, the meeting-house in the wildwood and the big city church are still furnishing the intelligence and character which direct the destinies of the nation.

"America was founded by men who were, in the main, devoted believers in the Christian faith, and the nation will not go far astray so long as it is directed according to the principles of the fatherhood of God and the brotherhood of man as laid down by the Christian church."

NEXT TO GIVING IT AWAY.

By the authority of the Publishing Committee, a schedule of club rates has been fixed for the Advocate that ought to put its circulation at least in the neighborhood of what it ought to be, if price has anything to do with circulation. These club rates are as low as can be made with any regard for sound business principles.

The regular price of the Advocate is $2 a year. The club rates are as follows:

Clubs of 20 to 50, $1.50 a year each, money to accompany club.

Clubs of 50 to 100, $1.25 a year each, money to accompany club.

Clubs of 100 or more, $1 a year each, money to accompany club.

Where renewals are included in clubs, all arrearages must be paid.

The club offer expires on May 1, 1928.

The essential features of the club offer are the wholesale handling of the names and the cash-with-order payment. Clubs are not restricted to single churches, but may be made up from the whole pastoral charge. Surely there is not a charge that ought not to have at least twenty subscribers to the official organ of the church; and there are many charges that ought to be in the hundred-or-more class. We think the price is all right; we hope the circulation will be largely increased.

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THE SUPREME ISSUE IN RELIGION.

By Bishop Warren A. Candler.

There is a disposition in our times to make central in religion that which is not thus made in the New Testament.

The social aspects of the gospel are emphasized and the relations of men to one another are esteemed to be of supreme importance. But while these things are worthy of the most serious consideration, they do not involve the supreme issue in religion as the matter is set forth in the New Testament.

The New Testament makes the relation of the soul to God the supreme matter of life. It emphasizes above all else "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx:21).

If God is holy and sin is the contradiction of holiness, repentance must be the first demand made upon all sinners. The holiness of the King requires repentance as the condition of entrance into the Kingdom.

When John the Baptist came preaching in the wilderness the burden of his cry to the Jewish nation was, "Repent ye: for the kingdom of heaven is at hand" (Matthew iii:2). Jesus continued to proclaim the same gospel of repentance; for it is recorded that "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew iv:17). At a later date in his ministry the Master was continuing to call people to repentance. To men who reported to him the cruel act of Pilate, who had mingled the blood of certain Galileans with their sacrifices, Jesus said: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay: but except ye repent ye shall all likewise perish" (Luke xiii:2 and 3). Again, referring to the eighteen persons upon whom the tower of Siloam fell he said: "Think ye that they were sinners above all that dwelt in Jerusalem? I tell you, Nay: but except ye repent ye shall all likewise perish" (Luke xiii:4 and 5).

In the group of pathetic parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, our Lord emphasizes the importance of repentance by declaring that joy is in the presence of the angels of God over one sinner that repenteth.

In so far as the Scriptures teach us, there is no movement in the hearts of men that augments the joy of heaven except repentance. This is the teaching of Jesus, and it accords with the essential nature of God.

After his resurrection the Master said to his Apostles: "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv:46-47). This was the great gospel they were commissioned to preach, and when they went forth to fulfill their high commission this was the gospel that they constantly proclaimed.

On the day of Pentecost when thousands of men were brought under conviction they cried to Peter and the rest of the Apostles, "Men and brethren, what shall we do?" and to this question of intense emotion St. Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts ii:37-38).

The same gospel of repentance St. Paul preached to the philosophers of Athens, declaring that God "Now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts xvii:30-31).

It thus appears that to men of all classes and all races and of all states of culture the same gospel of repentance was preached by the Apostles. And men were mightily moved by the preaching of this gospel. A typical example of the intense emotion and profound interest excited by it is that of the jailer at Philippi who fell down before Paul and Silas and cried out, "What must I do to be saved?" (Acts xvi:29-30).

The penitent sinners who turned to Christ under the preaching of the Apostles manifested a deep sense of sin. Hence the intense emotion with which they asked the way of salvation.

One of the fatal defects in the preaching and hearing of the gospel to-day is the absence of the sense of sin in both preachers and hearers. Sin seems not to be to them the desperate thing it is; nor does salvation seem to be so indispensable as the Apostles and all the great preachers of all the ages have esteemed it to be.

The shallow psychology of the present time makes sin more a misfortune than a thing to be repented of. It prattles about "reactions," but finds no place for repentance.

And the church seems affected by the prevalence of this materialistic philosophy. The church seems to be afraid of emotion, and not a few preachers deprecate anything akin to religious excitement and depreciate the legitimate feeling that is inseparable from genuine repentance. Preaching is accordingly modified to conform to the conception of unemotional religion.

Of course, there may be spurious emotion excited by appeals to shallow sentiments; but it is nevertheless the duty of the church and its ministry to promote religion by appeals which stir the deepest emotions of the soul.

The supreme issue between a human soul and God cannot be raised without awakening the deepest feelings, and there has never been a great revival of religion that was unaccompanied by the most ardent emotions.

Many men are now perceiving the imperative need of a revival of religion; but not so many are seeing that there can be no revival of religion until the impenitent and God-forgetting multitudes are brought to repentance. It is worse than idle to expect a real return to God upon the part of souls who do not feel any need of his forgiveness, nor any necessity for salvation through the atonement of Jesus Christ. When men have a just sense of the nature of sin they will surely turn to Christ as their only hope of deliverance.

To the sinners at Jerusalem St. Peter declared with reference to Jesus, "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv:12). In these solemn words the imperative necessity of salvation is declared and the utter hopelessness of salvation apart from Jesus Christ and his atoning mercy is asserted.

To some now as to those who heard Peter then, such a declaration will seem to be an expression of narrowness and intolerance; but it is only the candid proclamation of unalterable truth.

Toleration is in our day magnified above all other virtues. Men are exhorted to believe that anything may be true, and that means that everything may be false. Such a notion is intolerable tolerance. It is born not of kind consideration for men; but it springs from indolent indifference to truth and a sinful selfishness which prefers to leave men in danger rather than to displease them with Christian candor and fidelity.

Again, let it be said the supreme issue in religion is repentance toward God and faith toward our Lord Jesus Christ. This saving gospel must take precedence over any mere "Social gospel."

Men are not to be insensible of their duties to one another. They are not to exhibit hardness of heart in the presence of human want and distress; but there will be no danger of inhumanity towards one's fellowmen if one has really repented towards God and turned to Christ for salvation. The only enduring humanitarianism takes its rise in love to God. When the sense of God is feeble in any soul, the sense of duty towards other souls will be equally weak.

All the great revivals of religion of which history takes account have brought forth the most tender ministries to human needs and the most abounding philanthropy for the relief of human want. An age of faith is an age of love for men, and a faithless age is a period of heartlessness toward men.

The revival which is needed at this time is first of all a turning to God, which will be inevitably followed by the turning of men in affection toward their fellowmen.

CHILD-LIFE IN THE CHURCH.

By H. Walter Featherstun, D.D.

On two distinct occasions Christ set forth his estimate of child life in the church. In Matthew 18:1-6 we read:

"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

In Mark 10:13-16, it is written: "And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them."

Similar language occurs in Luke's gospel. The passage in Mark is exceedingly explicit., It says: "Little children"—the Greek indicates "infants;" and the record is: "He took them in his arms"—they very certainly were "babes."

In all of these passages he insists that even little children were members of his spiritual kingdom and must be recognized as such.

He who saw deeper into the hearts of children than many of their mothers do, understood that there is in the heart of even early childhood a Christian tendency, and despite the allurements otherwise, they go to Christ with their hearts and heart-burdens; and he demands that the right to thus go should not be taken from them. "Forbid them not."

When his Father and ours set up the old Jewish church he commanded that the Jewish child should be admitted by the rite of circumcision into full membership when eight days old. The Jews of Christ's time, while observing the letter of this law, had lost the spirit of it;. and borrow-

ing from their heathen neighbors a low pagan concept of child life, refused to consider the circumcised child a full member of the church and had added another rite administered when twelve years old—a sort of confirmation—so called by modern Jews—by which the child was and is supposed to become a full member of the church. Against all of this our Lord entered his vigorous protest when some mothers with a Christly impulse, which they hardly understood, brought "infants"—says Luke, "he took them up in his arms;" and he said: "Suffer the little children to come unto me—**forbid them not! of such is the kingdom of God**"—the church. (The reckless man who denies that the Christ when he used this phrase did mean the church, undertakes a big program for himself.) It was our Christ's vigorous protest against the current Jewish custom of forbidding to little children the full privileges of church membership.

At another time he protested even more vigorously against the wrongs done to the children of his day: calling to him a little child he said: "Whoso shall receive one such little child in my name receiveth me." The childless couple who give a home and parental love and care to a homeless orphan, will find by and by that they have received into the home the very Christ. He declares emphatically: "Whoso shall receive one such little child in my name receiveth me" (Matt. 18:5. He adds: "But whoso shall cause one of these little ones to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he be sunk in the depth of the sea."

Earnestly desiring to impress his church with the supreme importance of this matter, he quickly turns from fearful warning to tenderest, beautiful persuasion: "I say unto you, that in heaven their angels do always behold the face of my Father." Whatever this difficult passage may mean, beyond all question it teaches that God and the Christ and the angels are all profoundly interested in our little children, and are gladly ministering to them.

Maybe your reasoning or theological teaching on this matter does not satisfy fully your heart: then hear the Christ's sure word. Of little children he said: "Of such"—little children—"is the kingdom of God" (Mark 10:14). "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18.3).

Every sinner in the world is a backslider, an apostate: and God and our Christ and the Holy Spirit are now moving heaven and earth and angels and men to keep our babies from becoming apostates. Our church very wisely declares that "all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit."

An English poet has sung:

"A babe in glory is a babe forever."

I shall not endorse this— I do not know. But I do know that more babies than grown-ups go to heaven.

"It came upon us by degrees—
We saw it ere its shadow fell—
The knowledge that our God had sent
His messenger for Baby Belle.

"We shuddered with unlanguaged pain
And all our hopes were changed to fears,
And all our thoughts ran into tears
Like sunshine into rain.

"But what did dainty Baby Belle?
She only crossed her little hands—
She only looked more meek and fair—
We wove the roses round her brow,

"White buds, the summer's drifted snow—
Wrapped her from head to foot in flowers
And thus went dainty Baby Belle
Out of this world of ours"

and into the garden of God. O Christ, stir us all up to help Thee to save our babies! We thank thee for that word of thine: "It is not the will of the Father in heaven that one of these little ones should perish."

672 North Jefferson Street, Jackson, Miss.

WHAT? WHO? HOW?

By Rev. James H. Felts.

What is a fellow to do? What is he to believe? Whom is he to follow? How is he to do it? A bishop shall be my leader! Which bishop? Give me an editor for a leader! Which editor? Suppose we turn to our college professors. They are sane and sound. Which one, please. We little fellows are given presiding elders to look after us, and tell us about it. But please get them to agree among themselves before you make it final. What about our city pastors? In this direction you find turtle pie, ala soft shell, containing any flavor you wish, from the hind leg of a mule to fried chicken.

What shall we read? Here again we have such variety as DeFoe never dreamed of in the wildest flights of his perfervid imagination. Edgar Allan Poe was a baby dreamer when the raven sat above his door compared to this field of folly and fuss. Read only the old books and be called a fossil. Read only the new ones and be called a heretic. Read none of them and know yourself to be a dullard. Read all of them and know nothing whatever. But, you answer, there are plenty of wise men who can tell you what to read. Name one and see what happens.

At Columbus last fall the fine woman who was representing the Publishing House during our Conference was as careful about recommending books as a man with a pet boil. Showing this writer a really splendid and thought-provoking book, she said: "Bishop ——— highly recommends this book as a sermon maker." I smiled. Quickly, she said: "I nearly forgot. Bishop ——— is taboo in this Conference, is he not?" I said to her frankly: "Madam, I believe I would not quote any man as endorsing any of these books. To do so is to court criticism and lose a customer."

In my own charge a member of my church said to me recently: "That paper can't come into my home. It is rotten." And he was speaking of a certain church paper that I considered almost too innocent to live. Who is to tell us about these things with authority? "Why," says a good friend of mine, "read your church papers, the books on sale at your Publishing House, follow the plans given out by your leaders, and live forever." But another equally good friend says: **"Not on your life, Sir.** Your leaders are blind, your Publishing House saturated with modernism, your church papers edited by mollycoddles. Follow such leadership and you will help destroy your church and damn your soul."

Ahem!

Can any man among us speak with authority? Please introduce me to him and let me die. Advocate going to heaven and be called a sentimentalist, a mystic to be smiled at. Speak of hell and be told, "There ain't no such place." Say, chance reader, I, even I, a man in whose head and heart is not found so much as a question mark with eternal verities, preaching a series of sermons recently on the Apostles Creed, saying with all my heart why I believed the whole of it, **gave mortal offense.** I am not sure just what the offending words were. I made bold to say what I have said in substance from my youth up, strengthened by reading and prayer, and experience. For instance, I said: "I do not discover the mind of God when I read that Elisha cursed little children who mocked him, and bears tore them like rags; I do discover the mind of God when I read how my Lord took little children in his arms and blessed them, saying, 'of such is the kingdom of heaven.' I do not get much food from the marvelous feat of Sampson who caught a mighty bunch of foxes, tied their tails together in pairs, placed a fire-brand between them and loosed them in the fields of the Philistines. Nor do I shout over the record that same Sampson made with the jaw-bone of an ass. I do get spiritual food from "love thy enemies, do good to them that persecute you, overcome evil with good," and the like. **The Old Testament has never meant much to me save in the light of the New Testament.**

True, the Genesis account of creation needs no defense. I can't even try to believe anything else. I am unable to follow any process of reasoning that does not lead me ultimately to, "In the beginning God," and "God created."

More, I find that the other fellow lands there if you will give him time. He may start out with bold assumption and bitter personalities, but there he lands if he lands at all. Even so consummate an egotist as Edward Murray East (see October Forum), whose "editorial skill can breathe life into bones whose dryness would have discouraged Ezekiel himself;" whose capacity for the epithets of scientists (?), and free use of that time-honored instrument known chiefly as Sampson's implement of war is positively amazing, confesses that "mistakes have been made in the past and will be made in the future."

There are just two roads—God and Chance. Take your choice. The Chance worshipper may have a tadpole generation in a hot mud setting, but before he gets through he will likely "spill the beans," "kick over the churn," forsake the imaginary promises, and land "kerplunk" where most intelligent mortals land, **"In the beginning God."**

In the midst of this katy-did generation many thousands of splendid citizens have found the "one pearl of great price," and are happy and hopeful—"Jesus Christ and him crucified." He is the solution of our problems; he satisfies every legitimate demand of our souls. I believe in his incarnation, virgin birth, life of service, death and resurrection. He is more real than the consciousness of my own being. Knowing him, miracles do not disturb me. Knowing him, death is not a closed grave but an open door. He is more than church, or all the petty theories about the church. Yea, trusting in him I am not seriously disturbed by any or all of the dogmatic assertions of men in the church or out of it who cry aloud and spare not—**the other fellow.**

What? Who? How?

The only satisfactory answer for me is "Jesus Christ and him crucified." I found him in a Methodist home. I have followed him poorly but hopefully in a Methodist church. I am yet hearing the "still small voice." And I "am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus our Lord!"

THE CONQUERER.

By Rev. S. D. Howard.

Thou Lamb of God, that once was slain
And buried, art alive, not to die again;
Thou didst conquer death, the grave, and hell,
That we, thy people, in heaven might dwell.

Lamb of God, once dead but alive to-day,
Art the living truth, the life the way;
We look to thee, Conqueror of death, hell, the grave,
For redemption, and to be forever saved.

We all must die, and be buried in the sod,
But we'll arise, and go to meet our God;
Then we shall see him, face to face,
And sing the story of redeeming grace.

Lamb of God, Conqueror of death and sin,
By faith in thee, we enter in;
Thou Conqueror, thee we love and adore,
We trust thee now, and shall forevermore.

Haughton, La.

REV. LYMAN CARLEY.

The subject of this sketch was born in Perry County, Mississippi, March 29, 1849. The exact location of the birthplace was about twelve miles southeast of what is now Hattiesburg. When a very small child his father moved some twenty or twenty-five miles further to the southeast into a community then known as Enon, where the Presbyterians had established a high school. Here they lived for about fifteen years. Soon after the close of the Civil War the family moved into Marion County near Columbia, Mississippi.

Brother Carley was named for his father, who had been named for Dr. Lyman Beecher, the father of Henry Ward Beecher. His father was born in Dublin, New Hampshire, May 16, 1807. He came south when a young man and settled near the Mississippi Coast. He was happily married to Miss Harriet Fillingim, who had been born and reared in Mississippi. Both parents died near Columbia, Mississippi. The mother preceded the father by about eleven years, passing away on June 4, 1882 at the age of sixty-five, while the father lived to be eighty-six and went on to meet his other loved ones on September 11, 1893.

Brother Carley was licensed to preach at Columbia, Mississippi, on April 10, 1869, Rev. Henry P. Lewis, presiding elder. The young licentiate had just passed his twentieth birthday. The following December he was admitted on trial into the Mississippi Conference of the Methodist Episcopal Church, South, in session at Jackson, Mississippi, Bishop Holland N. McTyeire, presiding. The Journal of the next Conference shows that the young preacher had passed his examinations on the first and the second years of the Course of Study and that he was admitted into full connection and ordained deacon by Bishop Seth Doggett at Crystal Springs, Mississippi, in December, 1870. Two years later the records show that Brother Carley was ordained elder by Bishop Kavanaugh at Brandon, Mississippi, in December, 1872. The writer of this sketch would have thought that there might have been some error in the Journals in that Brother Carley was ordained elder just three years from the time he was admitted, but an examination of a brief life history which Brother Carley prepared before his death and left in the hands of his son, Rev. H. T. Carley, confirms the records of the Journals, and the interesting fact is developed that he was really admitted into full connection and ordained deacon just one year from the date of his admission on trial. In December, 1877, Brother Carley located, at his own request, and spent the next year teaching school near Columbia, Mississippi. He leaves for us the following record concerning his location: "Becoming convinced that I had made a mistake in locating, in December of 1878 I was readmitted into the Mississippi Conference."

In December, 1912, Brother Carley asked to be placed on the superannuate list and the request was lovingly granted by his brethren. Forty-two years before he had entered the ranks as an itinerant Methodist preacher. With the exception of three years in the old Enterprise District, most of his life was spent on circuits, though he served several of the important stations of the Conference.

On August 9, 1871, Brother Carley was happily married to Miss George Ann Thompson, of Smith County, Mississippi. The Lord blessed their home with seven children—four boys and three girls. Two of the children—one boy and one girl—died in childhood. The others—George L. Carley, C. R. Carley, H. T. Carley, Mrs. Stephen S. Thomas, and Mrs. J. A. Bradford—are still living to bless the memory of a consecrated father and mother. In a brief sketch of his own life now lying before me is this beautiful tribute to his wife: "On January 8, 1922, my dear wife departed to her heavenly home. No preacher ever had a truer and more self-sacrificing wife than mine. She loved her Lord, his church and his Word. She was a great reader of good literature and was far above the average in intelligence and information. When the time came for her to go on, her lamp was trimmed and burning. She was ready to go and was worthy of her reward." We also find this tribute to the children, which will surely be a great inspiration and joy to them: "Our children have been a source of unspeakable comfort and joy to us."

Brother Carley's last charge was at Ellisville, Miss., where he was dearly loved and where he bought a modest but beautiful little cottage in which he spent ten happy years with his dear wife, her mother, and their youngest daughter, Miss Grace, now Mrs. J. A. Bradford, of Laurel, Miss. Brother Carley continued to live here until a little more than a year before his death. Most of the last two years of his life were spent with his daughter in Ohio, Mrs. Stephen S. Thomas. This was a happy time for him because of the new contacts and the opportunities to see many places and things he had longed to see. It was most interesting to read the letters he wrote concerning his visits to the large cities of the East and also many famous historical spots. His last days were spent in the home of his son in New Orleans, Rev. H. T. Carley, editor of the New Orleans Christian Advocate. He attended the session of the Conference at McComb City in November, 1926, and enjoyed its proceedings. He was stricken with a cold just before the close of the Conference from which he never fully recovered. He continued gradually to grow weaker, but with a faith in God which was triumphant, until he passed away on April 20, 1927, in the city of New Orleans, surrounded by members of his immediate family. The next day the remains were carried to Ellisville, Miss., and tenderly laid beside those of his devoted wife, who had preceded him to the Glory Land.

One other important fact in Brother Carley's life story needs to be noted, namely, his spiritual development. His parents were sturdy Presbyterians. His personal testimony here is far better than any comment the writer might make, hence I quote his own words, written not long before his death: "I do not remember any time when prayer was not one of the habits of my life. I was always fond of reading religious books. When I was about sixteen years old I joined the Presbyterian Church. That was the only denomination that made Enon a place of regular worship. I became thoroughly indoctrinated in the teachings of the Shorter Catechism and of the Confession of Faith. Very early in life I felt that it would be my life-work to preach the gospel, and I expected to do this in the Presbyterian Church. In my seventeenth year we moved to Marion County, Miss. It was here during the next two or three years that I passed through the greatest intellectual and moral struggle of my life. My call to preach as I grew towards manhood became a conviction that I could not escape. Do what I might and think as I might, the feeling that 'woe is me if I preach not the gospel,' would not depart from me. Then the thought came to me that if everything had been fixed before the foundation of the world, as I was taught by Calvinism, there was no use to preach. So there were two serious problems before me day and night that I had to solve—the call to preach and the question of theological doctrine. No one, except those who have had similar experiences, knows how terrible were the struggles through which I passed. But at last, by the grace of God, I was led out of the dark entanglements of Calvinism into the light and liberty of Arminianism. My faith in the Arminianism of the Methodist Church has never wavered from that day to this. I shall always love the Presbyterian Church, and if I were not a Methodist I would be a Presbyterian. In fact, I was never formally dismissed from the Presbyterian Church, and I was never formally received into the Methodist Church, so I have a kind of kinship with both denominations."

Thus are summed up some of the outstanding facts of a most beautiful and effective life. To know Rev. Lyman Carley was to love him. Surely a prince in Israel has been called from our midst.

Let us speak now as one who loved him dearly during life and now reveres his memory. In the first place, Brother Carley was an accurate and sound scholar. His educational advantages were limited, and yet by careful reading and constant effort he acquired all the knowledge equivalent to a degree from a standard college. He had the rudiments of an education during his boyhood at old Enon, and on this foundation he erected a worthy intellectual structure. He never ceased to study. His mind never grew old. There was always the freshness of aspiring youth in his mental outlook. This writer will never forget a paper prepared by him on "The Seat of Authority in Religion," and read before the Pastors' Association of Laurel, Miss., during 1915.

Brother Carley's visits into the homes of his people were models in pastoral visitation. It has been this writer's happy privilege to assist him in many protracted meetings and during these times to visit with him in the homes of his people. There was never anything stiff about these visits. He had the faculty of interesting every member of the family visited. His stories while humorous were always dignified and were told with but one thing in mind—the bringing of those who heard closer to the Lord he served. The little children loved him and he had the joy of leading many of them to know the Lord.

Brother Carley was an exceptionally good preacher. His work was more that of a teacher than an exhorter. His themes were well thought out and he never went before his people with unbeaten oil.

Brother Carley's religion found its expression in every one of life's contacts, but it was in his own home where it seemed to shine forth in all its glory. What a joy it was to be in that home! While firm, he never spoke harshly. It was love that ruled in all his relationships and this love found its ripeness in the family circle.

We miss his sturdy frame and his beaming countenance. We will not hear his gentle voice here any more in its godly counsel and its wise admonitions, but we know that he has answered the roll call "up yonder." We are all better because we knew him and we expect to clasp his hand on the other side.

Yazoo City, Miss. J. L. NEILL.

SAFETY SIGNALS.

By Rev. S. J. Davies.

All truth, no matter whence its source, if received and accepted by consciousness, if one is sincere and honest, has to be approved thereby. Men accept truth through faith in its truthfulness. "He did not many mighty works among them because of unbelief," is a principle of wide and all-inclusive application. Applied to the acceptance of spiritual life, and a knowledge of God, it shuts the gates and holds fast the citadel of sin. If science be truth and only truth in its reaches into the realms of nature and matter and its often attempts to uncover the secrets of these existent phenomena, surely the votaries of science have no right to exclude divine truth, accepted and inborn to the same consciousness, that weighs stars and claims the far sweep of all things as its fields of thought and discovery. Jesus lives objectively to-day in art, in literature, in the New Testament; but he lives more really and consciously in the heart of the sinner forgiven and the saint sanctified by his presence, than in all books ever written, the songs sung, or the pictures painted. Peter, James, and John walked and communed with the incarnate Christ through the years, but really knew him consciously after Pentecost, and that knowledge was the highest truth, the greatest science, ever known to man. It is a wonderfully attractive pursuit to study the works of God

in all the wide vista of nature, but far more satisfying to know him through his own appointed way by faith and prayer. For this knowledge and wisdom are one, indeed and in truth.

The theologians are still in the front rank of thinkers. The harsh, fatalistic Calvinism of the eighteenth century, a heritage from the heathen Greek philosophers through Augustine, has been relegated to the scrap heap. The decision that our wills are given us to do God's will is the basal conclusion of the twentieth century theology, and that the God is not an autocrat, overruling man's moral agency, but a wise, loving Father, whose power and grace are co-operative and helpful—not compulsory. But modern science, glorifying nature, almost deifying her works, unblushingly teaches that men are slaves or subject to laws from which there is no escape. The trouble with these writers on behaviorism is they are at the tail end of the procession. They are talking and writing with assurance upon results, and ignoring causes; and they are also failing to take into account the human agency as it acts and reacts in bringing about these results. In other words, so intensely physical or rational is this new psychology that it maintains we are caught in the machine and hurried on to our destiny willy, nilly. Theology has long since discarded this hideous philosophy.

When will the scientists catch up with the theologian, whom they are accustomed to deride or count as effete in their systems of thought? All life and being, pulsing, moving, acting, is an argument and a protest against this slavish system. No, I am not a galley slave chained to the oar of a relentless purpose, but a man, breathing the free air, and neither God nor nature enslaves or fetters me.

628 Kings Highway, Shreveport, La.

"THE SAWDUST TRAIL."

By Bob Shuler.

I have just seen in the Christian Century notice of the deliverance of Bishop Wilbur P. Thirkield, speaking before a joint meeting of the two West Virginia Conferences (North and South), in which he is supposed to have declared that the falling away of membership from the Protestant churches was the result of deflections among those who have marched down "sawdust trails" and who "thought they knew Christ but did not." The Christian Century adds: "To find a Methodist bishop addressing a Methodist Conference containing Methodists from both sides of the Mason and Dixon line and pleading for an end of mass evangelism is a sign of the times worth noting."

We also note that some of our Advocates have given prominent notice both to the Bishop's statements and the comment of the Christian Century. If the Bishop is proclaiming against cheap, claptrap, frothy methods in evangelism, we join him. If the Christian Century means by "mass evangelism," that character of evangelism that seeks to advertise numbers, making it appear that thousands have been saved when in fact little actual salvation has been accomplished, then we commend the Christian Century for her comment.

But we do sincerely trust that neither in the mind of Bishop Thirkield nor the editor of the Christian Century was there a desire to minimize the genuineness or the glorious accomplishments of the real, vital, effective revival of religion, out of which Methodism grew and by the results from which have come her ingatherings through the generations.

We do not for a moment believe that sane reasoning or actual statistics will lay at the door of the Methodist revival of religion any responsibility for a deflection of those who have entered our fold as a result of the fires that have burned upon our altars. On the other hand, we do believe that a study of the facts will show that our decrease in the reception of members on profession of faith has kept pace with our failure to emphasize and use the altars of the old-fashioned Methodist revival. And we must remember that the only fair and honest manner of computing our advance is in the actual salvation of the souls of men and the bringing of them into the church as a result of their personal faith in Jesus as their Savior.

Our danger to-day is that we will seek to excuse ourselves for results that are not accruing by laying the blame upon the cheapened processes that have taken the place of the genuine revival rather than upon the fact that we as Methodist preachers are not in large number emphasizing and conducting that type of revival any longer. The danger is not in a "sawdust trail" so much as it is in the tendency to desert the altar of penitence where genuinely convicted men cry for mercy. It matters little what kind of trail is substituted for penitential tears and accepting faith, the loss will be tragic. Sawdust in place of penitential prayer is bad business. So is social service, moral reform, education, "character salvation," or any other substitute that seeks to displace a genuine work of grace in the heart of the individual.

In saying the above we do not mean to discount social service, moral reform, education or the development of character. All are important in the extreme. So is "mass evangelism" often important in awakening large communities and bringing together God's people in mighty crusades. But the one all-important thing is for men to weep and pray themselves through to God and arise with the glow of a new life on their faces, their sins forgiven, born indeed into the kingdom of his grace.

Any man who opposes this character of evangelism stands face to face with the solid and insurmountable wall of Methodist history. By this process were we digged from the pit. Out of the loins of this spiritual exercise were we born. Nor is there anything that either sanity or culture dare bring against that character of revival that produced new creatures in Christ Jesus and sent men forward through the weary miles ahead in the strength of the Lord our God. Moreover, our prosperity in all things has risen and subsided with the ebb and flow of the revival fervor. In the revival has been life. Therein is the vital force that has hurled obstacles from our path. Therein is the power of that Spirit of God that hath accomplished that which the might of man and the power of his charities were helpless to perform. Only as the revival passion has set the stubble fields on fire have we leaped forward as God's mightiest evangel to the generations.

I have little faith in sawdust. I have almost as little in mass formations and bulk enterprises. But I believe wholeheartedly in old-time conviction for sin, genuine repentance, a faith in Jesus as a personal Savior that will take no denial, a glorious experimental work of grace in the heart of man that makes him a new creature and a triumphant strength from God for the battle line ahead. Such was the emphasis placed by the men of yesterday. A cheaper gospel or a shorter route will leave their sons shorn of strength and the church our fathers left us lean prey for the wolves that devour.

RESOLUTIONS OF RESPECT.

(Adopted by Alligator Sunday School, Alligator, Mississippi.)

Whereas, an all wise Father has removed from our midst our beloved pastor, Brother C. P. Moss; be it resolved:

1. That in his death the churches of Alligator and Duncan and the Methodist Conference will feel the loss,

2. That while we mourn the absence of our pastor, we know he has passed to the Great Beyond to receive the reward for a life spent in good deeds on earth. He was loyal to his church. He has erected a living monument to himself that will outlive the marble that will be fashioned for his grave.

3. That our hearts go out in tender sympathy for his bereaved ones. May they bow reverently to that mysterious power—death—to which all human opposition is vain, which removes the monarch from his throne as ruthlessly as the peasant from his cottage.

4. That a copy of these resolutions be sent to the family, to the New Orleans Christian Advocate, and same be spread on the minutes of our Sunday school.

Respectfully submitted,

R. S. MOORE.
MRS. E. P. HOWELL.
MRS. C. H. McCRAINE.

DO YOU NEED A DIRECTOR OF RELIGIOUS EDUCATION?

I have on file in my office the application of a young man who has had some splendid experience, and who desires a position as Director of Religious Education in a local church. He is thirty-one years of age, born and reared in Virginia in a Methodist home; has had three years of public school experience as a principal of a junior high school; two years of service in the army and experience in Y. M. C. A. work; is a graduate of one of our Southern colleges, and holds the Master's degree in Religious Education; has had special experience as a Boy's Secretary in the Y. M. C. A.

If you are in need of such a person, I should be glad to put you into communication with him upon request. (Signed),

L. F. SENSABAUGH,
810 Broadway, Nashville, Tenn.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please let us again call your attention to the importance of handing in your reports early in the session of the Conference—not later than the morning of the second day; also the importance of making out reports correcly; adding up all figures; putting your name, district and charge at the top of report, also on back of envelope containing report and checks.

Write separate check for each claim, stating on check what it is for.

Complying with these requests will save time and confusion, not only for the auditing committee, but for the statistical secretaries and those who make up the minutes of the Conference.

Hand reports to W. T. Griffin, W. H. Lane or the writer.

Fraternally,
T. B. COTTRELL, for the Committee.

BRASS TACKS.

By John Andrew Holmes.

The use of fresh, green ideas, with more repetition than either order or grammar, makes sermon preparation a light matter. It also makes a preacher a light man.

Church etiquette note: In case of an appeal for funds which touches one's heart, one reaches down deep into one's pocket, takes out one's handkerchief, and weeps.

The man who can look forward without a feeling of high concern to standing in a pulpit and speaking for God—that man has been built of too light materials.—Exchange.

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

THE PERAMBULTOR PERAMBULATES.

The World's Sunday School Convention, Los Angeles, July, 1928.

By Van Carter.

In my two previous articles I have tried to point out two of the most outstanding American wonders that the delegates to the World's Sunday School Convention will see on their way to California July next. These two wonders are the world's greatest puzzle: The Petrified Forests of Arizona, and the world's first wonder, the Grand Canyon of Arizona. While travel is to a certain extent an education in itself, still the Louisiana delegates who will make up our special train to this World's meeting will receive a great deal more than travel information and inspiration.

We must not lose sight of the fact that we are going to a convention of Sunday school workers who will come from the four quarters of the earth, and thus we will rub elbows with the Christian people of Europe, Asia, Africa, Australia, South America, New Zealand, Hawaii, and the Islands of the Sea. Some forty countries will send official delegates who, for seven full days, July 11-18, inclusive, under the general theme, "Thy Kingdom Come," will discuss and plan for the coming of the kingdom of our Lord and Saviour Jesus Christ in the hearts and lives of the boys and girls in every country throughout the world. As usual in such great gatherings, the morning sessions will listen to the gospel story as it is building its way to-day into the lives of the people in the various countries of the world. The afternoon sessions, however, will be of a conference character under the general theme, "Education for Christian World Fellowship." Six simultaneous conferences will be conducted under the following sub-topics:

1. "Building a Curriculum for Christian World Fellowship."
2. "Training a Leadership for Christian World Fellowship."
3. "Methods Employed for Developing a Christian World Fellowship."
4. "Problems Involved in Developing a Christian World Fellowship."
5. "Fine Arts and Pageantry in Developing a Christian World Fellowship."
6. "Youth and Christian World Fellowship."

In addition, a world congress of youth will be held, in which the youth of all nations will be invited to participate; and preceding the convention on July 9 and 10 a conference of National and International Religious Education Association officials will be held. In the lobbies of the convention auditorium a world-wide exhibit of Sunday school material, supplies, and equipment will be displayed. The uniqueness of this exhibit will be its arrangement by Continental Areas, with guides in attendance from many lands to explain and interpret the work presented.

A World Convention of this type comes to America about once every thirty years, and it is natural for kingdom leaders of all denominations to desire to attend such a gathering, where they can rub elbows with the ambassadors of the kingdom who are the constructive engineers of the world, and at first hand know, feel, and see the influence that the Gospel of Christ is having upon the nations of the world. That it may be easy for American Christian workers to visit this convention, any adult persons now engaged in Sunday school work or who are interested in the promotion of Christian education throughout the world field, may become delegates to the Los Angeles Convention by applying to their State Council headquarters for appointment. The application should be accompanied by the registration fee of $5, which will secure a delegate credential card that will entitle the delegate to a souvenir program and hymn book, the Convention Badge, which will admit to all sessions of the Convention, and a bound volume of approximately 400 pages of the Convention report.

That Los Angeles wanted the Convention is shown by the fact that its Chamber of Commerce has already given the World's Association Program Committee $12,000 with which to help finance the program building and the Convention promotion. The Program Committe are now at work upon the program, and when their announcement is released for publication there will be upon it men and women of international reputation as Christian leaders.

In planning to enlist the Sunday school workers of Louisiana in this great gathering, the Louisiana Council feels that they are offering them a rare opportunity to learn conditions as they exist throughout the world field to-day, and the important place the religion of Jesus Christ is having in the readjustment of world affairs. Then, too, the trend of world events is being brought to them by men and women trained in Christian conquest, whose viewpoint is that of a person who measures influences not by things but by the personality of Jesus Christ.

That the Convention will be most outstanding is to be expected, and that the delegates will be brought face to face with the opportunities for the furtherance of the Gospel of Christ in the various nations throughout the world is also true; but the outstanding thing that they will bring back with them is the realization that the Gospel of Jesus Christ is as vital to-day in the hearts and lives of the people who seek him and heed him as it was when the Master himself was upon the earth. The going to the Convention will be a new adventure—an adventure for Christ. Let all of us go who can.

NATIONAL CAPITAL PARAGRAPHS.

By H. E. Woolever, Editor of the National Methodist Press.

Federal legislative machinery is being accelerated as the date of the opening of the seventieth Congress approaches—Dec. 5.

Commissioner of Prohibition, Dr. James M. Doran, reports that the enforcement of the dry laws is on a steady increase. In reviewing the records of arrests and convictions of violators of the prohibition laws, he points to figures which show that over seventy per cent of the arrests made for violations are resulting in convictions. Judges and juries evidently are paying more heed to the intent of the law. The Commissioner adds: "While the increase in convictions of less than 3 per cent over last year looks small, I regard it as indicative of a trend that is favorable to enforcement."

Ex-President William Howard Taft, now Chief Justice of the United States, was recently made a member of a committee to visit the White House and present a resolution to President Coolidge requesting him to take steps to hasten the outlawry of war. This distinguished bearer of the message to outlaw war is the son of a Secretary of War (1875-1876), was himself Secretary of War (1904-1908), and, as President, was Commander-in-Chief of all the fighting forces of the United States (1909-1913). Surely, "the sun do move."

President Coolidge is the Commander-in-Chief of all the fighting forces of the United States, which is a responsibility quite apart from the executive duties which naturally rest upon the occupant of the White House. That he is called upon on occasion to exercise his all-important military authority was recently testified to by the Secretary of the Navy. In fact, the Chief Executive of this Nation which desires world peace, commands the most powerful warring machine and resources of any military chief in the world.

More Senators Than Representatives.

The Constitution provides that each State shall have two senators but that the number of its representatives shall be determined by its population. At the very beginning, Massachusetts was given eight; New York, six; Pennsylvania, eight; and a few other States were also given a fixed number, until an enumeration should be taken. It seemed that eventually all States would have more representatives than senators. To-day New York has forty-three representatives. However, there are four States which have only one representative each: Arizona, Delaware, Nevada, and New Mexico; and Idoha and Montana have only two representatives. The total vote in some of these State is far less than that in a single congressional district in New York or Pennsylvania. A peculiarity about Nevada is the fact that not one of its members of Congress is a native of that State. The Democratic senator, Key Pittman, was born in Vicksburg, Miss. The Republican senator, Tasker L. Oddie, was born in Brooklyn, N. Y., and their lone representative, a Republican, Samuel S. Arentz, was born in Chicago, Ill.

Fourteen States With Opposing Senators.

As strange as it may seem, there are fourteen States which will have a divided representation in the Senate of the seventieth Congress. On all party roll calls, one of the senators will cancel the vote of the other. This gives some evidence of the letting down of partisanship in many States. The balance between the parties is so close that the type of the candidate may determine the winner irrespective of party. This attitude will be a telling factor in the coming presidential elections. The type of candidates will determine whether the next Chief Executive will be a Republican or a Democrat. The States which have one senator of each party in Congress are, Delaware, Iowa, Kentucky, Massachusetts, Michigan, Nevada, New Jersey, Oklahoma, Rhode Island, Utah, Washington, West Virginia, and Wyoming. Minnesota has a Republican and a Farmer-Labor senator. There is evident need throughout the country of the recognition of those major issues which have sufficient moral content to arouse moral convictions in political affairs and challenge to leadership men of the highest type and ability.

Woman's Home Missionary Society at White House.

The Woman's Home Missionary Society of the Methodist Episcopal Church brought its annual meeting, which was held in Baltimore, to a close by making a pilgrimage to the National Capital. This was a very fitting climax, as this organization of women is, without doubt, doing more to uplift the life of the people and give to the United States a healing and spiritual service than any other group of women in this country. There is scarcely a major national problem with which the Government is concerning itself in an effort to better conditions, in which this Woman's Home Missionary Society is not giving a helpful hand. They minister to the people who make up the Nation, and from the native-born Indian to the newly arrived immigrant, there is no class of people in this land which is not benefited by the Christian and patriotic labors of these women. Their importance and service are recognized in government circles here in Washington.

While here they visited the government buildings, laid a wreath on the tomb of the Unknown Soldier and also upon the grave of Mrs. D. B. Street, one of their noble leaders of the past. Following this, Mrs. W. H. C. Goode, national president of the Society, led her host of over six hundred women to the White House, where they were received by President and Mrs. Coolidge. Luncheon was served at Rust Hall and Sibley Hospital, outstanding institutions maintained in Washington by the Woman's Home Missionary Society for the training of Christian workers and the healing of the suffering. The day's program at the capital was most pleasantly closed by a reception by Bishop and Mrs. William Fraser McDowell at the episcopal residence.

Washington, D. C.

The Home Circle

THE ZOO.

Mary and Thomas and little Lou
Went one day to visit the zoo.
Lions and tigers, they saw, and bears,
Antelopes, ostriches, Belgian hares,
Camels and foxes and snakes and birds,
Reindeer and chamois and deer in herds,
Walruses, prairie dogs, seals and beagles,
Zebras, elephants, wildcats, eagles.

The lions roared and the gray wolves howled;
The monkeys chattered, the black bears growled;
The nightingale sang, and the parrots talked;
The ducks and herons quacked and squawked;
There was grunting and squealing and laughing and cooing,
Shrieking and barking and puffing and neighing.
"They make as much noise as a crowd of boys!
"I like a canary,"
Said little Mary.

There were hides and skins and furs and feathers,
To wear in different climates and weathers.
There were snouts and tusks and beaks and trunks,
For gathering food in strips and chunks;
Web-feet and claws and hoofs and tails,
Long hair and short hair, stripes and scales,
Horns and antlers and tusks and teeth,
Wings above and fins beneath.
"Whatever each animal needs to do
He is made to fit,"
Cried little Lou.

—Ethel C. Brown, in The Youth's Companion.

A HOMELY LITTLE PRINCESS.

By Mary David Ammerman

Did you ever hear of Charlotte Sophia Mecklenburg-Strelitz?

Well, she was the grand-daughter of a Duke of Mecklenburg in South Germany and grew up in a great palace and had to spend much of her time in studying and learning domestic arts.

You know, princesses are always supposed to be tall, stately and beautiful, but Charlotte was not. She had homely features and was small and low of stature.

But she had something better than beauty. She had good, common sense, was lively, well educated, and had a good, kind disposition.

At that time what is now northern Germany was called Prussia and Frederick the Great was overrunning and desolating the southern part which was then a separate country called Germany.

Princess Charlotte was just sixteen, but more intelligent and accomplished than most girls of that age. She was much troubled at the horrors and miseries that the hated Prussians were causing her beloved Germanland, and she wrote a letter to the Prussian conqueror.

This letter was beautifully written, without a blot and reflected a great deal of credit upon both the heart and mind of the little princess. In it she denounced war and praised the charms of peace.

This letter was printed in the papers and happened to be read by a young prince over in England. He said, "That is the lady whom I shall select for my consort. Here are lasting beauties of character. She is fitted to be the queen of any nation."

That prince was Prince George of Wales, who in less than two months afterwards became King of England.

He did not forget his decision in regard to selecting a queen, but wrote across the sea to ask for his princess.

One day some girl friends of Charlotte were talking about whom they would marry. "I shall never marry," said Charlotte. "I am such a homely little person no one would want me."

Just then the postman's horn sounded, and one said, "There is your sweetheart, Princess."

This proved to be a fact. The post brought a letter from King George asking her to marry him and though much surprised Charlotte answered, "Yes."

The wedding was a splendid affair. Charlotte's dress was of white and silver with a long mantle of violet velvet lined with crimson fastened on one shoulder with a bunch of large pearls.

They led a simple, happy married life. George III was a loyal, devoted husband, though he made political blunders.

They did not enjoy the costly entertainments of court life, but did not shirk their duties as king and queen. However, their happiest hours were spent in the country in rural retreats.

At their country home at Kew the royal children had a little farm and raised crops. Often they would invite the king and queen to come and take dinner with them, and they would go and enjoy their holiday as any private person would.

Of Queen Charlotte's children, four mounted thrones, and one was the father of Queen Victoria.

Queen Victoria inherited her strong domestic qualities and best elements of womanhood from her grandmother, the homely little princess of Mecklenburg-Strelitz.—Exchange.

STORY OF A LITTLE CLOCK.

This clock was in a jeweler's window in a western town and one day it stopped at fifteen minutes to nine o'clock and rested a whole hour. See the results:

A large number of school children that morning were hurrying to school, but when they saw the clock they stopped and played awhile on the street and were nearly an hour late getting to school.

Quite a number of laboring men and women were also hurrying on to the shop and fields which were waiting for them. But when they saw the clock, they, too, halted in the park and spent precious moments talking up the gossip of the town.

A professional man was walking fast to meet an engagement. His pockets were filled with papers and documents and he must be at a certain corner at a certain minute. But you ought to have seen him when he saw the clock. His set features relaxed into a smile.

A little boy was going to meet his grandmother at the train. But she had to stay a long time in the station, hot and tired.

Business men, lawyers, merchants and others were thrown out of gear that morning by the failure of the little clock; and a preacher going to marry a couple would have been too late if he had not had a watch of his own.

The whole town lost an hour. What a pity! What a pity! What was wrong with the clock? What was the matter with it?

This question the jeweler will have to answer.

There may have been some dust in the clock machinery which ought to have been removed. The jeweler may have failed to wind up the springs. He may have failed to do a dozen things which were necessary to keep the wheels moving. But the precious clock had failed. This was the distressing fact and it was now moved to one side, hidden away in a quiet place in the corner and another clock put in its place.

Does not this story speak in loud and impressive tones? It seems to speak to every one of us.

You, man or woman, are a Christian. You are a little boy or girl and your life is linked up with every one around you. There is something definite for you to do and you must do it. And if you fail to do this work, to point out the right minute or the right hour, then you may derange the life of your neighbor. This is a most serious thing.

It was bad to disorder the business of the little town. But the town won't always be on the map. Your neighbor, though, will probably be a part of your life forever. He is more important to you than indeed the world itself. For the world passeth away and the lust thereof. But you and your neighbor are immortal. You cannot afford to delay him on the march or throw him off the track. He, too, is on business for the King. He, too, bears the seal and the signet ring. You cannot possibly estimate the importance of your smallest duty. The loss of one tick of the clock might stop it entirely. Then what a chasm!

How many lives in your set would be brought to grief! How great the loss!

So the clock in the window warns us to keep going. Don't stop the business of those around you. Don't shorten the day. You have an apple in your basket or a piece of candy in your pocket that the little beggar needs. Give it to him!

You note the quiver in your mother's voice, the tear just starting in your sister's eye, the wistful look in another's face. All these need your attention.

When you look at life this way, you will remember what Paul says, "I am a debtor to the Greek and the barbarian." I owe something to every man I meet.

Does life seem to be too exciting, too big, well nigh impossible?

Remember, though, that uncounted minutes confront the little clock. But it has all the time it needs to strike them every one. Only the clock must keep on going. It must not stop.

In the morning before you rise, ask God to wind you up. At night ask him to take the day just gone and pour into your heart the oil of his joy.

Rest comes by and by.—Mississippi Visitor.

I DON'T.

Most motorists are blooming fools,
They trifle with the traffic rules.
I Don't.

No man should try to get the drop
On any seasoned traffic cop.
Nor fail to heed his sign to stop.
I Don't.

A man should never drive too fast,
Or brag about the cars he's passed.
I Don't.

For Safety-first should be his creed.
There really isn't any need
To drive a car at reckless speed.
I Don't.

A man should never lose his bean
When piloting a gas machine.
I Don't.

On city streets or open road,
A man should never break the code,
Nor fellow farers incommode.
I Don't.

He should not scare equestrians,
Nor chase the poor pedestrians.
I Don't.

In fact, I have no car to run.
I'm shy the coin to purchase one.
You'd think I wouldn't have much fun.
I Don't.

—Exchange.

WHAT METHUSELAH ATE.

Methuselah ate what he found on his plate,
And never, as people do now,
Did he note the amount of the caloric count—
He ate it because it was chow.

He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat,
Or a couple of vitamines shy.

He cheerfully chewed every species of food,
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert—
And he lived over nine hundred years!

—Galt Evening Reporter.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. S. D. Howard, our pastor at Haughton, La., says: "Things are moving along o. k. up here."

Rev. R. V. Fulton, Harrisonburg, La., has our thanks for two subscriptions recently sent to the Advocate.

Rev. J. H. Felts, pastor at Greenwood, Miss., has received more than 100 members into the church this year.

Rev. P. M. Caraway, our pastor at Winnfield, La., has our thanks for two subscriptions recently sent in.

Rev. and Mrs. C. H. Mayo, Clay, La., announce the birth of a son, Seaman Alvin, on Oct. 10. Blessings upon the young man!

Rev. A. K. McLellan, Dual Extension Sunday School Secretary for the Louisiana Conference, paid the Advocate office an appreciated call on Saturday of last week.

The editor greatly regrets not being in the office when Rev. H. L. Johns, our pastor at Natchitoches, La., called one day last week. Brother Johns was one of the teachers in the New Orleans Standard Training School.

Mr. J. W. Tucker, in renewing his subscription to the Advocate and asking that his address be changed from Tucker, La., to Zachary, La., takes occasion to say some kind words concerning the Advocate, for which we thank him.

Rev. Clem Baker, the Little Rock Conference Sunday School Superintendent, who taught the class in "Administration" at the New Orleans Standard Training School last week, honored the Advocate office with a call while in the city.

Press dispatches last week announced the sudden death in St. Louis, Mo., on Oct. 27, of Dr. T. S. Sligh, at one time president of Mansfield Female College, Mansfield, La., at the age of 83. He had been a resident of St. Louis for the past twelve years.

Press dispatches on Monday of this week announced the death, on the preceding day, of Mrs. Mary Elizabeth Ellis, widow of the late Rev. John A. Ellis, at the home of her niece, Mrs. C. Bullitt Grant, at Waveland, Miss., in her eighty-fifth year. Funeral services were held at Amite, La., on Monday.

The New Orleans Standard Training School came to a successful close on Friday night of last week. The largest number of credits in a single school in Louisiana this year was awarded—88. Rev. B. C. Taylor was chairman of the board of directors, and Mr. John H. Carter, educational director.

Rev. O. S. Lewis, pastor of the Jefferson Street Methodist Church, Natchez, Miss., sent out a pastoral letter in the early part of October that called attention in a striking and effective way to the work to be done before the meeting of the Annual Conference. It goes without saying that this historic church will meet all its obligations in full.

Miss Pauline Wynn, daughter of Dr. and Mrs. R. H. Wynn, Lake Charles, La., is rendering very fine service as director of religious activities of Methodist students at the Mississippi State College for Women at Columbus, Miss. Miss Wynn is splendidly equipped for this work both by training and experience. Her father, Dr. R. H. Wynn, is one of the leading members of the Louisiana Conference.

Annuity Bonds

PROVIDE an income that cannot shrink. The Board of Missions of the Methodist Episcopal Church, South, will issue an Annuity Bond for life upon any sum, $100.00 or more, and pay the annuitant a rate of interest based on his or her life.

WHEN WRITING FOR PARTICULARS PLEASE GIVE YOUR AGE. THIS IS IMPORTANT.

A gift on this basis is called an Annuity or Conditional Gift, and the agreement issued by the Board is called an Annuity Bond. These bonds insure a safe, fixed and generous income for life.

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For further information, write to

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J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

The North Mississippi Conference is in session this week at Clarksdale, Miss. The Conference host, Dr. Henry Felgar Brooks, and his people have made every preparation for the comfort and convenience of their guests. The proceedings of the Conference will be reported in full for the Advocate by Rev. H. P. Lewis, who has rendered this service so efficiently at previous sessions of the Conference.

The Main Street Methodist Church, Hattiesburg, Miss., has recently let the contract for a Sunday school building, which will cost approximately $50,000. It will be the most modern religious education building in the State. This achievement marks a real advance in the life of Methodism in Hattiesburg and South Mississippi. Rev. Joseph A. Smith is the pastor under whose leadership this goal has been reached.

Mr. and Mrs. J. M. Houston have issued invitations to the marriage of their daughter, Verda, to Rev. Clarence B. White, in the Methodist church at Glenmora, La., on Thursday evening, Nov. 17, at 7:30 o'clock. After the wedding the couple will be at home at Marksville, La. Brother White is pastor of the Evergreen charge. The Advocate extends all good wishes in advance of the happy event.

Mrs. J. M. Wyatt, formerly of Mississippi, is in her second year as dean of women at Asbury College, Wilmore, Ky. The Freshman class at Asbury numbers 200, and students are enrolled from thirty-nine States and five foreign countries. In renewing her subscription to the Advocate she speaks kindly of the paper, for which we express our apprecation.

The Times-Picayune, this city, carried the following death notice last Sunday: "At Macelenny, Fla., on Oct. 23, 1927, Rev. Hiram G. Davis, husband of Margaret Beasley. Interment at Gordo, Ala." Beyond this, we have no informatinon, either of the illness or death of Dr. Davis, who was at one time presiding elder of the New Orleans District, and later a member of the North Mississippi Conference.

Rev. and Mrs. W. O. Wagoner, Colfax, La., announce the birth of a daughter, Katherine Dale, on Oct. 14. Brother Wagoner was formerly a member of the Louisiana Conference, now in the local ranks. Mrs. Wagoner was Miss Robina Vaught, of New Orleans, active in Sunday school and League work. The Advocate extends congratulations to the happy parents and expresses all good wishes for the little lady.

The following sad news comes from Rev. L. F. Alford, Raleigh, Miss., under date of Oct. 27: "We buried at Burns yesterday Sister Mary Thompson, one of our oldest and best members. She was the mother of Rev. J. W. Thompson, our pastor at Broad Street, Hattiesburg, and Rev. R. H. Thompson, junior preacher on the Raleigh charge. She died in the triumphs of the Christian faith. A good woman has gone to her eternal reward." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Rev. W. T. Phillips, pastor of the Chalybeate charge, North Mississippi Conference, requests us to state that Rev. E. H. Cunningham, presiding elder of the Corinth District, will preach at the Camp Ground church at the morning hour on next Sunday, and at Chalybeate at night, dedicating these churches after the sermons. All former presiding elders and pastors are cordially invited to attend the services. The Chalybeate charge has the fine record of having completed two brick veneer churches this year.

We acknowledge the honor of receiving the following invitation: "Bishop and Mrs. Warren Akin Candler request the pleasure of your company at the Fiftieth Anniversary of their wedding, Monday evening, the twenty-first of November, from eight until half after ten o'clock, Biltmore Hotel, Atlanta, Georgia." We join with their thousands of friends thhroughout the Christian world in extending felicitations upon the approaching event, and we pray that the blessings of God may continue to rest upon them and their beautiful Christian home for many years to come.

Last Sunday was a great day at the Carrollton Avenue Methodist Church, this city. At the morning hour, Miss Clara Chalmers, principal of the Irene Toland College, Matanzas, Cuba, now at home on vacation, delivered a thrilling address to a congregation that filled the church to capacity, speaking especially of the custom of devil wor-

ship that still perists among Africans in Cuba. At the evening hour she spoke at a consecration service, an illuminated cross adding effectiveness to the occasion. Miss Chalmers is a daughter of Mr. and Mrs. Charles O. Chalmers, of New Orleans. She is one of the outstanding leaders of our missionary work in Cuba.

The pastor, Rev. Joseph A. Smith, reports that one of the most successful and enjoyable campaigns of evangelism in the history of Main Street Methodist Church, in Hattiesburg, Miss., was conducted under the capable leadership of Rev. B. L. Sutherland, pastor of the First Methodist Church, of Laurel, Miss. The meeting was constructive and wholesome; and thoroughly cultivated the spiritual life of the church. Thirty-eight members were added to the roll, and the entire community felt the uplifting influence of the revival. The pastor declares that Brother Sutherland is one of the great evangelistic preachers of Methodism, and that he is not only an eloquent and forceful speaker, but is a man of spiritual life and power.

FOUND IN THE WILDERNESS.

High on top of the Blue Ridge Mountains of Virginia stands the little mountain cabin, and on its mantel lies a little book, yellow with age. It is a Methodist Discipline, published by Joshua Soule and T. Mason at the Publishing House in New York in 1816. Above the mantel of this little cabin home hangs an old rifle and a powder horn of Revolutionary days, for the ancestors of the people who live here belonged to those Revolutionary heroes who fought and died for the freedom of our country.

Who knows what itinerant Methodist preacher of pioneer days took this book from his saddlebags some hundred years or so ago and left it there as a light in the wilderness? And who can tell what has been its influence since it has been handed down as a treasured relic from father to son during all these years?

On the very first page, says the Rev. W. S. Lyons, pastor in Carroll County, Va., under the Home Department of the Board of Missions, to whom belongs the honor of finding this little book published one hundred and eleven years ago, is found the Bishops' address, as follows:

"Dearly Beloved Brethren: We think it expedient to give you a brief account of the rise of Methodism in Europe and America.

"In 1728 two young men in England reading the Bible saw that they could not be saved without Holiness. They followed after it and incited others to do so. In 1737 they saw likewise that men are justified before they are sanctified, but still Holiness was their object. God thrust them out to raise a Holy people. In the year 1766 Philip Embury, a local preacher from Ireland, began to preach in the city of New York and formed a society of his own countrymen and the citizens. And the same year Thomas Webb preached in a hired room near the barracks. About the same year Robert Strawbridge, a local preacher from Ireland, settled in Frederic County, in the State of Maryland, and preaching there formed some societies. The first Methodist church was built in New York in 1763 or 1769, and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over. We believe that God's design in raising up the preachers called Methodists was to reform the continent and spread Scripture Holiness over the lands. As a proof thereof we have seen since that time a great and glorious work of God from New York through Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia, as also of late to the extremities of the Western and Eastern States.

"We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our form of Discipline, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern churches. We wish to see this little publication in the house of every Methodist, and the more so as it contains the articles of religion maintained more or less in part or in whole by every reformed church in the world. Far from wishing you to be ignorant of any of our doctrines or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought next to the Word of God to procure the articles and canons of the church to which you belong.

"We remain your affectionate brethren and pastors who labor night and day in public and private for your good.

"WILLIAM McKENDREE.
"ENOCH GEORGE.
"ROBERT R. ROBERTS."

THE WIDOW'S MITE.

By Rev. J. MacLeod, M.A.

"She of her penury hath cast in——."—Luke 21.4.

"Only a copper, mister!" So the casual observer might be inclined to say of this incident which took place at the Temple treasury. How different the scene becomes, how splendidly altered our thought upon it, when Jesus looks into it and with authority of understanding describes it. In the little there was bigness that day. She of her penury hath cast in. With that clause of witness she and the action became fine. Jesus Christ had the "second sight" and there was no superstition in it.

The Treasure Finder.

This incident shows us Jesus in a characteristic attitude—the attitude of appreciative discovery. A favorite phrase of His was "treasure hid in a field," and in himself there was present wonderfully the digging instinct. If we read the Gospels with an eye for persons, we find Christ presented to us thus, as One who had a quick, intuitive power of discerning fine sterling things in the plain homespun of life. Those pure, patient eyes of Christ were never misled by pretence; all the puff and powder of society became ill at ease in his presence. But there was also this wonder in his attitude to life—that he detected goodness where it was hidden, and saw worth where it was obscure to the world, and lifted to prominence actions and people that were apt to be passed over in the measure of the world's coarse thumb. A new standard of appreciation, a sensitive perception of the "interiors" of action, a salutation of uncanonized worth—that it was which came to teach and serve mankind by Jesus Christ. He was revealer of this and that—which could not be sold for two hundred pence! "Master, we saw one casting out devils, and we forbade him because he followeth not us." "Whoever he follows," said Jesus, "the casting out of devils is a most commendable occupation." To Judas the spilled spikenard was waste, to Christ the eternal and the holy were affirmed in it. "Lord," said the dying thief, "remember me." Only a coward's cry! But no, "A heart beats here" is the verdict of the Master. Jesus had fine eyes, and his story is the story of surprising "finds" in the rough and prose of life. We infer that therein for many is part of the preciousness of Jesus.

Hidden Heroism.

She of her penury hath cast in. The surface valuation was unaware of this deep quality. Christ passes over from the size of an action to the strain of it. His valuation here suggests to us then the thought of the hidden heroisms there are in life. In places where they do not advertise the principle of the Cross is active. In a story of one of the kings of Israel it is told with what consternation the people beheld that "he had sackcloth within upon his flesh." It was a mere accident that disclosed this deep of nature in him. Jesus, who was rich in apprehension, would endorse the great words with which Charles Reade begins "The Cloister and the Hearth." "Not a day passes over the earth but men and women of note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs the greater part will never be known till that hour when many that are great shall be small and the small great." Many a life is going out round us into unnoticed and expensive good. That is the reminder of two little coins in a big collection. She of her penury! It is an appeal to remember the underground of life. And it is part of the work of Jesus to quicken in his people alertness to the fact that just there, where signs may be few, the right stuff nevertheless is. Of Mary Slessor it is reported that her comment on the last book in the New Testament was—"The reserve is greater than the revelation." That is true of many lives—and probably of a great many more lives than we imagine!—Scots Observer.

MISSISSIPPI CONFERENCE.

Admission on Trial.

All candidates applying for admission on trial will meet the committee for examination at the Galloway Memorial Church Tuesday evening, Nov. 8, at 2:30 o'clock.

S. F. HARKEY, Chairman.

Class of the Second Year.

Let all the members of the Class of the Second Year meet with the examining committee in the main auditorium of the Galloway Memorial Church, Nov. 8, at 2:30 p. m.

H. A. WOOD, Chairman.

Class of the Third Year.

The Class of the Third Year of the Mississippi Conference will meet the Examining Committee in the auditorium of the Galloway Memorial Church, Jackson, Miss., Nov. 8, 1927, at 3 p. m. Please read paragraph 825 of the 1926 Discipline and be prepared to comply with the requirements of the Discipline.

OTTO PORTER, for Committee.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in Galloway Memorial Church, Jackson, Miss., Tuesday, Nov. 8, at 3 o'clock p. m.

W. A. HAYS, Chairman.

Mississippi Conference Board of Education.

The Board of Education of the Mississippi Conference is called to meet at the Galloway Memorial Church in Jackson, on Tuesday, Nov. 8, at 2:30 p.m. Every member urged to be present.

O. S. LEWIS, Secretary.

Trustees Endowment Fund.

The trustees of the Mississippi Conference Endowment Fund are called to meet on Nov. 8, at Galloway Memorial Church, at 2:30 p. m.

J. M. MORSE, Chairman.

Board of Finance.

The Board of Finance of the Mississippi Conference is called to meet in Galloway Memorial Church, Nov. 8, at 7:30 p. m.

J. M. MORSE, President.
W. B. ALSWORTH, Secretry.

Missionary work in Brazil would have been a failure if it had not raised the problem of Nationalism, is the idea of mission workers in that country, who believe that the entire problem will be worked out for the strengthening and developing of Methodism in that land.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MR. P. R. LAMKIN was born at the old Lamkin home, about six miles southwest of Ruston, La., September 28, 1856, and died at his home near Ansley, in Jackson Parish, September 18, 1927, making him at the time of his demise seventy years, eleven months, and eighteen days old. Funeral services were held in New Prospect, his home church, by the writer, assisted by the pastor, Rev. C. H. Mayo, in the presence of one of the largest congregations that ever attended a funeral in that church. He joined the Methodist Episcopal Church, South, at Wesley Chapel in early life. After moving from the old home where he spent his boyhood days, he had his membership transferred to New Prospect, where it remained until he was called from labor to rest. Nine years ago last November, in 1918, I first met Brother Lamkin and formed his acquaintance. For four years I was his pastor and during that time he was one of the true and faithful stewards of New Prospect church.

During the entire four years I don't think that he failed to attend a quarterly conference more than two or three times. He was loyal to his church and a great friend to the preachers. During the four years that I was his pastor I never heard a word spoken that would cast the least reflection on his character. He was a good man and a true Christian. When it was possible for him to attend, he was always present at church to hear his pastor preach. He has left a dear wife and ten children—six daughters and four sons—to mourn their loss, one having died in early life. May the blessings of our great Heavenly Father rest upon the dear broken-hearted loved ones and help them to meet their loved one in the great Eternal Home of many mansions, where there will never be any death nor separation of loved ones.

H. J. BOLTZ.

RESOLUTIONS.

Whereas, on Oct. 9, 1927, God in his infinite wisdom saw fit to call to her heavenly home our dear friend and co-worker, MRS. HATTIE MILLER, and whereas, her life among us has been one of unselfish service, so that it may be truly said of her that in home, church, and community, at all times, "She hath done what she could;"

Be it resolved, That her death, which to her is gain, is a sad loss to us, the members of the Coldwater Auxiliary of the Methodist Missionary Society; that while we grieve, we bow in humble submission to him who doeth all things well; that the sorrowing family have our deepest sympathy in this their hour of great bereavement.

Be it further resolved, That these resolutions be spread on the minutes of the Missionary Society, one copy sent to the New Orleans Christian Advocate, and one copy sent to the devoted family.

(Signed),

MRS. R. R. MOORE,
MRS. C. K. McLEOD,
MRS. M. J. McANNEH,
Committee.

MRS. LOUISE PERRIN CLOUD.

Rarely does the Heavenly Father give to earth so choice a spirit as that of Mrs. Lula Cloud, who early Sunday morning of March 27, 1927, while all the earth enjoyed the blessed surcease from toil, slipped away from earth to her heavenly home. Thoughtful of friends, loved ones and her Sunday school class, to whom she sent a blessed message of affection, she was thinking of others until she fell asleep.

Mrs. Cloud was born in New Orleans seventy-one years ago, into the home of Hon. Franklin Perrin and Mrs. Mary Young Porter Perrin. Her father was a prominent attorney of New Orleans and of Washington City. He was a trusted leader and prominent in governmental circles. Her mother was a lovely crown jewel of the Old South, cultured, refined and charming.

She was married to Dr. J. M. Cloud, prominent physician of Water Valley, Miss. This union was blessed with two charming daughters—Hazel, who died at the early age of twelve, and Velma, now Mrs. W. B. Hoffa of Grenada, Miss. She made her home with this affectionate daughter, spending some time with an only living sister, Mrs. D. L. Martin, of Houston, Texas, of five sisters and one brother.

Mrs. Cloud became a member of the Methodist Church at the early age of ten years. She loved her Lord and her church with a passionate love, giving herself in a great and loyal service, never counting any work or gift a sacrifice, but a genuine labor of love. She endeared herself to every heart she touched. All who knew her could not but recognize in her goodness itself and the noble virtues of a Christly life. Many in that great day will rise up to call her blessed.

Her pastor,
J. H. HOLDER.

Grenada, Miss.

FROM THE PATTERSON CHARGE.

Dear Brother Carley: Patterson charge has not appeared in the Advocate this year, but it is not too late to let you know what we are trying to do, and what we have already accomplished.

Probably the greatest achievement this year is the erection of a Sunday school building in Berwick. We are proud of the fact that we have been able to go ahead with this much needed building in spite of the fact of the high water. The building contains four class rooms which open into each other, and also open on to a wide porch. We are grateful to one of our old and faithful members for donating the building, and we appreciate the fact that most of the lumber was donated. Much of the labor was given, and so, because our people worked when they could not give enough, we were able to complete the building.

Our work has improved this year. The congregations have grown, and if it were not for the fact that this section of the country is now practically bankrupt, we would be able to give a good report financially as well as spiritually.

Yours fraternally,
T. F. KING, P. C.

RESOLUTION OF APPRECIATION.

(Adopted by the Men's Class of First Baptist Church, Ruston, La.)

Whereas, it has come to our attention that the DeFreece Bros., Feazel Motor Co., and Kidd-Carter Gas and Oil Co. have of their own volition closed their place of daily business on Sunday;

Whereas, this action is one to be recognized as a meritorious move, to be received by all Christian people with hearty commendation,

Whereas, this class heartily commends these good men for their move,

Therefore be it resolved, That this class do rise in session to compliment these gentlemen.

That a special invitation, by committee appointed, be given said owners and operators to become members of this class,

That a copy of this resolution be furnished said gentlemen; that a copy be furnished The Daily Leader for publication; that a copy be sent the Baptist Message and the Christian Advocate for publication.

This adopted in open class on Oct. 16, 1927.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WEEK OF PRAYER.

October gave us a most engaging topic of study—"Friendship."

November brings us the "Week of Prayer."

Let every auxiliary be making careful preparation for the observance of the Week of Prayer, Nov. 6-12. May it be a time of spiritual growth for the members and an advance for the kingdom.

"Open wide the windows of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love."

Let us observe the Week of Prayer by setting apart a special time during each day for private and collective prayer. In the program for the first day (which is for adults) special emphasis is given to the presentation of the Week of Prayer Specials, Valley Institute, Pharr, Tex., and Palmore Institute, Kobe, Japan.

The second day is set apart as a definite service for the outgoing missionaries. Great care should be taken in the preparation of this day's program. It means much to our new missionaries.

For the third day a short program for the children is included. The adults should meet for a short session of prayer before the time for the children's program. This should be a special period of preparation on their part.

The fourth day's program has been prepared for the young people. To this service the adults may be invited.

The fifth service is planned as a celebration of Armistice Day. This might well be made a public service to which the entire church membership is invited.

Do not fail to appoint a committee in advance of the period set apart for this special time of prayer and self-denial. As soon as the literature is in hand, the committee should make a careful study of the plans presented, together with their own local needs. After prayer and counsel together, they should decide how best to observe this special occasion. Enlist every member of the auxiliary and as many women of the church as possible. Many who cannot attend the meetings may be enlisted to observe this season in their own homes. Let us promote the meetings by personal solicitation and by every other possible means of publicity. Above all, make the programs so attractive and so vital that the women of the church will wish to attend them. Urge upon the women of the church that they make this a time of special prayer, and a time of self-denial, that two buildings may be erected, one in Japan and one in Pharr, Tex., thus helping to build the kingdom of God in our own nation and in a great nation across the sea. Let the collections for Adults, Young People, and Juniors be taken separately.

Literature will be sent to the president of your adult auxiliary. Additional material will be found in the October Missionary Voice.—Literature Headquarters.

This number of the Missionary Voice referred to is the "Texas Special," and in addition to the valuable helps for Week of Prayer programs it carries articles of special historic interest. It is a very pleasing issue, unique in appearance and filled from cover to cover with attractive reading.

ZONE MEETING AT NATALBANY, LA.

The women of the Methodist Church of zone 6, Baton Rouge District, held the third quarterly meeting at Natalbany Wednesday afternoon, September 28, with the leader, Mrs. C. B. Johnson, presiding. An inspiring and instructive program with "Conservation" as the theme opened with soft music followed by silent prayer, closed with the Lord's prayer. The hymn, "O Jesus, I Have Promised," was sung. The Scripture reading was beautifully given by Mrs. E. W. Vinyard of Ponchatoula. Rev. W. A. Royal, of Natalbany, led in prayer, after which the hymn, "Take My Life and Let it Be," was sung.

The guests for the meeting were: Mrs. D. B. Carre of New Orleans; Mrs. W. K. Rust and Mrs. H. N. Brown of Baton Rouge; Mrs. L. A. Sims of Hammond and the pastors, Rev. W. R. Harvell, Hammond, Rev. A. L. McQueen, Springfield, Rev. W. G. Royal and Rev. Mr. Methvin, Natalbany, and Rev. Mr. Alford of Mississippi.

A splendid talk upon the "Importance of Bible and Mission Study" was given by Mrs. C. I. Crook of Hammond. Mrs. A. J. Coburn of Ponchatoula, in her forceful way, presented "Stewardship of Time and Personality." A fitting close to the two talks was a vocal duet, "Open My Eyes That I May See," by Mrs. R. M. McGehee and Mrs. F. A. Smith of Hammond.

A "quiz" on the Year Book and minutes, led by Mrs. McGehee, was held. It is expected that the "quiz" will encourage a closer study of our "Year Book and minutes.

The hymn, "A Charge to Keep I Have," was sung, after which our Conference secretary, Mrs. D. B. Carre, gave a masterly address, her subject being "Changes In the Work." Her message was one of inspiration, inspiring us on to greater service in his kingdom. Mrs. W. K. Rust, our Conference Superintendent of Supplies, told of her work, especially of the needs of the MacDonell Wesley House. Mrs. H. N. Brown, Conference Superintendent of local work, and Mrs. L. A. Sims, district secretary, followed with short talks about their work.

A short business session was held. Minutes of last zone meeting were read and approved. All five of the auxiliaries in the zone (Natalbany, Hammond, Ponchatoula, Springfield and Wesley Chapel) responded to roll call with splendid attendance and reports, there being eighty-two members and visitors present.

The weak and strong points in our auxiliaries were stressed. An offering was taken, which was sent to the Conference treasurer to apply on the rural work fund. Invitation for the next meeting was extended by the Hammond Auxiliary and accepted.

The leader's message was in the form of a poem, "Pray, Give, Go."

The hymn, "More Like the Master," was sung, and Rev. Mr. Alford gave the closing prayer, after which during the social hour the women of the Natalbany Auxiliary served tea and sandwiches.

MRS. W. R. KEMP, Secretary.

(Continued on Page 15.)

Best Way to Loosen Stubborn Cough

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified honey, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract and palatable guaiacol, known the world over for its prompt healing effec upon the membranes.

To avoid disappointment, ask you druggist for "2½ ounces of Pinex" wit directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

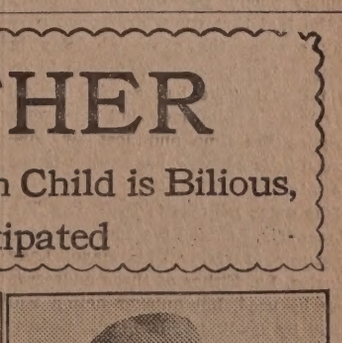
MOTHER

A Cross, Feverish Child is Bilious, Constipated

Every mother realizes, after giving her children "California Fig Syrup," that this is their ideal laxative, because they love its pleasant taste and it thoroughly cleanses the tender little stomach, liver and bowels without griping.

When cross, irritable, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhœa, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

Millions of mothers keep "California Fig Syrup" handy; they know a teaspoonful today saves a sick child tomorrow. Ask your druggist for a bottle of "California Fig Syrup," which has directions for



babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so don't be fooled. Get the genuine, made by "California Fig Syrup Company."

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

Last week-end found me in New Orleans, where I witnessed the opening of the seventh annual session of the Standard Training School in the New Orleans churches, and the sixteenth training school for Louisiana in 1927.

In the morning of Sunday I visited the Felicity Street Church. A wonderful impression was gained in this, one of the oldest churches in New Orleans Methodism, that is yet so truly a Young People's church. As I watched the class of fine young boys come from the young men's class room, I bethought me of the large number of Louisiana preachers who had their early training in that same young men's class. Such men as Dr. Frank Parker, Rev. H. W. Rickey, Drs, Tom and Briscoe Carter, Dr. J. F. Foster, Dr. Fitzgerald Parker, and Rev. Geo. Parker were members of this young men's Bible class of Felicity Street Church in their youth. Can a finer record be shown than this?

* * *

New Orleans District held a meeting on the 16th instant, at which the following district officers were elected to serve the Sunday schools of that district for 1928: Mr. J. H. Carter, District Secretary; Miss Fannie Norman, Recording Secretary; Mrs. R. H. Harper, Elementary Superintendent; Dr. M. F. Wilson, Adult Superintendent; Rev. B. C. Taylor, Adolescent Superintendent; Mrs. L. D. Chaffee, Missionary Superintendent; Rev. W. H. Giles, Training Work Superintendent; Mrs. D. M. Campbell, Daily Vacation Bible School Superintendent.

* * *

We are in receipt of a letter from Brother R. G. Tooke, superintendent of the Sunday school at Gibsland, La., in which he sends a check to cover Sunday School Day offering. Because of the fact that what Mr. Tooke says may express the cause of delay in many cases, we quote from his letter as follows: "We had Sunday School Day quite awhile back, but were very busy at the time and lost or misplaced your address, but hope it is not too late."

The office address is P. O. Box 357, Alexandria, La., and the address of our treasurer is Mr. A. M. Mayo, Lake Charles, La. Either of these addresses may be used, but quicker action will result by sending your offerings direct to Brother Mayo.

The Conference Board returns to the district one-half of the offerings you send in from your observance of Sunday School Day. This half is usually used by the district in Training School work, so that it is very important that each district make a real effort to send in offerings from every school in the district.

The fall issue of the Sunday School Outlook will go to press within the next few days. This will be the Annual Conference issue and will receive an unusually large circulation. All Sunday School Day reports will be in this issue, and we should very much like to have each district report to us in full at the very earliest moment.

The training school in the New Orleans District being held at Rayne Memorial this week promises to be the largest in the State for 1927. Six courses are offered.

* * *

The third Standard Training School of the Shreveport District for 1927 has just closed with splendid results, sixty-two credits having been issued to workers from co-operating schools, as follows: Noel Memorial, 21; Texas Avenue, 14; Mangum, 7; Cedar Grove, 6; First Church, 6; Bossier City, 3; Claiborne, 3, and Mooringsport, 2. This was the third school in which Dr. Holmes has taught this year, and he has achieved the record of issuing credits to every person who enrolleld, not one name having been dropped from any of these classes. Dr. Holmes writes us that the recent school was fine, with a splendid spirit.

* * *

A new Sunday school was organized recently at Port Eads, with Mrs. A. H. Ragen superintendent. Dr. and Mrs. R. H. Harper were largely responsible for this school, with the splendid assistance of Rev. Leon Picone, missionary evangelist. The Conference Sunday School Board has co-operated by supplying the literature free of charge.

* * *

We are in receipt of a request for Enlarged Children's Week literature from Brother D. B. Boddie, of Opelousas. We are always interested in these requests, for they show the interest taken by the various schools. If you have not made your plans for Children's Week, we will be glad to cooperate any way we can.

* * *

Mr. S. M. Collins, Monroe, La., was recently elected district superintendent. In a letter he says: "Despite great difficulties arising from the great flood of this year, our Sunday schools have been prosperous. I do not believe that our work has ever been in better condition than it is at this time."

* * *

Dr. F. C. Wren, Winnfield, La., district superintendent, was a welcome visitor in our office this week. The Doctor is a member of the Conference Board, District Superintendent, and General Superintendent in his local school.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE ELEMENTARY SUNDAY SCHOOL NOTES.

Maggie May Jones, Conference Elementary Superintendent.

Reports are beginning to come in of the observance of Enlarged Program of Children's Week, and from the tone of the reports the workers are well pleased with the plans and the pageants. Several schools are planning to observe the week beginning Sunday, October 30, and others beginning Sunday, November 6.

If your school has not already had the observance, this office will be glad to furnish you with material on request. In schools where the observance has been held, the report should be sent to the District Elementary Superintendent or to the Conference office right away in order that we may get our report ready for the General Council meeting.

Two schools have been checked this week in which all four Elementary Departments attained rank. In Brookhaven, the Cradle Roll attained Progressive, the Beginner and Primary Departments were Advanced and the Juniors Progressive—all on the B type Programs. Yazoo City, also working on the "B" type Program of Work, had an Advanced Cradle Roll and Beginner Department and Progressive Primary and Junior. Each of these departments had moved forward since they had been checked before. In the observance of Children's Week in Yazoo City each of these departments is taking a forward step.

Other elementary departments should be checked or re-checked at this time. Your District Elementary Superintendent will appreciate your calling on her for this, and if she can not come herself to do this checking, will be glad to help you in arranging for another checker to come.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.

LUZIANNE IS SMOOTH AND MELLOW.

LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

RESOLUTIONS OF APPRECIATION.

(Unanimously Adopted by the Fourth Quarterly Conference of the Belzoni Charge, North Mississippi Conference.)

Whereas, Brother J. E. Cunningham has loyally and faithfully served the entire Greenwood District of the North Mississippi Conference during the past few years; and,

Whereas, during the four years of Brother Cunningham's administration unprecedented growth and prosperity, both in a temporal and spiritual way, have come into the church life of the said district and a remarkable period of progress has been universally felt and experienced by all of us; and,

Whereas, Brother Cunningham has at all times absolutely devoted the very best of his time, talent and energy in an able and constructive manner, which has been the mainspring and moving cause of so much of what has been accomplished; and yet the methods and manner of our esteemed Brother Cunningham have always been characterized by the utmost patience and kindness which he so skilfully knows how to apply in a tactful and courteous way that naturally makes for accomplishment, and makes the man's influence for good irresistible;

Therefore, be it resolved, That the Belzoni charge deplores the fact that Brother Cunningham is shortly to leave the Grenwood District and deeply feels a distinct loss comes to this church thereby; and,

Be it further resolved, That this conference extend to Brother Cunningham its thanks and appreciation for his work and service for and with us, and that the highest and best wishes of this conference follow him in his work wherever he may go, and that we hereby express an earnest desire that he may experience an ever-extending and ever-increasing success in his work; and,

Be it further resolved, That a copy of these resolutions be published in the Belzoni Banner and the New Orleans Christian Advocate, and recorded upon the minutes of the Belzoni Methodist church.

WALTER JOHNSON.

The retirement of Walter Johnson after twenty years of major league ball and a phenomenal record as a pitcher, brings to mind certain facts that have helped the boys of America who knew them and we think will be helpful if passed on. Walter Johnson is a member of Mount Pleasant Congregational Church, of Washington, D. C., a teacher of a Sunday school class, does not use intoxicants or narcotics in any form, and thinks such expressions as are commonly heard even from the lips of young girls profane. He is worthy of being a boy's hero for these manly qualities as well as for his skill as a baseball pitcher.—Southern Christian Advocate.

THE FEDERAL COUNCIL AND EVANGELISM.

Certain newspapers published in New York and quoted elsewhere throughout the country have misrepresented the attitude of the Federal Council of the Churches and its Commission on Evangelism toward vocational evangelism and evangelists.

The Federal Council's Commission on Evangelism, as the clearing-house of the various Commissions on Evangelism of the several communions, believes that the church, in order to accomplish the task Christ gave it, needs all fruitful forms of Christian evangelism. The Federal Council, therefore, does not oppose vocational evangelism or any other form of evangelistic movement which is being used by the churches with spiritual success.

Its emphasis upon pastoral and personal evangelism, in which every minister, united with his own membership, earnestly undertakes the business of winning men and women to the acceptance of Jesus Christ as Saviour and Lord, grows out of the conviction that nothing less than the mobilization of the entire membership of the church for personal work will bring the world to Christ. The Council believes that, unless the church itself is dominated by a deep evangelistic spirit, it will be of small avail to bring additional members to it.

Any representation which indicates a different attitude on the part of the Commission on Evangelism and its officers is not true to the facts in the case.

REV. CHARLES L. GOODELL.

FROM BROOKLYN AND BOND.

Dear Brother Carley: If you can afford a small space, I shall be glad to give an account of the Brooklyn and Bond charge.

In many respects it has been the greatest year of my ministry. Rev. H. A. Gatlin assisted me in a meeting at McLaurin, and as is characteristic of him, he did it well. He brought the gospel messages with great power, and we had a real good meeting, in which 8 fine folk united with the church.

The pastor did the preaching in four meetings within the bounds of this charge, at the bequest of his people. Rev. H. R. McKee, of Wiggins, conducted the singing for me at Bond. Brother McKee is good help in a meeting. We had some old-time altar services in which many people prayed through to victory. There were 7 to unite with the church, six for the Methodist and one for the Baptist. There were 14 family altars pledged.

We have had 18 accessions to the church by profession of faith and 14 by letter; total 32. We have over-paid our Mission Special. We have sent $120 Work Day Offering to our Orphanage. The benevolences for the charge were $110 in arrears last year; they gave us an increase of $40 this year. We will raise $150 more for benevolences than have ever been raised on the charge before in one year. We will report the benevolences in full for Brooklyn and Bond charge the first time in 16 years. To God we give the glory; to the good people of this charge give the credit.

Brethren, pray for us, that these closing weeks of this Conference year may be characterized by a great spiritual fervor and we will go forth to do a much greater work for God.

A. A. SIMMS, P. C.

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is a Prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.
It kills the germs.

HEAVY FRUITER Three bales an acre, earliest cotton; 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices. Vandiver Seed Company, Lavonia, Ga.

REVIVAL ON THE AMERICUS CHARGE.

Dear Brother Carley: The Americus charge is closing out a successful year's work. Much has been done in repairing and furnishing the parsonage. We have had gracious revivals at all of the churches. Rev. Percy Vaughan was with me at Pleasant Hill Church; Rev. J. H. Grice was with us at Rosedale; Rev. Percy Vaughan at Cross Roads; Rev. J. M. Corley at Hurley; Rev. G. H. Broadus at Roberts Chapel. I did my own preaching at Tanners Chapel. In all of the meetings there was evidence that much good was accomplished.

We have just closed out our camp meeting at Salem. We began on Tuesday night, Oct. 4, and closed out the following Sunday night. There was much good accomplished. Brother O. C. Hull, our Mississippi Sunday school man, did the preaching, with the assistance of our presiding elder, Brother J. L. Sells. No compromise was made with sin in high places or low, and their messages were vigorous and aggressive expositions of Scripture truth. The churches and communities will be stronger and better because of their stay and ministry with us.

We had a Cokesbury class taught by Miss Hattie Roe Lewis at Pleasant Hill church in July.

Much remains to be done before the Annual Conference.

The work on the Americus charge is progressive and encouraging.

EUGENE WEDGEWORTH, P. C.

A WISE PLAN.

In order to meet the exigencies of the missionary situation the General Conference at its last session authorized the General Board of Missions to ask for "a freewill offering in every chuch each year during the months of January and February." This freewill offering is to follow, according to the Discipline, "a period of special missionary cultivation." The Discipline, however, makes this specific provision: "This freewill offering shall not include the income from the Sunday schools and Epworth Leagues." (Paragraph 467, Discipline of 1926.)

The object of this special campaign and freewill offering is to secure an adequate fund from which to maintain the missionary work now in progress. The reason for this exemption is that definite phases of this work in progress are assumed by the League and the Sunday school, the Sunday schools carrying the three mission fields in Europe.

It is perfectly patent, then, that if the Sunday school offering to missions should be counted on the Maintenance Fund which is taken each winter by the General Board of Missions, there would be no real gain in the income of that Board from which it expects to carry on its mission work. In order to render the service the church is expecting of the Sunday school in the missionary enterprise, the fourth Sunday missionary offering should be directed toward the Dual or European Special or to such other special as may have been definitely assigned by the Missionary Education Department of the General Sunday School Board to the Sunday school from the general missionary budget. If this is done, as is the case with the majority of the Sunday schools, we can render a worth-while service in solving the financial problems of the Board of Missions and in rendering a distinct and constructive missionary service in the mission fields at home and abroad.—Board of Missions Bulletin.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Rocky Springs, at Rocky Springs, Nov. 6, a.m.
Port Gibson, Nov. 6, p.m.
Vicksburg, at Crawford Street, Nov. 7, p.m.

J. T. LEGGETT, P. E.

Your tongue tells when you need
Calotabs
TRADE MARK REG.
Coated tongue, dry mouth, bad breath, muddy skin, groggy nerves and sour stomach suggest its use.

GALL AND LIVER TROUBLE
Indigestion, Colic, Pain in Right Side, Gallstones. Everything failed, even 2 operations, before finding help. I'll tell you about FREE.
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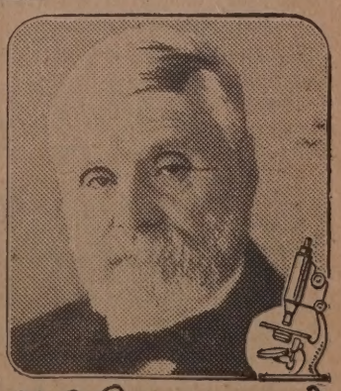
What Dr. Caldwell Learned in 47 Years Practice

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time regardless of how much one tries to avoid it. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the most delicate system and is not a habit forming preparation. Syrup Pepsin is pleasant-tasting, and youngsters love it. It does not gripe. Thousands of mothers have written us to that effect.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. In a practice of 47 years he never saw any reason for their use when a medicine like Syrup Pepsin will empty the bowels just as promptly, more cleanly and gently, without griping and harm to the system.

Keep free from constipation! It robs your strength, hardens your arteries and brings on premature old age. Do not let a day go by without a bowel movement. Do not sit and hope, but go to a druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin. Take the proper dose that night and by morning you will feel like a different person. Use Syrup Pepsin for



W. B. Caldwell M.D.
AT AGE 83

yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Always have a bottle in the house, and observe these three rules of health: Keep the head cool, the feet warm, the bowels open.

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

RESOLUTIONS BY RUSTON DISTRICT LEAGUERS.

Be it resolved by the Epworth Leaguers of Ruston District in rally assembled at Arcadia, La., Oct. 23, 1927, That we feel gratefully indebted to the Arcadia chapter, under the leadership of their president, Henry Galloway, and the church pastor, Rev. G. A. Morgan, for their cordial entertainment of the delegates. We feel fortunate in having in our midst for the occasion Rev. Otis Spinks, who closed the Arcadia Young People's revival with a most inspiring sermon and consecration service at the morning session, and his brother, Rev. Thomas Spinks, of Bienville, who spoke more informally but appealingly at the noon session.

Be it further resolved, That the efficient leadership of Elizabeth Langford, Charles White, Rosa Langford, Anna Pharr Turner, Mary Searles, and Gladys Dickinson in their various capacities was largely responsible for the success of the meeting.

We express regret that Mr. Henry Galloway, president of Arcadia chapter, was prevented by illness from being present.

The committee recommends that a copy of these resolutions be sent to the New Orleans Christian Advocate, to the Bienville Democrat, and to the local president.

Signed: Mary Searles, Jack Bailey, Sue Hefley.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Miss Laura Rankin Appointed Seashore District Secretary.

Miss Laura Rankin, of Gulfport, has been appointed District Secretary to succeed Mr. D. C. Camp, who has resigned to enter school. Mr. Camp will enter Vanderbilt University immediately after Christmas for a special course in "Young People's Leadership." While we are sorry to see Mr. Camp give up his work in the Conference, we are glad to see him begin his special preparation for a larger field of service.

Miss Rankin is one of our very best. She is a natural leader of young people, and we can think of no one better fitted for the place than she; she has a host of friends throughout the Conference who will give her a joyful welcome back into the work of our Conference. Miss Laura was a District Secretary some years ago when our Epworth League Conference work was young and she had a large part in building up our Conference and pulling it through many hard places. Yet Miss Laura will be one of the youngest members of our cabinet—if not in years, certainly in heart.

J. H. WEEMS.

THE LUMBERTON EPWORTH HI LEAGUE HOLDS INTERESTING MEETING.

On Wednesday evening, Oct. 19, the Epworth Hi League of the Lumberton church met with nineteen members and one visitor present. The following interesting program was rendered:

Song.

Prayer, Mrs. Fulmer.

Subject of lesson: "Being Willing to Forgive."

Scripture reading: Ephesians 4:31, 32.

Talk, "Being Willing to Forgive," Louise Gordon.

Talk, "The Necessity of Forgiveness," Mrs. Fulmer.

Talk, "Forgiving and Forgetting," Joyce Fortinberry.

Talk, "The Essentials of Forgiving," Mattie Lee McIntosh.

Talk, "Jesus' Example of Forgiveness," Margie Bond.

League benediction.

FLORENCE KERSH, Reporter.

QUARTERLY CONFERENCES.

Alexandria Dist.—Fourth Round.

Kurthwood and Alco, at Alco, Nov. 4, 7 p.m.
Provencal, at Provencal, Nov. 6, 3 p.m.
Natchitoches, Nov. 6, 7:30 p.m.
Boyce, Nov. 9, 7:30 p.m.
Melville, at Melville, Nov. 13, 3 p.m.
Lottie and Port Barre, at N. R., Nov. 14, 7 p.m.
Eunice, at Eunice, Nov. 15, 3 p.m.
Opelousas, Nov. 15, 7:30 p.m.
Bunkie, Nov. 16, 7:30 p.m.
Melder, at Melder, Nov. 20, 3 p.m.
Lecompte and Cheneyville, at Lecompte, Nov. 20, 7 p.m.
Glenmora, Nov. 21, 7:30 p.m.
Oberlin, at Oberlin, Nov. 22, 3 p.m.
Oakdale, Nov. 22, 7:30 p.m.
Elizabeth, Nov. 23, 7:30 p.m.
Rapides, at Pineville, Nov. 25, 3 p.m.
Pineville, Nov. 25, 7:30 p.m.
Evergreen, at B. H., Nov. 27, 3 p.m.
Evangeline, at W. C., Nov. 27, 11 a.m.
Alexandria, Nov. 28, 7:30 p.m.

There is a concerted plan to have all assessments raised by Oct. 31. Do your best to have everything in full when your quarterly conference meets.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Istrouma, Sept. 4; Q. C. Nov. 9.
Pine Grove, at Pine Grove, Sept. 18; Q. C. Oct. 28.
Denham Springs, at Alford, Sept. 18, 3 p.m.; Q. C. Oct. 27.
Washington, at Mt. Herman, Oct. 23.
Franklinton, Oct. 23.
Greensburg, at Wesley, Oct. 29, 30.
Keener Memorial, Oct. 30; Q. C. Nov. 7.
Springfield, at Springfield (Dedication), Nov. 5, 6.
Hammond, Nov. 6; Q. C. Nov. 2.
Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving), Nov. 24.
Denham Springs (Dedication), Nov. 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Sulphur and Vinton, at Vinton, Oct. 2, a.m.; Conference at Edgerly, Nov. 15.
Indian Bayou, Oct. 30, a.m.
Rayne, Oct. 30, p.m.
Barham, Oct. 23, a.m.
Many and Peason, at Peason, Oct. 23, p.m.
Converse and Hornbeck, at Hornbeck, Nov. 6, a.m.
Leesville, Nov. 6.
New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

W. L. DOSS, JR., P. E.

Minden Dist.—Fourth Round.

Ferriday, Nov. 6, 11 a.m.
Zenoria, at Zenoria, Nov. 9, 8 p.m.
Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov. 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov. 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

McDonoghville, Nov. 4, p.m.
First Church, Nov. 9, p.m.
Covington, at Covington, Nov. 6, a.m.
Slidell, Nov. 6, p.m.
Lafourche, at Labadieville, Nov. 13, a.m.
Rayne Memorial, Nov. 15, p.m.
Carrollton Avenue, Nov. 16, p.m.
Felicity, Nov. 17, p.m.
Algiers, Nov. 23, p.m.
Parker Memorial, Nov. 25, p.m.
Epworth League Revival, at First Church, Oct. 10-14.
Standard Training School, at Rayne Memorial, Oct. 23-28.

R. H. HARPER, P. E.

Shreveport Dist.—Fourth Round.

First Church, Sunday , Nov. 6, 11 a.m.; Greenwood, 7:30 p.m.
Mansfield, Sunday, Nov. 13, 11 a.m., 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov. 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov. 23, 7:30 p.m.

W. W. HOLMES, P. E.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Get this remedy! Guaranteed to cure Itching, Bleeding, Blind or Protruding Piles or money refunded. Get the handy tube with pile pipe, 75c; or the tin box, 60c. Ask for **PAZO OINTMENT**

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Standard Sets $6,000 and Up.

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DEAFNESS IS MISERY

Multitudes of persons with defective hearing and Head Noises enjoy conversation, go to Theatre and Church because they use Leonard Invisible Antiseptic Ear Drums. Tiny Megaphones fitting in the Ear entirely out of sight. No wires, batteries or head piece. They are Unseen Comforts and inexpensive. Write for booklet and sworn statement of the inventor who was himself deaf.

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TWO FAMOUS WOMEN BORN IN SAME YEAR

Queen Victoria and Lydia E. Pinkham

MRS. ANNA McHENRY
1005 E. PLUM STREET, MARSHALL, ILLINOIS

In the year 1819, two babies were born whose lives were destined to have a far-reaching influence. One was born in a stern castle of Old England, the other in a humble farmhouse in New England.

Queen Victoria through her wisdom and kindliness during a long and prosperous reign has become enthroned in the hearts of the British people. Lydia E. Pinkham through the merit of her Vegetable Compound has made her name a household word in thousands of American homes.

Marshall, Illinois.—"After my second child was born, I never saw a well day for five years. My father was telling his druggist about my condition, and the druggist insisted that father take a bottle of Lydia E. Pinkham's Vegetable Compound and have me try it, as it had helped his wife. I had given up, but to please father and mother, I commenced taking your medicine and in a week I had begun to feel better. When I passed through the Change of Life, I was taking the Vegetable Compound and I had no trouble of any kind."—Mrs. Anna McHenry, 1005 E. Plum St., Marshall, Illinois.

Another Woman Helped

Philadelphia, Penna.—Mrs. Caroline Nagy, of 2717 Sears St., in a recent letter to the Lydia E. Pinkham Medicine Co., says that after her child was born she was in a very weak condition. She could not seem to regain her health and went to her mother for advice. She told her to try Lydia E. Pinkham's Vegetable Compound, as it had helped her when in like condition, and it has helped her mother also. So Mrs. Nagy started taking it. She felt better after taking the first bottle,—after taking six bottles her weakness and other troubles disappeared, and she is never done praising the Compound.

In some families the fourth generation is learning the merit of Lydia E. Pinkham's Vegetable Compound.

THE REVIVAL OF 1928 IN BRAZIL.

(Interview with Dr. O. E. Goddard.)

"Everything in Brazil seems favorable for the big revival there in 1928," declares Dr. O. E. Goddard, who returned Sept. 15 from several months spent in that country on missionary business.

As secretary of foreign missions, Dr. Goddard went to Brazil in June at the instance of the Board of Missions to discuss with Brazilian Methodists three important matters, namely, the nation-wide revival of 1928, a program for religious education in the church, and leadership training for the church of the future.

While Dr. Goddard was in Brazil plans were laid for a great revival in 1928 similar to the big Centenary revival campaigns that swept throughout Southern Methodist territory in this country in 1921. Each Conference in Brazil has set a definite goal for the year. The Brazil Conference is planning for a 20 per cent increase in membership; the Central Brazil for a 30 per cent; and the South Brazil, the smallest of the three, for 1,000 new members, almost a 40 per cent increase.

Dr. Goddard found the Latin-Americans more responsive than the North Americans, and as the Brazilian preachers are naturally fluent orators he is looking forward to a nation-wide response when the revival gets well under way. "We can thank God and take courage that in Brazil in 1928 we can look for unusual efforts and unusual results in evangelism," he adds.

Dr. Goddard had a strenuous program during his stay in Brazil. He was traveling or speaking every day of the three months he was there. While not busy holding conferences with leaders, he conducted impromptu revival services, and at each service he gave the invitation to the unconverted, and never a single time did this invitation fail to meet with a response, the number varying anywhere from two to forty. As a result of these impromptu revival services 200 were converted.

In speaking of Brazil, Dr. Goddard says: "Brazil is the largest of all the Latin-American republics. It has nearly half the entire population of Latin-America—about 40,000,000. The ship on which I went to Brazil was loaded with automobiles. The one on which I returned carried three and one-half million pounds of coffee to the United States.

"The soil of Brazil is fertile and rains are frequent; vegetation grows twelve months in the year, and the people can have abundance with little effort.

"I was in Brazil during the winter—June, July and August. It was a mild, dry winter. It was never cold at all except during and immediately after a rain. There are no fireplaces or stoves either in homes or churches. One rarely sees frost except in the extreme southern part of the country.

"Brazil is a republic in name—an oligarchy in fact. Not half the people can read or write. A real democracy is impossible at present. They are doing their best to educate the people. The Southern Methodist Church has ten boarding schools in Brazil, four for boys and six for girls. We are doing much to help educate the next generation."

The first thing that Dr. Goddard did upon entering a Conference was to hold a consecration service, at which time opportunity was given to each national preacher to tell of his religious experience. Dr. Goddard reported that he was much pleased with the results of the conferences, which he held with leaders in thirteen presiding elders' districts. "Not only are all things favorable for the big revival in 1928," he declares, "but I never saw a situation so ripe for a program of religious education. They want to know all we know about religious education in the local church. Some new plans are being laid for better training of our Brazilian preachers."

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

LAUDERDALE COUNTY ZONE MEETING.

The Lauderdale County zone meeting convened on Oct. 20 at the Methodist church in Lauderdale. Devotional service was led by Dr. Rolfe Hunt. Owing to unexpected and unavoidable absence of the zone chairman, Mrs. E. K. Key, Mrs. A. F. Watkins was elected temporary chairman.

After the welcome address by Mrs. W. T. Barnes, and response by Mrs. Davis, the roll call of auxiliaries showed a representation of about seventy.

A committee was appointed to extend sympathy to the family of Mrs. Lott, who died from an auto accident on her way to the meeting. All felt subdued and awed by her sudden passing, "her face turned to the house of the Lord," as a friend said of her.

Mrs. Watkins then spoke on "Spiritual Resources." She traced briefly the beginning and growth of the woman's work of our church to this time of our Golden Jubilee, and looking forward to the future. She stated that the old idea of ten cents a month still controls some women.

Among resources of our power she mentioned Prayer, Meditation, Bible Reading, Reading Good Books.

Among the good things she said, she brought out that we heed to take time to ask God the question, "What wilt thou have me to do?" That we need to take time to look to God for the filling to enable us to meet our duties: that we need to come in harmony with God's will: that we do not do as well as we know: that the loveless life of Christians stands in the way of advancement of the kingdom.

At the end of the address she urged the signing of cards pledging to pray for work planned at the Jubilee period.

After benediction by Brother Ware, luncheon was served.

The program was resumed at 1 p. m. Devotional was conducted by Mrs. Nelson. Rev. Charles Assaf, a converted Syrian, now Conference missionary, then addressed the congregation. He urged practical work in missionary activity. He stressed the claim the foreigner has upon us. He alluded to the inconsistency in sending missionaries to China and of denying admission of Chinese children into the white schools of Mississsippi. This was further stressed by Mrs. Watkins.

A movement to combine the Lauderdale and Kemper County zone meetings was discussed. A motion was made that we go on record as favoring the combination, and a committee appointed to carry the message to Kemper County zone meeting, Oct. 26. The election of next year's officers was deferred until after the subject of consolidation is acted upon.

Miss Bunn, of the Wesley House, gave a good talk. She told of the enlargement of the building and the proposed enlargement of activities.

A round table discussion followed on "What the Zone Meetings Have Meant to Me." A number of earnest short talks were made. Several helpful suggestions were brought out under the heads, "Facts, Folks, Funds."

A vote of thanks was extended Lauderdale for hospitality, and it was decided that next meeting be at Central Church, in Meridian.

MRS. ROLFE HUNT, Secretary.

GOT RID OF POISON

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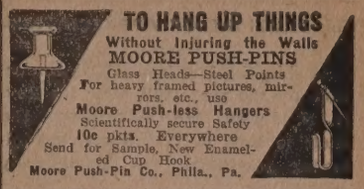

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RESOLUTIONS OF APPRECIATION.

At this, the fourth quarterly conference for the year 1927, after the Rev. H. N. Brown had surrendered the chair to Rev. R. W. Tucker, the following resolution was unanimously adopted:

Whereas, it appears that the Rev. H. N. Brown, our efficient presiding elder, has served four years on the Baton Rouge District, and, in all probability, will be calleld into other fields of labor at Conference this year; and,

Whereas, it further appears that the board of stewards of the Elizabeth Sullivan Memorial Methodist Church, of Bogalusa, La., desire to voice their approval and regard for the very efficient services rendered by Rev. H. N. Brown as presiding elder during his term of office on the Baton Rouge District, and especially his services in connection with the Bogalusa church;

Therefore, be it resolved by the board of stewards of the Elizabeth Sullivan Methodist Church, of Bogalusa, La., regularly assembled as the fourth quarterly conference, That it does hereby publicly commend the Rev. H. N. Brown for his prompt and always efficient administration of the affairs of our church, his untiring energy, and his particular attention to the Sunday school and youth of our church.

Be it further resolved, That we hereby express for our faithful Brother H. N. Brown our love and respect, and wish for him continued success in the field of labor he has chosen. That we trust that as he grows older he will become more useful, that the good Lord will grant unto him a long, useful and happy life in his service.

W. H. JENNINGS, Secretary.

CORNER STONE OF EPWORTH MISSION CHURCH, BILOXI, MISS., LAID.

The corner stone of the Epworth Mission Church in Biloxi, Miss., was laid on October 6, by Rev. J. L. Sells, presiding elder of the Seashore District. He was assisted by Rev. J. L. Neill, of Yazoo City, Rev. W. M. Sullivan, pastor of Main St. Church of Biloxi, Rev. W. J. Ferguson, of Gulfport, Rev. Will Gordon, of Pass Christian, Rev. W. W. Nelson, of Vancleave, Rev. Murray Cox, of Kreole, and the pastor of Epworth Church, Rev. H. L. Daniels.

The ceremony was a very impressive one. A telegram was read from Rev. W. W. Moore, builder of the church, and this telegram was deposited in the corner stone.

The zone meeting of the Woman's Missionary Society Society held its regular meeting at Epworth on the same day, and they rendered a very interesting program. The ladies all brought baskets laden with good things to eat, and served a real old-fashioned dinner on the ground that recalled to many of us our childhood days.

A free-will offering was taken for the purpose of building an altar in the church. There are several other things to be done before the church will be completed. This work is being held back for lack of funds. Any one wishing to make a contribution to a worthy cause could not place a gift in a more needy field than this.

Rev. J. L. Neill said, while on the coast for a two weeks' revival at Main St. Church, that he had traveled in quite a number of our mission fields, and had studied conditions in others, but he knew of no greater mission field, either at home or abroad, than the Mississippi Coast.

I ask the Christian people to pray for me and this work. I need your prayers.

H. L. DANIELS, Pastor.

FROM KOSCIUSKO, MISS.

A genuine revival of life, interest, spiritual quickening and Holy Ghost religion has visited our people, under the leadership of Dr. Alonzo Monk, Jr., one of our general evangelists, and Rev. A. J. Notestine, of the North Alabama Conference, in charge of the singing and work among the young people.

Two weeks of earnest preaching, quiet, intensive study of God's Word, and the memorizing of hymns, which brought out their deeper religious significance, characterized the services of the morning hours. The evening messages were soulful messages of warning and encouragement.

Brother Monk has brought the church life up to a higher level, and leaves us in a better condition to carry out the plans and programs of the church and the bringing in of the kingdom than any other man I have ever worked with. No pastor, or church, who wants a real revival of church life, will make a mistake by using Brother Monk.

Thirty-seven names were given for membership on profession of faith, and five by letter. The earnest prayers and best wishes of all our people go with him.

R. P. NEBLETT, Pastor.

Hattiesburg Dist.—Fourth Round.

Sumrall, Oct. 28, 4 p.m.
Heidelburg, Oct. 30, 11 a.m., 2 p.m.
Silver Creek, Nov. 1, 2:30 p.m.
Prentis, at Basfield, Nov. 1, 7:30 p.m.
Purvis, Nov. 4, 7:30 p.m.

Let the pastors be ready to answer all the questions set in the Discipline to be considered by us at the fourth round of conference. They are as follows: 19, 20, 22, 23, and all other vital questions.

Please let everything be done for a full report on our benevolences.

Brethren, I am looking to you, pastors and laymen, for the fullest and most earnest co-operation on all things that come for our consideration.

The Lord lead and bless each one of you.

J. R. JONES, P. E.

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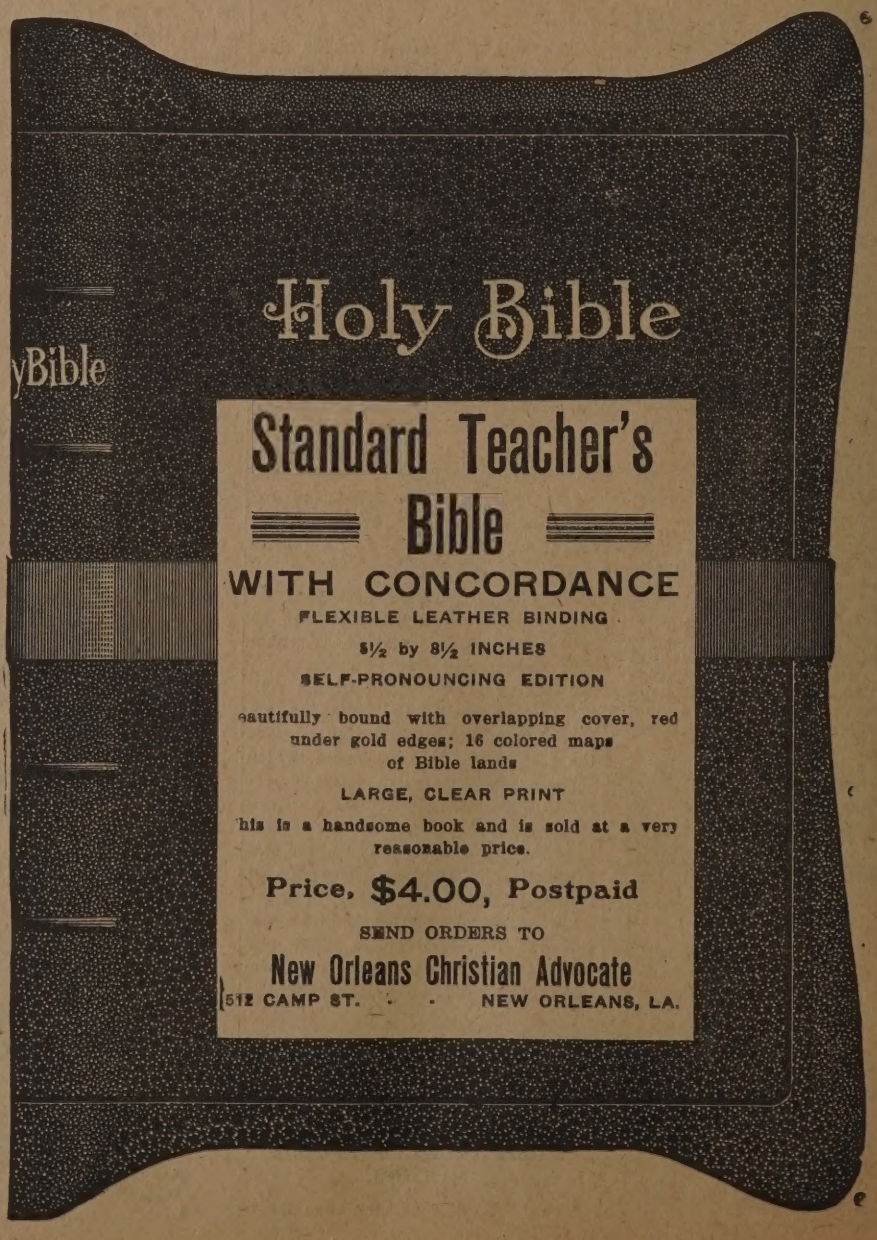
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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 10, 1927. CHAS. O. CHALMERS, Manager.

Proceedings of the North Mississippi Annual Conference

FIRST DAY—WEDNESDAY, NOVEMBER 2, 1927

Reported by Rev. H. P. Lewis.

The fifty-eighth session of the North Mississippi Conference convened at Clarksdale, Miss., on Wednesday, Nov. 2, at 9 o'clock a. m. In accord with a standing order the Conference was opened with the Sacrament of the Lord's Supper. Bishop Warren A. Candler, presiding, led in singing, "Alas, and Did My Saviour Bleed." Revs. D. W. Babb, R. O. Brown, J. W. Dorman, and J. W. Bell assisted the Bishop in serving the Communion.

"How Firm a Foundation," was sung. Dr. J. R. Countiss, secretary of the last Conference, called the roll of preachers and lay delegates.

Dr. Countiss was elected secretary, and on his nomination, H. P. Lewis was chosen assistant secretary, and C. L. Oakes, J. M. Guinn, J. E. Lawhon, W. L. Storment, F. F. Goggins, W. C. Newman, and W. L. Robinson were elected statistical secretaries.

Hon. Gerald Fitzgerald, representing the local congregation, gave an address of welcome to the Conference, which was responded to very aptly by Bishou Candler.

A stanza of "Blest Be the Tie That Binds" was sung. The hours for the Conference sessions were fixed at from 8:30 a.m. to noon. The bar of the Conference was fixed to include the main auditorium.

Committees nominated by the presiding elders were announced as follows:

Public Worship: Dr. H. F. Brooks, L. M. Lipscomb, R. O. Brown, and J. H. Johnson.

Sabbath Observance: J. J. Baird, L. H. Roberts, Will Sweat, H. D. Suydam, A. Y. Brown, C. W. Avery, and G. H. Boyles.

Orphans' Home: W. N. Duncan, G. C. Gregory, J. A. George, J. H. Sherard, F. A. Howell, Mrs. D. B. Jurner, and J. D. Turley.

Spiritual Interest: W. M. McIntosh, J. V. Bennett, Dr. L. W. Worshan, Dr. L. L. Minor, Percy Bell, and W. O. Hunt.

Conference Relations: J. J. Garner, W. N. Duncan, T. H. Dorsey, J. W. Ward, J. H. Holder, W. M. Young, and J. M. Bradley.

District Conference Records: E. C. Driskell, W. L. Atkins, W. W. Bruner, W. L. Robinson, T. B. Thrower, J. O. Dowdle, and R. E. Woodfin.

Vacancies on Quadrennial Boards were filled as follows:

Board of Lay Activities, J. O. Prude, in place of T. L. Lamb; **Budget Committee,** Dr. H. F. Brooks, in place of C. L. Oakes; **Memoirs,** J. M. Bradley, in place of J. H. Bass; **Church Extension,** W. D. Bennett, in place of C. P. Moss.

Dr. Arthur Moore, of the North Alabama Conference, representing the Board of Finance, was introduced and addressed the Conference.

Rev. R. E. Nollner, of the Central Texas Conference, representing the interest of the Southern Assembly at Lake Junaluska, was introduced and addressed the Conference. In response to Dr. Nollner's suggestion, a committee composed of D. H. Hall, J. A. Randolph, and Mrs. E. S. Lewis was named to look after the interest of the Assembly in our Conference.

Rev. J. H. Shumaker, representing the Church Mutual Insurance Company, and the Methodist Benevolent Association, was introduced and addressed the Conference.

The names of the presiding elders were called, their characters passed, and each elder made a brief report of his district as follows: L. P. Wasson, of the Aberdeen District; J. B. Randolph, of the Columbus District; E. H. Cunningham, of the Corinth District; L. M. Lipscomb, of the Greenville District; J. E. Cunningham, of the Greenwood District; E. S. Lewis, of the Grenada District, and T. M. Bradley, of the Sardis District.

It was announced that Rev. Carroll Varner would preach at 3 p. m., and that the Wisdom Sisters would sing. The Sunday School Board announced its anniversary for 7:30 p. m.

Announcements of committee meetings were made; a stanza of "Come, Ye That Love the Lord" was sung, and the benediction for the first day's session was pronounced by Dr. T. W. Dye.

Second Day, Nov. 3.

The Conference was called to order by Bishop Candler at 8:30 a. m., who led the Conference in singing, "I Love Thy Kingdom, Lord." Rev. W. M. Young led the Conference in prayer.

The Bishop read a lesson from Acts 20, adding suitable remarks bearing on the lesson. Following the Bishop's remarks, the Wisdom Sisters brought a message in song, singing "Amazing Grace." The preachers were greatly moved by it.

Dr. Countiss read the minutes of the first day's session, which were approved. The roll of absentees from the first day's session was called.

The names of superannuates were called, their characters passed, and their names referred to the Committee on Conference Relations. This list as we have had it for the past year is as follows: N. G. Augustus, D. W. Babb, J. W. Bell, J. J. Brooks, R. O. Brown, J. W. Pearson, T. W. Dye, R. M. Evans, B. P. Fullilove, W. L. Graves, J. G. Johnson, R. S. Lawson, A. W. Langley, A. F. Moore, W. J. O'Bryant, B. P. Patterson, T. H. Porter, E. H. Rook, C. N. Terry, W. D. Wendell, D. H. Crowson, Jas. H. Porter, W. R. Williams, H. M. Young. Most of these brethren are able to attend the session of the Conference and are enjoying the fellowship of the occasion.

The names of J. H. Bell and T. H. Mills were referred for supernumerary relation.

The following, who have been in the active ranks, were referred for superannuate relation: W. A. Bowling, J. W. Raper, E. C. Sullivan, and M. A. Burns.

The following brethren, representing connectional interests, were introduced and addressed the Conference: John Durant, of the Publishing House; C. O. Chalmers, of the New Orleans Christian Advocate; Dr. S. H. C. Burgin, of the General Hospital Board, and Dr. H. H. Sherman, of the Board of Education.

Question 1 was called, "Who are admitted on trial?" and the following, who have met all disciplinary requirements, were admitted: K. S. L. Cooke, Wm. Irving Henley, Nathan Lester Threet, William M. Jones, Ashley T. Law, George R. Williams, Wm. Rufus Hammontree, Bates D. Benson.

Ruben B. Pearson, under the two-thirds rule, was unanimously voted to be received on trial.

The question, "Who remain on trial?" was called, and the following, having passed the required course of study, were advanced to the Class of the Second Year: L. M. James, E. L. Jernigan, C. M. Kinard, C. M. Ray, W. M. Wright, and S. M. Hemphill.

S. M. Butts was passed in examination of character and remains in the Class of the First Year.

A wire of greetings from B. P. Jaco, who is out west for health reasons, was read to the Conference. The brethren who desired to show their sympathy for Brother Jaco in a substantial way laid on the table a gift of some $150. The secretary was instructed to send Brother Jaco a suitable response to his message of greeting.

A message of sympathy and interest was ordered sent to Dr. Johnson, a prominent layman of Greenwood, who for some time has been in ill health.

Announcements were made, the Wisdom Sisters sang, and the benediction was pronounced by Dr. J. A. Anderson, presiding elder, of Helena, Ark.

Third Day, Nov. 4.

The Conference was called to order by Bishop Candler, who led in singing "Come, Thou Fount of Every Blessing." B. P. Fullilove led the prayer. The Bishop read Acts 9:1-22, and gave a talk on "The Conversion of Saul of Tarsus." The Wisdom Sisters sang, "Jesus, the Name High Over All," to the delight of the Conference.

The minutes of Thursday's session were read and adopted.

In response to question 17, "What traveling preachers and local preachers have been elected deacons?" the following made their reports, were declared eligible by the committee, elected to receive the ordination of deacons and advanced to the Class of the Third Year: G. O. Clark, F. F. Coggins, J. W. Gibson, J. N. Humphrey, W. C. McCay, and J. C. Wasson; G. C. Schwartz, in orders, was advanced to the Class of the Third Year.

G. B. Love, M. H. McCall, E. C. Driskell, and W. A. Langley, not having met the requirements in course of study, were retained in the Class of the Second Year.

Under question 19, S. E. Ashmore, A. W. Bailey, W. P. Bailey, G. H. Boyles, A. Y. Brown, W. H. Heath, W. M. Hester, J. E. Lawhon, W. C. Mattox, W. W. Milligan, W. L. Robinson, H. D. Suydam, B. G. Whitehurst, and A. F. Moore, all having finished the course of study, were passed on favorably by the committee and elected to elder's orders. J. J. Baird, an elder, also finished the course of study.

J. T. Lewis, chairman of the Board of Education, read report No. 1, concerning plans for endowing Grenada College. Pending its adoption, Miss Laney, Latin teacher at Grenada for twenty-five years; Dr. Countiss, Judge J. G. McGowen, and E. M. Shaw spoke to the report. After thorough discussion, the report was enthusiastically adopted.

Greetings from T. M. Brownlee and wife, who transferred from Clarksdale to Capitol Street, Jackson, a year ago, were read to the Conference, and the secretary was directed to make reply to same.

S. H. Caffey read report No. 1 of the Board of

(Continued on Fourth Page)

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SECULARISM IS WITHOUT SAVING POWER.

By Bishop Warren A. Candler.

Honorable James J. Davis, the Secretary of Labor in the Cabinet of President Coolidge, has published recently an article in a popular magazine in which he brings in view some highly important truths with reference to education.

Among other things he speaks as follows:

"No peoople has ever found a purely intellectual education enough in itself. One of the greatest scholars of his day, Lord Bacon, took bribes as a judge on the bench, and eventually found himself a prisoner in the Tower of London. Are we not tending to be strangely neglectful of the heart in our education? Our children are taught everything that may enter the head, but little or nothing to warm the heart, to provide any satisfaction for the deeper feelings and emotions. It was said of one of our earlier poets that he allowed his mind to squeeze his heart. Is that not becoming the condition of us all! We are deluged with economics, science, business, and we tend to keep religious feeling and the love of beauty in the background. We have reduced to a science the making of bread, in the Biblical sense; but it is still true that man lives not by bread alone."

This utterance of the Honorable Secretary contains nothing new, but the truth it contains needs to be repeated again and again because people seem so slow to understand it.

The American people are indulging a sort of superstitious estimation of mere education. They seem to feel that anything bearing the name of education is bound to be good and to work the most blessed results. Dean Butler, of the School of Education of the Chicago University, emphasized this idea not long ago in an article which he published in the Christian Student. He said:

"We live no longer in the expectation that the millenium will come through education. We once thought that if we were in condition to found good schools and to bring the boys and girls under the influence of a good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is that education with reference to this point is a total failure. Men do not act according to their best knowledge, but they do the things they love to do. It matters not how high we may educate the understanding, the man can, in spite of it, be a slave to his passions. Mankind do not act according to their best knowledge and wisdom, but do the things they love to do. While education of the intellect may cause its possessor to beware of the grosser sins, it may at the same time be only a means of making the man more cunning."

The assumption that education can be separated from religion without damage to the characters of students and without injury to public morality is a great mistake. Increasing intellectual power without strengthening the forces which direct it to safe ends, is a dangerous experiment of modern times.

Strictly secular education is of recent origin. The ancients, whether pagan or Christian, knew nothing of irreligious education. Among the Greeks and Romans intellectual culture was identified with religious philosophy and ethical teaching.

They would have been shocked by any proposal to exclude from their educational processes religious principles.

Of course, from the beginning the Christian religion emphasized and elevated education, and during the centuries of Christian history education has risen and fallen according as the Christian religion has been vigorous or feeble. Christianity founded the greatest and best institutions of learning in the world. This was especially true in the United States. The oldest colleges in America, such as Harvard and William and Mary, were established with the primary purpose of promoting religion. Dartmouth, bearing the name of Lord Dartmouth by whose generosity the college was founded, was established to prepare missionaries for work among the Indians. Amherst and Williams sprang from the same religious motives; and without exception all the greatest institutions of learning in our country owe their origin to Christian founders.

In so far as education in the United States has departed from this original type, it has fallen under hurtful influences and has promoted dangerous tendencies. Secularism in education leads to paganism in civilization.

At the present time more money and effort are being expended upon education than have been devoted to that interest at any previous time. But at the same time there seems to be a decline in moral standards and an increase of crime.

The Protective Committee of the American Bankers' Association, after careful investigation, has reported that the cost of crime in the United States exceeds the annual appropriations of the Government, approaching the huge sum of four billions of dollars annually. If mere intellectual culture were the cure for crime, no such alarming result would be possible. But in high schools and colleges there are marked tendencies away from a Scriptural faith and a pure Christianity. There is grave reason to fear that the influence of many colleges and universities in the United States at this time is distinctly anti-Christian, although constantly invoking a Christian name for themselves and seeking the patronage of Christian people.

It is quite possible, not to say probable, that the majority of the American people do not suspect the source of our costly crime, nor apprehend the evil influence that is operating in the field of education. They hear some talk of materialism and they hear deprecation of German rationalism; but they do not appreciate how this evil leaven is working in our own country to the impairment of morality and the undoing of social order. Christian ideals are being prostrated before the conception of materialistic philosophy; and unless the tendency is arrested American education will cease to be Christian and will become altogether pagan with the result of moral weakness and social disorder. Perhaps any effort to awaken the people to the peril arising from this quarter will appear to them as unlovely fanaticism; but, if they do not arouse themselves soon, they will discover when it is too late that the education in which they have invested many millions of dollars by taxation and otherwise has wrought the undoing of the nation.

Many educators perceive this peril, and are trying to avert it by all sorts of reformatory devices. The greatest emphasis is being put on moral training in the schools, but those who thus emphasize moral training fail to see that there can be no controlling and purifying morality which does not spring from religion. At this point the attention of the public needs to be most observant.

We should not need so many schemes of reform if the training of youth were permeated with a pronounced Christian influence. Our pagan culture deforms more rapidly than our reforms can progress. The final outcome cannot be doubtful or uncertain. The stock of the world's experience shows that the only safe education is that which leads to the regeneration of the soul, and which does not stop with mere intellectual training.

Guizot said long ago: "In order to make education truly good and socially useful, it must be fundamentally religious. It is necessary that it should be given and received in the midst of religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts."

Thos. H. Huxley, who was certainly the furtherest removed from fanaticism, said: "There must be a moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable with the Bible."

Victor Cousin spoke more emphatically still, declaring that, "Any system of school training which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and counter-check to their tendency to evil is a curse rather than a blessing."

These great men saw clearly and stated cogently this whole matter of Christian education. They did not blink the truth, nor seek to explain it away; and we would do well to lay to heart what they have said touching irreligious education.

Secular education and Christian education proced on fundamentally antagonistic assumptions. Secular education rests on the theory that human nature is essentially good, and that it only needs intellectual training to eradicate all its evil tendencies and correct all its moral irregularities. On the other hand, Christian education assumes that human nature is not fundamentally good, but that it is fallen and needs a Saviour to renew it in righteousness and true holiness. In so far as secularism in education recognizes Jesus at all, it assumes that he came into the world simply to improve human nature that was already good; but this is to misconceive utterly the mission of our Lord. He came to bring the power of the New Birth and to create a new human race; and Christian education in common with its Lord goes forth to save that which is lost.

There is a type of education that calls itself Christian, but which has nothing in common with the spirit and purpose of Christ. Indeed, it seems to be conscious of this fact and prefers the name of "Religious Education" to "Christian Education." But the schools of the Buddhists and the Mohammedans are religious schools. We need to have schools genuinely Christian. This matter is too great and too grave to be trifled with. There is no room in the field of education for pretenses and shams. The churches must not permit institutions of learning that are not genuinely Christian to fatten upon their funds and profit by their patronage. For a school to wear the garb of a Christian church in order to secure the gifts of consecrated people when it does not propose to do Christian work, is to practice a species of educational simony which is far worse than all the sins of secularism. For any church to permit such a sin to be committed in its name is really to approve the crime of getting money under false pretenses, and to wink at an offense as coarse and profane as the gluttony and covetousness of Hophni and Phinehas.

Every school, college or university which bears the name and carries the commission of a Christian church must be able to give a Christian account of itself when men demand of it, "What do you more than others?"

O LOVE THAT WILL NOT LET ME GO.

We are told that when George Matheson realized that he was going blind, he wrote a letter to his fiance offering to release her from her covenant of love because of his certain blindness. To his surprise and deep regret she accepted the proffered release. The young poet-preacher was plunged into a veritable Gethsemane of sorrow. In time, however, his feet found the Rock of Ages, and he became aware of another who was "acquainted with grief." He went to his desk and, in the travail of his soul, a great hymn was

born. Sore and sick at heart for the love that had let him go, he wrote:

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Then, as victory over his impending affliction found utterance, he wrote that wonderful stanza, a prayer of resignation without which few of us could face the defeat and disappointment of blindness:

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

Mounting yet higher, with the same note of noble victory, he wrote:

"O Joy that seeketh me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be."

And finally conscious of the spirit of victory in Him who transformed the cross from a symbol of defeat to an emblem of supreme victory, he penned the closing lines:

"O Cross that lifteth up my head.
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red—
Life that shall endless be."

—The King's Business.

RED SUNSETS.

By Rev. R. H. Bennett, D.D.

Readers of Dan Crawford's "Thinking Black" will recall the chapter "Red Sunsets." Crawford says: "King Chona lay dying in Africa. Being a king he must not pass out alone. It would be unkingly. So from the moment he breathed his last breath, human blood began to flow. Every footstep of those who bore the corpse was over ground sodden with blood. The body was lowered into a grave aglow with the same crimson flood. And when all was over and the king was buried, the grave was moulded over with plaster made of earth and not water, but human blood."

We are burying King Alcohol in America. And it looks like his misguided followers are determined that he shall have a similar interment. Well nigh every morning's paper tells of men slain for enforcing the Constitution of the United States. A faithful police officer is murdered in Atlanta because he holds his oath sacred to obey the law and keep his trust. An Ohio editor is assassinated in his own yard because he tries to purify polluted politics and divorce the city government from a foul crime ring. A Kentucky preacher is shot dead in his pulpit while leading a hymn (strangely enough entitled, "When the Roll Is Called Up Yonder, I'll Be There") because he preached against the vile crime of making and selling intoxicating liquor in violation of the law. Men are being slain by pistol, dynamite and bludgeon.

These martyred victims are called to die for the cause of righteousness. Your part and mine, my reader, is much easier. We are called to give our words in moulding public opinion against the flood of wet propaganda now being poured upon the public, which would deceive if possible even the elect. We are called to give our vote always and everywhere for law and against lawlessness, at every ballot box. We are called to give our means to sustain the forces of righteousness in this best of wars.

The liquor forces of this land are combined in a desperate death struggle to overthrow the best, wisest and most productive reform in the history of humanity. Let all patriotic Americans unite to resist every effort to ridicule, weaken, modify or repeal any of our temperance laws. How easy out part compared to the martyrs' mentioned above!

Even if the thought of any retreat for our nation in this matter were possible, there is a rugged old verse of Scripture standing in the way. We will never set up the saloon again even under the disguise of "light wines and beers," because the overwhelming majority of the people of America do not propose to have that verse written over the door of our beloved country, "The dog is returned to his vomit and the sow to her wallowing in the mire."

Gallant Wolfe, on the heights of Abraham, smitten with his death wound as he led his hosts to victory, heard the cry, "They fly! They fly!" "Who fly?" said he, opening his fast closing eyes. "The enemy." "Then I die happy." The Christian people of the United States do not need to die to see the enemy fly. They have already seen it. They have already overwhelmingly routed him by the greatest majority in the history of the Republic. But it is the history of many reforms that the defeated enemy sometimes rallies for a temporary but futile return. The mighty majority of American citizens sent that vile and filthy tyrant, the liquor traffic, to Elba. He is trying to stage a comeback of a hundred days. We are now en route to meet him at Waterloo and send him to St. Helena for life. There will be no return after this. All we need to do is to keep up the firm, sane, resolute and irresistible work of the Anti-Saloon League to drive forever the comparatively small, illegal and criminal liquor traffic where the far larger liquor traffic (liquor drinking in our country has been reduced ninety per cent by prohobition) has already gone; into the gutter and into the sewer, where it belongs.

Lander College, Greenwood, S. C.

SAFETY SIGNALS.

By Rev. S. J. Davies.

There are some movements chronicled by the current press that are as absurd as Mother Goose's laughing dog or lunar leaping cow. One of these flairs is Mayor Thompson's, of Chicago, edict or order to exclude from the city schools and libraries books with an English bias or leaning. I have this to say: He has a job on hand—an Herculean task. Literature for the past eight hundred years—as we know literature—is replete with praises of England and English ways. The noblest creations of genius are written in the virile language of the sea-girt isle, and no true, red-blooded Anglo-Saxon, whether he dwells beneath the heavens over which broods the Southern Cross, or where the Polar lights flash their glory to dim the gleam of the stars, can fail to catch a thrill and feel a kindred bond of fellowship, rejoicing in the fact of brotherhood, as he may read the magic lines of Dickens or the stately measures of Macaulay, not to mention him who is first and princeliest of all, Shakespeare, bard of Avon, bard of the wide, green earth. The next thing you know, some demagogue with an ax to grind—their axes are proverbially dull—will be objecting to our Bible because it was translated in England, and our laws because Blackstone enunciated so many of the principles of jurisprudence upon which ours is founded. Bias toward England indeed! Why, I am straight-lined toward the old mother country, and have no more fears of English domination and English invasion of our country or English control of anything a smart Yankee can beat him to, than I have of an incursion from Mars. If one-half the things we hear of Chicago be true, an administration of good, straight-laced English law would be wholesome. If Englishmen can write better histories of these United States than Americans can, I want to read some of them. Most naturalized Englishmen I have known were rather eager to proclaim their love and affection for their adopted country, and most of them make good, respectable citizens of our commonwealth. Some of the best laws and traditions and customs we have are of English origin. The spirit of those doughty barons who wrung the Magna Charta from the unwilling John, and of those Ironsides who prayed and warred on Marston Moor is crystallized in our Declaration of Independence and Federal Constitution. The time is past for any of the Anglo-Saxon breed to play the tyrant. Rest easy, Mayor Thompson, England does not want Chicago. She has troubles enough at home.

* * *

No, beloved, it is not the place, whether city or country, that counts in this call to the ministry. Many are called from the rural districts, some are chosen from the city churches. Among the prophets, Isaiah was urban, Amos rural. Peter was from the country, Paul from the city. The old Carondelet Street Church of New Orleans at one time was fruitful in sending forth ministers, and these men are now leaders in the church. In the church at Jackson, La., many young men from the farms and from the city heard and heeded this divine voice. It is where the ministry is honored and respected, as it should be, and the men who bear the marks of Jesus Christ are counted among the choicest and the best. A call like this to service, to self-denial, to consecration of the life to its single purpose, is only begotten when and where the tide of spiritual power flows full and free. Like the swell of a great tidal wave from ocean depths, it comes from the deep of men's souls, where the voice of God is heard and heeded. It is wrong to confuse this call with other activities of God's kingdom in the earth. It is true that all honest, earnest labor for the promotion of this cause is acceptable, but the New Testament undoubtedly teaches that a call to the ministry of preaching is separate and apart from other ministries. As ambassador for Christ and messenger of his grace, the true preacher has the credentials of heaven's court. When the church is fully awakened, flaming with zeal, lighted by the presence and power of the Holy Spirit, and not substituting other activities for this one gift of prophecy, then prophets and sons of prophets are begotten. And this call will sound clear and full above the tumult of earth's countless voices.

THE MOST POPULAR WORDS IN THE LANGUAGE.

By M. S. Rice.

I was interested in the report recently made by a committee that had been selected to discover, if possible, what are to-day the most popular words in the English language. That committee, after much thought and planning, decided to count and classify the words in a cross-section of present-day popular literature. They took representative parts of all the literature our day is constantly interested in, from the Bible to the sporting page of the newspapers. They counted and listed somewhat more than four million words.

Out of the not very extensive vocabulary of popular use, the first six words came in the following order: Time—Day—Man—Place—Year, and Work.

Look carefully at that list. It is thought-producing. It is not frivolous. It is not wicked. It is a stubborn testimony of our day. It reflects our eager, hurrying, ambitious day. Its omissions are as impressive as are its conclusions.

May we not choose a list of words that will breathe a bit more religious meaning into life? There is a heaviness in that list that needs the encouragement of a great living hope.—Methodist Episcopal Press.

NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from First Page)

Missions. Pending its adoption, Rev. J. G. Snelling, of New Orleans, was heard. The report was adopted.

S. V. Wall read report of Committee on Lay Activities, and G. L. Morelock, of the General Board of Lay Activities, was heard. This report was adopted, which carried with its adoption the election of J. G. Huston as Conference Lay Leader.

J. H. Felts, A. T. McIlwain, R. A. Tucker, D. H. Hall, J. H. Johnson, were appointed as a committee on Group Insurance for the Conference.

Announcements were made, the Conference sang the doxology and adjourned with the benediction by Dr. J. W. Perry.

Fourth Day, Saturday—Morning Session.

The Conference was called to order by the Bishop, who announced hymn 146, "Alas, and Did My Savior Bleed," after the singing of which L. A. McKeown led in prayer. The Bishop read for a lesson 2 Cor. 5th chapter, commenting thereon at length. The Wisdom sisters sang, "A Charge to Keep I Have."

The minutes of Friday's session were read and adopted.

In answer to the question, "Who are the deacons of one year?" W. R. Crouch, J. O. Dowdle, W. C. Galceran, Jr., W. C. Newman, W. L. Pearson, S. B. Potts, A. M. West, M. H. Weed and L. B. Wimberly, having passed in examination of character and finished the required course of study for the third year, made their reports and were advanced to the class of the fourth year. A. C. Johnson was retained in the third year class.

In answer to question 21, "Are the preachers blameless in their life and administration?" the names of the preachers of the Aberdeen, Columbus and some of the Corinth district were called, who made their reports and were passed in character.

Dr. F. S. Parker, of the General Epworth League Board, and Dr. Weber, principal of the M. E. Academy at Mathiston, were introduced to the Conference.

For a little change in the proceedings of the day, W. R. Lott as spokesman for the preachers of the Aberdeen District presented to L. P. Wasson, who for four years has been the presiding elder of this district, a beautiful silver service as a token of their love and esteem for him and his wife. In feeling, appropriate words, Brother Wasson made a response to the speech of presentation.

The class for admission into full connection was called to the front, to whom the Bishop gave a solemn and earnest charge. After having met all requirements, and answering all disciplinary questions, they were unanimously received. The class is composed of G. O. Clark, F. F. Coggins, J. W. Gibson, W. C. McCay, J. C. Wasson and J. N. Humphrey.

On motion, the Conference voted to convene at 3 p. m. for an afternoon session.

Announcements were made, the doxology sung, and the Bishop pronounced the benediction.

Afternoon Session.

The Conference was called to order at 3 p.m. by the Bishop. "I Need Thee Every Hour," was sung and W. M. McIntosh led in prayer. Secretary Countiss read the minutes of the morning session, which were approved.

Resuming question 21, the names of all the preachers were called, their characters passed and reports made. When all of the Greenwood District had been called, Brother Felts, for the brethren of the district, spoke words of appreciation and esteem for J. E. Cunningham, who has served for four years as presiding elder of this district, telling of plans to present to Brother Cunningham and his wife in their home a gift in token of the love and esteem of the brethren of the district.

M. H. Weed made his report, and having finished the four years' course of study, was elected to elder's orders.

W. A. Langley, an applicant in the second year, who failed to make a report to the Conference, and who is living outside the bounds of the Conference, was discontinued.

Reports were read and adopted from the Board of Evangelism, the Sunday School Board and the Board of Missions.

The Conference took action during the day to co-operate with the other patronizing Conferences in the Seashore Divinity School, and in the development of the Seashore Camp Grounds for future usefulness to the church. Carroll Varner, T. H. Lipscomb and W. W. Mitchell were appointed as a commission for Seashore Camp Grounds from this Conference.

During the last few minutes of the afternoon session, B. F. Lewis, manager of the Methodist Orphans' Home at Jackson, Miss., was given a hearing. Following Brother Lewis' talk, the Conference adjourned to meet in memorial session at 8 p.m. Sunday.

Sunday's program is as follows:

9 a.m., Love Feast, conducted by D. W. Babb.

11 a.m., Sermon by Bishop Candler, followed by the ordination of deacons.

3 p.m., Memorial Service, followed by the ordination of elders.

7:30 p. m., Sermon by Del Longgrear.

Preaching in other churches as follows:

First Baptist Church, 11 a.m., J. M. Bradley; 7:30 p. m., T. H. Dorsey.

First Presbyterian Church, 11 a.m., J. W. Ward; 7:30 p.m., A. Y. Brown.

Episcopal Church, 11 a.m., E. Nash Broyles.

Lyon Baptist Church, 11 a.m., S. H. Caffey; 7:30 p.m., J. J. Baird.

A. M. E. Church, Colored, 11 a.m., L. A. McKeown; 7:30 p.m., W. N. Dodds.

Haven M. E. Church, Colored, 11 a.m., W. L. Storment; 7:30 p.m., W. A. Wilson.

Fifth Day—Sunday, November 6, 1927.

The Conference met in its annual Love Feast at 9 a.m. Brother W. D. Babb was in charge and read I John 4th chapter for a scripture lesson. W. M. Young led the prayer. After partaking of the elements of the feast, bread and water, more than an hour was spent by the brethren telling of their experiences in Christ and His service. It was a gracious time. More than 30 spoke, while as many more were anxious to add their testimony.

At the 11 o'clock hour, Bishop Candler preached to a great congregation that thronged the church, gathered from almost every point in the Delta and many towns in the hills for this particular occasion. Following the Bishop's sermon, the ordination service for deacons was held, when G. O. Clark, F. F. Coggins, J. W. Gibson, W. C. McCay, and J. C. Wasson were ordained deacons.

Memorial Service.

At 3 p.m., the Conference met in Memorial Session. Hymn 583, "Asleep in Jesus," was sung, and J. T. Lockhart led in prayer. The Bishop read a lesson from I Cor. 15th chapter. The Wisdom Sisters sang beautifully, "We shall sleep, but not forever." V. C. Curtis read the memoir of Brother C. P. Moss, and S. E. Ashmore read the memoir of Brother J. H. Bass. Quite a number of the brethren paid loving tribute to these men, their lives and labors, after which the report of the Committee on Memoirs was adopted.

At the close of the Memorial session, Bishop Candler called for the class to be ordained elders, and a class of fifteen fine young preachers were presented. They are: S. E. Ashmore, A. W. Bailey, W. P. Bailey, G. H. Boyles, A. Y. Brown, W. H. Heath, W. M. Hester, J. E. Lawhon, W. C. Mattox, W. W. Milligan, W. L. Robinson, H. D. Suydam, B. G. Whitehurst, A. F. Moore and M. H. Weed. These all were ordained elders, following which the Conference adjourned to meet at 8:30 a.m., Monday.

Sixth Day—Monday, November 7, 1927.

Conference convened at 8:30 a.m. Hymn 183 was sung, and J. V. Bennett led in prayer. The Bishop read a lesson from Acts 28, commenting thereon. The Wisdom Sisters sang, "Come Thou Fount of Every Blessing," with the chorus, "I will arise and go to Jesus."

Secretary Countiss read the journal of Saturday afternoon session and the Memorial session of Sunday afternoon. The minutes were approved.

The Committee on Conference Relation made its report. Pending its adoption, L. P. Wasson made a plea for a free-will offering for the four brethren added to the Superannuate list this year. The brethren laid on the table $267.46.

W. W. Woollard was called to the chair to preside during the temporary absence of the Bishop.

W. M. McIntosh read report of Committee on Spiritual Interests, which was adopted.

The Committee on Group Insurance made its report, which, after discussion, was adopted. Ninety-three preachers within the insurance age stood and agreed to take out such insurance.

The report on Hospitals was read, spoken to by J. H. Sherard, and adopted.

The Conference Treasurer, M. Johnson, made his report to the Conference.

The Committee on Budget reported and report was adopted.

The Board of Finance made its report. General F. A. Howell, the veteran lay delegate of the Conference, made a plea for better collections, in order that the claimants on the Board of Finance may receive in full the apportionments made them.

G. C. Schwartz read the report of the Committee on Christian Literature. In the absence of Dr. H. T. Carley, Editor of the New Orleans Christian Advocate, who could not be here on account of illness, J. H. Felts represented the interests of our Conference organ. The report was adopted.

J. H. Holder read the report of the Board of Benevolences, which was adopted. (The Bishop resumed the chair)

Question 42, "Where shall the next session of the Conference be held?" was called. J. J. Baird, presented the invitation of Pontotoc; A. T. McIlwain presented the invitation of Corinth Methodism; V. C. Curtis presented Starkville's invitation. Pontotoc was selected.

J. A. George read the report of the Committee on Orphanages, which carried the nomination of J. H. Sherard and T. H. Dorsey as members of the Board of Trustees. J. H. Sherard spoke to the report, followed by V. C. Curtis. The report was adopted.

Reports from the Epworth League Board, and the Mission Board, were read and adopted. The Mission Board report called for a Committee to be appointed to confer with a like committee from the Mississippi Conference to provide some adequate plan to care for the spiritual interests of Methodist students in the State University.

Reports on Bible Work, Temperance and Social Service, District Conference Records, Sabbath Observance, Board of Church Extension, were made and adopted.

J. B. Reynolds was placed on the Sunday School Board in place of J. M. Foreman, who is moving from the bounds of the Conference.

The Bishop made a call for an offering to restore to its original condition the room at Oxford University in England occupied by John Wesley. The members of the Conference gave $70.71.

The statistical secretaries made their report.

R. P. Neblett read a resolution of thanks for the delightful entertainment given the Conference by Clarksdale, which was adopted by a unanimous standing vote.

H. R. McKee, an elder from the Mississippi Conference was transferred to us.

Del Longgrear was transferred to the Mississippi Conference.

The minutes of the sixth day's session were read by the Secretary and approved.

Hymn 227 was sung, and Bishop Candler led the Conference in prayer.

The Bishop gave a short, earnest exhortation for each to accept the appointment assigned him in the right spirit and go do his best for God and the church, following which the appointments were read, the doxology sung, and the benediction pronounced by Bishop Candler, which closed the Conference sine die.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

E. Nash Broyles, Presiding Elder.

Aberdeen—R. G. Moore.
Algoma—W. M. Hester.
Amory Circuit—T. L. Oakes.
Amory Station—C. A. Parks.
Bellefontaine—To be supplied by J. D. Boggs.
Buena Vista—W. C. Beasley.
Calhoun City—E. C. Driskell.
Derma—S. M. Butts.
Eupora—J. W. York.
Fulton—R. G. A. Carlisle.
Greenwood Springs—T. W. Smallwood.
Houlka—W. C. Newman.
Houston—W. N. Dodds.
Mathiston and Maben—W. S. Selman.
Nettleton—E. M. Shaw.
Okolona—F. H. McGee.
Pittsboro—To be supplied by D. H. Crowson.
Pontotoc—J. J. Baird.
Prairie and Strongs—H. E. Carter.
Randolph—B. E. Crowson.
Salem and Friendship—J. A. Biffle.
Shannon—W. M. Young.
Smithville—W. L. Pearson.
Toccopola—J. C. Nelson.
Tremont—L. B. Wimberly.
Tupelo—Carroll Varner.
Vardaman—W. C. Galceran, Jr.
Verona—W. C. Mattox.
Woodland—R. T. Hollingsworth.
Chaplain, U. S. N.—J. H. Brooks.
Assistant Sunday School Extension Secretary—William H. Hammontree.
Conference Missionary Secretary—R. G. Moore.

Columbus District.

J. B. Randolph, Presiding Elder.

Ackerman and Weir—C. A. Northington.
Artesia and Shaeffers—W. L. Atkins.
Brooksville—Seamon Rhea.
Caledonia—Guy Ray.
Cedar Bluff—F. F. Coggins.
Chester—W. R. Crouch.
Columbus, Central—W. M. McIntosh.
Columbus, First Church—R. A. Tucker.

Crawford and Mayhew—W. M. Langley.
Ethel—J. W. Gibson.
High Point—C. M. Ray.
Kosciusko Circuit—O. A. Clark.
Kosciusko Station—R. P. Neblett.
Longview and Sessums—W. I. Henley.
Louisville—T. H. Lipscomb.
Macon Station—W. N. Duncan.
Macon Circuit—C. W. Avery.
Mashulaville—W. R. Liming.
McCool—W. P. Bailey.
Noxapater—H. H. Wallace.
Shuqualak—W. W. Milligan.
Starkville—V. C. Curtis.
Sturgis—W. M. Wright.
West Point—W. R. Lott.
Conference Missionary Secretary—R. G. Moore.

Corinth District.

E. H. Cunningham, Presiding Elder.

Baldwyn—R. W. Evans.
Belmont—W. W. Bruner.
Blue Mountain—N. N. Maxey.
Booneville Circuit—R. C. Nanney.
Booneville Station—W. H. Mounger.
Burnsville—A. A. Martin.
Chalybeate—C. W. Baley.
Corinth, First Church—A. T. McIlwain.
Corinth, South Side—B. F. M. Bullard.
Corinth Circuit—J. L. Nabors.
Dumas—T. J. Hopper.
Guntown—M. H. Weed.
Hickory Flat—R. M. Papasan.
Iuka Circuit—E. P. Craddock.
Iuka Station—G. C. Schwartz.
Kossuth—G. D. Burt.
Mantachie—J. N. Humphrey.
Marietta—W. T. Bazzell.
Mooreville—G. B. Love.
Myrtle—W. T. Phillips.
New Albany Circuit—D. R. McDougal.
New Albany Station—T. H. Dorsey.
Potts Camp—W. F. Rogers.
Rienzi—Wade H. Heath.
Ripley Station—H. P. Lewis.
Sherman—A. M. West.
Silver Springs—V. D. Hipp
Tishomingo—W. J. White
Wheeler—W. C. McCay.
Conference Evangelist—W. A. Wilson.
District Evangelist—J. T. Gullett, supply.

Grenada District.

E. S. Lewis, Presiding Elder.

Abbeville—E. L. Jernigan.
Ashland—R. B. Pearson.
Coffeeville—W. L. Robinson.
Duck Hill—J. S. Maxey.
Durant—S. L. Pope.
Ebenezer—J. A. Patterson.
Grenada—J. H. Holder.
Holcomb—B. F. Hammond.
Holly Springs—J. M. Bradley.
Kilmichael—J. R. Murff.
Lamar—G. R. Williams.
Lexington—A. S. Raper.
Oxford—S. H. Caffey.
Paris—J. A. Brody, supply.
Pickens and Goodman—S. A. Brown.
Poplar Creek—Nathan T. Threet.
Sallis—A. W. Bailey.
Tie Plant—C. M. Kinard.
Vaiden and West—W. O. Hunt.
Water Valley, First Church—J. T. Lewis.
Water Valley, Main Street—J. E. Lawhon.
Waterford—L. M. James.
Winona—Melville Johnson.
Winona Circuit—S. W. Hemphill.
President of Grenada College—J. R. Countiss.
Professor in Millsaps College—J. E. Stephens.
Sunday School Extension Secretary—E. G. Mohler.
Conference Secretary of Education—J. H. Holder.
Student in Columbia University—J. S. Duncan.

Greenwood District.

L. P. Wasson, Presiding Elder.

Acona—B. G. Whitehurst.
Belzoni—J. V. Bennett.
Black Hawk—R. E. Ellis.
Carrollton—S. E. Ashmore.
Cruger and Sidon—G. C. Gregory.
Drew—E. E. McKeithen.
Drew Mission—J. C. Wasson.
Dublin and Mattson—B. F. Hammond.
Greenwood, First Church—J. H. Felts; T. H. Mills, Supernumerary.
Greenwood, Price Memorial—J. O. Dowdle.
Indianola—J. D. Wroten.
Inverness—W. W. Mitchell.
Itta Bena—T. E. Gregory.
Lambert and Crowder—M. E. Scott.
Marks and Belen—J. M. Guinn.
Minter City—A. Y. Brown.
Moorhead—J. A. George.
Ruleville—J. T. McCafferty.
Schlater—J. B. Conner.
Sunflower—W. L. Storment.
Swiftown and Isola—H. D. Suydam.
Tchula—E. R. Smoot.
Tutwiler—W. S. Shipman.
Webb and Sumner—C. L. Rogers.

Greenville District.

L. M. Lipscomb, Presiding Elder.

Arcola and Murphy—G. O. Clark.
Boyle and Pace—W. D. Bennett.
Clarksdale—H. F. Brooks.
Cleveland—J. W. Ward.
Coahoma and Jonestown—N. J. Golding.
Duncan and Alligator—R. G. Lord.
Evansville and Dubbs—T. B. Thrower.
Friar's Point and Lyon—P. F. Luter.
Glen Allen and Avon—C. L. Oakes.
Greenville—J. E. Cunningham.
Gunnison and Sherard—J. J. Garner.
Hollandale—L. A. McKeown.
Lake Cormorant—A. R. Beasley.
Leland—W. C. Galceran, Sr.
Lula and Dundee—W. B. Baker.
Merigold—E. B. Sharp.
Rosedale—W. M. Campbell.
Shaw and Litton—W. R. Goudelock.
Shelby—A. C. McCorkle.
Tunica—W. W. Woollard.
Chaplain in U. S. Navy—J. M. Morse.
Conference Evangelist—J. W. Robertson.

Sardis District.

T. M. Bradley, Presiding Elder.

Arkabutla—A. L. Davenport.
Batesville—A. T. Clanton.
Byhalia—J. D. Simpson.
Charleston—J. T. Lockhart.
Cochran—A. J. Henry.
Coldwater—G. A. Baker.
Como—C. M. Chapman.
Courtland—G. W. Robertson.
Crenshaw and Sledge—W. W. Jones.
Hernando—H. R. McKee.
Horn Lake—R. C. Mayo.
Longtown—Bates D. Benson.
Mount Pleasant—M. H. McCall.
Oakland—H. N. McKibben.
Olive Branch—G. H. Boyles.
Pleasant Hill—W. M. Jones.
Red Banks—S. B. Potts.
Sardis Circuit—R. E. Woodfin.
Sardis Station—C. T. Floyd.
Senatobia—W. W. Hartsfield.
Shuford—A. C. Johnson.
Tippo Mission—G. T. Sledge.
Tyro—K. S. L. Cooke.
Chaplain in U. S. Army—J. A. Randolph.
Conference Superintendent of Sunday Schools—R. H. B. Gladney.

Transferred.

To Western Virginia Conference—R. H. Ruff.
To Mississippi Conference—Del Longgrear.

REPORT OF COMMISSION ON BUDGET.

The Commission on Budget made its report as follows:

The assessments levied on the Conference for the ensuing year are as follows:

For General Work	$56,365
For Conference Missions	16,000
For Conference Education	14,100
For Conference Claimants	18,000
For Conference Church Extension	4,845
For Conference Epworth Leagues	1,000
For Conference Sunday School Work	7,500
For Conference Minutes	1,400
For Memorial Home	2,500
For Christian Literature	1,800
For Lay Activities	1,000
For Temperance and Social Service	300
For Methodist Hospital	5,000
Total	$129,810

The receipts from these assessments shall be apportioned as follows:

To General Work	.4342
To Conference Work	.5658

The receipts from the Conference Work shall be divided as follows:

To Conference Missions	.2178
To Conference Education	.1919
To Conference Claimants	.2452
To Conference Church Extension	.0659
To Conference Epworth League	.0136
To Conference Sunday School Work	.1021
To Conference Minutes	.0191
To Memorial Home	.0341
To Christian Literature	.0245
To Lay Activities	.0136
To Temperance and Social Service	.0041
To Methodist Hospital	.0681

The amounts apportioned to the several districts for the ensuing year are as follows:

District—	Gen. Work.	Conf. Work.	Total.
Aberdeen	$8,667	$11,024	$19,691
Columbus	8,634	11,310	19,944
Corinth	7,843	10,243	18,086
Grenada	7,975	10,535	18,510
Greenville	8,186	10,648	18,834
Greenwood	8,791	11,443	20,234
Sardis	6,269	8,242	14,511

The special assessment for Grenada College is apportioned as in previous year, the sum remaining the same, $15,000.

D. H. HALL, President.
DEL LONGGREAR, Secretary.

THE SPEAKING STARS.

Professor Michael Pupin read a paper before the American Association for the Advancement of Science at its meeting in Philadelphia recently on the radio activity of the sun and stars. What he is reported to have said then leads the New York Times to recall that Professor Pupin learned the language of the stars when he was a herdsman's boy in Serbiat. In an address in Columbia chapel some years ago, he declared that to him and his fellow shepherds and herdsmen the language of the heavenly bodies was as real as human speech. In another address at Vassar College a few months ago, he ventured to put in our language what he conceived might be the message of a young star near the boundary of our stellar system speaking to that system and saying:

"I am an astral baby now, and will be a baby still when, a million years hence, you receive this message. Many billions of years will pass before the ardor of my youth has cooled down to the moderation of your central star, the sun. Heaven only knows when I shall be as old as your old Mother Earth. But when I reach that age I shall be a beautiful cosmic bell just like your earth and, responding to the clappers of the luminous stars, I shall add my voice to the celestial choir which is declaring the glory of God."

It may turn out, after all, that the Common Version had warrant for the rendering of the familiar lines of the Nineteenth Psalm: "There is no speech nor language where their voice is not heard." The Revised Version omits "where." The singing stars are heard by those whose ears are attuned.—Pittsburgh Christian Advocate.

Ninety per cent of the Koreans in Oakland, Calif., are Christians and members of the Korean Methodist Church.

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THE SHRINE OF COBRE.

By Garfield Evans.

The town of Cobre is situated on the eastern end of the island of Cuba, near Santiago de Cuba, and about 600 miles east of Habana. This week two special trains of pilgrims left Habana for Cobre to do homage to the famous image of the Virgin there. In addition, thousands of other people are flocking to this shrine. The Catholic Church teaches the people that this image represents the patron saint of the Republic of Cuba, and the Archbishop himself organized and presided over this pilgrimage.

There are many stories told of the origin of this shrine. One of the best known I have read in the newspaper which has the largest circulation of any paper in the Republic, a periodical of thirty-two pages. This article was written as a fact and there was no suggestion that it might be legendary.

On account of the scarcity of salt, so the story was written, three brothers from the town of Cobre set out in the year 1627 to go some hundred miles by boat to the Bay of Nipe, where they could secure the desired commodity. Having made the trip successfully, they prepared to return home, but encountered bad weather and were detained two days. On the third day they started early at dawn, although a heavy fog covered the bay. As they pushed their way cautiously through the fog, one of the brothers saw a strange object floating on the waters. Approaching it, they perceived it was the image of the Virgin Mary, and in one hand she was grasping a golden cross, while in the other she held a most beautiful infant. Lifting the image into the boat, they found these words engraved thereon: "I am the Virgin of Caridad" (Charity).

This image, which is now enshrined at Cobre, is gorgeously dressed in a gown of gold that cost $5,000. Every one who makes the pilgrimage and kisses the image, so they believe, will be cured of any disease, receive pardon for any crime, or the answer to any petition.

We live 300 miles from Cobre. Yesterday we saw a procession of poor people carrying candles and hand-made stars and going to a central place where they were to celebrate all night a special mass in honor of the image. Returning last night from another town, we saw a crowd assembled, and were told that they were keeping watch all night in honor of the image. The following day those who claim a promise will have to beg alms from door to door in evidence of their humility.

Moron, Cuba.

THE TESTIMONY OF A GREAT PHYSICIAN.

The moment before a human being dies he weighs so much, his height is so much, and his structure is of a certain character, both macroscopic and microscopic. A moment after he dies he is the same in appearance, in height and in structure, in every respect, really, except one, namely, that life has gone out of him—a thing that you cannot feel, you cannot discover by any of the human senses, but the greatest reality in the world. It is the great imponderable. Science cannot deal with it, but faith can and does. "The things that are seen are temporal; the things that are not seen are eternal."

My friend Osler in his Ingersoll Lecture on Immortality at Harvard concluded by saying: "I am of the opinion of Cicero who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death." This, Osler declared, was his own confessio fidei.

Fifteen years later, on Dec. 23, 1919, six days before his death, note the triumphant certainty which he felt when, at close quarters with death, he wrote this last message, "Dear Friends: The harbor is nearly reached, after a splendid voyage with such companions all the way; and my boy is waiting for me."

For centuries science has been making the experiment of death in countless human beings and has asked the tomb for news of the other world, but the tomb has been silent. Science stops when life ceases, but faith o'erleaps science and declares that our mortal body "is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body."

Our Lord himself has told us in no uncertain terms that "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life."

If I believe Michelson when he tells me that light travels at the rate of 186,284 miles a second, and George Ellery Halt when he tells me that the nebula in Andromeda is so far away that it takes light at this wonderful speed one million years to reach my eyes, I accept their statements because they know about these things and I do not. When Jesus Christ made his statement that I have just quoted, I believe him, because he knew of the other world as well as this and I do not. Dare we disbelieve the positive declaration of Jesus Christ himself?

I am fully convinced that when I pass from this world I shall meet my dear wife who was taken from me forty years ago last July, and I thank God for that belief.

I thank God for faith as well as science.—Dr. W. W. Keen, of Philadelphia.

ACROSS THE CONTINENT.

By Rev. Theodore Copeland, D.D.

It was my privilege to visit the one hundred and fourth session of the Holston Conference, which convened Sept. 28, in Knoxville, Tenn. I was delighted with the people and the country. There is a singular fascination about the rugged mountains and the wooded hills, and the peaceful valleys clothed with verdant robes of unrepeated variety, forming a combination of idyllic beauty and grandeur. The inhabitants for the most part have descended from the sturdy Anglo-Saxon pioneers, who settled there and subdued the wilderness, and helped to lay the foundation of our great Republic. The men and women of to-day have preserved the traditions of their fathers, so that the Holston is one of the leading Conferences of Southern Methodism. It has furnished many of the great men of the church and nation.

My friend and brother, Bishop H. M. DuBose, had invited me to be present and to preach. So I addressed the Conference Thursday morning and Sunday night; at 10 a. m. I spoke to a large class of men in Dr. P. R. Knickerbocker's great church, and the Lord was present to bless.

It would be difficult to speak too highly of the personnel of the Holston preachers, presiding elders and pastors; bound together by ties of Christian love, they form a solid phalanx whose object is to conquer and regenerate a resisting world. Bishop DuBose is an ideal presiding officer. Thoroughly familiar with parliamentary law, he holds the reins with a steady hand and conducts business with ease and alacrity. He has captured the Conference by his masterful leadership and brotherly kindness. He is a great preacher and a great scholar. While editor of the Epworth Era and our Quarterly Review, he evinced a profound knowledge of men, and a knowledge of the times to know what Israel ought to do. His life of Bishop Asbury, to say nothing of his other writings, is a golden link in the chain of Christian biography.

In a recent number of the Nashville Christian Advocate, the Rev. J. L. Decell gives a glowing sketch of the Bishop's life, telling us that he was admitted into the Methodist itinerancy at the early age of 19 years. The writer continues: "Now, after fifty years of enlarged vision, deepening conviction and fruitful toil, as circuit rider, editor, author and bishop, he returns home to be present when the Mississippi Conference celebrates the Golden Jubilee of his admission on trial. Mississippi Methodism is justly proud of her own, who has been in character unblemished, travels far, labors abundant, and for the truth valiant and unswerving. He will deliver his semi-centennial sermon Thursday morning at 11 o'clock, and will preach the sermon for the ordination of elders on Sunday night."

Leaving Knoxville I went to Memphis over the Southern Railway, thence by St. Louis, Kansas City and Denver, and came up through Wyoming and Idaho, and am now in the midst of a great revival at LaGrande, Oregon. I have no words to describe the beauty and grandeur of the mountains of Oregon. They stand like sentinels guarding the western sea; they are lasting memorials of the handiwork of God.

As the seasons swiftly pass, I feel it more and more incumbent on me to adopt the language of St. Paul to the Corinthians when he said, "I determined not to know anything among you save Jesus Christ and him crucified." It is my duty to preach him as the Son of God, who bore our griefs and carried our sorrow; as the Son of man whose eyes were filled with tears for a Lazarus, and moist with mercy for a wandering world. I shall speak of him as the only hope for a sinful and apostate generation. I will point to his redeeming blood, and cry: "There stands the Messenger of Truth, there stands the Legate of the sky; his theme divine, his office sacred, his credentials clear. By him the violated law speaks out; it thunders; and in strains as sweet as the angels use, his gospel whispers peace. He establishes the strong, restores the weak, reclaims the wanderer, binds the broken heart."

Dallas, Tex.

SOMEBODY HAS MONEY.

A distinguished visitor to the United States collected data for a report to Great Britain on his return. He has this to say about our prosperity:

"A group of financiers recently bought the Dodge automobile property with a single check for $146,000,000. The General Motors Company has recently paid a dividend of fifty per cent, and its net profits for the first half of last year were $83,000,000. The Woolworth sales were nearly $253,000,000 in 1926. The United States Steel Corporation has a share capital of $1,071,000,000. Childs' restaurants served fifty million meals in 1925, with a gross income of $27,000,000. American employees now own billions of dollars' worth of stock in the concerns where they work—indeed, the figures are so incredible that I hesitate to mention them.

"The new securities offered in the United States in the first half of 1926 aggregated more than $4,000,000,000, while Great Britain issued less than two-thirds of a billion. In 1924 there were only seventy-five taxpayers with an income of more than a million dollars—in 1925 there were 207. When a new coal mine is opened there is no need to build homes for the miners—they can come in their automobiles."

Some one has money. It looks now, with the bumper crops through large sections of the West, that the wave of prosperity has rolled over the Mississippi and Missouri Valleys. There is a lot of money in banks, and in the old clock, and elsewhere.

Cannot the cause of our Lord and Saviour reap a certain fraction of that golden harvest, the harvest from oil, wheat, corn? Cannot our colleges be the beneficiaries of this abundance? Why not consider God? Why not consider our fellowmen? Why not consider our own life as one of stewardship?

Those who give to God invest in eternal dividends, in the imperishable lives of others, in the living temples, that for better or worse make up the world.

Write to some college president, to some superintendent of a hospital, to some home for the aged, some children's refuge—some one whom your surplus can bless.—Central Christian Advocate.

The Home Circle

COMMON THINGS.

The things I prize of greatest worth
Are just the common things of earth;
The rain, the sun, the grass, the trees;
The flowers, the birds, the glorious breeze;
Clouds that pass, and stars that shine,
Mountains, valleys, all are mine;
Rivers broad, and open sea
Are riches none can take from me,
O God is here on ev'ry hand,
Upon the sea, upon the land!
And day by day my thanks I give
That with these common things I live.

—Leonard G. Nattkemper.

GRANDFATHER SPIDER'S STORY.

"I shall never forget it, my first balloon trip," boasted Grandfather Spider to his twenty little spider grandchildren as they sat on the old fence-post in the silver moonlight; "but it is a long, strange story, my dears, and it is past your bed-time."

"Tell it, tell it," begged the twenty little spiders; "tell it, grandfather, then we will go to bed."

Grandfather Spider stretched his eight thin legs and scratched his head.

"You will soon be old enough to go a sailing over the green fields yourselves," said he, "but don't wait too long before making a landing; don't wait too long, my dears, or you may find yourselves over the great blue sea, where the waves are as high as trees; then where will you land, I ask you?"

The twenty little spiders nestled close to Grandfather Spider's knees. "I shall never take a balloon trip," said one of the little spiders, shivering; "this pleasant meadow is good enough for me."

"Nonsense!" said Grandfather Spider. "You will want to sail over the trees when you see the others going. It is quite wonderful, I assure you. Spiders have gone up in balloons for hundreds of years, and men have just learned how to do it, and think themselves very smart at that." And Grandfather Spider laughed and nodded his wise little head.

"Tell us more," whispered the tiniest spider.

"Well, to start with, I was venturesome, and my mother warned me not to travel too far on my first trip; but I hardly knew what she was saying, I was so eager to start. After I had spun my first long band of silk, which a little breeze caught and floated toward the sky, I waited no longer, but let go of the fence-rail, where I was standing, and I grabbed the swinging band of silk with my front feet.

"My, but it was exciting to feel oneself floating higher and higher into the blue sky! Soon I spun a wee basket for my other feet, and then, that I might travel faster, I spun another long band like the first, and there I was all set for my journey.

"The west wind was blowing merrily, and soon I was above the tree-tops. I could no longer see the meadow that had been my home.

"I watched the sun paint the sky red at evening, and was so taken up with the sight that I forgot to look beneath me until the colors began to fade. When I looked below for a place to land, I thought the sun had blinded me, for I saw the same colors, deep blue and fading crimson; but as I looked closer I saw the colors were reflected from the sky, and that I was above a huge body of water, no doubt the ocean itself.

"I had begun to roll up my silken bands to descend before I realized my danger, but now I let them out again very quickly, I assure you, and thanked the stars which were beginning to twinkle that the west wind showed no sign of resting. I could now see the great waves rise and fall, and it grew darker and darker."

The tiniest spider grandchild was crying softly. "Did you get drowned, grandfather?" she wailed.

"Silly one, silly one indeed," said grandfather, "am I not alive to tell the story?" and he laughed his jolly little laugh.

"But it was a terrible night, I'll admit. I was hungry, and growing weaker every minute, but sail I must, with nothing but the sky above and the sea beneath. I wondered how many miles it was to the nearest star, and then I must have fallen asleep, which was a dangerous thing to do; but the west wind was kind, and kept me far above the sea.

"When I awoke the sun was blazing in my eyes, and dancing on the waves below. In the distance I could see the shore and houses and trees; but alas, alack! the wind was blowing me in the wrong direction, and I was going out to sea.

"Suddenly there appeared a black object ahead of me, where the sky and sea seemed to meet. I decided that it was a ship, for I had heard my mother talk of how they carried men back and forth across the waters. It was my only hope. I knew I must land on that ship, where I would be safe and sound until I would once more feel the blessed earth under my feet.

"Nearer and nearer she came. How I worked, furling and unfurling my silken bands, steering myself, what little I could, until she was beneath me! Then, boys, I dropped; it took courage, my dears, but I wouldn't be here now if I had held back another minute.

"The ship was a strange place, no other spiders like myself aboard, but there were a few flies that kept me from starving, and some vulgar fellows called cockroaches, with whom I talked just to find if possible where we were bound.

"We landed that very day on the shore I had seen, and that landing-place is, in fact, not far from this very meadow; for you see, my dears, I was so thankful to find myself again on dry land that I was quite ready to settle down. I met your grandmother in this same meadow, and here we have lived ever since."

"You were very, very brave, grandfather," sighed the tiniest spider, " and thank you for telling us all about it."

"Yes, thank you," called the twenty little spiders, as they scampered to bed.—Selected.

THE LITTLE GIRL WITH THE WHITE COAT.

This Little Girl lived quite near a big city park. It was a beautiful park, with flower beds of tulips and daffodils in the spring and evergreen trees that looked like fluffy snowballs in winter.

In the park there were some squirrels, and the Little Girl used to watch them. At first they would scamper away and run up the trees, and she could only look up at them and call, "Come down, little squirrels, I won't hurt you." Always she talked to them with a soft voice, and gradually the little squirrels began to watch for the Little Girl in the White Coat. She nearly always wore white. The squirrels noticed that none of her clothes were trimmed in the skins of their fathers or mothers that they had loved, so she never reminded them of guns or nets when they looked at her. One day her father suggested that she take nuts along for the squirrels, so she began to fill her pockets with them. When she went to the store she would think about the little squirrels that liked nuts as well as she did, and would buy nuts for them. Each sunny day when she and her father walked in the park, she counted as the best part of the walk the calling the squirrels and feeding them.

"Why do the squirrels come to me, father? They never used to come," querried the Little Girl in the White Coat.

"Because they have learned to know that you love them. Even with people, if you want them to come to you, you must love them."

"But don't you think they come for the nuts I give them?"

"Yes," was the wise answer of her father, "but you gave them nuts because you love them, don't you? Now, when you grow up, if people get from you gentleness and kindness and graciousness, you will find them coming to you."—Lorene Bowman, in Our Dumb Animals.

DOG FINDS BOY LOST THREE DAYS.

The newspapers of Washington, both in news columns and in editorials, had much to say a few weeks ago about the rescue of a Seattle Boy Scout, lost in the Cascade wilderness, by a German police dog. It seems the seventeen-year-old lad started out alone on a fishing trip, with only a couple of sandwiches and his tackle. He did not return at night, and late the next day a searching party was sent out. Early on the third day a deputy sheriff took "Arnold von Winkelried," a Doberman Pinscher, and told him to take up the trail. For three hours the dog coursed through the undergrowth, usually out of sight of his masters, but finally appeared with a gray cloth cap in his mouth. Following the lead of the dog, the sheriff came upon the form of the boy, too exhausted to rise. The officer gave first aid treatment and succeeded in reaching his automobile with the boy.

"It wasn't until the second day that I realized I was lost," said Kelsey. "I cooked a few trout I had caught, killed a grouse with a rock and cooked it, and ate berries. The last day seems like a dream. I was lying beside the stump in the morning. I forget what time it was—I was past caring, I guess—when I heard a noise in the bushes and saw something black moving toward me. I was frightened.

"'It's a bear,' I thought. 'How am I going to meet it?' Next thing I knew old Arnold was licking my face and grabbing for my cap. I petted the dog a moment, but he was anxious to be away, and I allowed him to go with my cap. I knew that help wasn't very far off."—Our Dumb Animals.

ROBERT EDWARD LEE.

Ben Hill's Eloquent Eulogy of the Soldier.

In an address before the Southern Historical Society, delivered at Atlanta, Feb. 17, 1874, Senator Ben Hill made the following eulogy of General R. E. Lee:

"When the future historian shall come to survey the character of Lee he will find it rising like a huge mountain above the undulating plain of humanity and he must lift his eyes high toward heaven to catch its summit. He possessed every virtue of other great commanders without their vices. He was a foe without hate; a friend without treachery; a victor without oppression, and a victim without murmuring. He was a public officer without vices; a private citizen without reproach; a Christian without hypocrisy, and a man without guile. He was a Caesar without his ambition; Frederick without his tyranny; Napoleon without his selfishness, and Washington without his reward. He was obedient to authority as a servant, and royal in authority as a true king. He was gentle as a woman in life; modest and pure as a virgin in thought; watchful as a Roman vestal in duty; submissive to law as Socrates and grand in battle as Achilles!"—Selected.

"TIME OUT."

"I don't care if you hire a thousand men; you can't hold a candle to what I make."

"No—what is it?"

"Gunpowder!"—Exchange.

Old Man—"Son, can you direct me to the bank?"

Kid—"Yes, sir, for a quarter."

Old Man—"Isn't that mighty high pay?"

Kid—"Not for a bank director, mister!"—Iowa Frivol.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The church at Bogalusa, La., Rev. R. W. Tucker, pastor, expects to have its church debt paid about Jan. 2.

The church at Ethel, La., is building a Sunday school annnex, and hopes to have it completed by Conference.

The Jackson charge of the Baton Rouge District has broken its record, reporting all claims in full at the fourth quarterly conference, Oct. 9. Rev. J. H. Bowdon is the pastor who has thus brought things to pass.

The editor regrets not being in the office when Rev. R. L. Clayton, of Denham Springs, La., called on last Friday. Brother Clayton is in his first year in the itinerancy, in which he has proved to be remarkably efficient.

Rev. A. A. McKnight, who was appointed to the Washington charge, Louisiana Conference, to take the place of Rev. R. A. Cross, Jr., who was released that he might complete his course at Emory University, has taken hold vigorously of the work.

"No reason should keep you from your church services that would not keep you from your office, store, farm, school, or football game"—so we read on an attendance record card used by the Methodist church at Winnfield, La., where Rev. P. M. Caraway is pastor. That statement is sound doctrine.

Dr. Cleanth Brooks, pastor of the First Methodist Church, Alexandria, in sending a subscription to the Advocate—for which we thank him—states that rapid progress is being made on the religious education building and that work will soon begin on the interior. When completed, this will be a very handsome building.

Dr. M. T. Plyler was recently elected business manager of the North Carolina Christian Advocate. The interesting thing in connection with this statement is the fact that his twin brother, Dr. A. W. Plyler, is editor of the North Carolina Christian Advocate. Both of them are distinguished ministers of the church. It is a good team.

According to the presiding elder, Rev. H. N. Brown, the Denham Springs charge is one of the best circuits in the Baton Rouge Ditsrict from the standpoint of organization. Four of the six churches have Woman's Missionary Societies, and all of them made written reports to the fourth quarterly conference. A new parsonage and a new church have been built this year, both free of debt. The church will be dedicated on Nov. 27. Rev. R. L. Clayton is the energetic young pastor.

The corner stone of the Methodist church at Gibsland, La., was laid on Friday afternoon, Nov. 4, with an appropriate program. The invocation was pronounced by Rev. G. A. Morgan; "Greetings from Friends and Neighbors" were given by Rev. J. C. Cox; the address of the occasion was delivered by Dr. W. Winans Drake, and the corner stone was laid by Rev. W. D. Kleinschmidt, presiding elder of the Ruston District. Rev. C. E. McLean is the pastor at Gibsland, now closing his fourth year on that charge.

The death last week of Mr. J. R. Westerfield removed from Rayne Memorial Church, this city, one of its most devoted and useful members. Until illness forced him to give up active work several months ago, he was closely identified with all the interests of the church. For a number of years he was the faithful and efficient superintendent of the Sunday school. He was indeed a choice spirit—a man in whom was no guile. The editor of the Advocate feels keenly the loss of a personal friend, and he joins with a host of others in extending sympathy to the sorrowing family. The funeral services were held last Sunday afternoon, conducted by Dr. J. B. Mitchell, pastor of Rayne Memorial, interment being in Metairie cemetery.

The editor of the Advocate greatly regrets his inability to attend at least some of the sessions of the North Mississippi Conference. Although suffering from a threatened attack of "flu," he went to Clarksdale, reaching there a little after noon on Wednesday, hoping that his condition would improve sufficiently for him to remain a day or two. He steadily grew worse, however, and, after securing competent medical advice, decided to return home on the next train. Since reaching home he has been confined to his bed most of the time with a well-developed case of "flu," which renders uncertain his attendance upon the Mississippi Conference. He very greatly missed the fellowship of the brethren of the North Mississippi Conference, which he has enjoyed so much in the past.

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Protection Against Old Age

Dr. Charles D. Bulla has been elected asssociate Sunday school editor. Dr. Bulla is so widely and favorably known throughout our church that he needs no introduction to Southern Methodists. He was connected with our central Sunday school staff from 1910 to 1921. He was the organizer and the first superintendent of what was formerly known as our Wesley Bible Class Department. Later he added to his duties as superintendent those of Corresponding Secretary of the General Sunday School Board, and throughout much of his term of service he assisted in the editing of the Adult Student and of the Workers' Council. During the last six years he has served with distinction as presiding elder in the Pacific Conference, first on the San Francisco District and later on the Los Angeles District, and during this period he has had general supervision of our Sunday school work on the Pacific coast. He, therefore, brings to his task as an associate in the office of the Sunday school Editor a wide and varied experience, and we are sure that he will be cordially and affectionately welcomed by the Sunday school workers throughout our church. Doctor Bulla entered upon his new task Oct. 15.

CONFERENCE PERSONALS.

By R. P. Neblett.

General F. A. Howell, of Durant, commanding the Mississippi forces United Confederate Veterans, is a delegate to the Conference. He has been a regular attendant on the Annual Conferences since 1870.

Rev. J. A. Randolph, who has been for more than twenty-five years a chaplain in the United States Army, and is now retired with the rank of Major, now making his home in Nashville, Tenn., is attending the Conference. He is a member of the North Mississippi Conference.

Rev. Luke A. McKowen, who has spent most of his thirty years of itinerant service as a member of the North Mississippi Conference in the Delta territory, is still active, and his many friends are pleased to greet him as he mingles with the membership of the Conference and the citizenship of Clarksdale.

D. M. Hall, of New Albany, formerly Conference Lay Leader for North Mississippi, now chairman of the Commission on Budget, is attending the Conference.

Rev. J. H. Shumaker, of Nashville, Tenn., who began his ministry in the North Mississippi Conference, and is a native of Winston County, Miss., is a visitor. He is now a local preacher and secretary of the Methodist Benevolent Association. Several of the preachers took insurance with his company.

Rev. R. O. Brown, former pastor of the Clarksdale church, who is one of the honored superannuated preachers of the Conference, is present for the Conference.

Dr. L. D. Worsham, one of the lay delegates from Corinth, has been attending Annual Conferences in North Mississippi for the past thirty years.

Rev. T. W. Dye, of Clarksdale, is welcomed again as a member of the Conference.

Albert R. Wygul, of Nettleton, one of the staunch members of the Methodist church in Ittawamba County, at Carolina, is a lay delegate from the Aberdeen District. His many friends are glad to greet him.

R. E. Wilborn, of Lexington, who is almost as regular in his attendance on the Annual Conferences as a preacher, is here as a delegate from the Grenada District.

Rev. W. M. McIntosh, of Columbus, who was for many years an evangelist as a local preacher, and who was readmitted several years ago, being appointed as one of the general evangelists of the Southern Methodist Church, is attending the Con-

ference. His wife is with him, as one of the delegates from the Columbus District.

Mr. and Mrs. J. A. E. Pyle, of Iuka, are present as representatives from the Corinth District. These good people have been staunch Methodists for many years, and are not only welcomed among the membership of the Conference and fellowship of the preachers, but none are more warmly greeted by their host of friends.

Rev. J. J. Brooks, the senior preacher of the Conference, his name standing at the top of the list in the chronological roll, who has been for several years a superannuate, is attending and taking a deep interest in all the proceedings of the Conference.

The Wisdom Sisters, of Macon, Mo., are delighting the Conference with their gospel singing. They are specialists in the "Old Songs" of the church. Hearty "Amens" are heard when, with rapt attention, the body of the Conference listens to the charm of their wonderful voices. They have been used in many of the churches and charges of the North Mississippi Conference in the last few years as helpers in revivals.

By H. P. Lewis.

Among those visiting our Conference for a day or so were L. E. Alford, presiding elder of the Newton District, Mississippi Conference, and J. C. Chambers, field secretary of the Mississippi Conference Sunday School Board.

G. L. Morelock, secretary of the Board of Lay Activities, was one of the connectional visitors, and gave a great address Thursday afternoon.

L. F. Sensabaugh, Assistant Secretary of the General Sunday School Board, was with us on Wednesday, and gave the principal address at the evening hour.

Among the local people introduced to the Conference were Revs. C. B. Crabb, pastor of the Presbyterian Church; M. C. Vick, pastor of the Baptist Church, and Walter Dakin, rector of the Episcopal Church.

Dr. and Mrs. J. E. Coleman and E. L. Coleman, of Doddsville, were interested visitors on Friday.

W. F. Wilson, a veteran Methodist of Ruleville, enjoyed three days of the Conference.

Quite a number of the preachers and laymen attended the early morning prayer services, which proved to be a helpful feature of the Conference.

Clarksdale entertained the Conference with a hospitality that will be long remembered. Among the pleasant features was the announcement by the chairman of the entertainment committee that provision would be made for the companions of delegates who may wish to take in the Conference on Sunday.

Dr. H. F. Brooks, pastor-host of the Conference, though having been with us only a year, being a transfer from the Mississippi Conference, has identified himself with the interests of our Conference as if he were a veteran in our ranks.

The background of flowers in the Conference room showed the loving, skilled hands of the good women of the church, who believe in keeping something pretty and attractive to the eye before all.

Fathers and sons of the Conference were seen often together. We especially have in mind S. A. Brown and A. Y. Brown; W. C. Galceran, Sr., and W. C. Galceran, Jr.; T. L. Oakes and C. L. Oakes; J. W. Raper and A. S. Raper.

The Manager of the Advocate, Mr. Chas. O. Chalmers, was delightfully entertained in the beautiful home of Mr. and Mrs. H. H. Hopson, Sr., on 140 W. Second Street. He had as fellow-guests Rev. W. W. Woollard and Rev. W. L. Robinson.

LOUISIANA CONFERENCE.

Board of Temperance and Social Service.

Pursuant to the program that has been made for the Annual Conference, the Board of Temperance and Social Service will hold its anniversary, Wednesday afternoon, Nov. 30, at 3 o'clock, in the First Methodist Church, Baton Rouge.

Rev. D. B. Raulins, president of Mansfield Female College, will discuss the Social Service aspect of the Board, and Mr. O. D. Jackson, Prohibition Administrator of Alabama, Mississippi, Louisiana, and Arkansas, with our own Rev. A. W. Turner, will represent the question of Temperance and Prohibition. These are vital matters before the church and State to-day, and we feel confident that the discussion of these important questions by these outstanding speakers, each of whom is expert in his line, will not only be interesting but helpful to all who may have the privilege of attending.

W. C. CHILDRESS, Chairman,
Board of Temperance and Social Service.

Class of the First Year.

Members of the Class of the First Year will please meet the committee at the First Methodist Church, Baton Rouge, Tuesday afternoon, Nov. 29, at 4 o'clock.

P. M. CARAWAY, Chairman.

ATTENTION, LOUISIANA PREACHERS.

Due to the fact that there are a few slight but important changes in the Statistical reports to the Annual Conference, it will be necessary that each preacher make his report on the new report forms. These can be ordered direct from the Publishing House, or secured from the Agent on arrival at Conference.

Considerable confusion was caused last Conference on the report of membership. This was caused, in most instances, by taking the figures from Column 1, "Members Reported Last Year," instead of from Column 6, "Present Total Membership," to begin with. On table No. 1 of your Statistical Report, the first question is, "Members Reported Last Year." To answer this question you must secure the figures printed in the Minutes of last Conference from column No. 6, "Present Total Membership." Starting with this figure, you add your gains, and deduct your losses, arriving at your present total membership for this year. Where new works were formed, there was no membership reported last year and that item will be blank, and the present membership will be a net gain. Where changes have occurred in the circuit by the removal, or addition, of one or more churches, the loss or addition will appear in columns 4, or 5, as the case may be. It is sincerely hoped that the membership reports this year may be absolutely correct, and if the preachers will take pains in making out their reports, this can be done.

It is imperative that all reports be in the hands of the secretaries by the close of the first day's session of the Conference, and we urge that the preachers have due regard for the hard-worked Statistical Secretaries by observing this regulation.

Cordially,
ROBT. W. VAUGHAN,
Statistical Secretary.

UP THROUGH THE MIRE.

By Edgar L. Vincent.

Very suggestive are many of the expressions we find in the book of Job. Think for a moment of the question Bildad, the Shuhite, asked at one point in the discussion he had with the man of Uz: **Can the rush grow up without mire? Can the flag grow without water?**

We catch the drift of the question. We know how the rush and the flag grow. Deep in the soft earth at the bottom of the lake, these plants have their root. Up through the clear water they make their way until they reach the sunlight, where we find them waving their scimitars of green in the breeze. Away down out of sight, mire and ooze; up here, beauty. No mire, no beautiful rush; no water, with the slime at the bottom, no flag.

Have you not often wondered why it is that men are led through such troubled ways before they come out into the sunshine of peace and joy of Christian life? So many quagmires of doubt! Such battles with passion! Swamps of testing, sloughs of despond! Fears and falls, snares and pitfalls, besetting the soul on every hand. And why? The heart asks why life might not always run along in quiet fields, with grasses, birds, and flowers all about. Read again the words of the man of old: **Can the rush grow without mire? Can the flag grow without water?** And he goes on to tell what happens when the water and the mire are withheld.

While it is yet in its greenness, and not cut down, it withereth before any other herb.

Strange that the rush should find its very life down there in the slime! Wonderful that the moment its roots are loosened from the slippery bottom of the lake it withers! And yet, not so surprising as it might be when we think of the deeper meaning of the words. In the black soil down there the plant finds that which makes its life strong and beautiful.

Oh, these battles of ours! How they wound us and hurt us! Yes, but what did any man ever win without a battle? He who knows us better than we know ourselves knows that death comes sure and fast to him whose roots are not sunk deep in the mire of testing. Like the rush separated from its native earth, or the flag which is not sustained by the life-giving water, the soul which has been parted from its sources of power, its trials, it struggles with doubt and fear, and its whirlwinds of passion, is soon cut down and dies.

It is not wise for us to grieve when things come to us that try every thread of faith there is in us. These are our very life. Strip us of them and we are bereft of power. We have only a weak, fruitless life, and at last fail absolutely.

Mire for the rush! Water for the flag! Testings for the one God loves! We cannot do better than to read a little farther in this strange story of Job.

So, declares the Shuhite, are the paths of all that forget God; and the hypocrite's hope shall perish. . . . He shall lean upon his house, but it shall not stand: He shall hold it fast, but it shall not endure.—Exchange.

INFORMATION WANTED.

In the October Epworth Era's last Sunday program one of the questions asked was:

"Who first brought Christianity to the New World—Puritans, Christopher Columbus, or Cortez?" The answer given was, "Christopher Columbus."

I am not ashamed of my ignorance. I am not critical. I am not out to make a bonfire of any religious or political books; but I want to know what sort of Christianity Columbus brought to the New World. Nor do I believe he was the first to do so.

FRANK B. HILL.

Merryville, La.

LIFT THE AVERAGE.

There are hardly any more damaging charges that could be made against the pastors of our day than these two: 1. That they are not really in earnest; 2. That they are failing to win and hold the children. There may be a modicum of excuse with regard to the latter, because of the lack of co-operation on the part of parents, the changing conditions of home life and the breaking down of former social controls, but what excuse could possibly be given for the failure to be in earnest, for the lack of genuine enthusiasm, for a cold, indifferent heart which knows no master passion for the greatest cause under heaven! Of course, the charge is not made that there are no ministers of the churches who are faithful to their high trust. The indictment is against "the average pastor." Josh Billings once wrote that "the average man is a lunk-head." On the basis of such a pessimistic appraisal, perhaps we should not expect too much of the "average" minister. No pastor should be willing, however, to be merely average; surely none has the right to be satisfied to be below the average. Every man below the average is pulling the average down. May God help us rather to raise the average, and to prove by our lives that, whatever our shortcomings may be, it cannot truthfully be said of us that we are not in earnest. May men see in us a mighty enthusiasm that they cannot deny we have a master-passion for Christ and His Church.—Editorial in The Reformed Church Messenger.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN C. ANDERSON died at his home in Mendenhall, Miss., Feb. 2, 1927, and was buried at the cemetery at Johns the following day. He was born in Rankin County, Aug. 21, 1851, the son of William and Catherine Anderson. William Anderson was treasurer of Rankin County during the Civil War, and died soon after the war, leaving a wife and three children, of whom John was the eldest and the last to die. On Feb. 1, 1891, John C. Anderson was married to Miss Alice Gates, daughter of T. J. Gates, of Johns, Miss. Brother Anderson was in business at Johns for a number of years, and the town was named for him. He also united with the Methodist church in 1894 while living there. From Johns he moved with his wife to Mendenhall, and was in business at Mendenhall and D'Lo the last thirteen years of his life. Brother Anderson was always a friend to the poor. His charities were many and not always known even by those closest to him. Of a cheerful and optimistic nature, he always looked on the bright side of life. He was a lovable, Christian gentleman, and the church and community lost a valuable and useful member when he passed away. He is survived by his wife, Mrs. Alice Gates Anderson, a loyal member of the Methodist church at Mendenhall.

V. G. CLIFFORD.

RESOLUTIONS.

Whereas, our Father in Heaven has seen fit to call from our ranks, to the church above, our faithful and saintly brother and co-worker, HENRY ALLEN SORRELS, SR.; and,

Whereas, he has been a steward, trustees, and Sunday school teacher in this church for many, many years; and,

Whereas, he has been known to travel through rain, cold, and mud to attend the meetings of his church; and,

Whereas, he was a liberal supporter and a faithful, optimistic steward and member;

Therefore, be it resolved, First, That we miss his safe counsel and encouraging words.

Second, That his death was a great loss to our Methodist church, as a faithful attendant on all services, and a liberal supporter of all her institutions.

Third, That a copy of these resolutions be sent the family, and a copy spread on the minutes of this quarterly conference, and a copy sent for publication to the New Orleans Christian Advocate and the Belzoni Banner.

In the home of her daughter, Mrs. J. A. McSwain, of Laurel, Miss., at 7:07 p. m., July 7, 1927, the saintly spirit of MRS. B. F. WALKER, lovingly called by her friends "Mother" Walker, departed this life for the better world. Before her marriage she was a Miss Rhodes, of Rankin County. At an early age, she was converted and united with the Methodist church in childhood, and remained a faithful member till the day of her death. Until the weakness of ripening age debarred her from the privilege of attending upon the services of her church, she was always in her place at the house of worship, and as long as she was able she was an active member, consistently doing her part in the work of her church. When she reached young womanhood, and while still a resident of Rankin County, she was united in marriage to B. F. Walker, Feb. 5, 1874, with whom she lived happily till his death, June 8, 1925, preceding her just two years and one month into the mysteries of the Great Beyond. After some years of married life, she and her husband moved to Laurel, Miss., where they resided for twenty-five years, and where they became charter members of the West Laurel Methodist church, from which she was buried, her pastor, Rev. G. E. Allen, officiating, with interment in the beautiful Hickory Grove cemetery, in the presence of a host of sorrowing friends and relatives. All who knew her, loved her, recognizing her saintly life. She lingered several days while loving hands ministered to her needs, and then passed quietly away. She is survived by three sons, W. C. and Ben J., of Laurel, and Seymour, of Iuka, and three daughters, Mrs. Jack Lawrence, and Mrs. J. A. McSwain, of Laurel, and Mrs. Ella Meyers, of Crystal Springs, all of whom were by her bedside when the end came. She also leaves to mourn her death eighteen grandchildren.

JOHN W. RAMSEY.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

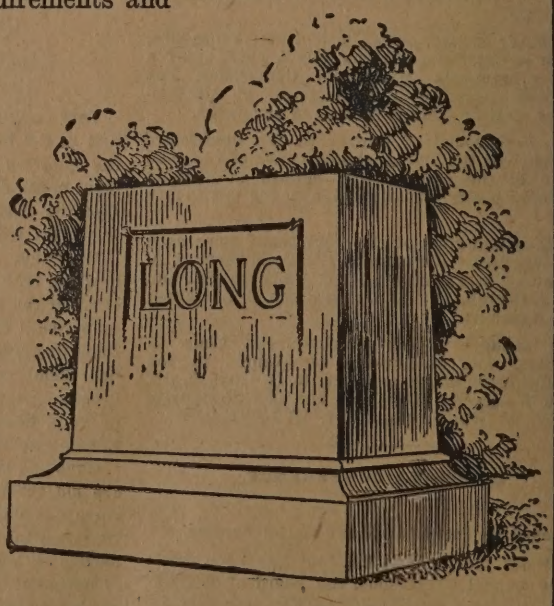
SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Blue Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.



Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation, Rion, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

Weaving Friendship.

Threads of justice for the warp,
Of kindness for the fill,
Flecks of love to brighten it,
And in and out goodwill.

Spin golden threads of friendship,
And weave a fabric rare,
So all the nations may be clad
In robes of peace so fair.
—L. W. P., in Missionary Review of the World.

By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—Jeremy Taylor.

Prayer.

"Help us to find thee, O God, in the hearts and lives of the men, women and children that are all about us. May we break down every barrier that hinders us from really knowing one another. Bring us together, we pray thee, in friendly intimacies, in mutual enjoyments and in common aspirations. Though we come from the ends of society and are separated by injustice, prejudice, and untoward circumstances, help us, O God, to seek out one another in love and patience and to rest not until, through fellowship and friendliness, we have realized a large measure of the relationship of brothers and sisters of a common Father."

Friends are formed by weathering the same gales of fate together, by kinship of mind and heart, by common interest in a common ideal, by basic understanding, mutual dependence, thorough respect, and loyalty that grows stronger as need grows greater.

Friendship implies mutual helpfulness—not necessarily the same in kind or in degree, but that helpfulness in which each gives freely his best to the other as naturally as the flower exhales perfume.—W. G. Jordon, in the Crown of Individuality.

ZONE MEETING.

The regular quarterly meeting of the northeastern zone of the Newton District, Woman's Missionary Society, was held in the Methodist church at Harperville Wednesday, Oct. 26, 1927.

Opening hymn No. 71, "O, Master, Let Me Walk With Thee." The devotional exercises were conducted by Rev. M. L. McCormack, of the Carthage church.

Very cordial words of welcome were spoken by Mrs. Sanders and little Miss Haralson, of Harperville. Responses by Mrs. Key, of Morton, and Mrs. Collins, of Forest.

Introduction of preachers, their wives, visitors and representatitves. Business was then taken up and officers elected for the coming year, as follows: Mrs. Joseph H. Beeman, of Carthage, was elected zone leader. Mrs. Claude Windham, of Morton, was elected recording secretary and treasurer.

The following program was rendered:

"The Advantages of Winning the Disinterested Woman," by Mrs. Henderson, of Carthage

An illustrated talk by Mrs. Brignac, of Forest, on "Children's Work in the Church."

Report of children's work in Newton, by Mrs. Applewhite; in Forest, by Mrs. Mangain, and Mrs. Ferguson.

Paper by Mrs. Beeman, of Forest, "Lydia's Missionary Work."

Poster talk by Mrs. Eason, of Harperville. Subject: "The Missionnary Society as an Aeroplane."

Round table discussion, led by Mrs. Triplett, of Forest, "The Benefits of the Zone Meetings."

Farewell talk by Mrs. Alford, the retiring district secretary.

Mrs. Collins, in behalf of the societies of this zone, presented Mrs. Alford with tokens of appreciation.

The next place of meeting will be Morton.

Closing hymn, "Blest Be the Tie That Binds."

Benediction by Rev. Mr. Alford, of Newton.

The hostess society served a delightful plate lunch during the social hour.

MRS. J. B. COLLINS,
Zone Leader.
MRS. J. H. BEEMAN,
Recording Secretary.

A PLEDGE OF CONSECRATION.

(Arranged by Mrs. W. T. Hegman, Superintendent of Supplies, Mississippi Conference, Holly Bluff, Miss.)

That the fellowship and the association of getting together as God's workers in this zone meeting may give us a greater determination to be better women and better workers;

(Unison) **We pray thee, dear Lord,**

That we may overcome timidity, and be willing to do our best;

We pray thee, dear Lord,

That we will do all in our power to equip ourselves for leadership in the Society and in the church;

We promise thee, dear Lord,

That as a result of the Week of Prayer a family altar may be established in every home;

We beseech thee, dear Lord,

That through the observance of Harvest Day early in December, all of our obligations may be met in full;

We pray thee, dear Lord,

That through the Bible study of Stewardship, we may acknowledge that all that we are, and all that we have—

Is thine, dear Lord.

That by increasing the subscriptions to the Missionary Voice, we may develop a greater zeal for missionary information;

We pray thee, dear Lord,

For a deeper consecration and a genuine spiritual awakening.

We beg, in the name of him who taught us to pray—"Our Father——"

ZONE MEETING, TYLERTOWN, MISS.

The fourth zone meeting of the Woman's Missionary Society was held at Tylertown, Oct. 4, 1927. On entering this beautiful church we were cordially welcomed by the ladies and asked

(Continued on Page 15.)

In Tube with Pile Pipe Attachment, 75c; In tin box, 60c.
PAZO
PAZO OINTMENT
PAZO OINTMENT FOR PILES
is guaranteed to cure any case of Itching, Blind, Bleeding or Protruding Piles or money refunded.

FELT VERY POORLY

Weak and Run-Down Missouri Woman Got Strong and Well. Says Cardui Started Her On Road To Health.

Clarksburg, Mo.—Mrs. T. G. Harris, of this place, says:

"For two years I was in very poor health. Some of the time I was almost past going. I was very weak and run-down.

"I tried to make the most of what little strength I had by taking frequent rests, but I could find nothing which would start me on the road to health again, until one day I decided to try Cardui.

"I had heard about other women who had been benefited after taking it, so I made up my mind to see what it would do for me. I took Cardui for several months and was very much gratified with the results.

"I began to do my own work again, which I had not been able to do for a long time past. My color, which had been pale and sallow, became natural, and my complexion cleared up. I gained in weight and was pleased to have an improved appetite.

"When I finished my last bottle of Cardui I was feeling better than I had in years. Now I am strong and well."

At all drug stores. NC-184

Take CARDUI A VEGETABLE TONIC

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
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HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
[*Separate Entrance on Bourbon Street*]

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

BAYER Genuine ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds Headache Neuritis Lumbago
Pain Neuralgia Toothache Rheumatism

DOES NOT AFFECT THE HEART

Safe — Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The last Standard Training School for the year has just closed. This was held at Rayne Memorial in New Orleans, and proved to be the largest school of the year both in attendance and credits. A unique feature of this school was that all six courses offered were specialization courses. A complete report of Standard Training work for 1927 will be given in the Conference issue of the Sunday School Outlook, which goes to press shortly.

We have received a most interesting letter from Brother Claude Mayo, pastor of the Clay circuit, in which he says: "Wesley Chapel Sunday schoo organized with thirty-three persons. Sunday school is on the uplift on our circuit." We are glad Brother Mayo sent us this encouraging news.

We have received a very fine report of Sunday school work accomplished and being carried on in the Mission field where Brother Leon Picone is spending his time in the service. A fine work is being accomplished in our Italian Mission field.

In a recent issue of the "Monthly Bulletin," published by Brother P. O. Lowrey, there is a good article on training work, showing twenty-six credits for the Campti circuit for 1927, which is a fine showing. Brother McLellan has just recently closed a Cokesbury school there.

* * *

The last Sunday School Day offering to reach the office came from the Clay circuit. A detailed report of Sunday School Day offerings will be given in the Outlook. The best way to check up on this work is not to check against some other district or church, but against our own last year's record. Ruston District has come closest to its last year's goal, so far, and hopes by the time Conference rolls around to have made up the deficit.

* * *

Invitation is at hand to attend the laying of the corner stone of the Gibsland Methodist Church, Nov. 4. Several of our North Louisiana leaders will take part in the ceremonies, including the presiding elder, and the pastors from Arcadia and Ruston. This will be another great day in Louisiana Methodism.

* * *

We regret not being in the office last week when the President of the Conference Epworth League Board, Rev. J. B. Grambling, called. The Conference Secretary, Miss Elizabeth Langford, was a welcome visitor this week, also. There seems to be a renewed Conference-wide interest in Epworth League. We congratulate them.

* * *

Sunday, Oct. 30, found me at home in Alexandria. At 9:30 I visited the Sunday school across the river, at the Pineville Methodist church. It was the three Wesley Bible classes that impressed me. The women's class is taught by Mrs. Harper; the men's class by the pastor, Rev. Claude K. Smith, and the Young People's class by Mr. Younger.

At the 11 o'clock hour I worshiped with the folks at First Church, and heard a great temperance message by the pastor, Dr. Cleanth Brooks.

In the afternoon I visited the Pleasant Grove church, on the Rapides circuit, which is served by Rev. C. B. McCann. This little church is eight miles from Alexandria, and the members hold in great reverence the name of Brother J. F. Wynn, who founded the church. The writer helped to organize the Sunday school there some years ago. The workers deserve much credit for their faithful efforts under the many difficulties of poor equipment, bad roads, etc.

C. D. ATKINSON,
Conference Supt.

REPORT OF SUB-AGENCY AMERICAN BIBLE SOCIETY FOR OCTOBER.

My report from the Sub-Agency of the American Bible Society at 900 St. Charles Street, New Orleans, La., for the month of October, 1927, is as follows:

The distribution has been 259 Bibles, 366 Testaments, 4,500 Portions; total, 5,125.

I have been with the American Bible Society fourteen and one-half years. The distribution has been 33,789 Bibles, 60,468 Testaments, and 394,088 Portions, making a grand total of 488,349 volumes distributed in thirteen States.

This is the most interesting field in which I have ever worked. Brother Morgan, Secretary of the Southwestern Agency, has been good to me. He has done the best he could with the available funds at his command, but I have been greatly handicapped in my work by the lack of funds to pay expenses, such as a helper, rent for the building in which our books are housed, traveling expenses, etc. The most of the time I have been alone (humanly speaking). Think of one Bible man working among two million people and covering more territory than five of the New England States!

In 1925 during the World Convention of the Protestant Episcopal Church, which was held at Jerusalem Temple, New Orleans, the evening of Oct. 16 was given over to the American Bible Society. The speakers were from China, Cuba, Philippines, Japan, and Mexico. I spoke of my work in the United States, and in my talk that evening I told them that the southern portions of the States of Mississippi, Louisiana, and Texas were the greatest mission field in the United States. I still think so.

Thousands are dying in foreign fields that have never heard of the story of Jesus. In one of my former reports I made the statement that there are 200,000 people in New Orleans who never go to church. I estimate that there are 100,000 who have directly never heard the story of Jesus. These include people from every nation of the earth. When we remember that the State of Louisiana has had five different flags floating over its soil, we will gain some idea of the different nationalities that have assembled together. One can readily see that it is one of the greatest foreign mission fields that we have.

I have asked that the State of Mississippi be annexed to this agency; and also have been hoping that some one who is seeking a mansion in heaven would first build us a Bible house in New Orleans. This should become one of the greatest Bible distributing points, second only to New York.

"The harvest truly is great;" pray that the good Lord will show us the way to meet the needs.

Yours in his name,
G. A. PERKINS.

QUARTERLY CONFERENCES.

Alexandria Dist.—Fourth Round.

Melville, at Melville, Nov. 13, 3 p.m.
Lottie and Port Barre, at N. R., Nov. 14, 7 p.m.
Eunice, at Eunice, Nov. 15, 3 p.m.
Opelousas, Nov. 15, 7:30 p.m.
Bunkie, Nov. 16, 7:30 p.m.
Melder, at Melder, Nov. 20, 3 p.m.
Lecompte and Cheneyville, at Lecompte, Nov. 20, 7 p.m.
Glenmora, Nov. 21, 7:30 p.m.
Oberlin, at Oberlin, Nov. 22, 3 p.m.
Oakdale, Nov. 22, 7:30 p.m.
Elizabeth, Nov. 23, 7:30 p.m.
Rapides, at Pineville, Nov. 25, 3 p.m.
Pineville, Nov. 25, 7:30 p.m.
Evergreen, at B. H., Nov. 27, 3 p.m.
Evangeline, at W. C., Nov. 27, 11 a.m.
Alexandria, Nov. 28, 7:30 p.m.

There is a concerted plan to have all assessments raised by Oct. 31. Do your best to have everything in full when your quarterly conference meets.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Kentwood, at Pine Ridge, Nov. 13.
Natalbany, at Wesley (Thanksgiving) Nov. 24.
Denham Springs (Dedication), Nov 27.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

New Iberia, Nov. 13.
Zwolle, at Zwolle, Nov. 20.
Crowley, Nov. 27.

W. L. DOSS, JR., P. E.

Minden Dist.—Fourth Round.

Coushatta, Nov. 13, 11 a.m.
Jena and Jonesville, at Jena, Nov. 20, 11 a.m.
Trout and Good Pine, at Trout, Nov 20, 8 p.m.
Plain Dealing, Nov. 23, 2 p.m.
Bossier Ct., at Walker's Chapel, Nov 23, 8 p.m.
Castor, at Castor, Nov. 27, 11 a.m.
Minden, Nov. 27, 8 p.m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Lafourche, at Labadieville, Nov. 13, a.m.
Rayne Memorial, Nov. 15, p.m.
Carrollton Avenue, Nov. 16, p.m.
Felicity, Nov. 17, p.m.
Algiers, Nov. 23, p.m.
Parker Memorial, Nov. 25, p.m.
Epworth League Revival, at First Church, Oct. 10-14.
Standard Training School, at Rayne Memorial, Oct. 23-28.

R. H. HARPER, P. E.

Shreveport Dist.—Fourth Round.

Mansfield, Sunday, Nov. 13, 11 a.m. 7:30 p.m.; Q. C. 3:30 p.m.
Elm Grove (Harman Ct.) Nov. 14-17.
Elm Grove-Harmon Q. C. at American Bank, Friday, Nov. 18, 10 a.m.
Noel Memorial, Sunday, Nov. 20, 11 a.m.; Oil City, 7:30 p.m.
Noel Memorial Q. C., Monday, Nov 21, 7:30 p.m.
Oil City Q. C., Tues., Nov. 22, 7:30 p.m.
First Church Q. C., Wednesday, Nov 23, 7:30 p.m.

W. W. HOLMES, P. E.

M. B. A.

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"Oh, that the apparition of Washogn might appear at every feast and revel where the Eighteenth Amendment is set at naught, and with uplifted hand repeated these sentences from his parting message to America: "'The Constitution which at any time exists, until changed by an explicit and authentic act of the whole people, is sacredly obligatory on all. The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the etablished government.'"—From address of Senator Morris Sheppard at Annual Meeting of Citizens' Committe of One Thousand at Washington.

RESOLUTIONS OF THE RICHTON METHODIST CHURCH WITH REFERENCE TO THE PASTOR, REV. M. M. BLACK.

Whereas, four years being the maximum tenure of office in one place for Methodist pastors, it appears certain that we are to lose the services of our beloved pastor, Rev. M. M. Black;

Whereas, he has endeared himself to our people by his zeal and faithful performance of his duties, his constant demonstration of brotherly love and his kind deeds;

Whereas, the church as a whole would deem itself derelict in its duty if it did not in some way show recognition to this good and noble man on the eve of his departure;

Therefore, be it resolved, That the members of the Richton Methodist church go on record as expressing their gratitude to their leader, who has placed his duty to his God and his people above all things, for his wise counsel and his kind consideration shown us all.

Be it further resolved, That we express our sincere regret at losing the services and personal contact with him, our pastor, teacher, friend and brother, consoling ourselves that those of us that will be judged worthy of eternal life in the kingdom of our Lord and Master will again see the shepherd that has faithfully watched over our little flock for the past four years.

Resolved further, That a copy of these resolutions be published in the Christian Advocate, Richton Dispatch, and be spread on the permanent records of this church.

Respectfully submitted,

JAS. H. O'REILLY, Chairman;
D. THOMS,
J. R. SPEED,
Committeemen.

WOMAN COULD NOT SLEEP

Her Mother-in-Law Knew A Remedy

Mrs. Belle Thompson was in a very weak and run-down condition for four years. She had great difficulty in getting to sleep at night and even then did not sleep soundly. She would wake up again and again. Besides this her appetite was poor. "My mother-in-law told me of Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Sanative Wash," she writes. "I took six bottles of the Vegetable Compound and I was not the same woman at all. I could sleep and would get up in the morning singing and feeling fine. I am the mother of three children and always after the babies came I had to take treatments, but I can truly say that this last time I have only used the Sanative Wash. It does me more good than the treatments. It keeps me on my feet to care for my children and I do most of my work. I feel it my duty to let you know how both of the medicines have helped me." —Mrs. Belle Thompson, R. 2, Rossville, Georgia.

Are you on the Sunlit Road to Better Health? If Lydia E. Pinkham's Vegetable Compound has helped others, why shouldn't it help you?

CHURCHES THAT RUN AND CHURCHES THAT STAY.

Some churches, like people, frankly run away from unwelcome changes of environment and population in the modern city; others stay and fight it out in the old position, though often making themselves entirely over in the process, while others again arrive at all manner of compromises between these two extremes—these are some of the facts brought out through an investigation by H. Paul Douglass, well-known authority on the city church, the results of which are just made public by the Institute of Social and Religious Research, of New York.

To find out how big city churches react to environmental pressure, intensive studies were made of twenty-six churches in various large cities in different parts of the country, and sixteen of the resulting case studies were selected for publication in volume form under the title, "The Church in the Changing City."

Every church studied was chosen because it was known to have faced and solved in its own way the ever-recurring problem of the church in the city—how to keep pace with changes in population and environment. Thus the church that forms the subject of the first case in the book and which, unlike the other fifteen, remains anonymous, is exceptionally large and prosperous, with a wealthy congregation. Some years ago, finding itself in a rapidly deteriorating neighborhood, it frankly elected to pull up stakes and follow its members to a desirable residential district to which many of them had already migrated. Essentially a church of the economically fortunate, it desired only to remain so, and hence "when the environment became uncongenial, it moved to one that it liked better." This church, according to Dr. Douglass, "reflects with considerable accuracy of detail an actual urban situation which is also typical."

At the other extreme there is the kind of church into which St. John's Protestant Episcopal, of Detroit, has made itself. As a downtown church in a city whose rapid growth has left it surrounded by a greatly deteriorated neighborhood, this church continues to reach out for its constituency into all parts of the city, while at the same time it has inaugurated special work for the foreign population that immediately surrounds it and has established "such intimate relations with other agencies of constructive effort that at many points it is hard to tell where the one begins and the other ends."

The cities represented by the twenty-six churches studied are: Chicago, Cleveland, Denver, Detroit, Kansas City, Los Angeles, Minneapolis, Newark, New York, Oakland, St. Louis, San Francisco, and Washington. It is stated that the volume was prepared in response to the repeated request of city pastors and church executives: "Show us what the other man is doing in cases analogous to ours and let us draw our own conclusions." In acknowledging the co-operation of the pastors of the various churches represented Dr. Douglass says: "It is recognized as evidence of exceedingly good sportsmanship, as well as of Christian fair-mindedness, that they should have been willing to have the intimate issues of church life and administration so thoroughly overhauled and exposed, even by objective processes and in the mood of friendly scientific detachment."

PELLAGRA AND THE BALANCED DIET.

A recent health publication of national repute declares that pellagra is on the increase within the areas that were inundated during the great flood. Coming events occasionally cast shadows before, and this increase in the incidence seems to be reflected by the relatively large number of cases in one of the public hospitals of Louisiana. These cases emanate principally from the rural districts, though among them there were one or two cases at least that had not been out of New Orleans for any appreciable length of time.

While there have been many theories evolved to account for pellagra, the general consensus of opinions is that it is a deficiency disease, which means in plain words that it is caused by the lack of some element in the diet important to nutrition.

Investigations by members of the United States Public Health Service have shown that one-sided diets, especially those in which cornmeal, salt pork and molasses predominate to the exclusion of fresh meat and vegetables, are productive of the greatest number of cases. At the same time many people appear to have a so-called balanced diet and yet develop pellagra. The reason is therefore not entirely clear, and considerable research is still being carried on to determine, if possible, the influence of a bacterial invasion secondary to the nutritional disturbance.

Goldberger assumes that the proper food contains a pellagra protecting substance which appears to be in the nature of a vitamin. He calls it P. P. and claims that it is very plentiful in yeast. Therefore the consumption of yeast is advocated as a preventive measure when the tendency to pellagra is evident or where the diet seems to be of such a nature as to foster the disease. It is also believed that this P. P. substance is present in milk, lean beef, mutton, vegetables and fruits as well as in the yolks of eggs; at any rate, these are ingredients which are necessary to a diet which effects a cure.

The symptoms are very likely to recur after they disappear, when the diet is not properly balanced. For this reason it is necessary for the victims to conform to an anti-pellagra nutritional regime, and it would seem that the addition of yeast to the diet occasionally is a desirable adjunct.

OSCAR DOWLING, President,
Louisiana State Board of Health.

"POWER"—THE POWER OF CONCENTRATION AND CONTROL.

Power is the topic discussed in the October World to-morrow. "Two hundred and thirty-two per cent within thirteen years! This is the rate of increase in the number of millionaires in this country. A single private fortune approaches two billion dollars. We have ten corporations with assets of a billion dollars each. Two concerns produce two-thirds of all the automobiles made. A single company operates a chain of 17,000 stores and does a total business of seven hundred million dollars annually. One individual is a member of the board of directors of 148 different corporations. The resources of our national banks exceed twenty-six billion dollars. One bank has more than 100 branches. A group of 20,000 directors control corporations which produce more than half the manufactured goods of the United States."

Only the blindest of the blind can fail to see the social peril inherent in vast aggregations of irresponsible wealth. All except the most reactionary recognize the need of safeguarding the public from the excesses of powerful financiers and industrialists. Numerous laws on the statute books bear testimony to this need. How far shall society go in limiting the economic power of its members? An intelligent answer can only be determined in the light of the relevant facts. Just how far have we already gone in the direction of consolidation? What is the nature and extent of the power wielded by great financiers and industrialists? Should we encourage or discourage concentration of economic power? How can we secure a more democratic control of the resources and privileges of life?

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

WEEKLY LETTER FROM YOUR FIELD SECRETARY.

Dear Leaguers: I think when I tell you that I have completed my itinerary of four districts already that I am saying lots! Of course, you would have to go with me from day to day to realize how much mileage that is and just how many different stops. As I have said before, there are a number of churches that I did not reach and may not get to for some time. I receive calls every day, and it is impossible for me to reach them all. I've just heard that Jonesville and Hall Summit both want to organize Leagues, but since I have finished my time in Minden District, I am reporting their needs to the District Secretary.

Leaguers, I would like for you to have gone with me through the flood-stricken areas of Monroe District. Although a large part of that district was under water and eleven out of sixteen Leagues almost forced to disband, things are getting back to normalcy. It is wonderful the way in which humanity adjusts itself, and this fact has been greatly exemplified at this particular time. Leagues had to be abandoned for the time, but they are all reorganizing. Tallulah has always had a splendid League, and it promises to be better than ever. St. Joseph and Ferriday have both reorganized and are planning great things.

We had a great time at Gilbert. The Wisner and Winnsboro Leaguers met with us in a joint program, and after a devotional and business meeting we played some very interesting games, followed by delightful refreshments. We want to thank Mrs. Bob Lee and Mr. W. S. McDuff for their part in making the meeting a success. Brother A. D. George, Brother and Mrs. H. W. Rickey, and Brother and Mrs. Stodghill met with us.

On Sunday afternoon, Oct. 16, we had a splendid district meeting in Monroe. This was the first meeting since the overflow. Leaguers were present from Bastrop, Gilbert, Rayville, St. Joseph, West Monroe, and Monroe. Rev. John Norris, the new assistant pastor of First Church, Monroe, was introduced to the Leaguers, and led the devotional. First Church is very proud of this enthusiastic young minister.

Following the district meeting, I went to Bastrop, and then on to Bonita, Oak Ridge, and Rayville. Interesting meetings were held in each place. Monroe District as a whole is doing some good work. In this district, as in all others, the pastors were most cordial to your field worker, and I appreciate their interest and friendship.

On Sunday, Oct. 23, we held an all-day rally at Arcadia for all of Ruston District. I believe I can truthfully say that every one present had a great day. We were fortunate in having with us some splendid, efficient leaders in Epworth League organization, and they helped to make the day very profitable. They were Charles White, State President; Mary Searles, Minden District Secretary; Jennie Searles, her assistant; Anna Pharr Turner, Shreveport; Rosa Langford, Monroe District Secretary; Glâdys Dickerson, Ruston District Secretary; Rev. Otis Spinks, Young People's evangelistic leader, and several others who made the trip with these leaders in their cars.

A resolution of thanks was drawn up. We want again to thank Brother G. A. Morgan and the Arcadia young people for this splendid fellowship together.

After spending a very short time at home with my family in Jonesboro, I started out to complete the remaining four districts by Conference. On Oct. 26, I stopped in Winnfield for a meeting with the Leaguers there; and my, but those are some young folks! They changed their League to an Epworth Hi League, and under the splendid leadership of Rev. P. M. Caraway they are planning to do great things.

I am now in Alexandria District, and am proud to say that the District Secretary, Mr. W. R. Younger, of Alexandria, is a live wire Epworth Leaguer. He is doing a wonderful work with his district, and I'm looking for Alexandria District to have some say as to who wins the district loving cup at Assembly. The other districts had better watch out!

Say, Leaguers, this isn't fair! I'm doing all the writing, and I'm expecting to hear from you, too. Send in your League news to me at Box 260, Alexandria, La. Yes, that's your State President's P. O. Box. He's my official boss now, but he doesn't read all my mail!

Just,
ELIZABETH LANGFORD,
Field Secretary.

NEWS ITEMS.

News is still coming in that the Young People's Revivals being held over the State are bringing about wonderful results. If you can't attend these revivals, you might join them in your prayers for their success.

We have heard, in a round about way, that Miss Katherine Varnado, Mrs. James T. Harris' sister, has just become the bride of Mr. John Richardson, of Franklinton, La. Congratulations to Mr. Richardson for winning such a winsome bride!

We are proud of the progress that the Epworth Hi Leagues are making in Louisiana. The Hi League at Jonesboro, under the superintendency of Miss Mabel Langford, now has a membership of forty, and is doing some fine work.

Rev. James B. Grambling is preaching to a large crowd of young people at Alexandria this week in a Young People's revival.

Some one reported that the revival held at Pineville, with Rev. Guy Hicks preaching, was the finest thing that ever came to the young people of that church.

BOOST STATE TEACHERS' COLLEGE LEAGUE.

The Epworth League at State Teachers' College this year has started off with a boom, and there is every evidence that the good work will be kept up. We intend for this to be a banner year for the Methodist students and Epworth Leaguers at State Teachers' College. We feel that this is due largely to the wonderful work and spirit of our Methodist student secretary, Mr. E. B. Ellington, who came to us the first of the year, combined with the interest, effort, and prayers of 147 League members. There are only 157 Methodist students in school, and all of those are not on the campus, so we have nearly 100 per cent membership in the League.

We have begun a wonderful work, that of building an Epworth League hut on the campus. We feel that every Methodist, and especially Leaguer, will be proud and happy to have a part in the building of this home. Pray that the League may prosper and that we may accomplish much for the Master. MRS. R. E. CROCKER.

(Continued on Page 15.)

STANDARD FOR 50 YEARS
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REPORT OF CHAS. ASSAF FOR THE MONTHS OF AUGUST, SEPTEMBER AND OCTOBER, 1927.

Aug. 7 to 18: With Rev. W. C. McCay, Wheeler, Miss., in two meetings, at Mount Hebron and Shady Grove. During the meetings several people at the altar for prayer and reconsecration. Eight people joined the church, four infants were baptized, Junior prayer meeting organized.

Aug. 24 to 30: With Rev. W. H. Heath, Dumas, Miss. During the meeting several reconsecrated their lives and promised to have prayer in their homes; also new church to be built in the Zion school house. Three infants baptized.

Sept. 3 to 8: With Rev. E. D. Simpson, Lorman, Miss. We had a good meeting. During the services, several people were at the altar for prayer, and one promised to do the work for the Lord. One man joined the church.

Sept. 17: While I was waiting for the train in the city of Hattiesburg, on my way to Picayune, Miss., I visited several Syrians and Greeks, and talked with them about the Lord and his church. Most of the Syrians in the city are members of our church.

Sept. 18 to 22: With Rev. H. A. Wood, Picayune, Miss., to help him in a meeting. During the visit we had ten people to join the church, and several others signed for the church. One infant was baptized; also children's prayer meeting organized. We had from thirty-three to forty-four children every night, with 100 per cent prayer.

Oct. 1 to 8: With Rev. J. W. Thompson, Hattiesburg, Miss. We had a good revival. During the services several people were at the altar for prayer and reconsecration. Junior prayer meeting organized for the children. We had 100 per cent every night. Four people joined the church.

Oct. 14 to 16: With Rev. J. L. Decell, presiding elder, at Smith School House Community. The people promised to pay $50 on the Conference Mission. I was asked by Rev. H. G. Roberts, Flora, Miss., to preach for him at 3 p. m. on Sunday. We had a good service. After the service, we went back to Smith School House, and on the way we found an Indian camp. We had a good service with them, and after the service we baptized six Indian children for the Lord. A church is to be built at Smith School House.

Oct. 20: I was asked by Mrs. E. B. Key, president of the zone, to speak to the Woman's Missionary Society. We had a good service on missions at Lauderdale, Miss.

Oct. 23 to 30: With Rev. H. L. Daniels, Biloxi, Miss. This was the second time I have been with him in a meeting at Epworth Church. We had a good revival. Several people were at the altar for prayer and reconsecration, and promised to live better lives. Nine people joined the church, also a young woman, 21 years of age, gave her life to the Lord for home mission work. I brought her with me to Whitworth College. One infant was baptized.

Services, 68; joined a church, 32; infants baptized, 15; churches to be built, 2; missionary, 1; Junior prayer meetings, 3.

I will ask you to pray for me and my work; and remember the young lady in your prayer, which we put in Whitworth. May the Lord bless her in his work.

CHAS. ASSAF.
428 Lynch Street, Jackson, Miss.

EPWORTH LEAGUE.

(Continued From Page 14.)

HOME PLANNED FOR EPWORTH LEAGUE AT STATE TEACHERS COLLEGE.

An Epworth League home, which will house all activities of the Methodist church on the campus of the State Teachers College, is being planned by the Methodist church students at the college. The structure will cost $7,500 and the Epworth League has asked the school trustees for permission to erect the building on the campus. Architectural plans call for a one-story building which would harmonize with the present college buildings.

The League plans to raise the money in a novel manner. There are members of the League from all parts of the State, and each will appeal to his own home community for funds.

The home will be used exclusively for religious meetings, and will have a large assembly room for this purpose. There will also be an office for the Epworth League secretary, a religious reading room, where boooks of that type will be kept, and a dining room and kitchen.

Officers of the Epworth League hope to have the building ready for use by the time the State Assembly of the League convenes at the Teachers College next August.

Officers of the College Epworth League are: President, R. A. Anderson; vice president, Miss Ruby Ratliff; treasurer, Miss Elzie Penn; secretary, Miss Jimmie Caldwell.

All those wishing to learn more of the plans for this great work may do so by corresponding with any of the following: E. B. Ellington, Methodist secretary for the college, Station A, Hattiesburg; Miss Grace Lewis, Conference secretary, Station A, Hattiesburg; or B. F. Harrell, Hattiesburg District Secretary, 450 West Fourth Street, Hattiesburg.

E. B. ELLINGTON.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

to register. Cut flowers and pot plants were tastefully arranged, and everything had been done to add to our pleasure and comfort.

The program began by singing that grand old hymn, "Come, Thou Fount of Every Blessing."

Brother T. B. Cottrell, of Magnolia, led the devotional exercises, reading the first chapter of Romans. He spoke of this chapter as our "Standard of Christian Living," and dwelt especially on what our attitude should be one toward another.

Mrs. C. L. Lampton, who has been taking Mrs. Reed's place for the last two meetings, gave the opening address, which was full of encouragement and inspiration.

A splendid paper on "Stewardship of Life" was read by Mrs. Jerome Ford, of Magnolia. One of the outstanding thoughts was that as God has given our children to us, we, in return, should give them back to him, to carry on his work.

Mrs. Edgar Goodwill, our Social Service Superintendent, after being introduced, most fittingly gave us a profitable talk on "Social Problems."

We were supposed to know the names of all our Conference officers at this meeting. There followed reports from auxiliaries present, and we were happy to enroll a new one, Knoxo. We hope to have some representation from them at our next meeting, which will be in Magnolia.

Aunt Tena Sandell gave us a very instructive talk on the good derived from reading the Missionary Voice, and she also entertained us by singing in her clear, sweet voice, "I Will Sing You a Song of That Beautiful Land."

After the benediction by Brother Cottrell, we were greatly honored in being served delicious sandwiches and iced tea, which shows that the "good old Southern hospitality" still exists.

God has greatly blessed our work for this year, and may each of us strive to catch a broader vision of our great responsibility in spreading the gospel to the uttermost parts of the earth.

Mrs. V. M. Roby was selected as zone leader for the coming year, and Mrs. T. W. Andrews, secretary.

MRS. T. W. ANDREWS,
Secretary.

Kokomo, Miss.

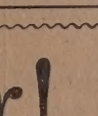
10 Hens Lay 10 Eggs a Day

Winter doesn't stop Mr. Henry's hens

Readers whose hens are not laying well during these days of high egg prices will find much of interest in the following letter from C. D. Henry, Alverton, Pa. He says:

"I placed 10 pullets by themselves, and fed them Don Sung. The third day my eggs increased from 3 to 9 a day. They have had Don Sung ever since and have laid continuously. Yesterday I got 10 eggs from them and am willing to make affidavit to it. Don Sung certainly gets the eggs. It has paid for itself many times over."

Don Sung, the Chinese egg laying tablets which Mr. Henry used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 382 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.



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Child Gets Sick, Cross, Feverish if Constipated

Mother! Your child isn't naturally cross and peevish. See if tongue is coated; this is a sure sign the little stomach, liver and bowels need a cleansing at once.

When listless, pale, feverish, full of cold, breath bad, throat sore, doesn't eat, sleep or act naturally, has stomach-ache diarrhœa, remember, a gentle liver and bowel cleansing should always be the first treatment given.

Nothing equals "California Fig Syrup" for children's ills; give a teaspoonful, and in a few hours all the foul waste, sour bile and fermenting food which is clogged in the bowels passes out of the system, and you have a well and playful child again. All children love this harmless, delicious, "fruity laxative," and it never fails to effect a good "inside cleansing." Directions for babies, children of all ages and grown-ups are plainly on the bottle.

Keep it handy in your home. A little given today saves a sick child tomorrow, but get the genuine. Ask your druggist for a bottle of "California Fig Syrup," then see that it is made by "The California Fig Syrup Company."

A PLEA FOR CLEANER AND BETTER PARSONAGES.

Notwithstanding there have been some fine articles written this year in both the New Orleans and the Nashville Advocates in regard to the responsibility we each have of keeping better and cleaner parsonages, I think that this fine autumn weather, as well as the approaching Annual Conferences, should be a real incentive to each of us to be very diligent in this important part of our work. For, Sisters, it should be a religious duty for each of us to do our best in the care of the homes that the people are kind enough to furnish us with.

Could we but realize that the neglect of proper care of house, furniture and premises reflects on us, as not being just the right kind of pastors' wives that we should be!

In this day of enlightenment and varied oppportunities for learning ways and means of sanitation and the varied order of beautifying the interior of the whole house, as well as premises, and as every one looks at the parsonage as being the proper place for proving to others how these things might be carried into effect, how important that we do our best to carry out into detail the many nice suggestions we find in magazines and daily papers.

Too often do we find, as our friend who wrote to the Nashville Advocate said, "Dirty parsonages." We may have a poor parsonage, but we could have a clean parsonage. Do not spare soap, lye, gold dust and elbow grease. The neglect of window lights, door locks, fences, and lots of odds and ends, will tell the character of folks.

Wonderful results can be had from brush and paint on both floors and beautifier and try the results.
shrubs, and instead of destroying some tree or shrub that some one else has labored to have, be a builder and a beautifyer and try the results.

A PARSONAGE HOUSEKEEPER.

BIBLE STUDY CLASS MEETS AT PARSONAGE, LAKE, MISS.

Our loyal Bible study class
Met here with us to-night;
You should have been here to enjoy
The way they do things right;
Or right or wrong, as that may be,
They made it very nice for me.

They said I must not fix a thing;
If I did, they wouldn't come—
They'd go and have it at the church;
(That would have hurt me some)
I thought they'd have the class and go
With "no refreshments," don't you know!

But in they marched, armed to the teeth,
With baskets, pots and pans,
And took possession of the house
According to their plans—
And served a luncheon fit for kings—
Sandwiches, cake and other things.

But first the Bible study came—
A pleasant hour was spent
Reading the words that Jesus said,
Discussing what they meant;
All seemed intent on learning more
Of wisdom from that wondrous store.

But all things here must have an end,
So they at last dispersed,
And left us quiet and alone;
But often we rehearsed
Each happening, and laid them by—
New pearls for life's bright rosary.

MRS. M. L. W.

A GLIMPSE OF THE CLAY CHARGE

It will be of interest to many to know what has been accomplished on the Clay charge during Conference year of 1926-27. It has been pleasing to see the interest and development throughout the charge.

The first step forward was the pledge of the Clay Sunday school to give the fourth Sunday collections to missions. May 13 our Woman's Missionary Society was organized at Clay with 9 charter members. On June 26, the Vienna Sunday school was organized with twenty pupils and a full number of officers and teachers. On July 12 the Cokesbury Training School started and continued through the 15th. This was the best two-teacher school held in the Conference. Fifteen persons received certificates of credit. On July 17 the Clay Methodist Episcopal Church, South, was organized with forty-three charter members. And then on Oct. 30 the Wesley Chapel Sunday school was organized with thirty-three students, together with officers and teachers.

The finances of the charge are better and have come easier than ever before. The pastor has received his salary with quite a regularity, and other general expenses have been kept up with. More New Orleans Christian Advocates are taken on the charge than in any previous year, the number being twenty-four to date.

Altogether the charge has made a splendid advance in many lines, for which the humble pastor gives God all the praise.

CLAUDE H. MAYO, Pastor.

—Ruston, La., Daily Leader.

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The Old Family "Stand-by"
For Burns, Cuts, Boils, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

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All old U. S. and Confederate Postage Stamps used before year 1880. I also pay 50c to $10.00 each for old Patriotic envelopes with pictures of flags, soldiers, etc., on them, used during the war between the North and South, and envelopes with stamps on them used before 1880. Send what you have for my inspection or write for full information. Address R. V. Rice, 2652 Asbury Avenue, Evanston, Illinois.

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$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

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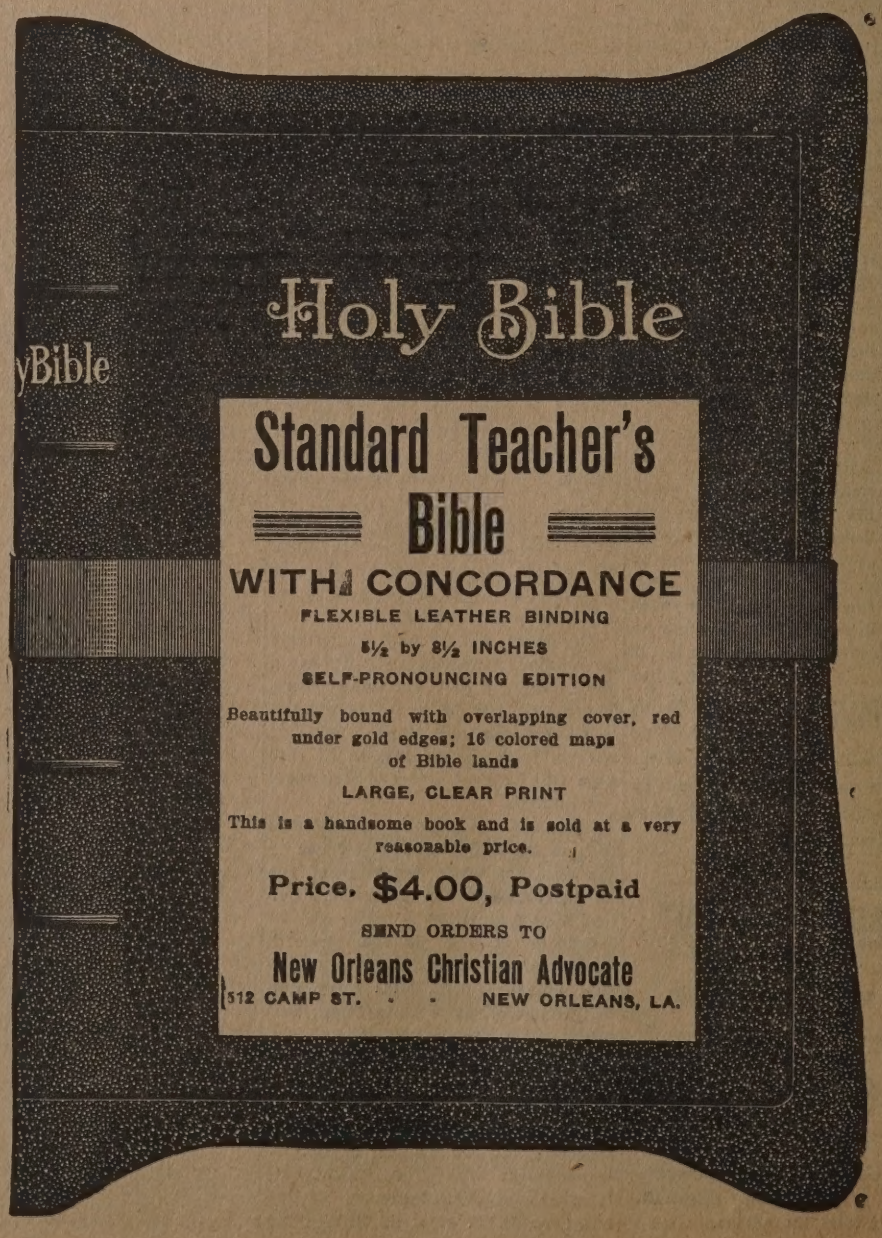
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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 17, 1927. CHAS. O. CHALMERS, Manager.

Proceedings of the Mississippi Annual Conference

FIRST DAY, WEDNESDAY, NOVEMBER 9, 1927.

By Rev. W. B. Jones.

The one hundred and fourteenth session of the Mississippi Conference convened in the Galloway Memorial Church, Jackson, Miss., at 9 o'clock a. m., Wednesday, Nov. 9, 1927, the Senior Bishop Warren A. Candler presiding. This is the fourth time Bishop Candler has presided over the Conference, and he always receives a very hearty welcome. He announced hymn 137, "How Sweet the Name of Jesus Sounds," which was sung by the Conference, after which he administered the Sacrament of the Lord's Supper, assisted by H. W. Featherstun, J. H. Foreman, J. G. Galloway, and C. H. Ellis, all honored superannuates of the Conference. The Bishop made very appropriate remarks on the significance of the Sacrament, after which the Conference joined in singing hymn 463, "Jesus, Lover of My Soul."

A. F. Watkins, the Secretary of the last Conference, called the roll of the Conference, and the following clerical members answered to their names: B. F. Jones, A. F. Watkins, B. F. Lewis, H. W. Featherstun, Robert Selby, M. L. Burton, J. M. Morse, W. L. Linfield, H. M. Ellis, J. G. Galloway, W. M. Sullivan, M. L. White, P. H. Howse, H. L. Norton, H. Mellard, G. H. Thompson, J. C. Ellis, W. J. Ferguson, J. T. Abney, J. W. Dawson, W. T. Griffin, H. W. Van Hook, C. M. Crossley, J. H. Foreman, W. M. Williams, W. W. Moore, F. B. Ormond, J. D. Ellis, M. M. Black, T. B. Cottrell, G. P. McKeown, J. A. Moore, W. A. Terry, L. E. Alford, H. J. Moore, H. A. Gatlin, W. H. Lewis, W. L. Blackwell, T. J. O'Neil, T. H. King, J. R. Jones, J. E. Williams, J. M. Corley, J. E. Gray, W. H. Saunders, J. E. J. Ferguson, E. J. Coker, W. B. Jones, J. W. Thompson, S. N. Young, W. F. Baggett, J. T. Leggett, J. L. Sells, W. A. Hays, W. H. Lane, J. M. Lewis, O. S. Lewis, D. E. Vickers, W. W. Murray, J. H. Grice, L. F. Alford, L. A. Darsey, D. E. Kelley, A. M. Broadfoot, J. F. McClellan, M. R. Jones, C. H. Herring, J. W. Ramsey, B. H. Rawls, L. L. Roberts, J. A. Wells, A. J. Davis, J. L. Neill, C. H. Ellis, H. S. Westbrook, F. L. Applewhite, J. C. Chambers, R. E. Rutledge, J. L. Smith, G. G. Yeager, P. D. Hardin, J. F. Campbell, W. B. Alsworth, J. O. Ware, C. A. Schultz, J. H. Moore, A. S. Oliver, S. E. Flurry, W. J. Walters, R. A. Allums, C. H. Strait, J. H. Grice, J. L. Greenway, H. C. Castles, R. H. Clegg, J. H. Jolly, M. W. Porter, W. D. Barrett, T. B. Winstead, S. C. Moody, C. P. Jones, J. B. Cain, J. B. Stringer, J. L. Carter, V. G. Clifford, C. Y. Higginbotham, H. E. Raley, L. M. Sharp, H. A. Wood, E. M. Allen, M. L. McCormick, Otto Porter, S. B. Watkins, S. F. Harkey, H. B. Perritt, I. H. Sells, J. C. Jackson, M. K. Miller, E. D. Simpson, H. G. Hawkins, T. C. Cooper, J. L. Snelgrove, J. L. Sutton, J. L. Ferguson, C. C. Griffin, J. L. Decell, C. A. Bowen, B. M. Hunt, D. P. Yeager, E. A. King, J. A. Boyles, W. C. M. Baggett, Rolfe Hunt, V. R. Landrum, A. J. Leggett, H. J. Oakley, Percy Vaughn, C. W. Wesley, W. P. George, F. J. Jones, J. A. Smith, W. B. Hollingsworth, J. B. Holyfield, J. W. Moore, B. L. Sutherland, Eugene Wedgeworth, S. W. Bryant, C. C. Clark, H. G. Roberts, H. S. Spragins, C. W. Crisler, T. M. Brownlee, J. A. Baxter.

The following lay members were present: Brookhaven District: C. C. Youngblood, Mrs. A. S. Oliver, G. R. Granberry, Mrs. J. A. Wooten, Mrs. L. W. Alford, S. E. Denman; Hattiesburg District: H. V. Waits, W. C. Mathis, John A. McLeod, W. S. F. Tatum, H. C. Norsworthy; Jackson District: J. A. Lindsey, I. O. Brown, H. O. Middleton, Mrs. W. H. Watkins, W. E. Harris, J. C. Thomas, H. L. Clark, D. M. Key, J. C. Wood, J. M. Sullivan, Mrs. Daisy McLaurin Stevens; Meridian District: W. D. Heidelberg, W. E. Hopkins, D. A. McKinnon, C. G. Stokes, Miss Lilybec Phillips, L. P. Brown, S. M. Graham, W. D. Hawkins; Newton District: Geo. W. Mars, R. C. Pugh, E. F. Lane, R. L. Abney, O. C. Hopkins, M. J. Phillips, G. F. Rice, F. B. Gewees, W. M. Jordon; Seashore District: Mrs. M. Davis, Horace Hinds, H. H. Hinton, Mrs. A. W. Jenkins, E. E. O'Neil, C. V. Hathorn, H. L. Daniels; Vicksburg District: H. H. Crisler, Jr., Lyt. Lewis.

The following alternates were substituted for principal delegates: Mrs. W. M. Williams and Joe Cook, from the Hattiesburg District; Mrs. Robert Brown, from the Meridian District; A. G. Hester and J. C. Darnell, from the Newton District.

A. F. Watkins was elected Secretary; W. B. Jones and S. F. Harkey were elected Assistant Secretaries; J. D. Ellis, J. B. Cain, and M. L. McCormick were elected Statistical Secretaries; and V. G. Clifford, Railroad Secretary.

The hours of meeting and adjournment were fixed at 9:30 a. m. and 12:30 p. m., and the bar of the Conference to include the auditorium inside the third columns.

The following Standing Committees were nominated by the presiding elders, and were elected:

Conference Standing Committees.

State of the Church—J. M. Lewis, Mrs. A. S. Oliver, P. H. Howse, H. V. Waits, H. C. Castles, Mrs. Daisy McLaurin Stevens, R. A. Allums, T. H. Naylor, M. L. White, W. C. Mabry, A. A. Sims, Mrs. Mark Davis, F. B. Ormond, G. C. Rogers.

Conference Relations—M. W. Porter, S. F. Harkey, R. E. Rutledge, J. E. Williams, Rolfe Hunt, J. T. Abney, F. L. Applewhite.

Sabbath Observance—S. B. Watkins, A. B. Kling, J. W. Ramsey, D. A. McKinnon, S. N. Young, O. C. Hull, W. W. Nelson, H. H. Hinton, I. H. Sells, J. G. Anders, W. C. M. Baggett, C. C. Youngblood, E. A. King, V. M. Scanlan.

District Conference Records—J. H. Jolly, M. P. Johnston, T. C. Cooper, E. F. Lane, W. W. Murray, H. B. Rush, B. M. Hunt, Lyt. Lewis, F. J. Jones, J. W. Leggett, Jr., J. H. Grice, Mrs. W. M. Williams, C. H. Williams, I. O. Brown.

Memoirs—H. W. Featherstun, T. H. King, J. G. Galloway, H. M. Ellis, W. M. Williams, G. P. McKeown, A. F. Watkins.

Committee on Public Worship—Revs. H. S. Spragins, T. M. Brownlee, W. A. Terry, T. O. Prewitt, Charles E. Downer, and J. L. Decell. Lay members: Dr. D. M. Key, and G. W. Lester.

The presiding elders nominated the following to fill vacancies on various Boards, and they were elected:

To the Bishop and Members of the Mississippi Annual Conference.

We, the presiding elders, acting as a Committee on Nominations, submit the followng nominations for vacancies occurring since our last Annual Conference:

L. L. Roberts, for election as a member of the Board of Missions, in the place of J. L. Sells.

C. W. Crisler, on the Board of Education, in the place of H. M. Johnson.

S. F. Harkey, on the Sunday School Board, in the place of H. R. McKee.

R. E. Selby, lay member from the Vicksburg District, on the Sunday School Board, in the place of Clifford Fields, resigned.

For the presiding elders,
R. SELBY, Chairman.
J. L. DECELL, Secretary.

Communications were referred, without reading, to their respective boards and committees, as follows: From the Sunday School Editor, Publishing House, Board of Missions, General Hospital Board, Secretary of the Epworth League Board. Reports from Whitworth College, Millsaps College, and the Trustees of Seashore Camp Ground School were referred to the Board of Education.

A communication from C. F. Emery, of Houston, Tex., a superannuate member of this Conference, and a telegram from W. G. Henry, of Emory University, a former member of this Conference, and pastor of Galloway Memorial Church, and a communication from W. W. Cammack, a superannuate member of this Conference, were read to the Conference, and the Secretary was instructed to make suitable replies.

A report from the Board of Directors of the Methodist Orphanage was received and referred to the Quadrennial Orphans' Home Committee.

A communication from J. H. Felts, of the North Mississippi Conference, regarding establishing Methodist Headquarters and a religious paper in Jackson, was read, and on motion a committee of three was ordered to confer with a like committee from that Conference, and Bishop Candler appointed C. W. Crisler, H. M. Ellis, and Marvin Enochs as the committee.

The report from the General Board of Church Extension was referred to the Conference Board of Church Extension, and T. D. Ellis, D.D., Secretary of the General Board, was introduced and delivered a stirring address on the work of that Board. The report of the Board of Finance was referred to the Conference Board of Finance, and A. F. Smith, editor of our General Organ, was introduced and addressed the Conference on the subject of the Superannuate Endowment Fund.

A communication from A. J. Lamar, D.D., Secretary of the Alabama Conference, relative to the Seashore Camp Ground School, was read and referred to the Board of Education.

Report No. 1 of the Board of Finance was read, and on motion adopted by a standing vote. This report indicates that this Conference has paid on its assessment for the Superannuate Endowment Fund a total of $268,607 on its five-year quota; three charges of the Conference have paid in full; twelve charges have paid three-fifths; ninety-four charges have paid more than $100 on their quotas; forty-five charges have paid less than $100, and eleven charges have paid nothing since the movement began.

Report from the General Board of Education was referred to the Conference Board of Education, and H. H. Sherman, D.D., one of the secretaries of the General Board, addressed the Conference.

A report from the Divinity School was read by H. M. Ellis, and referred to the Board of Education.

(Continued on Fourth Page)

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GOD'S GARDEN.

The Lord God planted a garden
In the first white days of the world,
And he set there an angel warden
In a garment of light enfurled.

So near to the peace of heaven
The hawk might nest with the wren,
For there in the cool of the even'
God walked with the first of men.

And I dream that these garden closes
With their glades and their sun-flecked sod
And their lilies and bowers of roses
Were laid by the hand of God.

The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth.

—Dorothy Frances Gurney.

DECEMBER STEWARDSHIP MONTH.

By Dr. J. E. Crawford, Stewardship Secretary.

At the last General Conference the Methodist Episcopal Church, South, inaugurated definite plans for a constructive program of education in the principles of Christian stewardship. The development and enrichment of the spiritual life of our people as well as the successful financing of all the great enterprises of our church are involved in this fundamental movement.

Responsibility for Stewardship Promotion.

"The General Board of Lay Activities shall be charged with the cultivation and promotion of Christian stewardship. It shall initiate plans, develop literature, and perfect organizations to utilize effectively in the work of the church and in the development of Christian character this fundamental doctrine of Christian faith and practice, and for this purpose it should correlate the various educational and administrative agencies of the church."—Discipline, Paragraph 561.

Plan of Correlation.

At its annual meeting in 1926, the General Board of Lay Activities authorized the stewardship secretary to work out with the other secretaries involved a plan of correlation for stewardship promotion. This instruction was carried out, and the plan agreed upon was that of an Inter-Board Stewardship Committee. This plan was approved by the General Board at its annual meeting in 1927.

December Designated.

Paragraph 561 of the Discipline also says: "A definite period during the year, preferably at a time when no immediate financial objective is in view, shall be designated, in which major emphasis shall be given to the study and promotion of stewardship principles."

After careful consideration, the Inter-Board Committee voted to make December the period for special stewardship emphasis for the Conference year 1927-28. There are three good reasons for this: (1) No church-wide campaign for funds is on at that time; (2) It comes at the close of the round of all Conferences and near the beginning of the new Conference year for most of them, so that the cultural program put on during this period should bear fruit the rest of the year; (3) It embraces the yuletide season, which is a most appropriate period for new aspirations and resolutions.

Suggestions for the Local Church.

1. Meeting of the Christian Stewardship Committee.

The committee should meet soon after the session of the Annual Conference and make plans for the work of the new Conference year. These plans should include the observance of December as a period for special stewardship emphasis in accordance with the church-wide program.

If the committee has not already been organized, let the pastor select the best available person for the chairman at once and call a meeting of the Church Board of Lay Activities to confirm his selection and elect the other members of the committee. See that the various organizations—Missionary Society, Epworth League, Sunday school, Board of Stewards, and Wesley Brotherhood—are represented on this committee, in so far as your church has these organizations.—Discipline, Paragraph 562.

This initial meeting of the committee to consider and outline its program of work for the year is very important. It should be held in November, if possible, but not later than Dec. 3.

2. Stewardship Preaching.

When the church at large is thinking about stewardship is an opportune time for the pastor to preach on the subject. From two to four sermons on different aspects of this great Christian doctrine will make atmosphere and arouse interest and enthusiasm.

A special service under the auspices of the Stewardship Committee will encourage the committee and magnify its work before the congregation.

A lay sermon or address will give variety and add to the effectiveness of the cultivation program.

3. Stewardship Reading and Study.

Stewardship books are more plentiful and the reading of such books is becoming to be more popular. The circulation of stewardship books is a most valuable means of disseminating information and stimulating vital and abiding interest.

The organization of stewardship study classes is being more and more recognized as a permanent and indispensable feature in the educational program of the local church.

Encourage the reading of at least one book on stewardship during the month of December. It is recommended that "The Call to Christian Stewardship" be read, and that chapters two, four, five, and six be made the basis of discussion at the mid-week prayer service for four successive weeks in December.

4. Leaflet Literature.

Four four-page leaflets are available for use during Stewardship Month at a nominal cost. These leaflets are as follows:

"Life to the Uttermost."
"The Grace of Stewardship."
"As a Layman Sees It."
"The Test of Experience."

The first leaflet, prepared by the writer, is introductory and deals with stewardship in its broader and more fundamental aspects. The second is a very excellent and condensed statement from an article by the late Rev. J. H. Jowett, D.D., one of the world's greatest preachers. The third is perhaps the most practical short discussion of the church's financial problem that has ever been written by a layman, and it is from the pen of a man of high character, one of the great laymen in public life in America, Senator George Wharton Pepper. The fourth is a leaflet of testimonials from our own folk, being quotations from letters and statements received by the stewardship secretary.

These four leaflets are wrapped in sets, one hundred each—four hundred leaflets in all—constituting a set, and with each set goes one hundred referendum ballot cards for use in securing an every member "vote" on stewardship. The entire set, including the four hundred leaflets and the one hundred ballot cards, may be obtained post paid by sending one dollar and twenty-five cents to the Stewardship Department of the General Board of Lay Activities, 810 Broadway, Nashville, Tenn.

5. Stewardship Referendum.

The work of cultivation should be followed by, indeed should culminate in, an opportunity for personal commitments. The sentiment made and conviction created through organization, public presentation, printed page, and personal effort should crystallize into definite decisions to enroll in the Fellowship of Stewardship.

A plan has been worked out which will make it comparatively easy to ascertain the attitude of all the members of the local church on stewardship. It is the referendum ballot plan. By the use of the special ballot card mentioned above, the individual member can register his vote, indicating whether he is a tither already, will begin to tithe, increase the percentage of his giving beyond a tenth, try the tithing plan for a year, give a definite proportion even though less than ten per cent, or agree to earnestly consider his stewardship responsibility.

It is suggested that Dec. 25 to Jan. 1 be observed as Fellowship of Stewardship Week, and that the referendum be conducted at this time. Sunday, Dec. 25, or Jan. 1, may be designated as "Voting Day." Let the ballot be taken in the Sunday school, the Epworth League and the conrgegation. Let it be taken in the Missionary Society at the regular meeting nearest to "Voting Day." Let the Stewardship Committee endeavor to secure, by personal interview or by mail, the vote of all those not otherwise reached.

GROWING THANKFUL HEARTS.

Once more the day set apart for the expression of our thankful appreciation for the mercies and blessings of the year is drawing near. And once more those mercies and blessings have been so many and so wonderful that words wherewith to express our appreciation of them are quite beyond our command. God has crowned the year with his goodness and crowned our lives with his presence and blessing, and the story of all his grace and favor no man can tell.

Thankfulness seems to be a grace rather difficult of expression with some of us. Perhaps it is that we have not practiced it enough. If we were a little more given to it, we might not be so awkward at it. And it is such a seemly grace that it were a great pity not to cultivate it.

It certainly ought not to be hard for any of us to feel thankfulness, even if it is not always easy for us to express it. All that any of us would need to do to stir up within himself great waves of gratitude and thankfulness would be to think intelligently and with some little touch of imagination of the blessing and good with which his life has been filled. Ingratitude is such a dull-witted, stupid sort of thing that it does look altogether unpardonable in men and women of any vision and intelligence. If we could look with any real understanding at all into the life we have been permitted to live this day, we would find in it a thousand things to fill our hearts with gladness and gratitude. If we do not see these things it is because our eyes are shut and our souls utterly unresponsive.

It is a good thing, indeed it is an absolutely necessary thing with most of us, to stimulate ourselves to see the good that is in our lives. The

old hymn calls it counting our blessings, but whatever name we give it, it is an altogether wholesome exercise. And to try to measure the sum of the good that is in our lives, to cultivate a habit of responding to it in a spirit of appreciation, is to open up a way to happiness and joy in living that too few of us travel upon.—The New Outlook.

REPORT OF TREASURER, LOUISIANA CONFERENCE BOARD OF MISSIONS.

I herewith submit my report showing what funds have passed through my hands as treasurer of the Louisiana Conference, as well as a report of the Board of Missions, Nashville. It was thought well by the President to publish these figures, and I respectfully request that you do this at this time. These figures included all remittances up to Nov. 1. A supplemental report will have to be made later, as other amounts will be received before Conference convenes.

S. H. MEYER, Treasurer,
Louisiana Conference Board of Missions.

Total Receipts Missionary Maintenance Fund as of Oct. 26, 1927.

1927.

Jan. 6—Trinity Church, Ruston	$ 25.00
Jan. 7—Church, Minden, La.	100.00
Jan. 14—Kurthwood and Alco charge	42.00
Jan. 15—Lecompte and Woodworth charge	10.00
Jan. 20—St. Mark's, New Orleans	60.00
Feb. 9—First Church, Shreveport	162.50
Feb. 25—Bayou Blue charge	9.00
Feb. 28—S. H. Meyer, treasurer	560.10
Mar. 2—Bayou Blue charge	5.50
Mar. 5—Minden charge	413.50
Mar. 5—Jonesboro charge, Ruston	50.00
Mar. 7—Griffin Church, Lockport	6.02
Mar. 8—Church, Choudrant, La.	33.00
Mar. 8—Good Pine, Minden District	15.00
Mar. 9—Trout, Minden District	17.00
Mar. 9—First Church, Shreveport	87.50
Mar. 10—Arcadia circuit, Crowley	34.00
Mar. 21—Bastrop charge	240.00
Mar. 23—Church, Lottie, La.	3.55
Mar. 29—S. H. Meyer, treasurer	6,451.30
Apr. 7—First Church, Shreveport	125.00
Apr. 12—Noel Memorial Church, Shreveport	5.00
Apr. 14—Noel Memorial Church, Shreveport	100.00
Apr. 20—Minden charge	350.00
Apr. 27—S. H. Meyer, treasurer	4,961.89
Apr. 30—Texas Avenue Church, Shreveport	62.50
May 23—Minden charge	10.00
May 26—S. H. Meyer, treasurer	5,345.30
June 9—Minden charge	382.50
June 23—Minden charge	150.00
July 6—Gilbert charge	60.00
July 7—S. H. Meyer, treasurer	547.96
July 18—First Church, Shreveport	375.00
Aug. 4—S. H. Meyer, treasurer	950.10
Aug. 29—S. H. Meyer, treasurer	1,235.49
Sept. 6—First Church, Shreveport	125.00
Sept. 7—First Church, Shreveport	125.00
Sept. 17—Texas Avenue Church, Shreveport	17.00
Oct. 8—First Church, Shreveport	125.00
Oct. 10—S. H. Meyer, treasurer	79.50
Oct. 26—S. H. Meyer, treasurer	289.00
Total	$23,746.31

Alexandria District.

Bay Hills	$ 22.00
Boyce	57.50
Bunkie	85.75
Evergreen	20.36
Elizabeth	60.00
Eunice	37.00
First Church, Alexandria	1,032.72
Glenmora	35.00
Jacoby	6.00
Lecompte	114.50
Marksville	35.64
Melder	50.00
Montrose	23.00
Natchitoches	100.00
Oak Grove	14.00
Oakdale	119.25
Opelousas	126.50
Pelican	65.00
Pleasant Hill	55.00
Provencal	10.75
Pineville	86.75
Simsport	27.00
	$2,183.72

Baton Rouge District.

Amite	$ 148.50
Baker	171.50
Baton Rouge	439.00
Bogalusa	350.00
Clinton	38.00
Denham Springs	25.00
Franklinton	277.00
Greensburg	3.00
Gonzales	66.00
Hammond	250.00
Istrouma	165.00
Jackson	129.00
Keener Memorial	113.10
Kentwood	108.30
Natalbany	100.00
Plaquemine	15.00
Pearl River	41.60
Pine Grove	25.00
Ponchatoula	200.06
Slaughter	76.00
Washington circuit	41.00
Zachary	75.00
	$2,857.06

Lake Charles District.

Abbeville	$ 56.35
Barham	60.00
De Ridder	252.00
Gueydan and Kaplan	100.00
Lafayette	72.67
Lake Arthur	72.50
Lake Charles	315.00
Leesville	92.00
Many	59.00
Merryville	27.00
New Iberia	128.35
Rayne	100.00
Sulphur	47.50
Zwolle	137.10
	$1,519.47

Minden District.

Campti	$ 8.00
Campti, Virena and Trees	41.35
Columbia	119.60
Cotton Valley	101.00
Coushatta	81.00
Dodson	10.40
Eden	13.95
Ferriday	50.60
Hall Summit	12.00
Houghton	57.00
Jena	23.00
Jonesville	25.00
Plain Dealing	19.60
Ringgold	50.00
Rochelle	80.00
Standard	47.50
Selma	12.50
Sibley	30.00
Springfield	96.04
Winnfield circuit	122.25
Joyce	100.50
Atlanta	19.50
Sanders	2.25
	$1,080.79

Monroe District.

Bonita	$ 150.00
Delhi	50.00
Fairbanks	80.00
Harrisonburg	54.10
Lake Providence	202.50
Mangham	150.00
Monroe	653.40
Mer Rouge	46.50
Oak Ridge	16.00
Rayville	200.00
Tallulah	154.50
Waterproof	49.00
Waterproof circuit (Wesley Chapel)	25.00
West Monroe	150.00
Wisner	150.00
	$2,131.00

New Orleans District.

Algiers	$ 172.77
Carrollton	482.40
Covington	28.65
Epworth	200.00
Felicity	80.10
Franklin	93.50
First Church, New Orleans	996.00
Houma	136.38
Louisiana Avenue	230.50
Mary Werlein Mission	50.00
Morgan City	200.00
McDonoghville	60.00
St. Martinville	12.00
Rayne Memorial	844.50
Parker Memorial	200.00
Patterson	78.86
Terrebonne Mission	12.00
	$3,877.86

Ruston District.

Arcadia	$ 135.00
Bear Rock	8.50
Bienville	9.65
Clay	19.42
Chatham	15.00
Eros	41.40
Farmerville	109.50
Gibsland	95.50
Haynesville	519.00
Homer	430.00
Indian Village	8.65
Lapine charge	12.22
Marion circuit	47.75
Ruston	1,240.00
Sikes	16.00
Strange	4.00
Simsboro	32.50
Vivian charge	1.00
Willhite	14.35
Wesley Chapel	19.25
	$2,778.69

Shreveport District.

Belcher	$ 81.78
Bossier City	123.00
Cedar Grove	80.13
Claiborne and Keatchie	35.00
Gilliam Church	66.33
Grand Cane	70.00
Greenwood	90.00
Keithville	49.50
Logansport	190.65
Ida and Hosston	40.35
Mansfield	335.00
Mangum Mem. church and Sunday school	127.88
Mooringsport	75.00
Noel Memorial, primary department	50.00
Noel Memorial, Saterlee circuit	150.00
Noel Memorial Sunday school	180.00
Noel Memorial Sunday school	41.66
Oil City	17.65
Stonewall	92.25
Vivian	140.50
Vivian Trees Church	15.00
First Church, Shreveport	1,940.57
	$3,992.25

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

(Continued from First Page)

The report of the editors of the Conference Journal was read by A. F. Watkins, and the request for an appropriation of $1,000 for printing the Journal of the present Conference was referred to the Commmission on Budget.

Question 21, "Are all the preachers blameless in their life and official administration?" was called, and the following were passed in examination of character and made their reports: W. H. Lewis, J. R. Jones, J. L. Decell, Robert Selby, L. E. Alford, J. L. Sells, and J. T. Leggett. These reports of the presiding elders indicated the reception of about 2,800 members on profession of faith during the past year.

Robert Selby, on behalf of the Mississippi Conference, in well chosen words, presented Bishop and Mrs. Candler with a four-piece gold water set in honor of their golden wedding. The Bishop responded in apt words, accepting the gift and tendering thanks to the Conference.

The Conference sang, "Praise God from Whom All Blessings Flow," and after announcements, adjourned with the benediction pronounced by J. H. Shumaker, of Nashville, Tenn.

Second Day—Thursday, Nov. 10.

The Conference was called to order at 9 o'clock a. m. by Bishop Candler, who announced hymn 183, "Come, Holy Spirit, Heavenly Dove," which was sung by the Conference, and George D. Anders, of the Louisiana Conference, led in prayer. The Bishop read and expounded a portion of the first chapter of Acts, closing with the twelfth verse, and led the Conference in singing hymn 193, "Holy Spirit, Faithful Guide."

The following brethren who did not answer to their names on yesterday responded on the roll call: B. W. Lewis, E. H. Cooley, D. W. Ulmer, J. T. Weems, A. Joe Beasley, B. H. Williams, N. S. Loftus. It was ordered that the roll be not called after this morning's session.

The minutes of the first day's session were read and approved.

A telegram from J. R. Countiss, of the North Mississippi Conference, regarding acceptance of group insurance by that Conference, was read; and a telegram from W. N. Ware, formerly of this Conference, was read to the Conference, and the Secretary instructed to make suitable replies.

Bishop Horace M. DuBose, who was admitted on trial into this Conference in this city fifty years ago, was introduced, and presented to Bishop Candler, for a loan for this session, a gavel used by Bishop Asbury in presiding over a Conference in Liberty Hill Church in Tennessee. Bishop U. V. W. Darlington was introduced to the Conference.

The following lay delegates were noted as present, not having answered to the roll call: S. J. Creekmore, C. L. Daniels, C. W. Cochran, W. E. Hopkins, and T. H. Naylor, from the Meridian District; W. W. Godbold, H. R. Fairfax, and Mrs. C. C. Herlong, from the Brookhaven District. Mrs. T. B. Cottrell, and W. D. Davis, alternates, were seated as delegates, from the Brookhaven District; W. A. Halloway, from the Hattiesburg District; A. B. Kling, from the Jackson District; J. H. Currie, an alternate from the Newton District, was seated as a delegate; Mrs. Mark Davis, from the Seashore District; and H. A. Booser, from the Vicksburg District; and Miss Lessie Rowan, an alternate, was submitted for a principal delegate, from the Vicksburg District.

By resolution the order of the day was fixed for 11 o'clock a. m. for a sermon by Bishop DuBose. The following brethren from the Louisiana Conference were introduced: K. W. Dodson, R. H. Harper; H. T. Carley, editor of our Conference Organ; W. W. Holmes, presiding elder of the Shreveport District, and C. O. Chalmers, publisher of our Conference Organ. T. M. Brownlee, and B. W. Ware, recent transfers to this Conference, and J. H. Shumaker, of Nashville, were introduced.

Bishop Candler announced the transfer to this Conference of B. W. Ware, a deacon, from the Kentucky Conference, and Del Longgrear, an elder, from the North Mississippi Conference. Rev. C. P. Colmery, for more than three decades pastor of the Presbyterian Church at Edwards, Miss., and Hon. R. H. Henry, of Jackson, were introduced to the Conference.

Question 21, "Are all the preachers blameless in their life and official administration?" was called, and the following were called, passed in examination of character, those present making their reports, and their names were referred to the Committee on Conference Relations for the superannuate relation: W. W. Cammack, R. F. Witt, J. T. Nicholson, J. W. Brown, G. W. Huff, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perritt, H. W. Featherstun, J. C. Ellis, L. A. Darsey, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. B. Stringer, W. E. Dickens, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, J. B. King, M. L. Burton, and B. F. Jones. The name of A. J. Beasley, a former superannuate, was called, passed in examination of character, made his report, and remains on the effective list.

The names of the districts were called for reference, if any, to the Committee on Conference Relations, and the names of W. G. Forsyth and W. P. George were passed in examination of character, and their names referred to the Committee for the superannuate relation.

The following were passed in examination of character, made their reports, and were elected to deacon's orders: John Byers Shearer, George Elmer Allan, Thomas Ernest Nicholson, Marvin Howard McCormack, Jr., Emmett Jackson Rutledge. The names of Charles Assaf and James W. Sells, deacons, were called, they made their reports, and they were advanced to the Class of the Third Year. Lonnie Augustus Comfort, absent on account of sickness, and Clyde Hubert Gunn, and H. W. F. Vaughn, students in Emory University, were continued in the Class of the First Year.

Question 4, "Who remain on trial," was called, and the name of George Hawkins Jones, a recent graduate of Emory University, was called, he was passed in examination of character, the Committee of the First Year announced that the committee accepts his degree of Bachelor of Divinity, from Emory University, in lieu of examination by themselves, and he remains on trial.

The order of the day having arrived, the Conference united in singing a portion of hymn 461, "How Firm a Foundation," and B. F. Jones was requested to lead in prayer. A beautiful anthem was rendered by the choir of Galloway Memorial Church.

J. L. Decell, presiding elder of the Jackson District, in behalf of the Conference, presented to Bishop Horace Mellard DuBose a Bishop's ring; and V. G. Clifford, in behalf of the Epworth Leagues of the Mississippi Conference, presented Bishop DuBose fifty dollars in gold coin. The Bishop, in choice language, accepted the gifts, speaking feelingly of his affection for the Mississippi Conference. Bishop Candler led in singing a portion of hymn 556, "Blest Be the Tie That Binds Our Hearts in Christian Love." Mrs. Harley R. Shands rendered a very beautiful solo, "Come to My Heart, Lord Jesus."

Bishop Candler presented Bishop DuBose, who chose the words, "I will remember the years of the right hand of the Most High," from Psalm 77:10, as a text, and delivered a scholarly, profound, interesting, and helpful sermon on the fiftieth anniversary of his admission on trial into the Mississippi Annual Conference, in the village of Jackson, Miss. A great audience greeted his appearance. Bishop Candler followed with a brief exhortation concerning the old gospel, and announced hymn 547, "Children of the Heavenly King," which he led in singing, and called on H. W. Featherstun to lead in prayer.

It was announced that Bishop Darlington would preach at 3 o'clock, and that he and Alfred F. Smith would address the meeting of the anniversary of the Board of Finance at the evening hour.

On motion the Conference ordered that the sermon of Bishop DuBose be printed in the Journal of this session.

The Conference accepted the invitation of Dr. D. M. Key, president of Millasps College, to dine at the college to-day at 1 o'clock.

After the announcements were made, the Conference sang hymn 309, "Amazing Grace, How Sweet the Sound," and was adjourned with the benediction pronounced by Bishop DuBose.

Third Day, November 11, 1927.

The Conference met at 9 o'clock, with Bishop Candler in the chair. The Bishop conducted the devotional exercises, announcing hymn 119, "Come, Thou Fount of Every Blessing," and the Conference was led in prayer by L. A. Darsey, one of the honored superannuated preachers; Bishop Candler read a portion of the second chapter of the Acts of the Apostles, and commented in an extended and helpful way, after which was sung hymn 506, "I Need Thee Every hour."

The minutes were read and approved. The Conference received a communication from J. W. Young, Moderator of the Synod of the Presbyterian Church, in reference to standardization of colleges in Mississippi; it was referred to the Board of Education, and by motion J. B. Hutton, pastor of the First Presbyterian Church of this city, was requested to appear before the Board.

The following lay delegates were noted as present: J. W. Leggett, from the Brookhaven District; D. R. Weston, from the Seashore District; and J. R. Bankston, from the Vicksburg District.

A communication from W. W. Graves, a superannuate member of the Conference, not present on account of illness, was read, and the Secretary was instructed to make suitable reply. Communications from the General Hospital Board and from the General Board of Lay Activities were referred, without reading, to corresponding Boards of the Conference.

The Special Educational Commission, appointed at the last session of the Conference, made its report. Under the recommendation of this Commission M. L. Burton was appointed to negotiate the sale and deed of the property of the Mississippi Conference Training School to the Consolidated School Trustees, under such terms as are deemed equitable and right, provided the present session of the School be continued to the end. It is further stipulated that the Seashore Camp Ground School as heretofore operated be permanently closed, and a larger program for the development of this property be undertaken. Regarding the Port Gibson College the following was adopted: "That no further appropriation be made to this school, and that Hon. M. M. Satterfield, of Port Gibson, be appointed by the Board of Education with full authority to close this school after the present session and dispose of the property in such a way as to secure the equity of the church in it." The following resolution concerning Whitworth College was adopted, as set forth in the report: "Therefore, we recommend that Whitworth College be ceded to Millsaps College and become a part of the Millsaps system, putting it under the administration and control of Millsaps College; provided, however, that the school remain at Brookhaven and no sale or other disposition of the property be made that would cause it to pass out of the hands of the Mississippi Conference; and that this does not jeopardize Whitworth's aspirations to become an A-Grade College." In reference to Millsaps College the report embodies this resolution: "Therefore, we recommend that the Conference endorse the plans of the trustees for raising $250,000 in the Mississippi Conference outside the city of Jackson; and that all pastors and members of the church be urged to give hearty co-operation in carrying out this plan." The report was considered item by item and adopted, and was adopted as a whole.

A communication from C. C. Evans was read by the Secretary, and he was instructed to make suitable reply, extending the greetings, sympathy, and love of this Conference. Brother Evans is not present because of illness.

At the hour of 11 o'clock the Conference joined in a season of prayer, it being Armistice Day, and O. S. Lewis led in prayer.

J. H. Shumaker, Secretary of the Methodist Benevolent Association, of Nashville, addressed the Conference; and the Conference also heard R. Henry Lake, of Memphis, concerning group insurance; and on motion a committee, consisting of H. M. Ellis, C. W. Crisler, B. L. Sutherland, W. D. Davis, and Joe Cook, was appointed to confer with Mr. Lake and report to this Conference its recommendations in the matter.

Report No. 1 of the Board of Missions was read by J. L. Neill. Pending its consideration the Conference had the pleasure of hearing a great address by Bishop U. V. W. Darlington, who represented the General Board of Missions. The Bishop spoke with special reference to our work in Belgium, which is in his episcopal district. By a standing vote the report was adopted unanimously.

The following visitors were introduced: F. S. Parker, General Secretary of the Epworth League Board; H. W. Cox, president of Emory University; J. E. Stephens, professor of religious education in Millsaps College; T. H. Lipscomb, of the North Mississippi Conference; Del Longgrear, a transfer to this Conference; and Bishop E. Cottrell, of the Colored Methodist Episcopal Church, who spoke concerning the conditions and needs of that church. It was announced that H. T. Carley, editor of our Conference Organ, would preach at 3 o'clock, and that H. W. Cox, president of Emory University, would address the anniversary of the Board of Lay Activities at the evening session.

The Conference was invited to dine at the Methodist Orphans' Home, and the invitation was heartily accepted.

After various announcements the Conference sang hymn 334, "My Faith Looks Up to Thee," and adjourned with the benediction by Bishop DuBose.

Fourth Day—November 12, 1927.

Morning Session.

The Conference met at 9 o'clock with Bishop Candler presiding. Hymn 577, "O God, our help in ages past" was announced by the Bishop, which he led in singing. He announced the death of Bishop Eugene Russell Hendrix, requesting that the Conference remember the bereaved ones in their devotions, and called on C. H. Ellis to lead in prayer. The Scripture lesson was from the first chapter of Joshua and the thirteenth chapter of Hebrews, and the Bishop delivered a helpful

address; he spoke of the life, character, and work of Bishop Hendrix, and of other great and good Bishops who have done their work well and have gone on before; and led in singing "There's a land that is fairer than day."

The Minutes of yesterday's session were read and approved. W. C. Mabry, J. B. Bridges, and Mrs. Floyd Loper, lay delegates from the Newton District, were noted as present.

The report of the Trustees of the Methodist Hospital at Hattiesburg was referred, without reading, to the Hospital Board. A communication from Bishop E. Cottrell, of the Colored Methodist Episcopal Church, was received and referred to the Board of Church Extension. The Conference adopted the following resolution regarding the death of Bishop Hendrix: "Whereas, he held our Conference in 1891, 1896, and 1907, and this Conference held him in high esteem and affectionate regard, Resolved (1) That we record this expression of sorrow over his death and sincere sympathy for his bereaved loved ones; (2) That we request the Secretary of the Conference to send a message of condolence to Bishop Hendrix's family."

The Committee of Memoirs was requested to bring in a memoir on the death of Bishop Hendrix at the Memorial service, and Bishop DuBose was requested by Bishop Candler to be present at the Memorial service and speak on the life and work of Bishop Hendrix, and the Bishop readily consented to do so.

Under question 19, the following were elected to elder's orders; William Calvis Monroe Baggett, Joseph Fleet Jones and Bennie Whitfield Ware.

The credentials of Eugene William Hope, who had been under investigation by a committee during the year, were surrendered to the Conference by his presiding elder, and he was permitted to withdraw from the ministry of the Methodist Episcopal Church, South.

Under question 1, the following were admitted on trial: Frank Newell Ladner, Robert Lee Walton, Frank Adams Calhoun, Walter Cross, Henry Lindsey Daniels, Randolph Saucier, William Chester Baker, Wesley Ezell, and Jay Coburn.

Question 15 was called, and Eugene Wedgeworth, William Beckwith Hollingsworth, John Weems Moore, John Brogan Holyfield, Nicholas Smuts Loftus, and Andrew Jackson Boyles, having stood an approved examination, were passed in examination of character and advanced to the class of the fourth year. The Bishop announced that Frederick Sartin had been transferred to the Kentucky Conference; the Conference passed his character.

Under question 6, the following, having met all requirements of the Discipline, were charged by the Bishop in a very strong and helpful message, and were received into full connection: John Byers Shearer, George Elmer Allan, Thomas Ernest Nicholson, Marvin Howard McCormack, Jr., Emmett Jackson Rutledge, Charles Assaf, and James William Sells.

The Conference took up the question of the place of meeting for the next session of the Conference; Meridian, Central, and Philadelphia extended cordial invitations, the vote was taken by standing, and Philadelphia received a majority, and was therefore named as the place of the session.

Bishop DuBose presided for a period on request of Bishop Candler.

The report of the Committee on group insurance was read and adopted, and it is now possible for the members of the Conference, their wives, and officials of the church to get insurance at cheaper rates without medical examination. The Committee on Public Worship announced that Bishop Candler would preach at Galloway Memorial at 11 o'clock Sunday, and Bishop DuBose Sunday night, at Capitol Street. Bishop DuBose was announced to preach at 11 o'clock, and Bishop Darlington at night. All the other churches of the city were assigned preachers.

Announcements were made, the Conference sang the doxology, and adjourned with the benediction by L. E. Alford.

Afternoon Session.

Bishop Candler called the Conference to order at 3 o'clock, and announced hymn 332, "Thou my everlasting portion," and the Conference was led in prayer by Robert Selby, presiding elder of the Meridian District. The Minutes of the morning session were read and approved.

Question 3—"Who remain on trial?" was called, and the following having met all requirements were advanced to the class of the second year: Linus Parker Anders, Murry Cox, Joseph William Laudenslager, Thomas Orien Prewitt, and James Brewton Berry.

Under question 2, John Henry Morrow, not having stood an approved examination on the course of study, was passed in examination of character, and continued in the class of the first year. The Bishop announced that George Hawkins Jones remains in the class of the first year, though he has passed his entire course of study for the four years, being a graduate with the degree of Bachelor of Divinity from Emory University.

Question 21, "Are all the preachers blameless in their life and official administration?" was called, and the names of all the preachers whose names have not heretofore been called and characters passed were called by Bishop Candler, their characters passed, and those present made their reports.

J. B. Randolph, presiding elder of the Columbus District, and T. M. Bradley, presiding elder of the Sardis District, in the North Mississippi Conference, were introduced to the Conference; and H. W. May, of the Louisiana Conference, was introduced. The time for the Memorial session was fixed for 3 o'clock Sunday afternoon.

It was announced that F. S. Parker, General Secretary of the Epworth League, would address the anniversary meeting of the Epworth League Board at the evening session.

Announcements were made, the Conference sang a portion of hymn 547, "Children of the heavenly King," and the Conference adjourned with the benediction by J. B. Randolph.

Fifth Day—Sunday.

Bishop Candler preached at the eleven o'clock hour to a great congregation at the Galloway Memorial Methodist Church, after which he ordained those who had been elected deacons.

The Conference convened in memorial session at 3 o'clock Sunday afternoon, Bishop Candler in the chair. It was reported that W. H. Huntley, Lyman Carley, C. M. Martin, and I. L. Peebles had died during the year. Memoirs of the deceased were read as follows: W. H. Huntley and I. L. Peebles, by A. F. Watkins; of Lyman Carley, by J. L. Neill; of C. M. Martin, by W. B. Jones. In addition to the memoirs, several brethren paid tribute to the memory of the deceased. Bishop Candler spoke in appreciation of his college class mate and dear friend, W. H. Huntley. At the request of Bishop Candler, Bishop H. M. DuBose paid tribute to the memory of Bishop E. R. Hendrix, whose death had been announced during the Conference.

Bishop H. M. DuBose preached at the evening hour, after which Bishop Candler ordained those who had been elected elders.

Sixth Day—November 14, 1927.

(Continued on Page 8.)

The Conference was called to order at 9 a.m. by Bishop Candler.

The Bishop announced hymn 208, "I love thy kingdom, Lord," which was sung, and W. H. Saunders led in prayer. Bishop Candler read some selections from the fifteenth and seventeenth chapters of John, and spoke on Spiritual Unity, or unitedness with Christ, and led in singing hymn 332, "Thou my everlasting portion." The minutes of the afternoon session of the fourth day and the minutes of the fifth day were read and approved.

Question Eighteen, "What traveling preachers and what local preachers have been ordained deacons?" and Question Twenty, "What traveling preachers and what local preachers have been ordained elders?" were called, and Bishop Candler submitted certificates of ordination for those ordained the previous day.

Question Twenty-one, "Are all the preachers blameless in their life and official administration?" was called and completed.

The character of J. B. Shearer was passed.

Question Twelve, "Who have withdrawn or been expelled?" was called. It was answered E. W. Hope had withdrawn.

Question Eight, "Who are readmitted?" was called. Answer, none.

Question Ten, "Who are received from other churches as traveling preachers?" was called. Answer, none.

Question Eleven, "Who are located this year?" was called. Answer, none.

Report No. 2 of the Board of Missions was read and adopted.

Report No. 3 of the Board of Missions was read, a statement was made by A. M. Broadfoot, Treasurer, and the report was adopted.

Bishop Candler made some statements concerning the condition of John Wesley's room at Oxford, and was followed by Bishop Darlington in a statement, and an offering was taken for the purpose of making needed repairs, amounting to $70.32.

The Committee on Evangelism made its report, which was read and adopted.

The Bishop called to the bar of the Conference John Byers Shearer and ordained him to the office of deacon, lessons being read by A. F. Watkins and Bishop Darlington.

The report of the Committee on Conference Relations was read and adopted.

The report of the Orphans' Home Committee was read and adopted.

Questions Twenty-two and Twenty-three were called and answered by the report of the Committee on Conference Relations.

Report No. 1 of the Board of Education concerning Whitworth College was read. Pending its consideration President Hawkins addressed the Conference, and the report was adopted.

Report No. 2 of the Board of Education was read and adopted.

Report No. 3 of the Board of Education was read, an amendment was offered by Robert Selby, which was duly considered and was adopted; and the amended report was adopted.

A resolution was offered by L. L. Roberts concerning distribution of certain funds, and was adopted.

D. M. Key, President of Millsaps College, was introduced and spoke on the work of that institution.

Bishop Darlington, on request of Bishop Candler, assumed the chair.

Report No. 1 of the Hospital Board was read by the Secretary, and adopted.

Report No. 2 of the Hospital Board was read by the Secretary, and adopted.

The report of the special committee to act jointly with a similar committee from the North Mississippi Conference in regard to establishing Methodist Headquarters and a Mississippi paper was read by C. W. Crisler, recommending that such action be taken. A substitute for the above report was offered by M. L. Burton providing for a committee to study the matter and report to the next Conference. The amendment was adopted.

On motion the time was extended to complete pending business and it was resolved that when we adjourn, we adjourn to meet at 3 o'clock p.m.

The report of the Board of Lay Activities was read by J. M. Sullivan, and adopted.

The Conference sang, "Praise God from whom all blessings flow," led by Bishop Darlington, and adjourned with benediction by him.

Sixth Day—Afternoon Session.

The Conference was called to order at 3 o'clock by Bishop Candler, who announced hymn 490, "Savior, More Than Life to Me," which was sung, and C. H. Ellis led in prayer.

The minutes of the morning session were read and approved. This session was given largely to receiving reports, and reports were had from the following: The report from the Board of Temperance and Social Service was read by J. E. Williams; the report of the Board of Church Extension was read by W. M. Williams; the report of the Board of Christian Literature was read by Dr. D. M. Key, and pending its consideration remarks were made by W. H. Saunders, J. T. Leggett, and Bishop Candler, each urging better support of our Conference Organ; report from W. D. Davis, Conference Treasurer; report of the Committee on State of the Church was read by Mrs. Daisy McLaurin Stevens; reports Nos. 1 and 2 of the Sunday School Board; report of the Epworth

(Continued on Page 8.)

A COMPREHENSIVE, DISCRIMINATIVE BOOK

"The Cross of Gold in Social Teaching"

BY REV. JOHN L. WILLIAMS,

State Superintendent Louisiana Child Finding and Home Society, Inc.

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SAINT NICHOLAS—AN OLD SAINT IN A NEW WORLD.

By Rev. S. Parkes Cadman, D.D., President of the Federal Council of Churches of Christ in America.

Many of life's finest souls are hidden from our eyes or lost in the recesses of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we only know them by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellow-men offered to poets, statesmen, princes and kings. But their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leaped like flames to greet the Christ. They shared the riches of his grace with the needy and the desolate.

Such a saint was Nicholas, bishop of Myra, whose day of celebration dates from Dec. 6, 326 A. D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus; in Italian, San Niccolo, or Nicola di Bari; in German, Der Heilige Nicolaus, or Niklas; in Dutch, St. Nicholaas, or Niclaes; in English, plain St. Nicholas; and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, or portionless maidens, of sailors, of travelers and merchants. He is also the protector against thieves and losses by robbery or violence, the chief national hero of Russia, the patron of Bari, of Venice, of Freiburg and of numerous other towns and cities, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois "holy one" invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on the stormy ocean. The captive, the prisoner, and the slave in many lands beyond our own, unite with the orphan and the widow in his praise.

Effigies of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, meet one at every turn in some of the countries mentioned. No saint in the calendar has so many churches, chapels and altars dedicated to him. He is honored as the representative of humanism rather than nationalism and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verification of his career. His cult is as famous as his origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearing his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church during the sixth century. It is claimed that this bishop held the see of Myra during the reign of the Roman emperor Diocletian; that seek the political or social preferments to which his eminence entitled him were disillusioned. Marriageable maidens who cast coy glances at Patara's young patrician received no encouragement from him. After much reflection he entered the ministry, was ordained a priest. He gave his substance to the poor, his service to the people, his life to his God. In furtherance of his piety he made a voyage to the Holy Land during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra, where he pursued a retired life of humility and service. But the eyes of the devout were on him, and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate; how he fed the hungry, saved Myra from famine and rescued its innocent citizens from unjust penalties. Yet none of these contributions could defend him against the anger of reviving Paganism. The politicians plotted; the populace gave vent to its passions, and beasts fought like men while men fought like beasts. Meanwhile the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, "I have the supreme happiness." "What is that?" inquired a cynical bystander. "The happiness that comes of joyous giving," replied St. Nicholas; whereupon his critics protested he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the emperor's reprisals. Hence arose the cry in every town and city: "The Christians to the lions!" The jails were crowded with them; the public concourses were lit up at night with their burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of Kings cannot easily apprehend the terrible persecutions which Nero, Domitian, and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political charters have bestowed. St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the Faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his countrymen would have been glad to hear of death. When it overtook him he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master.

Probably not all the youngsters who hang up their stockings on Christmas Eve and reluctantly march off to bed to dream of fairylands filled with prancing reindeers and the jingle of the sleighbells know that the well-fed Santa Claus whose scarlet and befurred coat and baggy pants are in evidence during December is the modern representative of an ancient bishop of the Christian Church. His outlines are well nigh lost in the mists of antiquity, but Santa is very much alive and the spirit of that beloved bishop could have no finer embodiment.

Before the last change in his name, travelers invoked his protection and then started on their journey. When he hitches up for his annual trip he is encompassed by more invocations than the recording Angel can set down. If readers of McCall's could gather up into one great supplication all the faith, prayer and affection lavished on Santa's yearly trip, they might transform the world's hard and selfish living.

The mere mention of his name thrills one's heart. December is as pleasant as May when Santa is near. In his presence everlasting Spring abides with never withering flowers. Let us have done with the useless chatter about forbidding him to visit us. Before we imitate those Roman rascals and turn our guns on venerable Santa, what about ignorance, prejudice, cant, hate, lies? Why not give them a short shrift? Why not have a thorough house cleaning inside as well as outside? Then he will be doubly welcome and the Christ he subserves shall see of the travail of his soul and be satisfied.—From December Issue of McCall's Magazine.

"COLLEGE TEACHING."

When Dr. Ernest Hatch Wilkins, the new president of Oberlin College, was inaugurated on Monday, Oct. 24, he chose a very timely and significant subject for his inaugural address, namely, "College Teaching." He stressed the fact that the main business of the college teacher is to teach. It is for this that he is to be fit and for which he is to prepare himself—not for scholarship, important as that is, nor for research, helpful to his teaching as that may prove if subordinated to teaching.

President Wilkins put it this way: "The central concern of all those interested in the vitality of the college—the faculty itself, the administrative officers, the trustees, the alumni, the students, and the whole community, immediate or remote, wherein the light of the college shines—should be that the faculty be composed of good teachers; that the conditions of their work should be such as to facilitate good teaching, and that they should actually teach to the best of their ability."

Raising the question, What constitutes a good teacher? he said some things worth pondering by all who are concerned for the work which is being done in our colleges to-day. The teacher who combines the elements of efficiency in good teaching is described in this fashion:

He knows his subject—this composite teacher—and he believes profoundly in its significance, immediate or ultimate, for the enrichment of human life. He cares about his students, as thinking, feeling, and growing individuals, and is glad to listen to them and to talk to them, in the classroom or outside the classroom. For their sakes, and because of the nature of his own mind, he selects his material rigorously and orders it effectively. His presentation has always some measure of informality, of give and take. He is courteous and helpful to all; but his chief concern is for the stimulation and the guidance of his ablest students. He is a born teacher; but he is a made teacher as well—made through friendly contacts with colleagues in his own college and elsewhere, through deliberate study of the art of teaching within his own field, through the resolute development of his own powers.

If President Wilkins knows the elements of power and efficiency in a college president as well as he does those in a college teacher, he may well prove a worthy successor of the men who have gone before him in the presidency of Oberlin College.—Pittsburgh Christian Advocate.

QUALIFIED OPTIMISM.

Usually it is quite easy to believe all sorts of good—and all sorts of evil—concerning those in whom one is not profoundly interested. One can walk through a hospital ward with the happy persuasion that doubtless all the patients will get well. It is pleasanter thus to believe than to admit the opposite. Indeed, here is the secret of a vast deal of so-called optimism. Someone defines an optimist as "a man who doesn't care what happens so long as it doesn't happen to him." Years ago, when I was trying desperately hard to get well, an acquaintance said to me, with utmost briskness: "You will come around all right; I am sure you will." But, somehow, the glib assurance hurt more than it comforted. I knew that the man did not particularly care whether I got well or not. But he probably enjoyed his dinner better for believing that I, and everybody else he met that day, would "come around all right," as he said. It is very easy and inexpensive to be assured of favorable issues when one's heart is not involved. Optimism is not a matter of easy certitude. It is a steady, level-eyed spirit which, seeing the evil and hurt, believes in the ultimate good. Such an optimist was Jesus.—George Clarke Peck.

Street-preaching conducted recently in Campinas, Brazil, brought crowds of people who could never be induced to enter a Protestant church, but who listened attentively to the message and joined in singing the hymns.

The Home Circle

LITTLE PAUL'S THANKSGIVING.

By Emma C. Dowd.

They tossed him and they squeezed him,
And they kissed him, one and all.
They said: "You blessed, blessed boy!"
And "Darling little Paul!"

But they didn't give him turkey
Nor any pumpkin pie;
And when the nuts and grapes went round
They slyly passed him by.

He didn't seem to mind it,
For in the sweetest way
He sat and sucked his little thumb
His first Thanksgiving Day.

THE THANKSGIVING PIES.

Mr. and Mrs. Harrol and their children had come to spend Thanksgiving with Mr. Harrol's brother and his family. Grandmother and Grandfather Harrol lived in the same town, so they were all to have a merry time together.

It was soon after breakfast on the morning of Thanksgiving Day, and the four cousins, Grace and Alice Harrol, Clara and Virginia Harrol, were already playing house. Grace had Virginia for her child, while Clara took Alice, for they had said: "We can play with our own sisters every day, so we must change off now."

They were having "lots of fun" when the telephone rang. "Who wants to go help grandmother with her pies?" asked Clara's and Virginia's mamma as she hung up the receiver. "She has cut her hand and can't roll out the dough."

"I don't," said Clara quickly. "I want to play."

Alice bent lower over the doll she was dressing and pretended not to hear.

"I don't like that kind of work," Grace replied.

"I'll go, and I can play when I come back," Virginia said as she ran for her work apron.

She found that grandmother had cut her hand badly, and certainly needed help with the pies. She rolled out the dough and put it in the pan just as grandmother directed; then she put in the mince meat: grandmother had to help with the upper crust, but Virginia cut the "eyes," as she called the airholes. After the pies were in the oven she helped "tidy up" the living room and wiped the dishes, then she swept the kitchen. She stayed to help grandmother dress and carry up the basket that held the pies, and when she reached home it was time to dress for dinner, and she didn't get to play a single bit.

When the nice brown pies came on the table, Virginia felt very proud because she had helped to make them. She could hardly help saying: "Don't our pies look fine, grandmother?" But she knew it wouldn't be polite to brag on something they had made.

Her father looked up when his piece was half eaten. "I never tasted better Thanksgiving pie," he remarked, "and it is because a little girl was unselfish enough to give up her play and help grandmother make them," and he smiled at Virginia.

Then Virginia looked and felt, O so happy! but the other three children looked at their plates and felt very uncomfortable.—Herald and Presbyter.

THE LITTLE RED HOUSE.

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a beautiful star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed, too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily, "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to plant it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossomed lately and had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in Mother's Magazine.

THREE LITTLE BUGS IN A BASKET.

Mrs. Conrad was one of the dear old-fashioned mothers—fast going out of style—who took time to enjoy her children. She read Bible stories to them and told them nice long bed-time stories until they got so sleepy they couldn't listen any longer; then she knelt down with each one and heard the little fellows say their prayers.

She made the good Father in heaven so real to them that Bobbie—the one with the vivid imagination—always closed his prayer with "Good night, dear God." Then, with that dear God watching over him, he would fall asleep.

These boys knew all the nursery rhymes, too, and often gave their mother surprises trying to act them out.

One of Bobbie's favorites, which he knew by heart, was—

"Three little bugs in a basket and hardly room for two.
One was black, one was yellow and one like me and you."

It was wash day at Mr. Conrad's, and the three boys always played around in the yard in nice weather, while mother washed and hung up the clothes.

She had left her clothes basket by the steps while she went into the kitchen to start dinner. It was all nice and clean, ready for the next hanging.

When Mrs. Conrad returned, behold! Bobbie, Billie, and Edward were all piled into her clothes basket and having the very biggest time ever.

She started to scold, but they were laughing so that she decided to get in on the fun; so she said, "And what does this mean, boys?"

Bobbie was always the spokesman as well as the leader in all the mischief, so, with his dimples making his face laugh all over, he said, "We're playing 'three little bugs in a basket,' mother. That is it."

"Three little bugs in the clothes basket, hardly room for two.
Billie's black, Edward's yellow, and I'm like you."

Mother didn't scold at all. She laughed all the way down into the basement.—Ida Lee Johnston, in the Christian Evangelist.

SWEETENING MARY.

"I want a drink," said baby.

"Go to the kitchen; Mary will give you a drink," said mother.

"I don't want to," said baby. "Mary is cross."

"Why, what made her cross?"

"I dess I did sumpin' to her."

"Then if you have done something to make her cross, you would better go and do something to sweeten her."

Baby thought over it a minute and then trudged to the kitchen. "You are a sweet Mary," he prattled, "and I want to hug you." Mary stopped her work and stooped, and he threw his arm around her neck and kissed her and called her his "dear, sweet Mary." "I love you two hundred bushels," he said.

When he came back smiling, mother asked: "What did you do?"

"O, I sweetened her, I dess," was the reply.—Exchange.

TOM'S GOLD DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle to himself and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of his gold dust."

"Gold dust?" Where did Tom get gold dust? Ah! He had seconds, minutes; and these are the gold dust of time—which boys, girls and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every particle of time was worth its weight in gold, and his son took care of it as if it were. Take care of your gold dust, boys and girls, and you will be rich.—Florida Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

(Continued from Page 4)

League Board; the report of the Committee on Sabbath Observance; the report of the Bible Board; the report of the Committee on District Conference Records; report of the Auditing Committee; report of the Board of Finance; report of the Commission on Budget; report of the Treasurer of the Conference Endowment Fund. All these reports were adopted.

The following resolution, offered by W. H. Saunders, was read and adopted: "Resolved, That the commission appointed at the morning session to consider the matter of a Methodist Headquarters and the establishing of a Methodist paper therewith be instructed to confer with a like commission from the North Mississippi Conference, and also one from the Louisiana Conference to consider the whole matter and report their findings to their respective Conferences at the earliest possible time."

The Committee on Nominations submitted the name of H. H. Hinton on the Sunday School Board, a layman from the Seashore District.

Question 13, "Who are transferred to other Conferences?" was called, and Bishop Candler announced the following: H. R. McKee to the North Mississippi Conference; W. N. Ware to the Missouri Conference; and Frederick Sartin to the Kentucky Conference.

The preachers in the flooded district offered the following as an expression of their gratitude: "We, the undersigned members of the Mississippi Conference, wish to express in behalf of ourselves and the Delta people our thanks to Bishop Warren A. Candler, the presiding elders, preachers of the Mississippi Conference, and to any others who may have contributed to our support during the year. We thank God for a brotherhood such as our Conference and people."

A resolution of thanks was offered by T. J. O'Neil and others for our entertainment and for courtesies from various ones and adopted by a standing vote.

The minutes of the afternoon session were read and approved, and the Bishop called Question 45, "Where are the preachers stationed this year?" made some brief observations, and announced the appointments as follows:

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

W. H. Lewis, Presiding Elder.

Adams—F. J. Jones.
Barlow—W. C. Baker.
Bayou Pierre—N. S. Loftus.
Beauregard—To be supplied by E. D. Hucherson.
Bogue Chitto and Norfield—H. S. Westbrook.
Brookhaven—P. D. Hardin.
Crystal Springs—L. E. Alford.
Foxworth—W. C. M. Baggett.
Gallman—J. E. J. Ferguson.
Georgetown—L. M. Sharp.
Hazlehurst—C. W. Crisler.
Magnolia—J. D. Ellis.
McComb, Centenary—C. C. Evans.
McComb, LaBranch Street—E. H. Cooley.
McComb, Pearl River Avenue—J. F. Campbell.
Meadville and Bude—C. H. Strait.
Monticello and Pleasant Grove—L. J. Snellgrove.
Osyka—T. M. Ainsworth.
Scotland—D. E. Vickers.
Summit and Topisaw—H. Mellard.
Tylertown—W. B. Alsworth.
Wesson—V. R. Landrum.
President of Whitworth College—H. G. Hawkins.
Chaplain, U. S. Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.

Hattiesburg District.

J. R. Jones, Presiding Elder.

Avera—M. K. Miller.
Bonhommie—J. W. Loudenslager.
Collins—P. H. Grice.
Ellisville—Percy Vaughan.
Eucutta—C. H. Herring.
Hattiesburg, Broad Street—J. W. Thompson.
Hattiesburg, Court Street—W. J. Ferguson.
Hattiesburg, Main Street—J. A. Smith.

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Mount Olive—J. L. Carter.
New Augusta—A. J. Boyles.
Petal—M. W. Porter.
Prentiss—A. J. Davis.
Purvis—C. W. Wesley.
Richton—T. A. Ferguson.
Silver Creek—C. Y. Higginbotham.
Sumrall—W. H. Lane.
Taylorville and Mize—B. H. Williams.
Williamsburg—E. J. Coker.
General Evangelist—D. E. Kelley.
General Evangelist—J. M. Smith.

Jackson District.

J. L. Decell, Presiding Elder.

Benton—J. B. Shearer.
Bolton—F. L. Applewhite.
Brandon—Rolfe Hunt.
Camden and Sharon—R. E. Rutledge; L. A. Comfort, junior preacher.
Canton—L. L. Roberts.
Clinton—M. H. McCormack, Jr.
Eden and Bentonia—J. H. Moore.
Edwards—J. O. Ware.
Fannin—R. L. Walton.
Flora—H. G. Roberts.
Florence—S. B. Watkins.
Harrisville and Braxton—G. G. Yeager.
Jackson, Capitol Street—T. M. Brownlee.
Jackson, Galloway Memorial—H. S. Spragins.
Glendale—To be supplied by C. E. Downer.
Grace—W. A. Terry.
Millsaps Memorial and West End—T. O. Prewitt.
Madison and Pocahontas—H. C. Castles.
Mendenhall and D'Lo—Del Longgrear.
Satartia—E. D. Simpson.
Terry—J. W. Ramsey.
Vaughan—E. M. Allen.
Yazoo circuit—H. W. F. Vaughn.
Yazoo City—G. H. Thompson.
Associate Sunday School Editor—C. A. Bowen.
Commissioner of Superannuate Homes and Endowment—J. M. Morse.
Conference Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Superintendent of Industrial Work, General Board of Missions—J. L. Ferguson.
Ass't Superintendent of Orphans' Home, Boys' Farm—L. F. Alford.
Manager of Mississippi Home Finding Society—J. L. Sutton.
Professor in Millsaps College—J. B. Berry.
Conference Evangelist—C. P. Jones.
Home Missionary—Charles Assaf.

Meridian District.

Robert Selby, Presiding Elder.

Bucatunna—T. E. Nicholson.
Chunky—D. P. Yeager.
Daleville—B. W. Ware.
DeKalb—H. E. Raley.
DeSoto—S. C. Moody.
Enterprise—D. W. Ulmer.
Lauderdale and Electric Mills—J. T. Abney.
Matherville—W. D. Barrett.
Meridian, Central—A. F. Watkins.
Meridian, East End—A. M. Broadfoot.
Meridian, Fifth Street—W. B. Jones.
Meridian, Hawkins Memorial—J. L. Smith.
Meridian, Poplar Springs—T. B. Cottrell.
Meridian, Seventh Avenue—W. W. Moore.
Pachuta—R. A. Allums.
Porterville—E. J. Rutledge.
Quitman—J. A. Moore.
Scooba—J. A. Baxter.
Shubuta—W. J. Dawson.
Vimville—A. J. Leggett.
Waynesboro—W. A. Hays.
Waynesboro circuit—O. B. Matheny.

Newton District.

H. A. Gatlin, Presiding Elder.

Bay Springs—J. A. Wells.
Burnside—H. J. Oakley.
Carthage—M. L. McCormick.
Carthage circuit—J. W. Moore.
Cleveland—W. J. Walters.
Decatur and Hickory—A. S. Oliver.
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Union—R. H. Clegg.
Walnut Grove—T. C. Cooper.
Superintendent of Mississippi Conference Training School—J. F. McClelland.

Seashore District.

J. L. Sells, Presiding Elder.

Americus—E. W. Wedgeworth.
Bay St. Louis—S. F. Harkey.
Biloxi—W. M. Sullivan.
Brooklyn and Bond—W. F. Baggett.
Carriere—Jay Coburn.
Coalville—W. W. Murray.
Columbia—C. M. Crossley.
Escatawpa—To be supplied by J. A. Broadus.
Gulfport—V. G. Clifford.
Hub—To be supplied.
Kreole—Murray Cox.
Logtown and Kiln—A. J. Beasley.
Long Beach and North Gulfport—George H. Jones.
Lumberton—C. A. Schultz.
Mentorum—S. E. Flurry.
Mississippi City—Randolph Saucier.
Moss Point—J. M. Corley.
Ocean Springs and Handsboro—W. L. Linfield.

Pascagoula—J. W. Sells.
Pass Christian and Lyman—F. A. Calhoun.
Picayune—J. E. Williams.
Poplarville—T. J. O'Neil.
Saucier—S. N. Young.
Stillmore—W. B. Hollingsworth.
Vancleave—J. C. Jackson.
Wesley Memorial—To be supplied by H. L. Daniels.
Wiggins—J. H. Jolly.
Student in Emory University—C. H. Gunn.
Conference Evangelist—H. M. Ellis.

Vicksburg District.

J. T. Leggett, Presiding Elder.

Anguilla—J. T. Weems.
Centerville and Stephenson—H. L. Norton.
Fayette—J. B. Cain.
Gloster and Liberty—B. M. Hunt.
Hermanville—J. B. Holyfield.
Lorman—J. H. Grice.
Louise and Holly Bluff—I. H. Sells.
Mayersville—C. H. Williams.
Natchez—O. S. Lewis.
Nebo—To be supplied by J. O. Williams.
Oak Ridge—A. S. Byrd.
Port Gibson—Otto Porter.
Rocky Springs—Wesley Ezell.
Rolling Fork and Cary—J. M. Lewis.
Rosetta and Mount Vernon—Walter Cross.
Roxie—J. H. Morrow.
Silver City—F. B. Ormond.
Utica—E. A. King.
Vicksburg, Crawford Street—J. L. Neill.
Vicksburg, Gibson Memorial—H. A. Wood.
Washington and Natchez Mission—L. P. Anders.
Woodville—G. P. McKeown.
President, Port Gibson College—H. W. VanHook.
Conference Secretary of Education—O. S. Lewis.

CONFERENCE PERSONALS.

Dr. Hal Spragins, pastor of the Galloway Memorial Church, in which the Conference met, is an ideal host. He was ably assisted by the other Methodist pastors of Jackson and by the good people of all the churches.

The editor of the Advocate was most delightfully entertained in the beautiful home of Dr. and Mrs. H. R. Shands, both of whom are devoted Methodists, as is also Mrs. Shands' mother, Mrs. W. L. Nugent, the widow of the late distinguished Col. W. L. Nugent, who served as superintendent of the Sunday school for a quarter of a century. The three young sons at home, Nugent, Harley, and Coupree, are a joy to the home. The daughter, Aimee, is away at college. Fellow-guests were Dr. Alfred F. Smith and Mr. Pugh, one of the many fine lay delegates in attendance upon the Conference. Those who have enjoyed the beautiful Christian hospitality of this home know how fortunate these guests were.

Bishop H. M. DuBose delighted the Conference by his presence and his wonderful centennial address, delivered at 11 o'clock Thursday morning. Bishop DuBose was admitted on trial in the Mississippi Conference fifty years ago. He has served the church in many capacities and has distinguished himself in all; but he has not forgot the brethren and friends of his "home" Conference—nor have they forgot him.

An added privilege of the Conference was the presence of Bishop U. V. W. Darlington, who delivered several great addresses and sermons. He came almost a stranger—but he went away with the love of the many who heard him.

An unusually large number of visitors from neighboring Conferences was present, many of the brethren from the Louisiana and the North Mississippi Conferences dropping in during the week.

Especially delightful were the luncheons served the members of the Conference by Millsaps College and the Methodist Orphanage. These two great institutions are the pride of Mississippi Methodism.

The announcement of the death of Bishop Eugene R. Hendrix during the session of the Conference was received with profound sorrow. Bishop Candler, Bishop DuBose, and Bishop Darlington paid beautiful tributes to their fallen colleague.

Mrs. W. B. Murrah, widow of the late Bishop W. B. Murrah, was a welcome visitor to the Conference. Bishop and Mrs. Murrah have a large place in the hearts of Mississippi Methodists.

The home in which Bishop and Mrs. Charles B. Galloway lived, just across the street from the church, was an ever-present reminder of the lives and work of these two great Mississippians and great Methodists. Their son, Dr. E. H. Galloway, now occupies the home, he and his family preserving the beloved name in the work of the church.

Bishop Candler was suffering from a cold during the Conference, but he did not let it interfere with his faithful and patient attention to all the details of the work.

The Manager of the Advocate, Mr. C. O. Chalmers, was delightfully entertained in the home of Dr. and Mrs. E. J. Banks in North State Extension. He had as fellow-guest Rev. W. B. Alsworth of Meridian.

The pulpits of the Protestant churches of Jackson were filled by members of the Conference on Sunday. The editor of the Advocate had the pleasure of preaching to a large and appreciative congregation at the First Christian Church on Sunday morning, the pastor of which, the Rev. Mr. Falconer, is president of the Protestant Ministers' Association of Jackson.

LOUISIANA CONFERENCE.

Admission on Trial.

The candidates for admission on trial in the Louisiana Conference will please meet the committee at the First Methodist Church, Baton Rouge, at 3:30 p. m., Tuesday, Nov. 29. We desire to complete our work on that afternoon and evening; so the presiding elders will please notify all the candidates who are to come before us.

W. H. JORDAN, Chairman.

NATCHITOCHES METHODISM.

That Methodism in Natchitoches is ending its first century, has just recently been discovered. In December, 1827, William Stephenson was appointed by the bishop of the Mississippi Conference "to start the work in Natchitoches." In December, 1827, just a hundred years ago, he reported 150 members, and was made the presiding elder of the Louisiana District.

This information has been sent by Henry Rickey, now a student at Emory University, to Rev. H. L. Johns, of Natchitoches. Interest in Natchitoches Methodist history has been increasing this year. It was thought that the church would be fifty years old there next year, as in 1878 it was organized by Rev. Mr. Huff, according to all the older residents of Natchitoches. But the Journal of the Louisiana Conference for 1847-61 was consulted, and revealed regular reports from and appointments to Natchitoches. The appeal was then made to Mr. Rickey to consult the valuable old books in the Wesleyan section of the Emory library, with the above result.

A sketch of the Natchitoches church will be prepared and published in the yearbook next year. The church there now has a membership of about 425, ministering to large numbers of Methodist students from year to year at the State Normal College, and has been making steady progress in Sunday school and missionary work for a number of years.

* * *

THOSE CHRISTIAN EDUCATION PLEDGES.

The Christian Education Movement is nearing its close. We regret to report that many pledges made by our best people have not been paid. They have been appealed to repeatedly, in every known way, to make payment. These are sacred obligations and cannot be defaulted without serious damage to the moral character of the subscriber and the morale of the church, to say nothing of the financial loss to our schools. Nor can we reasonably expect the much-needed and talked-of revival while so many of our people neglect or refuse to pay their vows to the Lord. Malachi's ringing message should be remembered: "Bring ye all the tithes into the storehouse, and prove me, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

While a few subscribers, for providential reasons, cannot pay their pledges, the most of them could do so within thirty or sixty days. Southern Methodism cannot neglect these sacred obligations and retain the favor of God. Common pagan honesty demands their payment, to say nothing of Christian standards. This is a very serious matter. The Annual Conferences are making a last call and final effort to collect the unpaid pledges. The pastors and presiding elders are giving this cause right of way for at least one month, at a favorable time following the Annual Conference, and are making an earnest effort to close out the Movement.

H. H. SHERMAN, Secretary,
Christian Education Movement.

GROUP INSURANCE FOR LOUISIANA PREACHERS.

Dear Dr. Carley: About eighteen months ago I realized the great importance of life insurance to the preacher who might leave his family and loved ones without support and without provision. I realized that I did not have sufficient protection of my own. Investigating the matter in the light of my long illness, I found that I was not an insurable risk and could not procure life insurance.

The agent, Mr. John H. Cockerham, one of our fine Methodist laymen, however, thought of the only way in the world that I could be insured: group insurance. If the preachers of the Louisiana Conference would be banded together, and all of them insured in his company, utilizing the insurance laws and regulations concerning term insurance, it could be done.

To get 175 or more preachers to agree on such a proposal seems an impossible, surely a strenuous, task. Methodist preachers are accustomed to tackling the impossible—and so are life insurance agents. But in thinking over the matter this year I am of the opinion that perhaps there are scores of preachers who also are not insurable risks by themselves who would welcome any plan that would aid their loved ones when they are gone.

So Mr. Cockerham is going to Conference with me this year, just to talk to those interested. Perhaps in a few years enough of us could see through his plan to work it. It is already done, as group insurance, in about six other sister Conferences.

Sincerely,

H. L. JOHNS.

TO DO THY WILL.

By Rebecca Lauck Turner.

"He that doeth the will of God abideth forever."
—I John 2:17.

O Lord, our Keeper all along the way
From cradling arms to late declining day,
Of all the joys life's brimming cup that fill,
'Tis deepest happiness "to do thy will."

When cares perplex or varied toils deplete,
When drops of bitterness would spoil the sweet,
'Tis little odds because there floweth still
That deepest happiness "to do thy will."

When sorrows flood the heart with rising tide,
We tread the roughest wave with thee beside;
And look aloft, where Love controlleth still,
Rescued in happiness " to do thy will."

'Twill not be long till ends life's constant quest.
Death must subdue mortality to rest;
How blest, with risen powers and faultless skill,
For other, broader fields "to do thy will."

—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, God in his infinite wisdom and at his appointed time plucked from the field of usefulness one of his most valuable children. And according to his divine plan has transplanted him from an earthly career into the heavenly atmosphere around his throne, to receive his crown and reward for earthly labor, our beloved brother, friend and co-worker of the Fernwood charge, P. H. ENOCHS.

Whereas, the Fernwood charge originated in the mind and heart of P. H. Enochs, and at his suggestion was formed. Its welfare was always his uppermost thought. He loved it as his own child and gave it his parental care and attention. He was never too busy with his affairs to turn aside from his business life and give his best to his church. He was a faithful member and an earnest and wise counselor and co-worker in its bounds.

Whereas, he was ready and willing at all times to take his stand for right and righteousness and against all wrongs in every form; and,

Whereas, his death is a great loss to the church and the entire community of the charge; therefore,

Be it resolved by the quarterly conference and its members of the Methodist Episcopal Church, South, That in the death of P. H. Enochs Methodism has lost one of its most beloved and useful members, one whose name, life, and example shall always live in the precious memories of all who have known him.

Be it further resolved, That to have known P. H. Enochs, who through the chances and mischances of a useful life has carried his heart in his hand, like a palm branch, waving all discords into peace, helps our faith in God, in ourselves, and in each other more than many sermons.

Be it further resolved, That we extend to his family and other loved ones our sincere sympathy, and pray that his God, in whom he placed his trust, may guide them safely through this life to the home beyond, where they will be reunited around the throne of God.

Be it further resolved, That these resolutions be spread upon the minutes of the quarterly conference record, and a copy be furnished the family of Brother P. H. Enochs. Also a copy be furnished the New Orleans Christian Advocate.

H. L. CARRUTH, M. D.

RESOLUTIONS.

The following resolutions were unanimously adopted by his Sunday school class when presented by a committee appointed for that purpose, to-wit:

We bear the news of the sad passing of our brother, Hon. G. L. Jones, from this veil of tears, and in the passing away of our beloved brother and teacher, the world has lost a good and grand man, who will be missed by many whose lives he has brightened and blessed in his quiet, unostentatious, Christian way.

In modesty and gentleness, his life was like a sweet violet, sending out its beauty and fragrance to all who passed his way. His chosen profession was law, and in usefulness his life was like unto a great, calm, flowing river which fertilized its banks, giving life to the wayside flowers as it flows along in its silent majesty. So, like a grand, broad stream, he was in charity helping those who needed help with no thought of reward.

He did not wait to do the things that would get his name in the paper for being charitable, but he did the things which are the sum total of a great white life, and a Christian-like soul—the deeds that make the stars in his crown; and if such deeds do make stars, his must be of dazzling brightness in that beautiful land of the blest. He was a good husband and father and thus added another star to shed beauty and lustre about the sanctity of the home.

We shall ever cherish the many virtues and the beauty and serenity which marked the closing years of his life, his faith in God and love for his fellow man. Grand man, he has gone with gray hairs in honor to his grave, mourned by all who knew him, especially the class with whom he had been associated, and taught for many years with a willing heart.

They will rise up in the last day and call him blessed. In the flesh he has gone, but his memory, like a glorious evening star, will shine o'er the paths of the many whom he blessed in this life. In solemn awe, pronounce his name, G. L. Jones, and in its naked, deathless splendor, leave it shining on.

The family have our heartfelt sympathy in their bereavement.

W. A. MOORE,
D. H. HALL,
GEO. W. BUSBY,
Committee.

MRS. KATIE LEE MORRIS.

The death angel has seen fit to take away from Greenwood, Miss., one of its loveliest characters, Mrs. Katie Lee Morris, wife of S. P. Morris. The spirit of this Christian woman passed to its eternal resting place at the home on Grenada Boulevard, Sunday night at 10 o'clock, October 16, 1927. Mrs. Morris had been ill for several months. During the time, not once did she murmur. Though her body was racked with pain, she bore it with courage and patience. She realized her condition and on different occasions said to those at her bedside that she was ready and willing to go.

Mrs. Katie Lee Morris was the youngest child of Joe Lee and Medora Bullen. She was born on Leeland Plantation, Yazoo County, Mississippi, January 24, 1886, among surroundings of all well-to-do people of plantation life. Her father died eight months later. When dying, he put her little hand into the hand of her mother and asked God to make her a comfort to that mother. That prayer was answered, for, just before Mrs. Lee's death five years ago, she wrote to Katie what a joy and comfort she always had been to her. Not only was she a comfort to her mother, but to every one with whom she came in contact.

Mrs. Morris was educated at Lexington, Mississippi, and East Mississippi Female College, Meridian. She joined Mount Olivet Methodist Church when she was about sixteen years of age. Her mother was a charter member of this church when it was organized. Katie Lee married Samuel P. Morris, of Laurel, Miss., May 5, 1910. In 1912 they moved to Greenwood. She transferred her letter from the Laurel church to the Greenwood church, where she continued her religious activities. She was a member of the adult Bible class and the Woman's Missionary Society. Many exquisite floral offerings covered her grave.

She gave of her time and means to every good cause. No one could be thrown with her without being touched by her uplifting influence. Words are not needed to describe this good woman, because her beautiful life spoke them first.

Mrs. Morris is survived in her immediate family by her husband. Other members are her sister, Mrs. W. G. Dorroh, of Jackson; two brothers, Mr. Lytton Lee of Bentonia and Mr. Joe Lee of Valley; and an aunt, Mrs. Kate Watson, of Memphis, Tenn.

PATTIE McGLATHERY.
Greenwood, Miss.

RESOLUTIONS.

The Woman's Missionary Society of Brooksville, Miss., passed the following resolutions of sorrow over the death of Mrs. Mollie Smythe:

Whereas, our Heavenly Father in His tender mercy has taken our beloved and honored member, Mrs. Mollie Dismukes Smythe, who died at the home of her daughter, Mrs. Annette Breeden, in Selma, Ala., October 21, 1927.

Mrs. Smythe was a woman possessing all the noblest traits of character, ever patient and cheerful during her long illness, bearing her suffering as a true Christian. We have heard her say that she was ready to go.

Oh, may we live from day to day,
So at the last we, too, can say—
When the night comes on, and the lights are low:
All, all is well; we are ready to go.

Be it resolved, That the members of this society endeavor to follow the example set by her in loyalty and faithfulness.

Resolved, further, That we tender our deepest sympathy to the bereaved daughter and granddaughter, commending them to the merciful care of our Heavenly Father.

Lastly, That these resolutions be spread upon the minutes of our society, a copy be sent to the family, The Macon Beacon and The New Orleans Christian Advocate, for publication. Signed:

MRS. J. W. WILKINS,
MRS. LUTE MINOR,
MRS. J. L. S. PETERSON.

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RECIPE FOR GRAY HAIR
To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"If a task is once begun,
Never leave it 'till it's done.
Be the labor great or small,
Do it well or not at all."

SOME HOME MISSIONS GOALS.

Every Family in America Cared for by Some Church.

Every Boy and Girl in America Enrolled in and Attending Some Sunday School.

Every Church in America with an Adequate and Well Trained Staff and a Well Considered Program of Worship, Religious Nurture and Community Service.

To reach all the unreached in America seems an overwhelming impossibility. To reach the unreached in one single community, however, is a perfectly feasible undertaking.

Human nature being what it is, our most immediate task is with the rising generation and the fundamental missionary challenge in the United States to-day is the nearly twenty million boys and girls who are not enrolled in any Sunday school of similar organization, either Catholic, Hebrew, or Protestant, and who are growing up uninformed concerning matters of religion and untrained in religious living. And these young people are everywhere. Professor Felton has told us that in Tompkins County, New York, they found 77 per cent of the children in the rural communities studied outside of any church or Sunday school. In fact, in one public school district only one child was connected with any Sunday school. Recently in one of the richest agricultural sections of Iowa a Methodist district superintendent said, "One-half of the farmers in my territory never go to church, no Christian minister ever goes into their homes, and their children are enrolled in no Sunday school."

It matters little whether the skin of these young people is red, brown, black or white; whether they are children of foreign-born or native-born parents, or whether they live in log cabins, in apartment houses, or on landed estates. It is a matter of national concern that the education received in our public schools shall be supplemented by very definite religious training and that that training shall be made available for our entire juvenile population.

If we could provide for all the boys and girls of America as good opportunity for religious nurture as some boys and girls are now enjoying, we would not have much reason to worry about the America of the future.—(Excerpts from Jay S. Stonewall's "Adequate Program for Home Missions.")

ZONE MEETING AT BASTROP, LA.

The third zone meeting of 1927 was held in Bastrop on Thursday afternoon, Sept. 29. Mrs. Sisson, the leader, called the meeting to order by singing hymn 551.

Mrs. Hadly, of Bastrop, gave the devotional, using the eighty-sixth Psalm, and giving a splendid inspirational talk on "Prayer."

Roll call showed 101 members present, also several visitors.

Prayer was offered by Brother Early for both Brother Barr and Brother Lutz, who were seriously ill in Riverside Sanitarium.

Four Monroe ladies rendered a very beautiful quartet entitled, "He Is Mine," with Mrs. Sholars at the piano.

This was followed by a reading, "The Potters," by Mrs. Bunion, of Oak Ridge.

A chapter from the Mission Study Book entitled, "The Christian Home," was given in the form of conference between Mrs. Gallagher, Mrs. Higgenbotham, Mrs. Worley and Mrs. Davenport, of Mer Rouge, showing the great importance of Christian training in the home. This was preceded by the song, "Home, Sweet Home," sung by Mrs. Holloway, of Monroe.

Mrs. Holloway very ably answered the question, "Why Should I Carry a New Religion to the Orient?"

Mrs. Metcalf, of West Monroe, presented, "Things We Do."

Short accounts of the work of some of our foreign missionaries were given by Mrs. Perritt, of Oak Ridge; Mrs. Rawlinson, of Bastrop; Mrs. Sutcliff, of West Monroe, and Mrs. Davidson, of Mer Rouge.

Mrs. Schadel, of Monroe, who, with her husband and family, is soon to return to their work in Africa, spoke of the work there, and appealed for deeper sympathy for the colored race here in our midst.

The Prayer League was outlined and explained by Mrs. Pollard, of Monroe.

Mrs. Leavell, vice president of the Bastrop auxiliary, very graciously extended words of welcome, and a closing poem was read by Mrs. Early, after which a pleasant social hour was spent in the social hall of the church, and refreshments were served to the guests.

The next zone meeting is to be held in Monroe during the month of December.

MRS. W. D. CARROLL,
Secretary.

MINDEN DISTRICT MEETING.

Minden District Missionary meeting convened in Columbia, La., on Thursday, Oct, 27, at 10 a. m., Mrs. Dan Kelley, District Secretary, presiding.

Mrs. I. A. Hearn, of Columbia, was elected secretary for the meeting.

Mrs. Lee Goodson delivered a very cordial welcome in behalf of the Columbia Missionary Society; Mrs. B. T. Gallagher, of Trout, in a most gracious manner responded.

Mrs. H. C. Blanks, of Columbia, gave the devotional, using Malichi 3:2-18, a very urgent plea for tithing.

Reports showing work done and increase in interest in the following auxiliaries were given: Alden Bridge, Columbia, Coushatta, Jena, Minden, Sibley, Trout, Winnfield, Rochelle, Grayson. Two of the Jubilee societies had representatives, Olla and Grayson who gave glowing reports of their work.

A round table was held at this time on "Children's Work."

Brother L. I. McCain, of Minden, made an interesting talk on his appreciation of the work of the Woman's Missionary Society.

The Columbia ladies served a very bountiful and enjoyable lunch during the noon hour.

At the afternoon session, Mrs. Hilburn, of Rochelle, spoke very interestingly on Bible and Mission Study.

A collection for general expenses was taken amounting to $13.25.

We had with us Mrs. B. F. Key, of Shreveport, who told us of the Jubilee.

Mrs. H. C. Blanks, of Columbia, who has just returned from abroad, gave an illustrated talk on the midnight sun. The boat stayed four days in the pass to the Arctic Ocean to allow passengers to see the glories at different angles.

A round table talk on problems of the auxiliaries was held.

Miss Onita Taylor, of Columbia, sang a much appreciated solo.

This was a most spiritual session and I think every society that was represented will be benefited.

Eleven auxiliaries were represented, with twenty-seven persons attending from out of town and thirty-two from Columbia.

Mrs. Key dismissed the meeting with prayer.

MRS. I. A. HEARN, Secretray.
Columbia, La.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On Sunday, the 6th instant, I visited Montgomery, La., arriving in time for the Sunday school hour, and found there a well attended school, with Mr. W. P. Williams as the superintendent. Montgomery is the home of one of the outstanding citizens of the community, and father of our Rev. Leon I. McCain. We enjoyed a conference with Brother McCain. Brother W. C. Lahey is the pastor on this charge, and we were glad that it was his day at Montgomery.

Shortly after the lunch hour we reached Natchitoches, and had a fine conference with Brother Johns, the pastor there. We found oureselves partakers of a very happy occasion at the parsonage, the third birthday celebration of young "Roy Junior."

• • •

Mr. J. H. Carter, Secretary of the New Orleans District, has sent us a very fine report of the work of the New Orleans District, which will appear in the forthcoming issue of the Outlook.

• • •

We are in receipt of an interesting report from Brother R. S. Walton, of Logansport, in which he tells of a fine training class recently held in his church on the text, "What Every Methodist Should Know." Brother Walton reports twenty-eight Cokesbury credits in his school for 1927, which is a fine record.

• • •

Reports of Wesley Bible classes from Natchitoches and other places are being received in the office. Columbia sends in a renewal for seal for the "Swift Sunday School Class." Baton Rouge sends requisition of a new class from First Church "Interested Workers Wesley Bible Class." There is a fine interest shown in Wesley classes throughout the Conference.

• • •

The staff meeting of the Conference Sunday School Board held in Shreveport on Tuesday, Nov. 8, was a decided success. Of the ten members of the staff only two were absent, these being Mr. T. W. Holloman, who was out of the State, and Rev. B. C. Taylor, of New Orleans, who found it impossible to attend. Rev. H. L. Johns, of Natchitoches, substituted for Mr. Taylor in discussing the adolescent work, and especially stressed the increased interest in adolescent specialization courses in our Standard Training Schools.

Mrs. R. E. Smith reported growing interest in the Parent-Teacher work; a most excellent report came from Mrs. W. W. Holmes, showing that there is an Elementary Superintendent in every district, except the Lake Charles, and that splendid results are being accomplished. Rev. W. W. Drake spoke about Missions in our Sunday schools, and in Mr. McLellan's report on this work it was found that a much greater number of schools are co-operating in the observance of Missionary Day. Mr. McLellan reported 225 Cokesbury credits given this year. Rev. A. S. Lutz called attention to the fact that 1,452 Standard Training credits have been issued to date—a larger record than last year.

Rev. Guy Hicks gave a most thoroughly interesting report of the Week Day Bible school work, and detailed the experiment at Belcher, the success of which goes to show that Mr. Hicks is exerting most intelligent and painstaking effort in this connection.

Mr. A. M Mayo, Conference treasurer, told of his Lake Charles school in a delightful manner.

During the lunch hour at the Y. M. C. A., Dr. R. E. Smith reported briefly on the adult work for the year, after which the meeting was open for discussion of various matters, such as a site for the Young People's camp, both Lake Arthur and Camp Lassa having been offered; the date and place of meeting of the Conference Council, which will be held the last Thursday in December in Alexandria; and the State-wide Sunday School Conference to be held in Alexandria in the spring.

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In compny with Dr. Cleanth Brooks on Wednesday we left Alexandria by auto for Jackson, Miss., to visit the Mississippi Annual Conference. We reached there in time for the Sunday School Board's anniversary service. Reports of the Conference staff were fine. The message from the General Board's representative, Prof. C. A. Bowen, was very fine. Brother Hull, the Extension Secretary of the Conference, reported there had been fifty-one Cokesbury Schools held during the year. The treasurer reported a budget of over $11,000.

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The great occasion of the Mississippi Conference was the address of Bishop DuBose, who joined this Conference fifty years ago. It was his "golden day," which proved a glorious day to all present.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday School Board of the North Mississippi Conference at the session of our Conference at Clarksdale made an important change in the management of the business of the Board in that we are to have an office at Grenada, Miss., with the office secretary. All mail and all money raised for Sunday school purposes is to be sent to this office. The offering for missions and the offering taken on Sunday School Day should be sent to R. H. B. Gladney, Box 815, Grenada, Miss. The money will be deposited in bank and a deposit slip will be sent to Rev. H. P. Lewis, treasurer, for him to pay out on order of the president of the Board. The reasons for this are obvious: No pastor has the time to handle all this business and attend to his own work, besides it is impossible for the Conference Superintendent to keep up with what is being done and what is not being done when he is at one place and the treasurer at another place. This change will relieve the treasurer of a large amount of clerical work, and will enable the Conference Superintendent and the Extension Secretary to know what is being done in the field.

The extension of the work depends upon the number of schools that give missionary instruction and send in the monthly missionary offering; upon the number of schools that observe Sunday School Day, and the number of men and women who will volunteer to teach one or more courses. The last mentioned project is designed to accomplish more lasting results than the other two methods of extending the kingdom. Already twenty-five men have agreed to teach one or more classes The volunteer teacher may choose the course he wishes to teach. If we could have one hundred classes taught, "What Every Methodist Should Know," it is not possible to estimate the good such instruction would accomplish There are other courses. Evangelism, Training the Devotional Life, and a number of Bible courses to choose from. Those who desire to make this contribution to the work write me for questions and instructions, and let us begin early that we may reap the benefits of the instruction in the beginning of the year. It is true that we go forward on our knees, and it is also true that we are sustained in our praying through the right kind of instruction. The command is, "Go teach," teach the things he said teach, teach in every way possible, teach from the pulpit, around the family altar, teach small groups who are in turn to teach those we cannot reach in person. We never live above the plane upon which we are taught. Let us teach upon a higher plane and teach all the people.

The pastors who desire the Standard Schools and those who prefer Cokesbury Schools should begin to plan right away and let us know how we can co-operate with you in this work. It takes time and much careful preparation to make a training school a complete success. Let us know your wishes and we will do our best to help in every way possible.

World Round, Luzianne is Most Popular Coffee.

THESE ARE THE REASONS:

LUZIANNE IS BLENDED WITH CARE.

LUZIANNE IS SMOOTH AND MELLOW.

LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

COKESBURY SCHOOL AT SPRINGFIELD.

Dear Brother Carley: We have just closed a very successful training class in the Cokesbury course in "The Small Sunday School" at Springfield.

The school opened Sunday evening, Oct. 30, and closed Thursday night following.

The class was small on account of sickness and other hindrance. There will be only five credits given. There were a number of visitors attending the class sessions that have since expressed themselves as being greatly benefited by the school.

Brother McLellan is a splendid teacher, and the people appreciate his work and feel that we were fortunate in having him with us.

Plans are forming for a school at some one of the churches on the charge soon after Conference.

A. L. McQUEEN, Pastor.

FROM THE HARRISONBURG CHARGE.

We closed a very good meeting at Vidalia, La., on Oct. 30. Brother L. E. Crooks, of Standard, did the preaching, and there were nineteen members received into the church, ten on profession of faith and nine by certificate. This was a great meeting for the spirit that prevailed throughout the community.

On the 6th of November our beloved presiding elder, Dr. N. E. Joyner, came to us at Harrisonburg, and held our fourth quarterly conference, which was a profitable occasion. He continued with us, preaching twice a day until after Wednesday. His splendid sermons were heard with pleasure and profit. Here there were five added to the church on profession of faith. Dr. Joyner is truly in the apostolic succession, and the bar fish were striking fine.

R. V. FULTON.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

RESOLUTION OF APPRECIATION.

Whereas, Rev. C. C. Wier, our presiding elder, has served us as presiding elder of the Alexandria District for the full allotment of four years, and at the approaching Annual Conference will of necessity have another appointment; and,

Whereas, Rev. C. C. Wier has been, during this term of office, of great value to the church, a blessing to the brethren, and a consecrated worker for the cause of our Lord and of the church; and,

Whereas, in this time we have come to know him and love him, and appreciate him for his sterling worth; and feel that we not only appreciate him, but that we will bid him farewell in this official capacity with sincere regret;

Therefore, be it resolved by the fourth quarterly conference, That we take this means of expressing to Brother Wier our love and appreciation, our deep gratitude for all that he has meant to us, and our prayer that his life may continue to have upon it God's blessing, and that his usefulness to the church may be long continued.

Furthermore, That a copy of this resolution be given Brother Wier, and copies sent to Bishop W. A. Candler and to the New Orleans Christian Advocate.

T. F. PORTER, for Committee.

TOBACCO TRACTS.

The No-Tobacco League has printed a large edition of one-page leaflets on "Why Smoke, Anyway?" "A Stupid Slavery," "Tobacco vs. Thrift," and "Smokeless Breathing Air." They are brief, terse, pungent. They do not pretend to be exhaustive but only suggestive and provocative of thought and discussion.

These leaflets should be put in the hands of every child and young person. Public schools, Sunday schools, Boy Scout troops, members of boys' organizations, and those who belong to young people's religious organizations should secure a sufficient supply to provide every member with a copy of each leaflet. The cost is trifling. To those unable to pay even the minimum cost, leaflets will be furnished in quantities to organizations and to responsible individuals who will promise to distribute them widely and wisely. Send a two-cent stamp for samples.

The League will appreciate the co-operation of all who believe in their motto:

Let us keep the young folks clean from the blight of nicotine.

Let us teach the youth the truth about tobacco.

Address the No-Tobacco League of America, Charles M. Fillmore, General Secretary, 821 Occidental Building, Indianapolis, Ind.

AN AMERICAN IN JAPAN.

(Interview with the Rev. W. R. Weakley.)

"I am glad to be an American in Japan and to serve as an ambassador of goodwill between that country and my native land," declared the Rev. W. R. Weakley, who recently spent a few days at Mission Board headquarters at Nashville, making preparations for his return to Japan after a year's furlough in the States. Mr. and Mrs. Weakley have spent their furlough year largely in Missouri, Mr. Weakley's State and the home of his relatives. Prior to coming to Nashville they visited in Lynchburg, Va., where they are carried as a missionary special by the Court Street Methodist Church, of which Dr. E. K. Means is pastor. Mr. and Mrs. Weakley spoke at several services in Lynchburg.

The life of a missionary in Japan is varied and happy, according to Mr. Weakley, and an American missionary especially has entree into the good graces of the Japanese, who have always regarded America as Japan's best friend among the nations.

"I especially appreciate being an American in Japan," said Mr. Weakley, "for in that country I have never had an unkind or unpleasant experience, as only the kindest and most cordial relations exist between the Americans and the Japanese. For fifty years the Japanese have regarded America as their best friend among the nations, and nearly all Japanese who have gone abroad have come to America, where, in spite of conditions in certain restricted sections, they report kind treatment generally. The commonest expression of regret when the immigration law went into effect was that a friend had for the first time refused them the treatment they had always had from her."

Mr. and Mrs. Weakley are stationed at Tokuyama, and their work is evangelistic. Mr. Weakley's district extends over an area of 150 miles from Hiroshima to the straits of Shimonoseka. Assisting him are seven native pastors and several Japanese Bible women. His work as an evangelistic preacher carries him not only into big cities, towns, and villages, but even into out-of-the-way places, where no one has ever preached before. He distributes Bibles, hymn books, and tracts, conducts the singing of hymns and preaches to the people something about the gospel of Christ. Many of his convert have become preachers or Bible women.

Mrs. Weakley carries on special work among the Japanese women and girls, for whom she has organized various clubs and classes in Bible and English. The little loan library of about 500 volumes, which she maintains in her own home, is widely patronized by the student class in Tokuyama, including the high school boys and girls as well as the children in the large grammar school in the city. It is estimated that more than 1,100 children have borrowed books from this library, and that every one of them has read the little book called "The Childhood of Jesus." Many of the older girls who have read these books have become Christians. In addition to the young people and children, this little library numbers many older people among its patrons.

Mr. and Mrs. Weakley expect to sail from San Francisco for Japan at an early date.

LOSING THE APPETITE.

The opportunity to get a drink in the old saloon days accounted for much of the drinking. We have known drunkards who, in local option days, always voted against the saloon, because they wanted to get the temptation out of the way. The "wets" make fun of the man who drinks and votes "dry," but such a man is often entitled to the warmest commendation. He knows his weakness, and wants to overcome it, but cannot in the presence of the open saloon.

The Fostoria (Ohio) Daily Review gives the following case in point: "There came into this office yesterday a man from a city on the Ohio River, a city of about 400,000 population. He is a prosperous tobacco manufacturer. We talked about the tobacco business, about politics, and finally the conversation drifted around to Prohibition. Said he: 'In ten or fifteen years this country will have forgotten about liquor. I used to want a few drinks every day. When the Eighteenth Amendment was enacted I stocked up well. For a while I kept up the old habits, but now I don't take a drink oftener than once in six months. I just don't think about it any more, and that is true of my friends. It has made a great difference with my workers in my factory. Fellows who couldn't own a white collar now have their homes paid for. They are buying gasoline with the money they used to spend on booze, and a family that didn't have shoes to walk in when saloons were busy now goes driving in the car every Sunday.'"—Arkansas Methodist.

SMALL ECONOMIES NOT DESPISED.

It is said that a great railroad's paper requirements are so great that the waste of a single letterhead on an average of once weekly by each of the Southern Pacific's 94,000 employees would cost the company over $9,000 a year. Last year their bill for stationery amounted to $508,000, sufficient paper being purchased to fill thirty-five freight cars to capacity. In the same period 364,425 pencils, 152,496 pens, and 44,748 erasers were bought and used. Altogether, the company carries in stock 5,700 items under the head of stationery supplies. Old typewriter ribbon containers are used as desk pin containers in place of glass bowls, which were easily broken. Typewriter oil is purchased in bulk and bottled in a storeroom. Scrap paper is sold and produces a revenue of over $1,000 yearly; bottles for mucilage and oil are salvaged from the commissary department. Efforts are made to find practical money-saving uses for every article which otherwise would be thrown away.

Here is an instance of real economy, just exactly as it ought to be practiced. Real economy consists in gathering up the fragments that nothing be lost, with the accent on the word lost. That is where extravagance comes in when that which was intended for a certain use does not fulfill its mission, but is lost.—Pacific Methodist Advocate.

SUPPOSING.

Supposin' fish don't bite at first,
What are you going to do?
Throw down your pole, chuck out your bait,
And say your fishin' through?

Oh, no, you ain't; you're goin' to fish,
An' fish, an' fish, an' wait,
Until you've ketched a bucketful
Or used up all your bait.

Suppose success don't come at first,
What are you goin' to do?
Throw up the sponge and kick yourself,
And growl, and fret, and stew?

Oh, no, you ain't; you're goin' to fish,
An' bait, an' bait ag'in,
Until success will bite your hook
For grit is sure to win.

—The American Printer.

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have best cough medicine you ever tried.

You've probably heard of this famous home-made cough syrup. But have you ever used it? Thousands of families feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified honey, instead of sugar syrup. It tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract and palatable guaiacol, which has been used for generations for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

Starts Hens Laying

Here's a New Way to Get Eggs in Winter. Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 382 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

DON SUNG Chinese for Egg-Laying

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LETTER FROM LOUISIANA LEAGUE PRESIDENT.

Dear Louisiana Leaguers: No, this isn't another letter from the Field Worker, but just a few words from another Epworthian who is deeply interested in our great State work.

Our work through the first quarter has gone over in a great way. I have visited in six of the eight districts since our Assembly in June in union and district groups, and I have never seen our young people more enthusiastic or more determined to do big things for the Master than they are this year. I have had a number of reports on Young People's revivals throughout the State, and my opinion is that this great evangelistic campaign among our young people has been a real spiritual awakening and that it is one of the finest things we have ever undertaken.

Our Field Worker, Miss Langford, has been steadily on the job since Sept. 1, and we are making wonderful progress under her leadership. We have found the district secretaries ready and willing to co-operate in every possible way, and all of them thus far have had Miss Langford's itinerary well worked out for their districts.

I give below a list of pledges paid in during October, as sent in by our State treasurer, Mr. Riggs. I trust all the local chapters will get in the habit of sending in their pledges monthly in order that we might meet the State obligations promptly.

Chapters paying on pledges during October for Field Secretary and Conference promotion:

Plain Dealing, $3; Brushwood, $2.50; Winnsboro, $6; Rayville, $1; Lecompte, $10; Noel Memorial, Shreveport, $6; Leesville, $4; Lafayette, $2; Lake Charles, $4.50; Rev. Jas. B. Grambling, Grand Cane, $6; Dr. R. D. Webb, Minden, La., $12; Miss Elizabeth Langford, Monroe, $1. Total, $58.

For Missionary Special:

Gilbert, $5; Sibley, $3; Mooringsport, $15; First Church, Shreveport, $25. Total, $48.

Yours for better Epworth Leagues,
CHAS. N. WHITE,
State President.

FROM PINEVILLE LEAGUE.

The Young People's revival which was conducted in our church Oct. 9 to 14 was a splendid success. Rev. Guy Hicks, of Belcher, La., conducted the services, and was assisted by Rev. Don Dulaney, of Bossier City, La., who led the services on Wednesday evening, Oct. 12.

The services were especially prepared for the Young People, although many of the older people of our church lent an inspiration with their presence.

The Epworth Leagues of Pineville feel that they are greatly indebted to Revs. Hicks and Dulaney for their services.

W. R. YOUNGER,
Alexandria District Secretary.

FROM ALEXANDRIA DISTRICT.

Miss Elizabeth Langford, our State Field Secretary, has just completed a tour of our district. It was my pleasure to accompany her which gave me the pleasure of visiting each chapter in the district.

I feel that Miss Langford's visit was a profitable one for our district, and I take this opportunity to thank the Leaguers and pastors for their co-operation in making the meetings successful and for the splendid welcome and entertainment afforded us.

Miss Langford is doing a great work for the advancement of the cause of Christ through the Young People of Louisiana. My association with her while in our district revealed the earnest and enthusiastic zeal she has for her work, and I feel that the Leaguers of Louisiana will make her work more profitable by lending every assistance to her while she is in your district, and also by putting her plans into practice help her to realize her aim this League year.

W. R. YOUNGER,
Alexandria District Secretary.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NEWS.

Jackson District Epworth League Institute Held at Canton.

On Saturday, Oct. 22, at Canton, Miss., the Jackson District held their Institute, with Mr. B. Frank Pim, of Central Office, making the Institute address. Mrs. Dunning, District Secretary, reports an attendance of about fifty. The following Leagues sent representatives: Raymond, Clinton, Deasonville, Ridgeland, Bolton, Glendale, and Pelahatchie. The following program was given:

Devotions, Rev. L. L. Roberts; pep meeting, led by Miss Mamie J. Chandler; the devotional meeting, Miss Maggie May Jones; address, Rev. B. Frank Pim; dinner; song service and pep meeting, led by Miss Chandler; class meetings second department Miss Lucy Mae McMullen; third department, Miss Sue Alice Sample; fourth department, Mrs. T. H. Allen; Epworth Junior and Hi League work, Mrs. J. L. Neil; consecration service led by Rev. B. Frank Pim.

FOURTH SUNDAY PROGRAM FOR "C" TYPE SCHOOL.

(Having one worship service for all classes.)

Instrumental prelude.

Hymn. "Joy to the World." (No. 267, Cokesbury Hymnal.)

Call to worship.

Leader. "Fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

Response. "Glory to God in the highest, and on earth peace, good will toward men."

Hymn, "There's a Song in the Air."

(Continued on Page 15.)

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

BOY WAS SICK

Texan Tells How He Got Acquainted With the Good Work of Black-Draught as a Laxative.

Glenflora, Texas.—"I had a sick spell when just fifteen years old," says Mr. George W. Maness, R.F.D. 2, this place. "Anyone who has had chills, like I had, is apt to remember them. I was a sick boy—just lay around the home, weak. My skin was yellow and I could hardly stand up. I had hard chills.

"My father gave me quinine. Someone told him to give me Black-Draught with it. He brought some home, and they fixed it up like a tea. It wasn't very good, but I was so sick I would take anything.

"After a few days, I began to feel better. I was hungry and could eat. I kept on taking the tea for awhile, and I got well. I haven't had chills since then, but I have taken a lot of Black-Draught since that time. It is a family medicine with me."

Where assistance is needed in the way of a laxative or cathartic, Thedford's Black-Draught should be taken, as often as necessary, to open the bowels and put them in a healthly and normal state of activity.

Try it; 1c a dose. *NC-185*

Thedford's BLACK-DRAUGHT Purely Vegetable

RELIEF FROM ITCHING PILES is so quick when PAZO OINTMENT is applied, it will surprise you. Druggists are keenly interested in the remedy and are recommending it to their customers. Ask your Druggist about PAZO OINTMENT. In tubes with pile pipe, 75c; or in tin box, 60c.

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

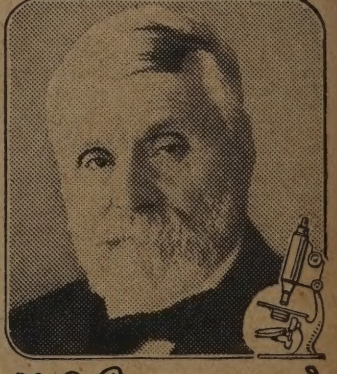
Doctor at 83 Found People Preferred His Prescription

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice, known to druggists and the public since 1892, as Dr. Caldwell's Syrup Pepsin.

Then, the treatment of constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions that result from constipation was entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, which is a combination of senna and other mild laxative herbs, with pepsin.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. If grown people want to use them no one can deny them the privilege, but they should never be given to children.

The simpler the remedy for constipation, the safer for the child and for you, and the better for the general health of all. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs? All drug stores have the generous bottles.



W. B. Caldwell M.D.
AT AGE 83

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

FOURTH SUNDAY PROGRAM FOR "C" TYPE SCHOOL.

(Continued From Page 14.)

(No. 226, Cokesbury Hymnal, fourth verse only.)

Scripture (Isa. 9:6, 7). "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Matthew 1: 21b: "And thou shalt call his name Jesus; for he shall save his people from their sins." Luke 24:46: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Hymn. "O Come, All Ye Faithful." (No. 125, Methodist Hymnal, as a solo or by a quartet.)

Story, "Christmas in Poland."

Poland with its blanket of snow and tinkle of sleigh bells is the land of ideal Christmas. On Christmas Eve an expectant stillness hovers over everything. Street cars do not run, servants leave their work and go home, and many trains stop. All everyday work is put aside for it is "Vigilia" (Christmas Eve). The Poles spend the evening feasting with their families.

The next evening Christmas celebrations are given in the peasant villages, and farmer boys and girls singing their quaint carols tramp six or eight miles through the snow to watch the pageant telling the story of the birth of Christ. In Poland even the poorest family has its Christmas tree, which is destroyed after the holiday season is over.

Mr. Witt tells of the White Russian Christmas celebration in Wilno. On Jan. 6, which is Christmas Eve according to the old style or Julian calendar, at 7 o'clock in the evening, we opened our service in our church hall, the Christmas tree lighted in the front near the pulpit. The attendants had been specially invited, being twenty young men and three young ladies, whose homes are outside Wilno and who had nowhere to celebrate their "cootssia" (special White Russian Christmas Eve suppper). First we had a short, but real Methodistic service with singing of several Russian Christmas hymns. They all heartily joined in the singing, especially when I asked them to sing their own old, old White Russian Christmas hymns. All Slavs are good singers, the Greek Orthodox Church choirs being famous in the whole world. And it was very interesting to hear these old tunes telling of the birth in the manger, the shepherds, the angels, and the Wise Men.

After service we went over to our private rooms where Mrs. Witt had prepared a real White Russian "cootssia." It is the last day of their fasting, which if rightly observed should extend over six weeks, and so the food has to be very simple. But the principal thing is that, in remembrance of the manger, it has to be served on a table covered by two or three inches of hay under the table cloth. The food is salt herring, potatoes, porridge of pearl barley, cucumber, some sweet dish, and tea. A real White Russian can consume a lot, and they did enjoy the food that night! And how delighted they looked when they noticed the hay and pulled forth some haulms from under the tablecloth, happy as little children at home.

We sat several hours together and it was late when I had to send them home, so that they should be able to attend our service next morning, their Christmas Day. Before we went to bed, however, we knelt down and prayed that the Lord may awaken some of them to become real converted Christians, co-workers with us in this important work.

Prayer. "Our Heavenly Father, we give to thee our praise and thanksgiving for the gift of thy Son, our Saviour. We thank thee for the joy that is in our hearts this Christmas Day, and for the joy that is in the hearts of the people all over the world. Grant that it may spread to all lands, to every home, to every soul, until thy kingdom shall come, and thy will be done on earth as it is in heaven. Amen."

Closing Hymn. "All Hail the Power of Jesus' Name." (No. 51, Cokesbury Hymnal; one stanza.)

PROHIBITION LEAGUE IN JAPAN COLLEGES.

The "Nihon Gakusei Haishu Remmei"—the Japan Intercollegiate Prohibition League—is only four years of age. But it alredy has forty-one branches in as many colleges and universities, including the Imperial Universities of Tokyo, Kyoto, Sendai, and Sapporo, and the large private universities of Waseda, Keio, Meiji, and Nihon, as well as in many commercial, technical and Christian colleges.

In 1923 it was organized by representatives of nine college prohibition clubs in Tokyo. From the beginning of its organization, the League has had as special advisor the Rev. Mark R. Shaw, missionary of the Methodist Episcopal Church in Japan. Dr. Masataro Sawayanagi, president of the Imperial Education Association, is president of the Japan Intercollegiate Prohibition League. Prior to Mr. Shaw's departure for America on furlough this fall, the League presented him a beautiful Japanese tea set, and in resolutions expressed its appreciation of his services. Mr. Shaw has given the League more than sixty volumes on the alcoholic problem, the basis of a prohibition reference library for the colleges.

Sixty official delegates attended the fourth annual convention of the League, held this year in the Young Men's Buddhist Association auditorium of the Imperial University of Tokyo. Plans were made for renewing the League's work in aid of the Juvenile Temperance Law which proposes to raise from 21 to 25 years the age at which young people can drink or be sold liquor. A large group in the government favor the measure.

Among the speakers at the convention and their topics should be mentioned: G. Guster Ramstedt, Finnis minister to Japan, "Athletic Sports in Prohibition," Finland; Rev. Mark R. Shaw, "American Prohibition and Its Significance for Japan;" R. Ikeda, "Optimism and Pessimism in Our Cultural Life;" Dr. M. Miyajima, member of Parliament, "The 25 Years Law and the To-Morrow of the Empire;" Dr. Beiho Takashima, Buddhist leader, "Youth and the Next Generation."

GOOD LAYMAN HOLDS SERVICES AT ELIZABETH, LA.

Elizabeth enjoyed a special religious treat to-day in church services which were conducted by one of God's consecrated, efficient lay workers, one who is also a big business man, a very active man in business affairs; yet he finds time to take God into his life, and to render a very earnest service to God and the church—Mr. O. B. Webb, of New Orleans, assistant to the president of the Texas and Pacific Railroad Company.

The different congregations of the town came together at the high school auditorium for these services. Mr. Webb conducted services in the school auditorium at both the morning and evening hours, before large congregations. In the afternoon, he held a special service for men and boys. There was a large attendance at this service. There was a large number of men and boys present from Oakdale, Glenmora, Kinder, and De Ridder. The speaker brought a wonderful message at each of these services.

At the afternoon service special music was furnished by the male quartet from the First Baptist Church of Oakdale, led by their music director, Dr. Hargrove. A number of the orchestra players from the First Baptist Church at Glenmora were present, and gave us a real musical feast.

Mr. Webb is one of God's great and faithful laymen. He finds time to visit churches all over the country, and he always brings spiritual blessings, and leaves the world better wherever he goes.

SID OWENS.

Nov. 6, 1927.

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"I had been sickly ever since I was fifteen years old. After taking Lydia E. Pinkham's Vegetable Compound I got so I could do all my housework and I am in good health."—Mrs. Marie K. Williams, Ketchikan, Alaska.

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MOTHER

A Cross, Sick Child is Constipated! Look at Tongue

No matter what ails your child, a gentle, thorough laxative should always be the first treatment given.

If your little one is out-of-sorts, half sick, isn't resting, eating and acting naturally—look, Mother! see if tongue is coated. This is a sure sign that the little stomach, liver and bowels are clogged with waste. When cross, irritable, feverish, stomach sour, breath bad or has stomach-ache, diarrhœa, sore throat, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the constipated poison, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

Mothers can rest easy after giving this harmless, "fruity laxative" because it never fails to cleanse the little one's liver and bowels and sweeten the stomach and they dearly love its pleasant taste. Full directions for babies, children of all ages and for grown-ups printed on each bottle.

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WOMAN'S MISSIONARY SOCIETY.

Let us learn to say "Not at home" to unpleasant thoughts, for if one is permitted house-room, all its relatives will come to call.

"There are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud."

—Elizabeth Browning.

ZONE MEETING AT NEW HEBRON.

Oct. 31, at 2 o'clock, there met in the Methodist church of New Hebron, which was very pretty with cut flowers and ferns, a happy crowd of women for the fourth zone meeting for 1927, of zone 4, Hattiesburg District. Our hearts were made sad, however, when we learned that in the town a lad 17 years old was near death's door of blood poison.

After the opening hymn, "My Faith Looks Up to Thee," Mrs. Smith read for the saddened crowd the twenty-third Psalm, Mrs. King, of Silver Creek, leading in prayer.

The address of welcome, cordially expressed and beautifully said, was made by Mrs. Jim Turnage, of New Hebron, and Mrs. Chas. Laird, of Carson, responded. The minutes were read and the roll called, which showed about thirty-five members and several visitors present.

"Give of Your Best to the Master" was sung. Mrs. Dale, of Silver Creek, read a paper on "Giving Our Best to the Work"—giving Jesus first place in our lives and work, doing our best everywhere, though it be little, should be the aim of every woman in the Missionary Society.

Mrs. Hudson, of Sumrall, showed that the needs of our work among the young people are many. The young people are the citizens of to-morrow, and are being sadly neglected by our church. The Methodist Episcopal Church, North, has ninety-two societies for young people, while the Methodist Episcopal Church, South, has only twenty-five. The leisure time that they do not know what to do with could be a time for them to learn of the great task ahead of them—that of saving the world for Jesus.

Many mothers are very careful about the physical training of their children, and oh why should not the spiritual training begin right along with the physical training?

Mrs. W. W. Rush, of Prentiss, told us that if we must go about doing good among those who are in need of help, this can be done through the hospitals, Golden Cross Societies, and other social service work which we may find in our own towns to do.

"A Charge to Keep I Have" was sung. Then a round table discussion, "What Do We Get from the Zone Meetings," was led by the chairman. Almost every one took part in this discussion, each telling what she got from the zone meetings, or what we should get as we meet from time to time.

An offering of $3.75 was taken.

The first meeting for 1928 will be held with the Prentiss Society in January.

After the closing prayer by Mrs. A. J. Davis, of Prentiss, delicious refreshments were served by the New Hebron Society.

MRS. W. C. DALE.

ZONE MEETING, PETAL.

Officers were elected at the zone meeting of the Missionary Societes of the Methodist churches, which was held Monday afternoon at the Petal-Harvey Methodist church. These officers are: Mrs. D. E. Edwards, re-elected president; Mrs. A. S. Scott, vice president; Mrs. W. A. Bilbo, re-elected treasurer; Mrs. Jeff Brown, re-elected secretary; Mrs. D. M. McLemore, reporter.

There was a good attendance from the different societies, including Main Street, Court Street, Broad Street, Petal, Purvis, Bonhomie, and the Priscillian Circle of Court Street. Mrs. D. E. Edwards, president, presided, and Rev. W. M. Porter, of the Petal church, conducted the devotional services, using the twenty-third Psalm.

A rising vote of thanks was given the Priscillian Circle for its co-operation and attendance, there being eighteen present from the organization.

Reports from the Missionary Voice agent were heard. Mrs. D. O. Segrest spoke on "Jubilee Year," and was followed by Fay Clark, who gave the reading, "Jonah and the Whale."

Mrs. J. T. Wallace told of the new Scarritt Bible and Training School, and then Mary Ann Norsworthy gave the reading, "The Ladies' Aid."

The free-will offering amounted to $16.74.

For the next meeting Purvis and Broad Street will be hostesses, with Petal, Court Street and Priscillians giving the program.

The meeting was closed with prayer, after which all were invited on the lawn, where Main Street, Priscillians and Petal served refreshing drinks and sandwiches.

MRS. JEFF BROWN, Secretary.
Hattiesburg, Miss.

ZONE MEETING, NEW AUGUSTA.

A zone meeting was held in New Augusta, Miss., on Nov. 1. Quite a large representation from other auxiliaries was present, and the following interesting and helpful program was rendered:

Opening song, "Publish Glad Tidings;" devotional exercises, led by Rev. J. W. Thompson, of Broad Street, Hattiesburg; "Negro Spirituals" beautifully sung by Rev. and Mrs. J. A. Smith, of Main Street, Hattiesburg; address of welcome, Mrs. B. K. Gray, president of New Augusta auxiliary; response, Mrs. Van Miller, of Avera; address, "The Part of Women of the Woman's Missionary Society Play in the Work of the Church," Rev. J. A. Smith; solo, Mrs. J. A. Smith; talk by Mrs. J. W. Thompson on "The Duties and Responsibilities of an Officer of the Woman's Missionary Society;" discussion by Mrs. R. S. Walters, District Secretary, of the Standard of Excellence and other phases of the work.

Dinner was served at the Masonic Temple, and a social hour was enjoyed by all.

MRS. J. F. RUFFIN, SR.,
Secretary.

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NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 24, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THANKSGIVING.

The designation of a National Thanksgiving Day is more than a formal recognition of the gratitude we owe to Almighty God; it is a set time when all the people have the opportunity to make acknowledgment to the Giver of all good gifts for the blessings they have received during the year.

And all the people have reason to thank God for his blessings. Not a life so poor but that it can show evidences of divine favor. If we are inclined to dwell upon our hardships, disappointments, and misfortunes, we can forget these blessings; but to-day it is our duty and privilege to forget our troubles and remember our blessings. In forgetting our sorrows we lift a great burden from our hearts, and in remembering our blessings we add to our joys. May this be a good day for all the people everywhere!

THE DEATH OF BISHOP HENDRIX.

Bishop Eugene Russell Hendrix died in Kansas City, Mo., on Friday evening, Nov. 11, after a long illness. He was eighty years old. His age and his long-continued physical infirmities had prepared the church for the news of his going away at any time; but they did not lessen the sorrow with which the news was received when the end came.

Bishop Hendrix entered the ministry of the Methodist Episcopal Church, South, in 1869. Possessed of many personal graces, well educated, and displaying elements of strength from the beginning of his career, he soon came to prominence in the work of the church. After a term of eight years as president of Central College, he was elected to the episcopacy in 1886, and served the church efficiently in that office until his superannuation in 1922.

He was best known as a preacher, traveler, and author. He was in demand as a lecturer on some of the great lecture foundations of our educational institutions, and some of his best known volumes were the result of these engagements. He was the first president of the Federal Council of the Churches of Christ in America, and occupied a position of prominence and influence in the religious work of the nation. He visited several of the mission fields of the church and officially opened the mission in Korea.

He bore his long illness with Christian patience, and when the end came he was ready to make his report to the great Head of the Church as a good soldier of Jesus Christ. Honored by his brethren, he will long be remembered as a great Methodist bishop.

FOR LOUISIANA ESPECIALLY.

We hope every friend of Christian education in Louisiana will read the appeal of the executive committee of the Louisiana Conference Bord of Education, which appears on page three of this issue of the Advocate. Especially do we hope that every subscriber to the Christian Education Movement who has not yet paid his pledge in full will read and heed that appeal. That appeal is a recital of an acute situation in the educational work of the Conference; it was formulated after a day of earnest and prayerful consideration of the facts by the executive committee; it has the approval and endorsement of all the presiding elders of the Conference, and the approval and endorsement of Bishop Warren A. Candler, the presiding bishop of the Conference. Back of it is all the emphasis those charged with the educational interests of the church in Louisiana can command. It is second in importance to no statement that has been made in the Advocate within recent years.

The appeal is addressed to those who have not paid in full the pledges they made to the Christian Education Movement. On January 1, 1928, a payment must be made on the Conference Educational Bonds, issued by the action of the Conference two years ago. The collateral back of these bonds is the good faith of the Methodists of Louisiana. It is unthinkable that the church should default in its obligations. It will not do so.

But it needs urgently and needs now the help of those who have promised to pay but have not yet paid specified amounts to the cause of Christian education. The names of all these subscribers, with the amounts promised by them, are on file. Practically every one of these pledges is past due. The total of these past due pledges would easily enable the Conference to meet its obligation on January 1, and, in addition, would go a long way toward providing for other bond obligations as they mature.

We are hoping and working and praying for the payment of these pledges. The crisis in our educational work will be safely passed if those who have not yet paid their pledges will immediately send the amount due to: Board of Education, Room 513, City Bank Building, Shreveport, La.

It may be that subscribers in the Mississippi and the North Mississippi Conferences who have not yet paid their pledges to the Christian Education Movement those Conferences would likewise render a very great service by paying their pledges at this time.

BETTER THAN FULL COLLECTIONS.

We are in the season when great stress is put upon the collection in full of all the assessments laid upon the church. It is right to make these assessments and it is right to emphasize the importance of their collection. It is a pity that we annually fall so far short of what we are asked to do and what we are able to do. The benevolences ought to be raised in full.

But there is something better than full collections. That something is the creation, development, and maintenance of a spirit of personal religious devotion that will cause all the people constantly to grow in grace and as constantly to bring forth the fruits of the Spirit. The church is not a financial corporation, but a spiritual brotherhood, and it is infinitely more important to have its heart full of love than it is to have its coffers full of cash.

THANKSGIVING PROCLAMATION.

Under the guidance and watchful care of a divine and beneficent Providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of His countenance and we have prospered. Not only have we enjoyed material success, but we have advanced in wisdom and in spiritual understanding. The products of our fields and factories and of our manifold activities have been maintanied on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our States have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction we should rejoice in our ability to give them relief.

Now that these twelve months are drawing to a close, it is fitting that, as a nation and as individuals, in accordance with time-honored sacred custom, we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of Divine favor.

Therefore, I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the 24th day of November, next, as a day of thanksgiving and prayer, and recommend and urge that on that day our people lay aside their usual tasks, and at the family fireside and in their accustomed places of public worship give thanks to Him who holds all in the hollow of His hand.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the City of Washington this twenty-sixth day of October, in the year of our Lord, one thousand nine hundred and twenty-seven, and of the Independence of the United States of America the one hundred and fifty-second.

CALVIN COOLIDGE.

FRANK B. KELLOGG,
Secretary of State.

New Orleans Christian Advocate

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AFTER HENLEY'S INVICTUS.

By Mrs. Levi Doty.

Out of the light that encircles me,
Bright as the day from pole to pole,
I thank the dear Father of you and me
For the immensity of my soul.

Beyond this place of hopes and tears
Loom but the joys of eternal day;
And so the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll;
For the utmost claim by Christ has been paid,
His boundless love has freed my soul.

—Selected.

JESUS AND THE SYNAGOGUE.

By Rev. F. B. Hill.

"And when He had closed the Book He sat down."—Luke 4.

The Master paid two visits to Nazareth, "the place where he was brought up"—one in the early part of his ministry, and the other toward the end.

It is with the first visit our interest centers in this study. And it is a very lovely and suggestive story of St. Luke, in which he tells how Jesus entered, "as his custom was," into the synagogue on the Sabbath day and stood up to read.

It was of course his own synagogue; and it had been his mother's and his father's synagogue before that. The first time Jesus had entered it, it had been with his father and his mother and his two brothers and sisters.

I think the occasion came back to him as he stood up and read. He remembered how, when they had reached the door, he and the men had been obliged to sit on one side, and his mother and the girls on the other. He had wanted to sit with her. But when he got used to it, he felt rather big sitting with the men. They had always been compelled to sit right at the back, because in the synagogue the important people sat in the front seats. The "back pews" were not the "seats of the mighty" there. They were "free and unappropriated."

It had sometimes been difficult to see over people's heads, for he was very little, and as you stood up to pray, there were no convenient hassocks for little boys who could not see. And yet he had seen quite a lot.

For instance, he had seen the important people of Nazareth scrambling and pushing for the chief seats. If he sat near the door, he probably heard some of the things they told the attendant. It struck him at the time how funny good people sometimes were; but that was years ago, and many things had happened since then.

Jesus did not sit in the back seats this memorable morning. Mary, to be sure, being poor, sat at the back seat still, and so were his sisters, and James and Judas, Joseph and Simon—if they still went. But Jesus was on the platform.

Six months ago Mary's Son had left Nazareth—long enough for many things to happen to Jesus. John the Baptist, for instance, had received him at the Jordan and dedicated him to a great career. Then he had gone to Capernaum and wonderful things had happened. When Jesus had left Nazareth, no one outside Nazareth had known his name. Now, he was Jesus of Nazareth—that was the difference six months had made.

There was certainly a crowd in the Nazareth synagogue on this memorable morning, for it had become known that Jesus had returned to his own village, and his mother's home, and that the ruler of the synagogue had arranged for him to read the second lesson and give an address.

There were a few in Nazareth who had not been surprised when the news of Jesus' fame had reached their little inland town. They had always said he would go far and do great things. For weeks now they had been saying, "I told you so," and this Sabbath morning they were very eager and excited folk. His teacher, who had taught him in the synagogue school, one or two classmates, and an old man here and there to whom he had opened his heart, were all in the synagogue, very anxious that he should do well, very impatient, as it seemed as if the first part of the service, the creed, and the prayers and that long reading from the Law, would never end in time to give Jesus the chance.

Then at last the moment came. The ruler beckoned the attendant. The attendant walked to the chest where the sacred writings were kept, dragged out the parchment roll, the roll of the Prophet Isaiah, for which Jesus had asked, and carried it to him. Jesus took it from his hands, got up, walked to the desk, unrolled the two ends, spread the parchment out until he found the place he wanted.

Then he read—just a few verses, words they had heard often enough before, but that somehow no one had ever read quite like that. "The Spirit of the Lord God is upon me," came the Voice, clear, silvery and flowing, like the sound of many waters, crystal and beautiful, "to proclaim the acceptable year of the Lord." Then it stopped. The strong, capable hands, hands that were to give men strength when they touched them, and multiply the bread when they broke it; smite men with shame as they washed their soiled feet, and at last be smashed by nails; those hands of which the Prophet spoke when he said, "He had rays coming out of his hands," rolled up the parchment again.

It was so still and tense, that silence when the Voice ceased, you could hear the crackling of the parchment all over the synagogue, and count the footsteps of the attendant as he carried the roll back. Then the Voice began again. The speaker was sitting now. You spoke sitting in the synagogue, and somehow it was very intimate and prevented perorations. He was telling them that the Scripture just read spoke of him and that he himself was that Anointed Servant of God. What was the result as he had closed the Book and sat down, we all know. Jesus read the lesson, preached the sermon, and was excommunicated.

"He closed the Book"—a very simple and obvious thing to do. It was done by other Rabbis every Sabbath day. But look again—and perhaps we shall see beneath the obvious, the wonderful, and beneath the customary, the unique. Something happened that day in the synagogue at Nazareth that had never happened before. The Book had been closed on other Sabbath days, but never like that, never with such divine reasons, such wealth of suggestion, such assumption of authority. Why did he close the Book? Because he is greater than the Book. The Book was the shadow, he was the reality; the Book was the echo, he was the Voice; the Book was the forecast, he was the fulfillment; the Book was the teaching, he was the Teacher. "And when he had closed the Book and sat down, the eyes of all in the synagogue were fastened upon him." For he added, "This day is the Scripture fulfilled in your ears."

You can in some measure realize the tremendous significance of that simple act of closing the Book when you understand that the sad, strange story of the Jewish people, from that day unto this present time, turns on their inability to interpret it, and failure to accept it. How changed this world would have been, if that day they had accepted the truth of his words, I cannot with the wildest stretch of imagination say.

Let us see what really happened. First, "All present spoke well of him." So many do to-day; second, "All eyes were fastened on him"—good listeners; third, "All were astonished at the beautiful words that fell from his lips;" fourth, Then some try to account for him: "Is he not the son of Joseph? There is his shop just down the street—why, we have watched him often as he worked at the carpenters bench." They cannot account for him as a Teacher, because they did not account for him as a toiler. Then he said some plain truths. "Doubtless," said Jesus, "you will remind me of the saying, Doctor, cure yourself, and you will say, Do here in your own country all that we have heard has been done at Capernaum." Then, as they listened to this, they became enraged. Starting up they drove him out of the town. Those who have been to Nazareth know it is built upon the side of a mountain, and there is a limestone cliff about forty feet high overlooking the Maronite Convent, and another cliff at a little further distance. One such cliff about two miles from Nazareth is shown by guides as "The Mount of Precipitation;" there, they say, is where they meant to throw Jesus over.

Ah, but the times have changed! Have they? Has the devil changed? Has truth changed? No, No! He closed the Book, because it was only a Book, do not forget that.

If you do, you make all sorts of mistakes. You do right in calling it The Book—Best of Books—Holy Bible, Book divine. But you must not forget that it is a Book. It has the limitations of a Book, the obscurities of a Book. And while it is the best of Books, remember there is something more than a Book. There is a Life, a living passion, a moulding faith, a living Hope, and they are greater than the Book. Some timid souls are saying, "They are mutilating my Book—robbing it—they are taking away my Lord and I know not where they have laid him.

They could not if they tried.

He read it, then closed it, and made them all look at him. And the object of the Book is to reveal him. When the eyes of all that are in the synagogue are fastened upon him, then have the Scriptures served their purpose, and not until then. "This day is the Scripture fulfilled in your ears." Do you think they willfully closed their ears? Why was he misunderstood? We know even his disciples misunderstood him often. You remember, after feeding the multitude and crossing the Lake, he said unto them, "Beware of the leaven of the Pharisees." Loaves, Bread, they reasoned. He noticed it. "Why," said he, "do you not remember that only yesterday I fed so many? O ye of little faith." Pre-occupation with loaves was due to lack of faith. I am afraid many at Conference time will be thinking of loaves. Right, so far; but if too much it will cause lack of faith and spiritual blindness. Oh wonderful Jesus, Master Teacher! He will say it again if we do not understand him the first time. If you are a Pharisee or Sadduce, with your animosity and your criticism, and your unkind speech, your cleverness, he will laugh at you in high heaven and turn his back upon you. But if you are a weak, foolish, trembling, ignorant, penitent child, thinking about loaves when you ought to be thinking about spiritual things, he will say it again. Oh it is these second things that reveal his love and patience!

"He closed the Book." He closed it that he might open it. Nobody has ever been able to un-

derstand the open Book until he has closed it.

He cried one day, "It is finished." We to-day have both the Messiah and the Book. It is now an open Book with so much light and comfort because of him. They hounded him out of the synagogue because they did not like to be told the truth, and resented an accent they could not understand. The Truth came knocking at the synagogue door and they loved the darkness rather than the light. The Messenger came from an unlikely quarter. It was so disturbing to be talked to by a Carpenter. The One Man who would have saved Judaism, and the synagogue along with it, that day, they drove Him away.

In a few weeks the Book we have written for 1928 will close. How soon or how long before our Life's Book will be closed? Some day the Books will be opened. I leave these thoughts with you.

AN APPEAL TO LOUISIANA SUBSCRIBERS TO CHRISTIAN EDUCATION.

Dear Friend: We know that you are a staunch friend of the cause of Christian Education, because you have given us your pledge in support of it. We come to you now, in our hour of emergency, to speak frankly with you as to our condition in the Louisiana Conference. We must have at once $50,000 to meet payments on our bonded indebtedness, and there is absolutely no source to which we can turn, save to our friends of Christian Education. We do not take the fact that you have not yet paid your subscription in full to mean that you have lost interest in the cause; it has probably been due to unsettled business conditions. At this time, however, we are making the most serious appeal that we have ever made to save our educational interest in Louisiana.

After a day of careful deliberation, the Executive Committee of the Louisiana Conference Board of Education authorized this appeal, asking all subscribers to come to our rescue in the payment of their pledges, in whole if possible. If it is not possible for you to pay the pledge in full, we earnestly ask you to pay as large part of it as possible. We assure you that this is a real emergency, and we urgently need every dollar that can be secured at this time. In this appeal all of the presiding elders of the Louisiana Conference join, and attached hereto is the personal endorsement of the Bishop.

Please make your remittance to: Board of Education, Room 513, City Bank Building, Shreveport, La.

Trusting it will be possible for you to give us the needed help in this hour of stringent need, we are

Faithfully your brethren,

H. T. CARLEY, Chairman;
ROBERT E. GOODRICH,
Vice Chairman;
R. H. WYNN, Secretary;
BRISCOE CARTER,
Treasurer;
A. S. LUTZ,
Executive Committee.

We approve and concur the above appeal.

C. C. WIER, Alexandria District.
H. N. BROWN, Baton Rouge District.
W. L. DOSS, Jr., Lake Charles District.
K. W. DODSON, Minden District.
N. E. JOYNER, Monroe District.
R. H. HARPER, New Orleans District.
W. D. KLEINSCHMIDT, Ruston District.
W. W. HOLMES, Shreveport District.

I approve and concur in the above appeal,

(Signed) WARREN A. CANDLER,
Bishop in Charge of Louisana Conference.

Your attention is called to the above appeal. As you read it and resolve to pay your promised amount, let not the sun go down on your resolution, but heed that impulse and remit.

Yours for success,

BRISCOE CARTER,
Conference Secretary of Education.

REV. J. H. BASS.

Rev. John Henry Bass was born in Hardeman County, Tenn., on April 25, 1868. He was brought up on a farm near Corinth, Miss. He was converted and joined the church in 1889. On Oct. 14, 1893, he was given license to preach by the quarterly conference of Salisaw circuit, Canadian District, Indian Mission Conference, and the same year he was admitted on trial in the above Conference. Two years later he was ordained deacon by Bishop Hargrove and ordained elder in 1897 by Bishop Granbery, at Dallas, Tex.

Brother Bass served four years in the Indian Mission and North Texas Conferences. He was transferred to the North Mississippi Conference, where he served for seventeen years. He then gave ten years of his ministry to the Memphis Conference. In 1925 he was returned to the North Mississippi Conference and was appointed to the Mount Pleasant charge, where he served until he was called to his heavenly home, Oct. 21, 1927.

Brother Bass was a strong preacher and a man of great faith and vision. He backed the whole program of the church loyally and faithfully. There were two things that he constantly endeavored to do—to win souls and to raise all the finances in full from the charges that he served. He was a great financier, and for that reason he was sent to charges to build a church, a parsonage, or to liquidate old debts on church property.

Though Brother Bass had been in failing health for more than a year, the end was unexpected, for he left this life very suddenly while in the yard of the parsonage at Mount Pleasant. After the funeral service, conducted by his last presiding elder, Rev. T. M. Bradley, assisted by Rev. R. H. B. Gladney, at Mount Pleasant, his remains were carried to Jackson, Tenn., for interment. Many were the floral offerings bearing testimony of the love and esteem held in the hearts of those who knew him.

SAM E. ASHMORE.

WHITWORTH COLLEGE.

(Extract from Report to Mississippi Conference.)

Physical Plant—We have a noble group of ten buildings, making an admirable plant. Keeping ten buildings in good state of repair is no small undertaking; and our expenditure for improvements and repairs since July, 1926, has amounted to $7,453. Still other work is needed, especially on the Institute building.

The streets around the college are being paved; and as a property owner Whitworth must bear its portion of the expense.

Also we have increased our fire insurance until our annual bill is almost $2,000.

Endowment—In the audit of the college covering the two years, ending Aug. 31, 1927, by W. Q. Sharp, public accountant, the corpus of the Whitworth endowment is given as $49,659, not including $17,500 donations made in the form of notes, with the understanding that the proceeds of same could be used for operating expenses, if necessary. Though there have not been any large acquisitions since then, every month adds something to the total of our endowment fund; and we wish it to be clearly understood that no part of the principal of the endowment has been drawn upon for any expense whatever, except expense connected with securing and collecting the endowment.

Sixteen thousand seven hundred and forty-three dollars has been collected in the endowment since Dec. 1, 1927.

In addition to what has been paid upon the endowment, there are unpaid subscriptions amounting to about $120,000.

Debt to Whitworth—The history of the south half of Mississippi and to some extent of the whole Southwest has been bound up with the work of Whitworth College. Our country, with its development, has been largely what its men have made it, and its men are largely what its women, the mothers and wives, have made them. Whitworth College, for sixty-eight years, has been putting its stamp, Christian and noble, upon a choice proportion of our women.

RAMBLING THOUGHTS.

By J. B. Tullis.

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming
There is rest for you."

This is a world where men get tired. Sometimes their souls are tired, sometimes truth and right become obscured by doubt; sometimes justice weeps; but withal, if men work, they get tired.

If they look straight ahead of them, they walk straight, but then they get blind by and by; if they look around them and get open-eyed, their feet stumble and they fall.

It is a world of contradictions. If he asks questions, he gets into trouble, and if he doesn't ask them, he gets old before his time.

We want those sweet fields of Eden, and the blooming tree of life, and to rest under the tree.

Where is the other side of Jordan? Do you go up to it, or down to it? And how do you go? And those sweet fields of Eden, what do they look like, and how many will they hold?

Do you realize that no man knows where that Jordan and those fields are, and what the flower of the tree of life looks like? What's the good of asking?

You can't see them, you can't tell where the fields of Eden are, but you can believe they're somewhere, and that you'll go to them some day.

Don't ask questions and don't try to answer them; remember, and sing:

"I'll away, I'll away to the promised land,
There is rest for the weary,
There is rest for you!
The hymnist has truly written,
Fearless of hell and ghastly death,
I'll break through every foe;
The wings of love and arms of faith
Would bear me conqueror through.
Then ask the monster, 'where's thy sting?'
And 'where's thy victory boasting grave?'"

Life is full of beauty. Happy the man whose eye is so adjusted that it sees and appreciates the radiant glory with which we are enveloped. The good God has hung the tents of life with glowing tapestries of entrancing splendor. The pillars of the morning are translucent with the lights of heaven. The star-spangled curtains of the night are woven of bright dreams and unspoken yearnings.

Blessed are the discerning eyes and receiving mind.

SUNSHINE AND MUSIC.

A laugh is just like sunshine;
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feeds its courage strong;
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music;
It lingers in the heart.
And where its melody is heard,
The ills of life depart:
And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music,
For making living sweet.

—Selected.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Some words are like golden coins, minted and stamped with an authority of weight and value; some are noisy and explosive, like a worn Ford; others have the carrying power of a majestic limousine.

What a wonderful range of meaning, what a depth of suggestion, what a close touch and mystic vision, are borne to one's conscious soul by the word "fellowship!" It is one of the words from the rugged Saxon that have come down to us from a race of men who were the first to live and move on a plan of brotherhood, and to organize guilds for its maintenance and perpetuation.

"The glory of Greece and the grandeur of Rome" no doubt shed lustre on the succeeding ages, but they knew nothing of fellowship as we know and understand the term. It was only when Christianity taught men they were children of a common Father and equal heirs of the heritage given them—that divine democracy that belongs to the kingdom of heaven—that this ideal was born and lived. Nothing, to my mind, is more beautiful, more soul-satisfying, more uplifting, and results in more lasting good, than to meet and greet a group of men in the bonds of real fellowship. It binds the world together, it lightens the burdens of life, it adds courage to endeavor, it gives one a new, fresh vision, perchance after weeks or months of unrewarded toil. Seek for it, friend; it is in the heart of men, deeply hidden it may be; but like a woodland spring whose gleam is lost in covering leafage, it will more than repay the thirsty stranger who chances upon it, for its waters are pure and sweet, and its flow perennial. No wonder Methodist preachers and lay delegates hasten with willing feet to the meeting of the Annual Conference, for there is good fellowship there, in the homes of the people, in the hearty hand clasp on the street, in the common interests as these are noted on the Conference floor; and last and greatest, the spiritual communion that flows betimes like the waves of the sea.

"The fellowship of kindred minds
Is like to that above."

* * *

Dr. Smith, editor of our General Organ, closes a most excellent leader in the Advocate with these words: "Belief in evolution is not a factor in either the experience of religion or the propagation of the gospel. The defense of the doctrine would seem to be out of place in the pulpit of St. Paul's Cathedral, or any pulpit. The souls of the people perish while the intellectuals war over subjects not primary to faith and practice." Our English friends, whom I admire for many things, quite recently hinted rather broadly that we were rather behind the times—quite belated—in that sensational affair at Dalton, Tenn. And now, behold, they have fastened that old doctrine of transubstantiation on to that of evolution, and are making a stir in the ecclesisastical fields. Medeaval theology and modern theoretical science! I can't think they will plough much ground with that team. So far as I am concerned, I could always find more gospel in the New Testament than I could possibly preach, without fooling with these extraneous subjects. I love that part of science that is truth, experienced and proved, but regard these strange, nebulous hypothesess, about which they fret and fume, as rank heresies against the great sum and substance of truth, as it clearly comes within the purview of human consciousness.

Evolution may be wonderful stuff for these intellectuals, furnishing pabulum upon which this crowd may feed, besides furnishing subject matter for such as we are to write about; but is mighty sorry fodder for the sheep of the fold. Especially is this true when these sheep have richer and sweeter food in God's great storehouse of grain and grace. "Feed my sheep," says the Master—don't confuse them.

628 Kings Highway, Shreveport, La.

"GOLDEN RULE" NASH.

Men rise in most unexpected ways into national prominence. One of the most recent to pass through such an experience was the late Arthur Nash, of Cincinnati. He became known throughout the country as "Golden Rule" Nash. He was a clothing manufacturer. Apart from what he did should be considered what he was, and what he believed, for this is what made him and gave him fame.

The greatest thing about Mr. Nash was not what he did, but what he believed. He was a religious mystic in business—a man of large subjective life. When conviction seized him he could not be turned from his course; neither could he be induced to relinquish his hold upon what he believed to be the truth and the right.

While we are speaking of the forces behind him, we also must not forget the influence of Mrs. Nash. A few years ago, after he had taken over a clothing sweat shop, and transformed it in a few of its principles of operation, he faced bankruptcy. In conferring with her on the course he was contemplating, namely, that of selling out the wreckage, buying a farm, and going to live in the country, she said: "Well, is that all you are going to do? Why not stay with those poor people who need you? Why not take a chance, resolve to ask God to help you, adopt as your principle the Golden Rule, and see what will happen to your business under the operation of that Christ-given principle?"

Thinking of the poor souls working in that sweat shop—for they were mostly defectives—he resolved to stay with the business and turn it into another course with a new policy and with a new slogan. It did not take long for the situation to change. The first year the business doubled. His slogan, the "Golden Rule," became a charm and fascinated the public attention. It took hold of his own life until it perfectly saturated his thinking and all his conduct.

Ere he knew it the income of his business was mounting into the millions. Then came the great hour of his life, when clothing manufacturers became interested in his enterprise. The church everywhere wanted to know his story. Journals and daily papers and monthly magazines sought him out. He had built a business from a low volume of about $80,000 a year to $12,000,000. Slowly he was rising to the peak of a great career.

There came an hour when, in his devotion to his faith in the Golden Rule, he resolved that after his discovery of the power of the Golden Rule to solve his own problems, he was under necessity of carrying that same discovery into the great world of clothing manufacturing and give it a chance to solve the age-long and grievous problems that had rooted themselves in the life of that trade.

He called his employees together and proposed the unionization of the shop. It was our privilege to be a witness of that movement, which was the most spectacular that has appeared in the history of union labor in this country. At the moment of crisis, when opposition was rising like a tide and the leaders among his employees were speaking against him, in the presence of Sidney Hillman, president of the Amalgamated Clothing Workers of America, we heard him say: "I promise to carry the Golden Rule into the world of union labor. If it is repudiated, if it does not work, I will spend the last drop of my blood in taking you out of the union."

Enthusiasm broke forth like a storm, swept the opposition into the depths, and the unionization was voted on the faith his operatives had in him. That was only a little over a year ago. It carried him through a period that demanded of him nervous strain that doubtless brought him to the termination of his life.

The story of his career is romantic and fascinating in the extreme. Some day it will be written. However, over the closed life of "Golden Rule" Nash we would like to write in letters of gold, "Sincerity."—Editorial Western Christian Advocate.

RADIO AND RELIGION.

By Rev. Charles S. Macfarland, Chairman of the National Religious Radio Committee.

Whatever may be the perpetuity or the outcome of the alleged warfare between science and religion, it is certain that science has had and will have a deep and permanent effect upon religion. This is especially true of scientific invention. Whether this influence be for good or ill depends on the extent to which religion avails itself of the opportunities laid at its door by science.

No invention of modern times has been more significant in this direction than the radio. It has already enabled multitudes of the disabled and shut-in to share in religious services with their fellowmen. To multitudes of others, remaining within their homes for a less valid reason, it has brought the message of religion anew. So far as can be judged, it has not seriously injured church attendance, and it may be believed that it will increase it. As people become interested in religion, they will be more likely to seek it in association with their fellowmen in the house of worship. In any event the wide spreading of the message to the multitudes more than compensates for any minor or incidental losses.

It is interesting to learn from broadcasting authorities that religion and music are the two popular subjects on the radio.

Until the National Broadcasting Company was organized, there were many diversified local forms of religious services, but no attempt at a great unified program. The National Broadcasting Compny has shown remarkable vision and breadth of spirit and sympathy in its effort to give religion its rightful place in this great college of the people. The company has organized a national advisory council of men and women representing all aspects of our national life, which includes three representatives of religious interests, one Protestant, one Catholic, and one Hebrew.

The Protestant bodies have already organized the National Religious Radio Committee, consisting of officials of the major denominations, strategically located church federations and other general religious bodies, touching every phase of the common life of the Protestant churches.

This committee has already approved two national services, one conducted by the Bedford branch of the Y. M. C. A., in Brooklyn (the station used by the Federal Council of the Churches of Christ in America), where Dr. Cadman is the speaker, and the other operated by the New York Federation of Churches on Sunday evenings, the speaker being the Rev. Harry Emerson Fosdick.

The committee has also recommended that from time to time, as occasion offers, the great messages of the church be voiced by thoughtfully selected leaders interpreting religion not only in relation to personal life, but also to what it has to say upon the great questions of human society, on religion in industry, on international friendship, justice and good will, on race relations between white and black, white and yellow, Jew and Christian, setting forth the part and place of religion in all educational aspects of human life. Many such messages would be of common interest not only to all the Protestant bodies, but also to Roman Catholic, Protestant and Hebrew faiths.

The committtee is providing, in co-operation with the Department of Music of the National Broadcasting Company, for special religious services Christmas week, Holy Week and Easter, including the rendering of the great religious oratorios, whose beauty appeals to all mankind.

The procedure of the committee is based on its belief that religion, rightly conceived and interpreted, is a unifying and not a humanly divisive influence. The radio has already gone far to prove this. It is a matter of common knowl-

edge that the great speakers on the radio are not heard simply by sectarian congregation.

The religious message from the radio, so far as regulated by the national agencies, must have certain clearly defined policies.

First of all the message should be constructive. The radio should not be given over to the iconoclast for vituperative and defamatory tearing down, but to those whose message builds up personal and social life.

It should not be sectarian, for the purpose of mere denominational or organizational propaganda, but for the purpose of presenting those broad claims of religion which touch all human hearts.

Search should be made throughout the nation for those prophets who can interpret religion at its highest and its best, that their message might be available for all the people.

The National Religious Radio Committee has discouraged the broadcasting of national religious services during the time of the Sunday forenoon services of the churches, and has recommended that national agencies do not broadcast individual church services.

Ministers and religious leaders are already asking—What is going to be the effect of the radio on religion? One cannot forecast in detail, but two things are certain. It is going to have far-reaching effect and its nature will largely depend on whether or not religion, through its organized forms, will be big enough to avail itself of this great opportunity which science is placing at its disposal.

PLAYING WITH GOD.

By Stanley H. Mullen.

In his very helpful book, "The Wicket Gate," Mr. G. A. Studdert-Kennedy says: "Religion applies either to everything or to nothing, and no department of life can be left outside of God. . . . To talk of a secular side of life and a religious side of life is, to a person who has found God, to talk literal nonsense . . . for the very essence of religion is that it is the relation of the living part to the living whole."

In our kingdom efforts we recognize the fact that man must co-operate with God if kingdom objectives are to be realized. We are sure that unless we are workers together with God we shall fail. But we have been very slow in understanding that a man in the ditch with pick and shovel, a man on the scaffold with brick and mortar, or a man in the office over the accounts is likewise working with God.

We have met with the same spiritual stupidity as regards the play life of our modern world. We have drawn the line and declared that a man is religious when he wor hips, but we haven't been quite sure just what he is when he plays. Is it any wonder that our play life, like our industrial life, has sometimes been carried on in an ungodly manner? If men are workers with God in kingdom objectives, what is wrong in saying that they are players together with God in recreational objectives? Is it not true that we have weakened our kingdom possibilities by failing to recognize this important fact?

Can one play without God playing with him? We are quite sure that one cannot preach or teach religion effectively without God's help. We are beginning to see that a recognition of man's dependence upon God is essential to the interests of both capital and labor. Then what about the boy or girl at play? Real play necessitates active thinking and active physical participation. Can this be possible unless God energizes the mind and body during every second of the game?

The conception of a God who is immanent in his universe leads one to the very evident conclusion that man is dependent upon God in play as he is in worship and in labor. One cannot think without God. Can you? I challenge you to try it. Neither can you move a muscle without him. In him we live, and move, and have our being.

Since it is true that God plays with us, what will a recognition of this great fact do for our play life? If a man becomes conscious of this, can he play in an unfair manner and feel that he is giving his elder Partner a square deal? If the boy at play is made to understand that God is furnishing the strength that enables him to swing the bat against the ball, and that unfair play means to mistreat his great Partner, isn't it likely that his attitude toward the game will be more ideal? When an athlete remembers that he is taking God into the game with him, and could not play without him, don't you suppose that some of the problems in college athletics will find solution? When the coach realizes that God is his Partner in teaching the men of the team to play the game, don't you suppose that the spirit on the athletic field will be different?

All of this is simply another way of saying that we need to Christianize our play. God is on hand in every movement whether we recognize him or not, but to recognize him and to govern ourselves accordingly is to have real religion and real play. —Exchange.

OUR PRESIDENTS AND THE SABBATH.

By David G. Wylie, D.D., LL.D., President of the Lord's Day Alliance of the United States.

1. **Washington:** "That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future, excuses them from fatigue duty on Sundays, except at the shipyards, or on special occasions, until further orders."

2. **Lincoln:** "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people and a due regard for the Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High."

3. **Roosevelt:** "There are enough holidays for most of us. Sunday differs from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

"Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship or thus dedicate himself! If he stays away from the church he does not spend his time in good works or in lofty meditation."

4. **Harrison:** After referring to the orders of Washington and Lincoln in terms of praise, President Harrison said: "The truth so concisely stated cannot be too faithfully regarded, and the pressure to ignore it is far less now than in the midst of war. To recall the kindly and considerate spirit of the orders issued by these great men in the most trying times of our history, and to promote contenment and efficiency, the President directs that Sunday morning inspection will be merely of the dress and general appearance, without arms; and the more complete inspection under arms, with all men present, will take place on Saturday."

5. **Woodrow Wilson:** "The President, Commander-in-Chief of the Army and Navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States."

6. **Coolidge:** "I profoundly believe in the Sabbath and have always recognized its sacred importance. I, therefore, appreciate the work your organization is doing for the preservation of the Christian Sabbath and the weekly rest day, and, with you, I feel that we should give attention not only to the physical aspects, but also to the moral and spiritual phases of the Holy Day."

THAT TWELVE-MONTH TRUCE.

Two weeks ago I suggested that we all initiate at once a twelve-month truce to all complaining, and determine that, save under the most stern necessity, we will not be guilty of indulging in it until one year from to-day. Several people have told me that they thought the idea a very excellent one, and that they had determined to see what they could do toward living up to it.

Of course there will be numbers of people who will judge such a vow altogether foolish, and will claim that the privilege of complaining is heaven-sent and not to be bartered away for any reason. If people and things are wrong have we not a duty resting upon us to say so, and how can we ever hope to make them better except we are ready to complain against them and stress and even magnify their wrongness?

But I have made this discovery as I have watched myself in my complaining moods, that when I am in them I am not very likely to be constructively interested in reforms or improvements of any one or any thing; rather I complain because of some petulance or failure or bad mood in myself than because I see with new vision something beyond me that I wish to make better. The complainers —and I learn this lesson quite as much from watching myself as from watching other people— are nearly as likely to be those with some special zeal for goodness as they are to be those with a jaundiced vision or a thrawn spirit.

And I am quite as thoroughly convinced of the ineffectiveness of complaining as I am of its immorality. Complaining is such a negative thing that at its best it can only render a very limited service, and it is one of the things that does not stand a very good chance of ever being at its best. The work of making things better is a great constructive enterprise and it will never be done by those whose great business is the pointing out of flaws. When a man has complained he may have done something, but he has not done very much, though he quite frequently thinks he has.

And one great difficulty about the complaining that we might think of as legitimate is that it so easily slips down to the illegitimate and doubtful level. If there is anything more hurtful in all the world than a thoroughly established habit of complaining then I do not know what it is, and the one great hinderer of all good causes, no matter what he may think himself to be, is the man whose constant note is one of complaint. I have very thoroughly made up my mind that I am going to try my best to carry out that truce to all complaining.—The New Outlook.

A COMPREHENSIVE, DISCRIMINATIVE BOOK

"The Cross of Gold in Social Teaching"

BY REV. JOHN L. WILLIAMS,

State Superintendent Louisiana Child Finding and Home Society, Inc.

A book on Sociological problems with a religious background. Written by a Southern author, treating the practical problems in Social Service. Suitable for the study of Medical Social Workers, Family Case Workers, Personnel and Principals, Teachers, Secretaries, Churches, Nurses, Mothers, House-mothers, Recreation Workers. Postpaid, $1.50. For sale at all Conferences and Conventions. Address the author.

Post Office Box 871, New Orleans, La.

SUFFERING RUSSIAN CHILDREN.

There is no doubt that the dreadful consequences of the world war and great Russian revolution that burnt Russia to ashes are still alive. In every respect the life of the world has been disturbed by these two world catastrophes. There is also no doubt that all we have suffered and are still suffering from, as a consequence of the war and revolution, has its influence on the coming generation.

I am going to say a few words about the Russian children of to-day. The world war has taken away more than three million Russian fathers. During the Russian civil war more than twenty-five million Russian lives perished. As a result of the revolution over three millions of Russians have left their mother country, which has become hostile to them, and they are scattered all over the world.

1920-1924 were dreadful years for Russian children. According to official statements issued by the Soviet government, one and a half million homeless children were wandering all over the country at that time. Terrible conditions under which these poor creatures lived were beyond description. The bloody hand of the revolution and war threw them into the very jaws of the hell. Now these children are getting older and become an unbearable evil of the Soviet life. The Soviet government is being in constant struggle against this evil, but this struggle has nothing to do with usual steps which are taken in order to suppress crimes among the children; such children are usually taken out of the community, isolated like wild beasts and severely punished, while their actions are but a demonstration of the abnormal state of their mind.

The latest Soviet statements give us accounts about numbers of children that are kept now in so-called "Children's Homes" (Dyetdom). There are about 700,000 children who came to life having unbearable environments for human beings. They represent only few instances to reflect colossal harm caused by the great storm that has swept over Russia. Hundreds of thousands if not millions of children are doomed to untimely death and degeneration.

Even the ancient people believed that home is the foundation of a nation. Christianity strengthened and consecrated this firm and steady law in the life of humanity. The Russian home has been cruelly destroyed. I am not going to discuss the laws established by the Soviet government concerning marriage and home. It is necessary to take a deep look at the Russian home of to-day. Lack of conscience of sin, of the punishment that the gospel has promised to sinners, the long absence of a husband or wife during the war time, poverty that came as a result of the revolution, drunkenness, corruption, poor education of children—all this has brought down the morale of the Russian home not only in Soviet Russia, but here abroad as well. And the children have to suffer from the consequences of their father's sins.

Our church cannot be an indifferent spectator of the children's Golgotha. The Methodist church tries not only to cure the human soul, but the body as well. The Methodist church in Manchuria, this distant corner of Asia, is true to the principles of Methodism. During these five years we have been trying to do our best to help the poor and to diminish the ruinous influences of the revolutionary storm with the beneficial influence of the gospel. Our church has been taking care of the spiritual improvement and education of children. Hence the establishment of the high school and the Institute in this city.

Harbin, the principal city of Northern Manchuria, with a great number of Russian citizens, has some suburbs crowded with the poor. The striking poverty of these people made the Methodist church organize a League for the Protection of Children in 1925. The leaders of the League were Mr. Jenkins, Rev. Pastor Erwin and Miss Rumbough, the American missionaries. After having left Manchuria they have handed all over to the Russian missionaries. During these two years the League has distributed 8,000 pieces of clothing, more than 12,000 free dinners, opened the asylum for orphans and babies whose mothers had to work out of home the whole day, has paid tuition fee for more than fifty children, etc. Besides, we have never forgotten to brighten homes with the pure light of the Bible. We had some public lectures on the problems of childhood and home, on great Christian holidays, Christmas and Easter, and we organized some entertainments for needy children.

This year the great work has not been stopped. It is going on, as it was when our American brethren were with us.

If you are willing to take part in this great work, if you are not able to pass indifferently by a cold little hand of a poor child stretched out for help, we beg you and your friends to help us. You must know that we make no difference among the children of any religion or race.

All inquiries about the children, conditions here, as well as in Soviet Russia, and all your gifts (money, things, food, etc.) please kindly address to the President of the League for the Protection of Children, Rev. B. N. Bradovitch, 13 Telinskaya Street, Newtown, Harbin, China.

PASTOR A. C. GOUROFF.

EAST AND WEST TO MEET AT JERUSALEM.

In the spring of 1928, beginning March 24, and continuing through Easter day, April 8, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This Council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinbeurgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

No mere Western program to evangelize the world brings these leaders together. Synchronously, Christian leaders around the world have sensed a peculiar need at this time for international counsel. The declared purpose of this meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great mission area the aim, character and scope of our foreign missionary enterprise.

Five subjects have been listed for the study and discussion of Jerusalem delegates. They are: (1) The Christian Life and Message in Relation to non-Christian Systems; (2) Religious Education; (3) The Relation between the Younger and Older Churches; (4) The Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs, and (5) International Co-operation.

Already groups of people have been formed in different countries to assemble data and record their findings on each of the subjects just enumerated. The group in Great Britain on the Christian Message has as its chairman the Bishop of Manchester, while the group studying this subject on this side of the Atlantic in preparation for Jerusalem is under the leadership of Robert E. Speer. A similar group has been organized in Germany. Meanwhile, recognized scholars of non-Christian religion who have had experience in presenting Christianity to followers of other faiths are preparing papers on this subject for distribution in advance of the Jerusalem meeting.

The first group on Religious Education and Missions, organized in the United States, is under the chairmanship of Professor Luther A. Weigle, of Yale. Two other groups for North America are meeting with Toronto and Chicago as their geographical centers.

As a beginning in the study of relationship between younger and older churches, letters have been sent to the National Christian Councils and other conferences in all mission fields, asking them to prepare statements expressing, so far as possible, the mind of the younger churches on this increasingly important and perplexing question. The utmost freedom is being given to all national groups in the preparation of their statements.

Group studies on the Relation of Christian Missions to Race Conflict, Industrial Developments, and Rural Needs are also being organized.

One group in this country has already begun the study of experiences gained in efforts to promote a better understanding between the white and black races in the United States. It is planned to have another group study experiences gained in improving relations between the white and yellow races. Careful study of race conflict is also being undertaken in East and South Africa.

A commission on Missions and Rural Needs is being organized in the United States and Canada, under the chairmanship of Dr. Kenyon Butterfield. A special investigator, Dr. Edmund de S. Brunner, is on his way to mission fields in Asia with a view to assisting forces there in making a special study of this very important problem.—Bulletin, Foreign Missions Conference of North America.

"GIVE A THOUGHT TO AFRICA."

By Hosea K. Nyabonga.

(The author of the following verses is a native of Uganda, East Africa, who is now a student at Clark University, Atlanta, Ga. He is the eldest son of a native king, and consequently is heir apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.):

Give a thought to Africa!
Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

Breathe a prayer for Africa:
"O thou God of love,
Send thy blessings on the tribes,
From thy home above."
Swarthy lips when moved by grace
Can most sweetly sing;
Pray that Africa's heart may be
Loyal to our King.

Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above,
All will meet at last.

Many of the hospital patients at Wembo Nyama, in the Belgian Congo, have learned to read in the first reader since they have been in the hospital.

"Desire is an essential part of our existence. If you could find a person who had no wish or desire for food or knowledge, for any better condition of life for himself or others—no desire to be wiser or better, or for the world to be made a purer and happier place, you would not say that he was living. The cessation of desire is a sign of dying and not of life. Desire, therefore, is not to be eliminated, as Buddhism teaches; but rather to be illuminated, cleaned, regenerated, and consecrated."—Charles Brown.

The Home Circle

THE LITTLE DO'S AND DON'TS.

Two companies of soldiers go
A-marching through the world;
The one with gay flags streaming out,
The other, banners furled.
Each child must travel with them,
In spite of wills and won'ts;
And march among his comrades,
With the little Do's and Don'ts.

The pleasant things, the helpful things,
The worth-while things, and true,
Are what their pledge requires of
Each loyal little Do.
They tread to merry music, and
They're busy as the bees;
And they freshen tired people,
Like a jolly ocean breeze.

The Don'ts do nothing, lazy drones!
They never try to fill
The empty minutes, hours and days;
They've neither strength nor will.
The world must turn without their aid,
For help it spin they won't!
Oh, I hope that you will never be
A useless, idle Don't.

—Pauline Francis Camp, in the Watchman-Examiner.

THE PAIN IN THE KING'S MIND.

By Frank Strickland.

One day the king was out riding. As he passed along the road he saw a pig sinking in a mudhole. Poor piggie would climb part way up the slippery bank, and then he would fall down again.

"I suppose I should get down and help that pig," thought the king, "but I have on my new suit, and it will be quite spoiled if I do so. I think I will let him get out the best way he can."

He rode on. When nearly two miles away, he turned and came back. Without minding the new clothes, he stooped, and taking piggie in his arms, he dragged him out of the mud. The new suit was quite spoiled, but the king said he had taken a pain out of his mind.

Whether there was ever such a king or such a piggie or such a mudhole, doesn't matter so much. The principle is there, and don't we love it? Isn't it splendid to think that the king, who was ruler over many people, who had his country to protect, and perhaps battles to fight, should have such a clean, healthy, kindly heart? His heart was, as we nowadays put it, "In the right place." That heart was so warm and gentle and generous and tender that it kept persuading him to return and get the pig out of the mud. That heart kept on insisting, "Put yourself in that pig's place. Suppose you were that much in need of assistance." And the whole affair caused the king so much pain that he had to go back and get the pig out of the mud in order to get the pain out of his mind.

I can't help imagining that this king had that treasure of treasures, a good mother. I think that while he was a boy, a prince, his mother would say to him tenderly: "Some day you'll be king. To rule a nation sounds powerful, but love and gentleness are the greatest powers." And I think the king's mother, by her kind and loving words, and by her sweet example, moulded that boyish heart into a thing so tender that it couldn't stand the thought of even a helpless pig striving to get out of a mudhole.—Boys' Weekly.

JAMIE'S COLLECTOR.

It was very warm and Jamie was tired. He had been riding on his bicycle all the afternoon and now he was sitting in the vine-covered arbor on the lawn, waiting for bedtime.

But presently, as he leaned back with his eyes half shut, he heard steps and saw a queer little man standing before him.

The little old man had a large knapsack. He said, "Good evening." Then he sat down, as if he felt quite at home.

"Are you a peddler?" asked Jamie.

"No, I'm a collector."

"What do you collect?" inquired Jamie, "postage stamps, or coins, or autographs?"

"No, I'm a collector of waste."

"A collector of waste! Where do you find it and what is it like?"

"That is just what I am going to tell you. The world is full of waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy, I can tell you. Look at this knapsack and this parcel, all collected to-day!"

"Dear me!" said Jamie, "I wish you would show me some of the things you have here. Couldn't you do it?"

"If I show you anything, I'll show you your own waste, for you've given me a lot of work to-day collecting it," replied the old man.

"I'd like to know what I've wasted to-day? That's nonsense!"

"It is, hey? Well, then I'll prove that it's true and I'll make you own it, too, before I go. I have not time to open my knapsack now, but I will read from my memorandum books the list of all you've wasted to-day." And he took out a small book and turned the leaves.

"Jamie—here is your account; now listen: In the first place, you wasted thirteen minutes this morning lying in bed after you were called and told to get up.

"Then when you were only half dressed you wasted eight minutes more looking out of the window at two dogs that were fighting.

"In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school.

"When you came home, instead of going directly to your room to wash your face and hands and brush your hair as your mother requested you, you spent nine minutes grumbling on the stairs before you obeyed her.

"You stopped in the street to talk to Tommy Rose and wasted twelve minutes of your music lesson time besides—"

"Oh, stop," cried Jamie, "don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then; you wasted opportunities. You saw a bird's nest robbed to-day and never said a word, when you might have saved it.

"Then you saw that little boy drop his marbles and only laughed at him, when you might have helped to pick them up.

"You let your sister take that long, hot walk to the postoffice this afternoon when you could have gone there so easily on your bicycle.

"There was another wasted opportunity when you were so inattentive to your history lesson in school.

"You flew into a passion, too, because your shoe string was in a knot—wasted opportunity of self-control.

"You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite.

"You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution.

"But I have read enough to prove what I have said. Take pains, my dear boy. It is in your power to lighten my burden each day."—Selected.

ALL REVERSIBLE.

Words for many centuries have been the occasional playthings of literate people, not infrequently of distinguished scholars and men of letters. The Companion has recently given some good examples of anagrams, a form dependent upon the transposition of letters. Attention has recently been called by several correspondents of the Boston Herald to another form, the palindrome, based upon their reversibility. The name of our first mother suggested one of the earliest specimens of this kind of word-play. It was composed in a moment of sportive relaxation by an ancient and eminent divine and is descriptive of the moment of Adam's waking in the garden of Eden; it is brief and quaint: "Sees Eve: 'Aha, Eve!'"

But this imaginary greeting, of which the old bishop is reported to have been extremely proud, is not a true palindrome—it is a sentence composed wholly of reversible words, but not a reversible sentence. His achievement was surpassed later in the neat and complete salutation, "Madam, I'm Adam." True palindromes are rare. A few others, recently recalled, are: "Red root up to order," "Draw pupil's lips upward," "No! It is opposition," and "Ma had a ham." Yet another, "Snug, raw was I ere I saw war guns," seems to be a modern variation, clever, yet not equal to the original, of the most famous and probably the best of all palindromes, which is a sentence supposed to be uttered reminiscently by Napoleon at St. Helena: "Able was I ere I saw Elba."

A curious practical use of the reversibility of words is that recorded by an English family of Dod, Dod with one d, who much resented being confused with a more plebian branch of Dodds with two d's. Dod is reversible, Dodd is not, and the head of the one-d family several generations ago determined to emphasize this point of difference in surnames by choosing for all the Dod babies reversible Christian names as well. He had five sons and six daughters. The boys were christened Odo, Otto, Asa, Nun, and Bob; the girls, Anna, Ada, Ava, Alla, Hannah, and Eve.—Youth's Companion.

WHALE IS A MOST VALUABLE FISH.

The whale is worth more money to its captor than any other living creature. For this reason, it is hunted unceasingly, and if the present rate of destruction continues our grandchildren may regard it as an extinct monster.

A single Greenland whale will have in its mouth about a ton of whale bone, which alone is worth from $6,000 to $8,000. From its blubber twenty-five tons of oil may be obtained, which at $100 a ton represents $2,000. The sperm whale may also contain a certain amount of ambergris, which is worth considerably more than its weight in gold. —Exchange.

PRESS ON!

Press on! Surmount the rocky steps,
Climb boldly o'er the torrent's arch!
He fails alone who feebly creeps,
He wins who dares the hero's march.
Be thou a hero! Let thy might
Tramp on eternal snows its way
And through the ebon walls of night
Hew down a passage unto day.

Press on! If once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death, they're sure to fly.
To coward ranks the bullet speeds,
While on their breasts who never quail,
Gleams, guardian of chivalric deeds,
Bright courage like a coat of mail.

Press on! If Fortune play thee false
To-day, to-morrow she'll be true;
Whom now she sinks she now exalts,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up the follies past and gone;
To weakness strength succeeds, and power
From frailty springs! Press on, press on!

—Park Benjamin, in the Railroad Trainman.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Central College, Fayette, Mo., dedicated a new dormitory for men on Nov. 15.

The nineteenth annual session of the General Sunday School Council will be held at Nashville, Tenn., Dec. 12-16.

Rev. W. M. Young has had a fine beginning at Shannon, Miss. On a recent Sunday, additional chairs had to be brought in to seat the congregation.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, was in New Orleans last Saturday and honored the Advocate office with a call.

Rev. L. P. Wasson, the new presiding elder of the Greenwood District, North Mississippi Conference, writes: "We are here on the job and everything looks like a good year."

Rev. and Mrs. J. B. Shearer, of Harrisville, Miss., announce the birth of a daughter, Helen Irene, on Armistice Day. Blessings upon the little lady!

Rev. F. B. Hill, our pastor at Merryville, La., reports that the contribution of the Merryville church to the Mission Special amounted to $67, and to the Golden Cross, $12.50.

Rev. S. L. Riggs recently assisted Rev. R. S. Walton in a good meeting at Logansport, La. Large congregations attended the services, the church was revived, and three young people were added to the membership.

The editor of the Advocate regrets not being in the office one day last week when Mr. W. S. Holmes, of Baton Rouge, called. Mr. Holmes is one of the best known and most useful Methodist laymen in the State.

Rev. L. F. Alford requests us to announce, for the benefit of Epworth Leaguers and other correspondents, that his address for the present is Jackson, Miss., in care of the Methodist Orphanage.

One of the interesting events during the session of the Mississippi Conference was the laying of the corner stone of the Glendale church, in the northwest section of Jackson. The building is of brick, and will serve the needs of the congregation for some time to come. Rev. C. E. Downer is the pastor of the church.

A recent issue of the Webster Signal, published at Minden, La., pays high tribute to the Methodist pastor, Rev. Leon I. McCain. Brother McCain has recently brought from the press the second edition of his sermon, "Christian Stewardship and Tithing," which has been instrumental in enrolling several thousand tithers in Louisiana.

Rev. H. W. Jordan has had a successful year at Covington, La. He has received forty-four adult members into the church. For all purposes the church has raised about $800 more than in any previous year of its history. The laymen's banquet on Wednesday evening of last week was a delightful occasion, with thirty-eight men present.

Mr. R. H. McCoy, of Lake Charles, La., has our thanks for a list of five subscriptions recently sent in, each one paid two years in advance. We are of the opinion—though we are not sure—that these subscriptions are presents from Mr. McCoy to his children. If so, he is a wise and thoughtful father.

The quarterly conference announcements of the Sardis District reached the office too late for insertion in this issue of the Advocate. The following are the first few appointments: Batesville, preaching, Nov. 27, 11 a.m.; Q. C., Dec. 7, night; Crenshaw and Sledge, at Crenshaw, preaching, Nov. 27, night; Q. C., Dec. 14, 2 p.m.; Cockrum, at Cockrum, Dec. 3, 4; Horn Lake, at Horn Lake, Dec. 11, 11 a.m. The full list will appear next week.

A city efficiency institute for Epworth Leaguers of Meridian, Miss., and vicinity will be held at Central Church, Meridian, Nov. 28-Dec. 2. Six courses will be given, and credits will count on the Christian Culture Diploma. Dr. D. L. Mumpower, of the Central Office, and Miss Lillian Knobles, missionary to China, will be on the program, in addition to local speakers. We thank Mr. W. D. Hawkins, "the Epworth League man," for a cordial invitation to attend the institute.

Mr. E. L. Cargill, Jr., son of Rev. E. L. Cargill, of the Louisiana Conference, and Miss Mary Brown, of Alexandria, La., were married at the home of the bride on Nov. 16, the father of the groom officiating. The Advocate extends all good wishes to the happy young couple. They will make their home at 414 Olive Street, Shreveport, La.

We regret to learn that Rev. G. S. Saunders, formerly a member of the Mississippi Conference, and a brother of Rev. W. H. Saunders, of that Conference, was seriously hurt in a stove explosion the latter part of August and that it is probable that he will lose the sight of both eyes as a result. He is a member of the Pacific Conference, taking the superannuate relation at the recent session. A nice home has been given him at Hollister, Calif., and if he recovers sufficiently, he will serve the church at that place.

We are sure the readers of the Missionary Voice have noticed the marked improvements in form and arrangement. The church has a great missionary periodical, and it deserves the hearty support of all our people. An effort is being made to increase the subscription list to 100,000 during the next five years, and 10,000 has been set as a goal for new subscriptions this year. The maintenance of the missionary spirit is dependent largely upon the spread of knowledge concerning our missionary work—and the Voice gives the information. The goal ought to be reached.

Dr. Mark Terrell, general evangelist, has an open date beginning Dec. 2 that he would be glad to give some pastor in Louisiana or Mississippi. He has recently been with Rev. D. B. Boddie in a good meeting at Opelousas, La., and is now in a meeting at Hall Summit, La., with Rev. R. T. Pickett. A letter addressed to him at Hall Summit will reach him.

Rev. A. M. Serex, pastor of the Second Methodist Church, this city, recently assisted Rev. M. Hebert in a meeting at Morgan City, La. There were thirty-five additions to the membership of the church. Brother Serex has had an unusually successful year in his pastorate, the congregation being largely increased, the membership considerably enlarged, and the Conference collections provided for in full.

The corner stone of the new Methodist church at Reserve, La., was laid last Sunday afternoon, the Masonic Grand Lodge conducting the ceremony. The principal address was delivered by Dr. R. H. Harper, presiding elder of the New Orleans District, and Grand Chaplain of the Masonic Grand Lodge. The church was enterprised by Dr. Harper, who was ably assisted by Rev. E. C. Gunn, pastor of the Carrollton Avenue Church, New Orleans, Rev. Leon Picone, missionary evangelist, and quite a number of New Orleans Methodists. Brother Gunn has carried on services at Reserve regularly for several months. Mr. John P. Greven, superintendent of the sugar refinery at Reserve; Mrs. Greven, and others were active in securing the building. A large number of Methodists from New Orleans, specially from the Carrollton Avenue Church, attended the ceremonies.

A SUPERLATIVELY GOOD REPORT FROM MINDEN, LA.

Dear Brother Carley: We are about to close another fine year at Minden. God has greatly blessed us and our record has been one of superlatives.

We had the largest School of Missions, in the early part of the year, in our Conference. Our contribution to the Missionary Maintenance cause was the largest per capita in Louisiana and in amount second only to First Church, Shreveport.

We have the largest attendance at the Wednesday evening prayer service in Louisiana and one of the largest in Southern Methodism. Our Woman's Missionary Society has grown more than any other auxiliary of the leading appointments of the Conference.

We sent in the largest list of annual subscriptions to the Conference organ in our Conference.

Our church is the only one of the large churches of the Conference that I have heard of whose attendance at the public service has increased 300 per cent in the past two years. Our church has had the largest percentage of growth or numerical increase of the leading charges of the Conference—about 50 per cent in two years. We have grown one-half as much in two years as we grew in all in the 80 years of the church's history.

Our church is the only one I know of in the Conference that has to provide extra seats every Sunday for its congregations, and frequently turn people away from the regular services.

We had this year the best revival in the history of our church.

We have some fine things this year—not in the superlative class that I know of, but still fine. We had an unusually good Teacher-Training School, under the leadership of one of the strongest faculties in the connection.. We had the most helpful pre-Easter services ever held on the charge. We had a fine school of doctrine, under the leadership of Dr. R. E. Goodrich, of First Church, Shreveport. We held, perhaps, the first Epworth League Institute ever conducted in the Minden church.

The pastor has helped the presiding elder and

his fellow-pastors of the Minden District by making inspirational addresses, by helping raise the Conference benevolences, and in extending the circulation of the Conference organ, and in other ways in which he could. I have also helped in meetings and revivals out of the district.

Our people not only take the Conference Organ in greater numbers than any other charge in the Conference, but we have quite a number of subscriptions to the General Organ, Methodist Layman, and Missionary Voice.

I was about to forget that we have organized one of the largest Wesley Brotherhoods in the Conference.

How much have we raised for the Orphanage? About $3,000 up to date; and the Superannuate Endowment has by no means been forgotten.

If we are transcending the limits of modesty in making this report, we are not mad, most noble Editor, but speak forth the words of truth and soberness.

LEON I. McCAIN.

THE DAY OF THE GOLDEN RULE.

By John H. Finley, Editor of the New York Times.

Once more Golden Rule Sunday brings to mind the needs of the thousands of orphaned children in the Near East who have been supported by American friends of little children. The day falls on December 4 this year. The observance is always the same—the eating of a simple meal, one that brings to mind the life of these young wards of America in Greece and Armenia and the Holy Land; then, with hearts filled with sympathy for these parentless boys and girls who must all too soon go out into the world to care for themselves, the making of a contribution that they may have food throughout the year.

There are still hundreds of small children being made healthy and happy and many more hundreds of older boys and girls learning trades and crafts by which they will be able to support themselves when they have to earn their living. More than half of the youngsters in the orphanages are still under fourteen and they must be sheltered and taught until their turn comes to face life independently. Near East Relief has done a splendid piece of work in arousing initiative and independence in its charges, a thing hard to do in institutions, but it realizes that after all they are only little boys and girls, entering upon their career at an age when our American sons and daughters are still given parental care. It is therefore trying to keep a friendly eye on them for some time after they leave the orphanages, to make sure that they are not exploited, and that they may feel that for everyone of them there is some one to whom they may bring their problems and difficulties, some one who cares as a father or mother would.

It is for all these activities, some so definite, some so undefined but richly important, that the donations of Golden Rule Sunday go. Any donation may be sent to the Near East Relief, 151 Fifth Avenue, New York, whence it will go forth on its mission of maintaining life and building life for the future.

APPLYING LOVE AS WELL AS PREACHING IT.

The passion for humanity which comes from an understanding of Jesus Christ and his way of life is powerfully influencing the churches to-day to seek vital expression for their religious life in practical service to the masses of human folks who together make up "the community." The awakened church in city or country is no longer satisfied merely to preach abstract messages of love unrelated to definite problems.

The modern church is no longer content, for instance, merely to conduct the funeral services of little children, but insists upon inquiring into the causes of infant mortality and addresses itself with no less love but with more intelligence to the removal of these causes and the avoidance of needless heartaches.

It is concerned not only to visit the prisoner, but to reform prison methods, so that the effect of prison experience shall be to reconstruct the life of the wrong doer, rather than to make him more criminal than before he fell into the hands of the penal system.

The socialized church now includes on its staff a trained social worker using modern case-work methods in family welfare and clearing its cases through the central family welfare society of its community. A scientific survey is often made of the parish and of certain aspects of the entire community, revealing the social, civic and industrial conditions which affect the life and happiness of the people. Many methods are adopted for the further education of church members, including discussion groups on the social application of the teaching of Jesus, conferences with special speakers bringing constructive suggestions for industrial progress and peace, open forums on Sunday afternoon or evening for the consideration of the great problems of industry, race and international relations from a Christian point of view.—Federal Council Bulletin.

Annuity Bonds

PROVIDE an income that cannot shrink. The Board of Missions of the Methodist Episcopal Church, South, will issue an Annuity Bond for life upon any sum, $100.00 or more, and pay the annuitant a rate of interest based on his or her life.

WHEN WRITING FOR PARTICULARS PLEASE GIVE YOUR AGE. THIS IS IMPORTANT.

A gift on this basis is called an Annuity or Conditional Gift, and the agreement issued by the Board is called an Annuity Bond. These bonds insure a safe, fixed and generous income for life.

They are a protection against the needs of old age, and at the same time provide funds to promote a world-wide and fundamental Christian service Missions.

For further information, write to

Annuity Department, Board of Missions
Methodist Episcopal Church, South

J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

A FEW LINES OF THOUGHT.

By Roy Smith.

I know a man who goes out every morning looking for a job and afraid he will find work.

Too many preachers commit the crime of overwork—when they move they take the whole working organization with them.

The church is not made up of people who are better than the rest, but of people who are trying to become better than they are.

One reason why some people do not believe in shouting about religion is because they do not have enough to begin shouting about.

I believe in the church, not because she has attained perfection, but because she refuses to lose confidence in the possibility of perfection.

The church is guilty of many imperfections, but that is partly because she has preached such standards of perfection that her own failures are painfully apparent.—Exchnage.

HIS NEARNESS.

A Prayer and its Answer.

By Laura M. White.

Out of self and into Thee,
There for refuge let me flee;
Take away this sense of fear,
Let me feel Thy presence near.

Savior, hold me close to Thee,
Till Thy loving face I see;
Keeping, cheering, making strong,
When alone or in the throng.

Fear and dread encompass me,
All is darkness without Thee;
Show me, Lord, Thy gracious face,
Fill me with Thy plenteous grace.

"Yes, my child, I hear thy cry,
I am with thee, very nigh;
Just believe and do not fear,
Nought can harm thee—I am near.

"Though I chasten, 'tis in love,
Lest thy heart from me might rove;
I know thy frame, I know thy need,
And thy heart-cry I will heed.

"Lift thy face and look above,
Then thou'lt sense my boundless love;
Oh, my child, 'twill not be long
'Ere I'll take thee from the throng.

"In my presence then to be
From all sin and sorrow free;
Wait awhile, in patience wait,
Soon thou'lt reach the heavenly gate,

"Never more to feel a fear
With thy loved ones ever near;
Surely thou canst wait awhile,
Till I call thee home, my child."

LOUISIANA CONFERENCE.

Admission on Trial.

The candidates for admission on trial in the Louisiana Conference will please meet the committee at the First Methodist Church, Baton Rouge, at 3:30 p. m., Tuesday, Nov. 29. We desire to complete our work on that afternoon and evening; so the presiding elders will please notify all the candidates who are to come before us.

W. H. JORDAN, Chairman.

Class of the Second Year.

The members of the committee and the members of the Class of the Second Year's Course of Study are requested to meet at the First Methodist Church, Baton Rouge, La., Tuesday night, Nov. 29, at 7:15 o'clock.

R. S. WALTON.

The staff of Soochow Hospital, China, has been reorganized, with Dr. H. K. Li as superintendent; Mr. Lea, another Chinese, as business manager and treasurer. Dr. J. A. Snell, the former superintendent, is now foreign adviser.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. NELLIE CUDE ROUSSEAUX

Nellie Cude was born in Devonshire, England, Feb. 14, 1853, and after more than three-quarters of a century in the flesh, departed this life and returned unto God who gave it, Nov. 1, 1926. Her parents came to this country when she was an infant. Her mother died when Nellie was but 3 years old, and left her to other tender hands for care and nurture. The family made their home and found a livelihood in the country east of Lake Pontchartrain. Here the subject of this sketch grew to womanhood and received her training. Her parents being members of the Episcopal communion, she embraced this creed, and from it got her conception of the dignity of the kingdom of God. She held the church in great reverence. She later came under the influence of the people called "Methodists," and asked for a place among them, where she sought the power of godliness. On Feb. 4, 1875, she was united in holy wedlock with Mr. N. J. Rousseaux. Dr. Linus Parker, editor of the New Orleans Christian Advocate, later bishop in the Methodist Episcopal Church, South, officiated. To this union were born three sons and two daughters. She and her husband adopted an infant nephew, Harvey Rousseaux, and she became mother unto him. Harvey and Willie Rousseaux, with whom the mother made her home, are honored citizens of Slidell, La. Mrs. J. A. Bousquet, a daughter, also resides in Slidell, and is president of the Woman's Missionary Society of the Methodist church. Mrs. Missouri Givens, another daughter, lives at Westonia, Miss. Rev. J. C. Rousseaux is pastor of the Methodist church in Algiers, La. Ralph, the youngest son, made the supreme sacrifice in 1918 while serving with the A. E. F. in France in the recent world war. Mrs. Rousseaux modestly gave her life to society as a servant to the cause of righteousness, and asked in return only the resultant joys of service. But the rewarder of the faithful blessed her beyond measure, and her children took the mantle of service, and are now engaged in the work which was a joy and delight to her heart. The earnest inquirer says, "I would see Jesus," and the skeptic says, "Give me proof of the power of God and the saving grace of Jesus Christ." We point them to the lives of such saints as Mother Rousseaux and reply, "Behold the power of God, the spirit and grace of Jesus." She was patient, tender, kind, sympathetic, charitable, loving and true.

HER PASTOR.

MARY LOU LAY was born April 22, 1868, near Agency, Mo., and was married to Charley E. Conrad, Dec. 13, 1885. To this union were born eight children: Reuben, of Hamlin, Kans.; Henry and Mrs. Veta Tucker, of Rushville, Mo.; Mrs. Ray Redman, Mrs. Lucy Atkinson, Oakley, Emeral and J. P. Conrad, of Kansas City, Mo. She departed this life early Thursday morning, June 30, 1927, at her home, 1606 Kenginston Avenne, Kansas City. She surrendered her life to the Master at the age of 13, uniting with the Christian church at Rushville, and was faithful to the end. At the time of her death she was a member of the Jackson Avenue Christian Church, Kansas City. She was a good Christian and a precious mother. Her beautiful life spoke for itself, which was one of unselfishness, always quiet and unassuming. She was a woman possessing all the noblest traits of character. As a friend she was always true, and will be sorely missed. All who knew her loved her. Funeral services were conducted at the Christian church at Rushville, by Rev. Wm. Allison, who lived as a neighbor to her for several years, and who bore eloquent testimony to her worth. Burial was in Armstrong cemetery. She is survived by thirteen grandchildren, and two sisters, Charity Smith, of Kansas City, and Sarah Reynolds, of Faucett, Mo.

* * *

SEEKING TO PROTECT HUMAN LIFE.

The campaign which is being carried out this fall by the American Road Builders' Association in behalf of safety on the streets and highways, is eliciting much interest and support from the churches of the country.

The following resolution, emphasizing the moral aspects of the question, was adopted by the Federal Council of Churches at a recent meeting:

"The Adminitsrative Committee of the Federal Council of the Churches of Christ in America would call the earnest attention of the churches, pastors, and Christian people to the appalling results of the disregard of human safety in the constantly increasing loss of human life caused by recklessness and selfishness in travel on the highways of the country and in the streets of our cities.

"Especially does a constant toll of the lives of little children bring daily unhappiness in multitudes of homes.

"We urge that the laws be of commensurate severity and that their enforcement be strict. We would suggest as more important, however, that pastors take appropriate opportunity to urge upon the people of their communities a unified effort to secure voluntary restraint and considerations, both upon the part of pedestrians and drivers, and we wish to commend heartily all such efforts."

This action gains vivid meaning when one reads the figures recently compiled by the United States Department of Commerce showing the number of people killed by automobiles. During the year ending Aug. 13, 1927, no fewer than 6,993 men, women, and children lost their lives in motor casualties.

Because of the interest of the churches in the problem, Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, has been invited to give an address on the subject at the meeting of the American Road Builders' Association in Cleveland on Jan. 10.

Jackson Dist.—First Round.

Galloway Memorial, Nov. 20, 11 a.m.; Jan. 2, 8 p.m.
Grace, Nov. 20, 7:30 p.m.; Feb. 1, 7 p.m.
Capitol Street, Nov. 27, 11 a.m.; Feb. 3, 8 p.m.
Millsaps Memorial, Nov. 27, 7:30 p.m.; Feb. 2, 7:30 p.m.
Glendale, Dec. 11, 11 a.m.; Jan. 4, 7 p.m.
Canton, Dec. 11, 7 p.m.; Jan. 27, 7 p.m.
Eden, at Bentonia, Dec. 18, 11 a.m., 2 p.m.
Flora, Dec. 18, 7 p.m.; Jan. 18, 7 p.m.
Fannin, at Fannin, Dec. 31, 11 a.m.; Jan. 1, 11 a.m.
Brandon, at Pelahatchie, Jan. 1, 3 p.m., 7 p.m.
Terry, at Forest Hill, Jan. 8, 11 a.m.; 1:30 p.m.
Bolton, at Raymond, Jan. 8, 3:30 p.m., 7 p.m.
Clinton, at Clinton, Jan. 15, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 15, 7 p.m.; Jan. 16, 10 a.m.
Satartia, at Mount Olivet, Jan. 21, 22, 11 a.m.
Benton, at Benton, Jan. 22, 3 p.m., 7 p.m.
Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

District sctewards' meeting and pastors' conference at the Methodist Orphanage, Wednesday, Nov. 30, 10 a. m.

J. L. DECELL, P. E.

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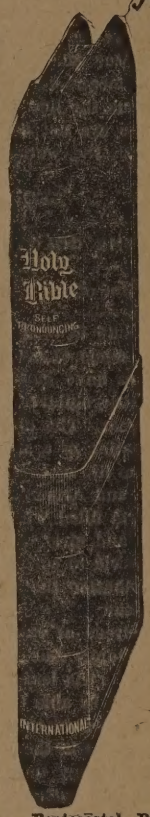

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

WOMAN'S MISSIONARY SOCIETY.

"Gratitude is the fairest flower that springs from the soul; and the heart of man knoweth none more fragrant."

"A thankful heart is the parent of all other virtues."—Cicero.

"Said old Gentleman Gay,
'On Thanksgiving Day,
If you want a good time,
Then give something away.'"

"For the flowers that bloom about our feet,
For tender grass so fresh, so sweet,
For song of bird and hum of bee,
For all things fair we hear or see.
For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees;
For mother-love and father-care,
For brotner strong and sister fair,
For love about us shed each day,
For guidance lest we go astray,
For each new morning with its light,
For rest and shelter for the night,
For health and food, for love and friends,
For everything thy goodness sends—
Father in Heaven, we thank thee!"
—Emerson.

ZONE MEETING, EDGERLY, LA.

The regular quarterly meeting of Zone No. 1, of the Lake Charles District, Woman's Missionary Society, was held in the church at Edgerly, La., Wednesday afternoon, Nov. 9.

The meeting opened with hymn, "Jesus Calls Us," zone leader, Mrs. S. C. Carroll, of Sulphur, presiding. Mrs. Campbell, of Edgerly, conducted the devotional exercises, followed with prayer by Rev. W. W. Perry.

Mrs. J. B. Mouton, of Sulphur, effectively sang, "Full Surrender." The playlet, "First Church Missionary Society," put on by the Vinton ladies, was thoroughly enjoyed, and reminded us as well of the ordinary little shortcomings in our own societies.

An open discussion on "Young People's Work" was entered into, and a letter read from Mrs. Cain, superintendent of this department of work.

The Candle Lighting service was most impressive. Miss Ola Mae Smith, of Vinton, softly played and sang, "Lead Kindly Light," after which each lady in turn, representing one of our missionaries, lighted her candle from the central candle.

The next zone meeting will be held in Vinton.

The benediction was pronounced by Rev. W. W. Perry.

The hostess society served delicious refreshments to the visiting members from Vinton and Sulphur. Lake Arthur and Lake Charles Societies were absent on account of ferry conditions existing at present in Lake Charles.

MRS. L. JOHNSON,
Zone Secretary.

WAYNE COUNTY ZONE MEETING.

Zone No. 1, of the Meridian District, met in regular session, Nov. 2, at Waynesboro, with Mrs. W. A. Hays, zone leader, presiding.

The morning devotions were conducted by Rev. O. B. Matheny. After the welcome address by Mrs. W. R. Huggins, and response by Mrs. A. K. Randale, Mrs. Sadie Britton gave a splendid paper on, "Why We Need Mission Study Classes."

Mrs. Huggins read a paper paying tribute to the late Miss M. L. Gibson. Miss Thelma Odom sang very sweetly, "Carry Your Burdens to Jesus," and Mrs. Barnes read an interesting paper on, "Our Great Task in Home Missions." "The Purpose of All Missionary Activity" was given by Mrs. C. A. Massey; then a beautiful solo, "All the Way," was sung by Mrs. H. W. Webb.

After prayer by Rev. T. E. Nicholson, luncheon was served.

While we were enjoying the delicious lunch, a trio of young ladies gave delightful music, songs, and readings.

Mrs. Sigler conducted the afternoon devotions, and Miss Lillian Knobles, our missionary to China, told of her association with Miss M. L. Gibson and the inspiration of the personal touch of such a character, followed by Mrs. Massey's beautiful selection, "I Need Thee Eevry Hour." A paper on "Stewardship of Time and Personality" was read by Mrs. L. N. Knobles; Rev. W. A. Hays gave an inspiring address on "Loyalty," and a round table discussion on "The Purpose of Zone Meetings" was led by Miss Ada Grey.

Mrs. W. A. Hays was elected zone leader; Mrs. H. B. Graves, assistant leader; Mrs. A. K. Randale, zone secretary; and Mrs. Harry Batchelor, assistant secretary.

Resolutions expressing appreciation to the Waynesboro Society for their generous hospitality were adopted by a rising vote.

The next meeting will be held at State Line some time in March.

MRS. L. N. KNOBLES,
Zone Secretary.

ZONE MEETING AT CLINTON, LA.

On Oct. 27, 1927, at the Methodist church in Clinton, La., was held the third zone meeting of Zone No. 5, with a good representation from each auxiliary, St. Francisville, Jackson, Ethel, and Clinton. We also had with us members from other auxiliaries that are not in our zone. Mrs. E. W. Chaney, our zone leader, presided, and the following program was rendered:

Soft music; prayer by Rev. B. D. Watson; the devotional was led by Mrs. Brown; song, "Blessed Jesus;" prayer, Rev. J. H. Bowdon; welcome talk by Mrs. E. W. Chaney, in which she introduced to the congregation three State officers and some special guests—Mrs. H. N. Brown of Baton Rouge, our State rural worker; Mrs. L. A. Sims, of Hammond, our district secretary; Mrs. Johnson, zone leader of Hammond; Miss Ora Hooper, rural worker; Mrs. Peters, zone leader from Zachary; Mrs. Lipscomb, a Silliman graduate and worker in auxiliary at Hammond; Rev. A. K. McClellan, our State Dual Sunday school worker.

Minutes of the preceding meeting were read and approved. Talk by Mrs. H. N. Brown, "Needs of Houma." Recognition service: Jackson, Mrs. J. G. Gayden, Jr.; Clinton, Mrs. E. W. Chaney; Ethel, Mrs. Hawsey; St. Francisville, Mrs. Riddle. Mrs. L. A. Sims gave a talk on the Missionary Societies of the small churches, in which she brought out the fact that it would be nice for the small churches from the country to come together and form circles with the Society of the largest church in that charge.

Mrs. I. G. Gayden, Jr., introduced Mrs. Niebergall, of St. Francisville, a sister-in-law of our State president.

I am pleased to report we are invited to hold our fourth zone meeting with Ethel some time in December, our "Baby Society," which is growing very rapidly.

Mrs. Chaney gave a very interesting talk on "The Co-operation and Prayers of Each Auxiliary;" violin solo by Mrs. I. G. Gayden, Jr., accompaniment, Mrs. V. T. Broach. Mrs. H. N. Brown

(Continued on Page 15.)

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Wanted: Some one to make an investment in the country churches of the Corinth District. Mr. E. M. Sharp, assistant extension secretary, needs a car that he may be able to reach the churches far from the railroad. It may be some one is able to furnish this young man with a car, or is willing to make a contribution toward buying one. Write me saying you will give a car or help buy one.

Mr. J. B. Reynolds, of Booneville, was placed on the Sunday School Board at the recent session of our Conference, and was made a member of the executive committee of the Board.

Remember, the fourth Sunday offerings should be sent to Rev. R. H. B. Gladney, Grenada, Miss. We are to have an office at Grenada, with a secretary to handle the business of the Board. Every one knows this money should be sent the day after it is contributed. If every man should hold it to the last of the year, we would be forced out of business. The chairman of the missionary committee at Ackerman hands the treasurer of the Sunday school a blank check and has him to fill it out the day the money is contributed; the next day it goes to the Sunday School Board. That is sound business.

Rev. J. H. Holder, chairman of the Sunday School Board, has called a meeting of the Conference Sunday School Council, composed of the presiding elders, the executive committee of the Board, the employed workers of the Board, and the district superintendents, to meet at Grenada, Tuesday, Nov. 29. At this meeting we will make definite plans for the year, determine and accept our goals for institutes, training schools, missionary education, etc. The work planned at this meeting will affect every church in our territory.

Miss Agnes Hood, of Clarksdale, is the first to enroll as an individual student. She is taking the "Organization and Administration of the Sunday School." May we have 500 individual students during the year.

Rev. F. F. Coggins, of Cedar Bluff, is the first of the volunteer teachers to organize a Cokesbury class. He is using the text, "What Every Methodist Should Know." Let us have 100 such classes. May we begin early that we may reap the benefit of the study throughout the year.

Rev. H. R. McKee, a recent transfer from the Mississippi Conference, is at Hernando with his wife and five lovely girls. Brother McKee was a member of the Sunday School Board of our neighboring Conference, an accredited checker, and approved teacher of the "Small Sunday School." We are glad to have Brother McKee in the Sardis District, and we hope to have the benefit of his services.

Rev. J. V. Bennett, pastor at Belzoni, completed a modern building last year, and is beginning the new year by ordering six copies of the "Workers' Council;" two copies of "Training the Devotional Life;" eight copies of "Organization and Administration of the Sunday School;" two copies of "Melodies" for his Beginner and Primary departments, and has made a survey of his town, thus laying the foundation of a revival meeting. Rev. E. R. Smoot, of Tchula, is to do the preaching. Let us unite in prayer for a widespread, sweeping revival in Belzoni. Write Brother Bennett that you will pray for an outpouring of the Holy Spirit upon his people, and pray that the revival may spread over the Greenville District.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL REPORT.

At the request of several, I am submitting a combined report of all the work done during the Conference year by the Sunday School Board workers:

Two hundred and forty-one Sunday schools were visited personally by the workers; 710 Sunday schools were reached by Institutes, Training Schools, and other types of meetings. This means there were very few Sunday schools in the Conference unreached this last year.

The Conference Sunday School Board used, besides its own employed staff, at different times forty persons to aid in the work.

Sixty-eight Workers' Councils were organized during the year.

Two hundred and eighty-six Sunday schools promised to observe Missionary Day and send in the offerings.

Nine Sunday schools have been organized this year and nineteen have been reorganized.

Seventy-seven Programs of Work were placed this year, which is most gratifying.

Sixty Cokesbury Training Classes and Schools were organized and fifty-one of them held during the past year.

Eighty-five Programs of Work were checked this Conference year by your workers and a goodly number by others.

Ten Leadership classes organized and nine Standard Training Schools held this Conference year.

There were sixty-five different Sunday schools represented in these nine Standard Training Schools.

Three thousand five hundred and fifty-one Standard Leadership units of credit issued and 500 Cokesbury units, making a total of 4,051 units of credit issued this Conference year, which is by far the largest number of credits ever issued in our Conference.

The Cokesbury Training work is the next great advance. This work is actually reaching and making over the small Sunday schools. We have been able to furnish teachers for nearly every place asking for them. We are planning this coming year to furnish teachers for at least 100 schools.

We have six Standard "C" Type Sunday schools, and two Standard "B" Type Sunday schools. We also have nineteen Ranking Sunday schools.

Two hundred and forty-two Sunday schools contributed to missions through the Dual Extension work last year. We ought to have every Sunday school contributing.

Many of the Elementary Departments have obtained rank. Children's Week observance reports have come in better up to now than ever before, and we have received more definite reports than we have ever had.

The Calendar for next year has been adopted by the Board as follows:

Sunday School Calendar.

1. Evangelistic Campaign: January, February and March, closing by receiving members into the church Easter Sunday. Have the campaign two months preceding the revival.
2. Membership Campaign with an adequate survey, April, May and June.
3. Decision Day, to be held at the close of the Evangelistic campaign.
4. Sunday School Day the third Sunday in April, or as near thereto as possible.
5. Daily Vacation Church Schools to be promoted in June and July.
6. Conference-Wide Sunday School Conference, April 11 and 12, Hattiesburg, Miss.
7. Promotion Day, Sept. 30, 1928.
8. Training Day, to be observed in connection with Promotion Day, or at the close of the Standard Training School.
9. Children's Week, any week in October.
10. Annual Check-Up Campaign the entire month of October.
11. Missionary Day, each fourth Sunday.
12. Clean-Up-Fix-Up-Day observed the latter part of September, or the first of October, getting ready for the winter months, and again in March or April, getting ready for the summer. In other words, two entire house cleanings a year.
13. Cokesbury Training Schools, June, July and August.
14. Workers' Council meeting each month, with 100 per cent attendance.

Sunday School Goals for 1927-1928.

1. 10 per cent increase in Sunday school enrollment.
2. Sunday School Day offering of $3,500.
3. 75 Children's Week observances.
4. 10 Daily Vacation Church Schools.
5. 12 Standard Leadership Training Schools.
6. 75 Standard Cokesbury Training Schools.
7. 100 Preachers in Conference taking units of credit in training.
8. 200 Superintendents of Sunday schools in the Conference taking credit.
9. 2,000 Leadership units and 750 Cokesbury units taken.
10. A Sunday school in every Methodist church building in the Conference.
11. Every Sunday school and department checked during the year.
12. Missionary offerings from the Sunday schools averaging $1,000 a month.
13. A District Institute with a delegate from each school.
14. An Elementary Institute in each district.
15. 100 Ranking Sunday schools.
16. 150 Ranking Elementary departments.
17. Sunday School Day observed 100 per cent.
18. Every Sunday school with a Program of Work.
19. Decision Day observed in each school.
20. All Adolescent and Adult Bible classes organized and enrolled, with dues paid and a report sent in.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

On Sunday, the 13th instant, I visited the beautiful little city of Elizabeth, in response to an invitation from the pastor, Rev. H. B. Hines.

In the morning I visited the Sunday school, which is superintended by Brother W. W. Williams, and preached at the morning hour. Elizabeth has the morning church service at 10:30, and this gave us an opportunity to tune in on Dr. Goodrich's excellent sermon on "The Home," which was delivered at the 11 o'clock service in First Church at Shreveport.

In the afternoon I met with the Sunday school workers and checked the program of work. Elizabeth made a fine score on the program of worship, and is a splendid school. I had

World Round, Luzianne is Most Popular Coffee.

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LUZIANNE IS SMOOTH AND MELLOW.

LUZIANNE IS THOROUGHLY WELL MATURED AND IS CONSISTENT.

There is no better Coffee and many a man will tell you there is none he likes so well

the pleasure of speaking to the congregation again at the evening service, and enjoyed the hospitality of the good people of the parsonage, also in the home of the Sunday school superintendent.

* * *

The Young People's Department of First Church in Alexandria recently enjoyed an unusually entertaining evening in the nature of a travelogue, visiting many countries, represented in various homes, where they were served native refreshments, listened to interesting programs, and received souvenirs of the countries visited. A large number of young people and their friends entered into the spirit of the evening to make it a huge success.

* * *

Miss Mary Brown, an active member and worker in the First Church Sunday school at Alexandria, was recently married to Mr. Eugene Lee Cargill, Jr., son of Rev. E. L. Cargill, of Cotton Valley, at the home of the bride's mother, Mrs. Nettie Brown, of Alexandria. As this happy young couple will establish their home in Shreveport, we congratulate Shreveport Methodism upon the addition of Mrs. Cargill to church circles there.

* * *

The many friends of Miss Hazel Smith, daughter of Dean R. E. Smith, who was recently seriously injured in a fall, will be glad to learn that she is improving, although her condition is still regarded as serious.

* * *

Hon. T. W. Holloman, superintendent of the Sunday school at First Church, Alexandria, is in Washington City attending the flood control conference. The new educational building of First Church, where our State-wide conference will be held next spring, is progressing nicely, and as all of the outside walls are in place it begins to look like a real building.

* * *

We are glad to note that there is a possibility of having with us at our State-wide conference in the spring, Miss Mary Skinner, Elementary Superintendent, who is located at Nashville in the general office of our Sunday School Board. This is indeed gratifying news.

* * *

We call attention to the reports of Sunday school work that appear in the Conference issue of the Outlook, which is just off the press. Among these reports is a very fine one from the Elementary Department, of which Mrs. W. W. Holmes is superintendent, giving objectives of the departmental work and a summary for the year.

There is also a very fine report of the Enlarged Children's Week program conducted at Ruston, showing fine work along this line.

End Pile Torture

New Internal Treatment Will Do It

No Suffering—No Delay

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Try the new Page Combination Treatment with internal tablets and all pain and suffering from Itching, Bleeding, Blind or Protruding Piles quickly stops. They heal internally—the correct way—because this new treatment removes their cause. Write to-day for Free Test Package—it costs you nothing; the Page Method will heal your piles. Send for free test.

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There are reports from various departments, and a good report from Brother A. K. McLellan, Dual Extension Secretary, showing splendid progress in his work for the year.

C. D. ATKINSON,
Conference Superintendent.

FROM BOSSIER CITY, LA.

Dear Brother Carley: As we come nearer to the close of the Conference year, we are happy in having a good report to make. The Lord has led us in the accomplishment of worth while tasks.

The spiritual state of the church is good. We have had good attendance at preaching services through the year. Under God's gracious leadership, with the pastor as preacher and minister, we had a real revival with great crowds attending, resulting in many reconsecrations and twenty-six accessions to our church. To date, we have taken in fifty-eight new members, most of these on profession of faith. The church has been lifted to higher spiritual ground.

The Sunday school is also improving. We have several new teachers, some of these public school teachers, and four have earned credits in Standard Training School.

Our W. M. S. has grown from twenty to thirty-two in membership. Attendance and interest have been fine. Among other good things done by these good women this year is the payment of $400 balance of parsonage debt.

Our Senior Epworth League now has twenty-five members. They have splendid attendance and have done a fine work. We sent two delegates to the Mansfield Assembly, and the pastor, who was one of the instructors. Our Young People's revival was a success.

At the beginning of the year we raised the Missionary Freewill Offering, and made a liberal offering to our Orphanage. The pastor has secured Conference Claim pledges in full and all of the money is now on deposit in bank. We hope to pay out everything in full.

A very impressive recent event was the formal dedication of our parsonage home by Dr. W. W. Holmes, presiding elder. We are now clear of debt on church building and parsonage and hope to become a self-sustaining church.

Our hearts are filled with praise and thanksgiving to the Lord, who leads us forward.

Fraternally,
DON E. DULANEY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Summit and Topisaw, at Summit, Dec. 4.
McComb, La Branch Street, Dec. 7.
Scotland, at New Hope, Dec. 11.
Adams, at Adams, Dec. 14.
Beauregard, at Beauregard, Dec. 18.
Barlow, at Brandywine, Dec. 21.
Bogue Chitto and Norfield, at Norfield, Jan. 4.
Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

The preachers are called to meet at Brookhaven at 10 a. m., and the district stewards at 2 p. m., Dec. 6.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Eucutta, at Eucutta, Dec. 4, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Dec. 4, 7:30 p.m.
Hattiesburg, Broad Street, Dec. 11, 11 a.m., 2 p.m.
Petal, at Petal, Dec. 11, 7:30 p.m.
Bonhomie, at Bonhomie, Dec. 18, 11 a.m., 2:30 p.m.
Magee and Sanatorium, Jan. 1, 11 a.m., 2 p.m.
Mt. Olive, at Mt. Olive, Jan. 1, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera, at Avera, Jan. 15, 7:30 p.m.
Leakesville, at L., Jan. 16, 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at N. A., Jan. 17, 11 a.m.
Taylorsville, at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall, at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelburg Feb. 12, 11 a.m., 2:30 p.m.
Prentiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m., Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30 p.m.

The District Stewards are called to meet at Court Street Methodist Church, Hattiesburg, on Tuesday, Nov. 29, 1927. All stewards are urged to be present and the pastors are invited also.

J. R. JONES, P. E.

Meridian Dist.—First Round.

District Stewards Meeting, Central Church, Meridian, Dec. 5, 10 a.m.
Chunky, at Chunky (preaching 11 a. m., Dec. 4), Dec. 8.
Matherville, at Poplar Springs, Dec. 10, 11, a.m.
Shubuta, at Shubuta, Dec. 11, p.m.
De Kalb, at De Kalb, Dec. 15.
Lauderdale and E. Mills, at Lauderdale, Dec. 18, a.m.
Scooba, at Scooba, Dec. 18, p.m.
Enterprise, at Enterprise (preaching, 11 a.m., Nov. 27), Dec. 19.
Buckatunna, at State Line, Jan. 1, a.m.
Waynesboro, at Waynesboro, Jan. 1, p.m.
Waynesboro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrews Chapel, Jan. 11.
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18.
Seventh Ave., at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

It is important that every district steward be in the meeting to be held at Central Church, Monday, Dec. 5, 1927, at 10 o'clock. The pastors are urged to see that their stewards are present. Pastors are invited to meet with us. Lunch will be served.

ROBT. SELBY, P. E.

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Newt n Dist.—First Round.

Union, at Union, Sunday, Dec. 4, 11 a.m., 2:30 p.m.
Preaching at Decatur, Sun., Dec. 4, 7 p.m.
Decatur and Hickory, at Hickory, Sun., Dec. 11.
Bay Springs, at Bay Springs, Sun., Dec. 18.
Preaching at Newton, Dec. 25, 11 a.m.
Carthage ct., Sun., Jan. 1, 11 a.m. and 2 p.m., at Goshen.
Carthage sta., Jan. 1, 7 p.m.; Q. C., Mon., Jan. 2, 7 a.m.
Walnut Grove, at New Walnut Grove, preaching Mon., Jan. 2, 7 p.m.; Q. C., Tues., Jan. 3, 11 a.m.
Harperville, at Harperville, preaching Tuesday, Jan. 3, 7 p.m.; Q. C., Wed., Jan. 4, 10 a.m.
Forest and Morton, at M., Sun., Jan. 8.
Cleveland, at Big Oak, Fri., Jan. 13.
Philadelphia ct., at Sand Town, Sat., Jan. 14; preaching at Deemer, Sun., Jan. 15, 11 a.m.
Burnside, at Burnside, preaching 7 p. m., Jan. 15; Q. C., Mon., 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sun., Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

The District Stewards will meet in Newton, Thursday, Dec. 1. The pastors are invited to meet with us.

H. A. GATLIN, P. E.

Vicksburg Dist.—First Round.

Silver City, at Midnight, Dec. 4, a.m.
Louise and Holly Bluff, at ———, Dec. 4, p.m.
Natchez, at Jefferson Street, Dec. 11, a.m.
Washington and Natchez Mission, at Natchez Mission, Dec. 11, p.m.
Anguilla, at Anguilla, Dec. 18, a.m.
Vicksburg, at Gibson Memorial, Dec. 18, p.m.
Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p. m., Dec. 14, 1927.

J. T. LEGGETT, P. E.

PARALYSIS

A STIMULATING TONIC TREATMENT
CHASE'S TONIC TABLETS Write for Free Book
United Medicine 224 N. 10th St. Philadelphia, Pa.

STOMACH LIVER and GALL TROUBLE Gas Colic Pain in Right Side, Nervous Breakdown. Even two operations failed before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 498, 22 Quincy St. Chicago, Ill.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD WORKER.

Dear Leaguers: I think I have just lots to tell you about in my letter to you this week for several reasons. I have just completed my itinerary in Alexandria District, which makes the fifth district that I have been over. I feel that I accomplished a great deal in this district, and I hope that the Leagues we visited gained help through our coming. I suppose you are wondering just whom I speak of when I say "we," so I'll tell you. I was very fortunate to have the District Secretary of this district, Mr. Winston Younger, make these trips to the different Leagues with me. In doing so we were able to make a survey of the district together, ascertaining just what the needs of the Leagues were and at the same time giving the Secretary an idea of how to follow up the work after I leave him. I appreciate the fact that all of our District Secretaries do not have the opportunity to do this, and I only wish that it could be made possible. I more than appreciate Mr. Younger's splendid and conscientious efforts to carry on the Epworth League work in this district. He is doing a wonderful work, and I pray that the Lord will bless him continually as he seeks to do his will.

We visited the following Leagues, some in joint programs, and almost all of them proved very successful: Opelousas, Bunkie, White's Chapel, Evergreen, Glenmora, Lecompte, Pleasant Hill, Robeline, Marthaville Pelican, Zion's Rest, Melder, Hineston, Oakdale, Boyce, Alexandria, and Pineville. I am sorry that I was not able to keep my appointment with the Leagues at Natchitoches and Montrose, but sickness prevented my making the trip. As Mr. Younger desires to make a report on the work done in the district, I will not discuss further what we accomplished. I do want to thank the pastors for their splendid co-operation, and urge the Leaguers to assist the pastors in their great program of church work.

I leave Alexandria tomorrow for Lake Charles District. While in this district I have spent most of my time in the home of our State President, Mr. Charles N. White. It has been a real treat for me to be in such a splendid Christian home and with such wonderful "folks." I wish that all of our Leaguers might have the opportunity of knowing "Charles" and his family better.

We are glad to report that our Social Service program of securing bed-tickings for the flood sufferers is coming just fine. We have already received bed-tickings from Natalbany, Minden, Sibley, Gilbert, Stonewall, Franklinton, Monroe and St. Mark's (New Orleans). If there are other Leagues with ticking ready to be sent in, let's not delay, because winter is here and we are anxious to make these families as comfortable as possible. Send your ticking, already sewed up and ready to be stuffed with moss, to your State president.

I want to take this opportunity of reminding the different Leagues of the nation-wide communion Sunday, to be held the 27th of November. We succeeded wonderfully with our Young People's Revivals, and I am sure that this beautiful celebration of the Lord's Supper will but be another way in which we may have a closer and more beautiful fellowship with him through our splendid young people. Look in your November Era for suggested program. Let us know in what manner you observed it.

I must make mention of an interesting letter received from Rev. P. O. Lowrey, in which he stated that his League had completed two interesting Mission Study books and were ready to begin a third one. I wish I could receive news like that every day. Brother Lowrey also sent one of his church bulletins, which I always enjoy reading.

In the meantime I hope to have more interesting news for you next week.

Remember your Field Worker.

HINDUISM, CHRISTIANITY, OR ATHEISM?

By Charles B. Hill, D.D., Educational Specialist, Ajmer, Rajputana, India.

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man who holds a high position under the Government said to me: "Padre! What do you think will have happened to Hinduism fifty years from now?"

Not having met him previously, I felt I had to be cautious in my reply, and said: "I presume Hinduism will reform herself from within as she has done before and thus adapt herself to the new conditions."

To this he replied: "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct."

"Why are you so pessimistic?" I asked.

His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then said he, with a significant look, "I am stronger than Hinduism."

That phrase, "I am stronger than Hnduism," expresses the attitude of the Intelligentsia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather, does it mean they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects.

I cannot take as optimistic view of the attitude of the Intelligentsia as some. I fear that discarding Hinduism, they are more likely to become atheists and materialists than Christians, hence, the need for more emphasis in presenting evangelical Christianity to them and for maintaining Christian schools.

IN DAYS OF OUR FOREFATHERS

Women Prepared Their Own Medicines

The wise pioneer women learned to gather, in woods and fields, the remedies the Indian used. From the rafters of colonial houses, hung great bunches of dried roots and herbs. From these, in times of sickness, the busy mother brewed simple and powerful remedies.

From roots and herbs, Lydia E. Pinkham, a descendant of these sturdy pioneers, made her Vegetable Compound. The beneficial effects of this dependable medicine are vouched for by hundreds of women.

Mrs. Wm. Kraft of 2838 Vinewood Ave., Detroit, Mich., saw a Pinkham advertisement in the "News" one day and made up her mind that she would give the Compound a trial. At that time she was very weak. "After the first bottle," she writes, "I began to feel better and like a new woman after taking six bottles. I recommend it to others and always keep a bottle in the house."

Mrs. Gust Green of 401 Lincoln Park Boulevard, Rockford, Illinois, found herself in a condition similar to that of Mrs. Kraft. "I was weak and rundown," she writes, "but the Vegetable Compound has helped me and I feel better now. I recommend it to all women who need more strength."

HART SCHAFFNER & MARX

Clothes for Men Now Sold in HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

PILE SUFFERERS

Get this handy tube

Instant, soothing relief and guaranteed to cure Itching, Blind or Protruding Piles. The druggist will refund the money if it fails. In tubes with pile pipe, 75c; or in tin boxes, 60c. Ask for

PAZO OINTMENT

Whooping Cough Soon Relieved

Roche's Embrocation is the quickest relief known. Just rub it on the child's chest. At once it breaks congestion, loosens choking phlegm and then relief comes. Equally good for croup, chest colds, bronchitis.

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Quickest permanent relief with GRAY'S OINTMENT

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Don't operate! You may make a bad condition worse. Treat the cause in a sensible, painless, inexpensive way at home. Write for literature on treatment by a recognized practicing specialist on gall bladder and liver troubles, which has been giving sufferers gratifying results for 25 years. Sold under Money-Back Guarantee. Write Dr. Victor today, Dept. 133 Minneapolis, Minn.

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Children Cry for

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MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of Chas. H. Fletcher. Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

gave an interesting talk on Jubilee, and urged a spirit of constant prayer. Miss Ora Hooper gave a talk on "The Children's Work in the Missionary Society," which was very inspirational and instructive. Chorus, "Awake! Awake!" Mrs. Johnson, of Hammond, gave a paper on "Our Mission and Bible Study." A message was given by our District Secretary, Mrs. Simms, on our Missionary Voice. She stressed the importance of the Voice being in every home—it is one of our main sources of information in our work. Song, "Jesus Calls Us." Talk by Mrs. McVoy on "Leadership." Benediction, Rev. A. K. McClellan.

A social hour followed in the Sunday school room, where delicious refreshments were served.

MRS. W. B. HUBBS,
Secretry Zone No. 5.

ZONE MEETING AT CLEVELAND, MISS.

The Methodist zone meeting was held at the Cleveland Woman's Club house Tuesday. The Cleveland Auxiliary served lunch at the noon hour. Mrs. V. W. Thomas, the efficient leader, presided over the meeting. About seventy-five women answered to the roll call. Several visitors were present, Mrs. Woolfork's mother, Mrs. Laudig's sister and Mrs. Georgie Stallings. Mrs. Todd gave greetings from the Cleveland auxiliary. Miss Pearl Pearman gave some beautiful selections on the piano during lunch hour. Miss Thelma McKeithen rendered two lovely solos. The devotional was given by Mrs. S. C. Taylor. Mmes. Luter and Height added to the program by their beautiful solos. Mmes. William Liston, Brister and Curd read interesting papers.

The January zone meeting will be held in Shaw.

The meeting was dismissed with prayer by Mother Dakin.

ZONE MEETING AT ROSE HILL, MISS.

The meeting opened with Mrs. Mustin, zone leader, in charge. The devotional service was led by Mrs. Cowan. Prayer by Rev. Mr. Alford; welcome address by Rose Hill, response by Mrs. E. A. Sartor, of Montrose. Special song by Rose Hill.

"Why Train Our Young People Religiously?" by Mrs. Cowan. "The Essentials of Success for Missionary Societies," by Mrs. Burton, of Montrose. "What a Missionary Study Means to An Auxiliary," by Newton Auxiliary. "What a Zone Meeting Means," by Mrs. Alford.

Call for number of societies represented: Dushan, 2; Newton, 4; Montrose, 5; Rose Hill, 17. Hickory and Lake were not represented.

Song, "Jesus Is Tenderly Calling." Dismissal for noon. After a splendid lunch, served by the Rose Hill ladies, the meeting reassembled by singing "Jesus Calls Us."

Prayer, by Rev. Mr. Miller. "The Jubilee—Its Plan and Purpose," by Mrs. Moore, of Newton. A farewell address by Mrs. Alford. Talk on "Children's Work," by Mrs. Applewhite. Round table discussion—"How Can We Get Every Methodist Lady Interested and Get Them to Become Members of Our Society?"

Report of committee on selecting a new zone leader. Mrs. Mustin was unanimously elected.

The next zone meeting to be held at Montrose first quarter of the year 1928. A rising vote was given to express our thanks and appreciation of Mrs. Alford, and some valuable gifts were given her by the different societies. After song, we were dismissed by Mrs. Alford.

MRS. MUSTIN,
Zone Leader.
MRS. W. H. LIGHTSEY,
Secretary.

AN ADVENTURE IN FELLOWSHIP BY YOUNG METHODISTS.

By Ina Corinne Brown.

Young Methodists are entering upon one of the most significant and challenging adventures that youth anywhere has ever undertaken. This is no "youth movement" seeking to throw off the restraint of older people, in a day of defiance of age and authority. Nor is it a crusade of "self-expression" in a day of license and unrestraint. Instead it is an adventure in comradeship with Christ and with their fellows, based on the experience of the Emmaus Way. Throughout the coming year Epworth Leaguers, North and South, will seek a growing acquaintance with Jesus Christ and a new comradeship with him. In the early spring there will begin a definite experiment in Christian living. This experiment will have a fivefold aim: To explore the possibilities of comradeship; to open the Bible as a book of life; to recognize Christ in every-day activities; to live a radiant life in comradeship with Jesus Christ, and to tell others the difference Christ makes.

During this experiment the Sunday evening devotional meetings will be given to a study of the teachings of Jesus and a discussion of their application to daily living. But it will not stop with study, for the Leaguers will go out week by week with the definite purpose of putting into practice, at home, at school, at work or play, these principles of Jesus, and living them in radiant comradeship with him. This adventure is far more than seeking the presence of Jesus in the hours of worship. It is the adventure of daily and hourly comradeship with him.

What a difference real comradeship with Christ will make in the lives of young Methodists! And what a difference this radiant living on the part of thousands of youths will make in our churches and communities! For when one is really living in comradeship with Christ, one needs must share life with others.

There is much inspiration in the fact that this experiment is shared with the youth of our sister Methodism. As a part of the adventure in comradeship with Christ and with each other, the youth of both churches will join in a corporate communion service on the Sunday of Nov. 27. There will be a period of study preceding the service in order that the full meaning of the sacrament may be understood. It is expected that in each church all the Epworth Leaguers—Seniors, Hi's and Juniors—will take communion together at a special service on that day. When has there been a youth movement so significant as this? Pastors and church leaders everywhere will wish to lend their encouragement and prayers to this adventure of Young Methodists.

UNEASY SLEEP

"Nerves Were All to Pieces," Says Lady Who Tells How Cardui Helped Her When She Was Run-Down.

Hopkins, S. C.—Mrs. G. W. Arrants, of this place, says:

"I was suffering from spells of weakness. These would come on me suddenly and I would have to give up and go to bed. For several months I did not sleep well at night and got no rest from sleep. I was very nervous. I could not bear the least noise. The children worried me. My nerves were all to pieces.

"I had taken Cardui several times before, so I sent at once for some and began to take it again. At the end of a short time I felt much better, so I kept right on taking Cardui. When I would feel a nervous spell coming on, I took it more frequently for a few days.

"I can certainly say Cardui helped me wonderfully, for after a time the nervousness disappeared entirely. I could sleep at night and my general health was better. My appetite picked up and I enjoyed my meals, too."

Thousands of other women have told of the benefit they have received from the use of Cardui. Keep it on hand, to take when needed.

A medicine of long-established merit; mild, harmless.

At all drug stores. *NC-186*

Take CARDUI A VEGETABLE TONIC

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is a Prescription for

Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.

It kills the germs.

Her Hens Lay All Winter

Mrs. Smith tells how it's done

"My neighbors couldn't understand why I got eggs all winter and they didn't," writes Mrs. Nannie Smith, Perryville, Mo. Her explanation will interest all poultry raisers. She says:

"I was only getting 2 or 3 eggs a day from 36 hens. After using Don Sung, I got as high as 26 a day. Several of my neighbors have started using Don Sung since I showed them my eggs. In addition to laying well, my hens have been in good health ever since. My pullets had Don Sung and laid good all fall—better at their age than any pullets I ever had."

Don Sung, the Chinese egg laying tablets which Mrs. Smith used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 232 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

DON SUNG Chinese for Egg-Laying

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Freedom at last from the dread symptoms. Beauty, health restored. No pain. No knife. Dr. H.H. Warner's world renowned, simple goiter treatment has rewarded thousands. A month's treatment often prevents lifetime suffering. Special 30 day offer—Regular $5, month's treatment for $1. C. O. D. orders, $1.12. Warner's Renowned Remedies Co., [illegible] E. 25th St., Minneapolis, Minn.

30-DAY OFFER $5 TREATMENT $1

Dr. H.H. Warner's Renowned GOITER REMEDY

MOTHER!

A Child Doesn't Laugh and Play if Constipated

A laxative today saves a sick child tomorrow. Children simply will not take the time from play to empty their bowels, which become clogged up with waste, liver gets sluggish, stomach sour.

Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Fig Syrup," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is ofttimes all that is necessary. It should be the first treatment given in any sickness.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup," which has full directions for babies, children of all ages and for grown-ups plainly printed on the bottle. Look carefully and see that it is made by the "California Fig Syrup Company."

WEEK OF PRAYER OBSERVED AT RULEVILLE, MISS.

The Ruleville Methodist Missionary Society observed the week of prayer, Nov. 7-13, and we had a public program at the church Sunday evening, with the following program: Devotional, by Mrs. J. E. Coleman, Doddsville; prayer, by Mrs. E. C. Stansel; Miss Mai McQuire gave an interesting paper on the "Need of a World-Wide Revival;" male quartet; Miss Bessie Sweet gave a leaflet on "Why I Became a Christian;" duet, by Misses Wright and Arlege; Mrs. Tom Conger gave a talk on "Withdrawal of Missionaries from China;" Miss Thomas gave a selection on the saxaphone, accompanied on the piano by Mrs. Walton.

The program was enjoyed by all. Offering for the week amounted to $34.35. Closing prayer by Miss Wright.

MRS. T. W. CONGER,
Reporter.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—First Round.

Starkville, preaching, Nov. 27, 11 a.m.; Q. C. Dec. 9, night.
Brooksville, preaching and Q. C., Nov. 27, night.
Crawford and Mayhew, at Crawford, Dec. 1, 2 p.m.
Artesia and Sheaffers, at Artesia, Dec. 2, 2 p.m.
Kosciusko Ct., at Williamsville, Dec. 4, 11 a.m.
Kosciusko sta., Dec. 4, night.
Longview and Sessums, at Sessums, Dec. 6.
Columbus, First Church, Q. C. Dec. 6, night; preaching Jan. 22, 11 a.m.
Columbus, Central, Q. C. Dec. 7, night; preaching, Jan. 22, night.
Caledonia, at Mt. Pleasant, Dec. 7.
Sturgis, at Sturgis, Dec. 8.
Ackerman and Weir, at Ackerman, Dec. 8, night.
Chester, at Salem, Dec. 9.
Macon ct., at Xprairie, Dec. 11, 11 a.m.
Macon sta., Dec. 11, night.
Shuqulak, at Shuqulak, Dec. 12, 1:30 p.m.
Mashulaville, at Mashulaville, Dec. 15.
Noxapater, at Noxapater, Dec. 16, 2 p.m.
High Point, at White Hall, Dec. 17 and 18, 11 a.m.
Louisville, Dec. 18, night.
Ethel, at Ethel, Dec. 20.
McCool, at McCool, Dec. 21.
West Point, Dec. 21, night; preaching Jan. 1, 11 a.m.
Cedar Bluff, at Pheba, Dec. 22.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Coffeeville, at Coffeeville, Nov. 20, preaching; Q. C., Friday, Dec. 2.
Grenada, Nov. 27.
Ashland, at Ashland, Dec. 3, 4.
Water Valley, First Church, Dec. 11.
Water Valley, Main Street, Dec. 11, p.m.
Oxford, Dec. 14, evening.
Tie Plant, at Tie Plant, Dec. 15, evening.
Abbeville, at Abbeville, Dec. 17, 18.
Lamar, at Lamar, Dec. 18, 19.
Kilmichael, at Kilmichael, Dec. 22.
Lexington, Dec. 25, preaching.
Waterford, at Waterford, Dec. 31, Jan. 1.
Holly Springs, Jan. 1, evening.
Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Greenville, Nov. 13; Q. C., Jan. 4.
Hollandale, Nov. 20; Q. C., Jan. 5.
Leland, Nov. 20; Q. C., Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Merigold and Deeson, at Merigold, Dec. 18, a.m.
Shelby, Dec. 18, p.m.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Greenwood, First Church, preaching, Nov. 20, 11 a.m.; Q. C. Jan. 9, night.
Greenwood, Price Memorial, preaching Nov. 20, night; Q. C. Dec. 21., night.
Sunflower, at Sunflower, Nov. 27, 11 a.m.; Q. C. Dec. 21, p.m.
Webb and Sumner, at Webb, Nov. 27, night.
Dublin and Mattson, at Dublin, Dec. 4, 11 a.m., 2:30 p.m.
Lambert and Crowder, at Lambert, Dec. 4, night.
Marks and Belen, at Marks, Dec. 11, 11 a.m., 2:30 p.m.
Tutwiler and Rome, at Tutwiler, Dec. 11, night.
Drew sta., Dec. 18, 11 a.m., 1:30 p.m.
Drew Mission, at Brooks Chapel., Q. C. Dec. 17; preaching Dec. 18, 3 p.m.
Minter City and Glendora, at Minter City, Dec. 18, night.
Indianola, Jan. 3, night.
Tchula, Jan. 4, night.
Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C. Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Invernes, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District Stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,
L. P. WASSON, P. E.

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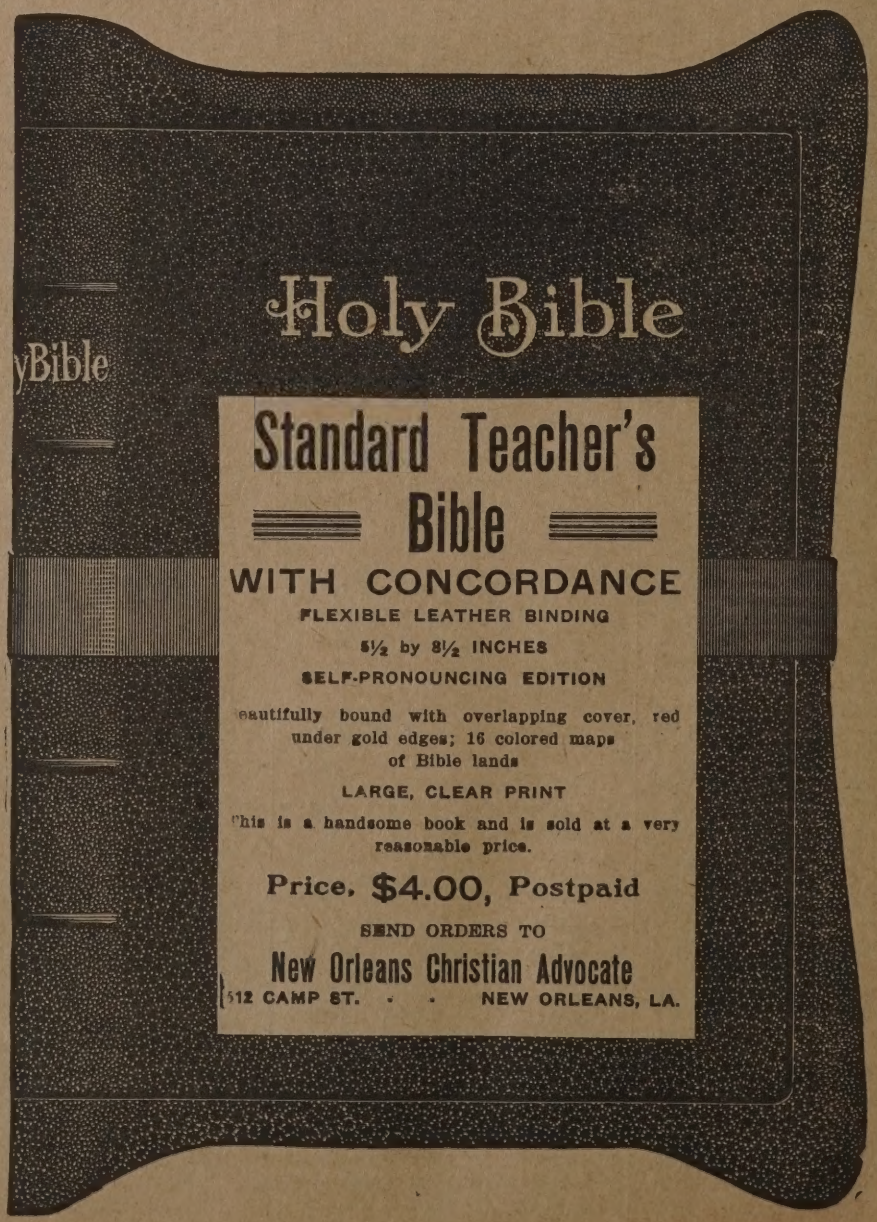
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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 1, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

UNSELFISHNESS.

Unselfishness may be one of the rarest of virtues, but it certainly is one of the most beautiful. The life that is adorned by it shines in the earth like a star of the first magnitude in the sky at night. It is one virtue the claiming of which is always and inevitably subjected to the test of daily action; and it is such a virtue that its profession almost surely suggests its lack.

It is essentially a Christian virtue, and it is most becoming in those who bear the name of Christ. The manifestation of a spirit of self-seeking is an open contradiction of the spirit of unselfishness. There are those who seek for themselves positions of honor and places of emolument; they do well if it is the passion of their lives to serve others; they do ill if they seek honor for themselves and a larger portion of this world's goods that they may minister more fully to their own pleasures. Why does a man want office, a more important position, a larger salary? He will answer, "Because I deserve the place and because I need the money." Both may be true—and yet both may be utterly selfish.

Christ came not to be ministered unto—either by himself or by others—but to minister, and to give his life a ransom for many. He "emptied himself"—and thereby proved himself the Son of God. A selfish Christ could not have saved a sinful world.

A selfish man may serve himself—others he cannot according to the pattern of the Master.

SCHOOL DISCIPLINE.

We have an idea that the fathers and mothers of students are becoming somewhat weary of a system of school discipline that throws no restrictions whatever about the conduct of their immature sons and daughters and that leaves the administration of such discipline as is administered largely in the hands of the students themselves. We believe a great many parents are looking for schools where they can send their children with some assurance that the school authorities will impose and enforce certain reasonable restrictions with regard to such things, for example, as absence from the campus at night, especially for the younger students, and that will require such a standard of conduct on and off the campus as will not bring reproach upon the school itself or the homes from which the students come. They are looking, too, for schools that will not permit any form of hazing that is painful, embarrassing, or humiliating, and that will not tolerate forms of disorder that, unfortunately, have come to be associated with modern college life. Parents do not want their children to be deprived of any of their "rights;" but they do not want the school authorities to forget that they themselves, as parents, have rights that are just as sacred as any their children possess, and they want those rights respected also.

After some years of experience and careful observation, we are of the opinion that what is called "student government" has reached a point far beyond what was in mind when it was instituted, and that it has assumed proportions that are not helpful either to the schools or to the students themselves. We are further of the opinion that many of the serious-minded students of our institutions of learning are themselves calling in question the wisdom of the present system of disciplinary administration, and they are ready to give full co-operation to any earnest effort to bring about readjustments that will insure the observance of wholesome regulations.

The recent action of the authorities of one of our State institutions in dismissing several students for violation of the rule against hazing has, we believe, done more than anything else in recent years to command the respect and gain the approval of patrons and citizens of the State generally; and not less encouraging is the failure to materilize of the "student strike" that sensational reports indicated might result from the action of the authorities.

What we have just said applies to all schools, church and State; but it has special significance as applied to church schools. It cannot be too emphatically said that there can be no justification for the existence of the church school if it does not furnish something that the State school does not furnish. The church school cannot surpass the State school in resources, equipment, faculty, curriculum, or anything else of the purely educational apparatus; the only thing it can furnish in addition is a religious atmosphere and a definitely religious spirit that will tend to make Christians as well as scholars. If it does not furnish that, it has no right to exist.

To be a little more definite: If the educational institutions owned and administered by the Methodist Church are not carrying on the educational process from a distinctly religious motive, in a distinctly religious atmosphere, with a definite religious aim, the millions of dollars invested in them have been little better than wasted. A definite regard for the religious life of its students is the only thing that can differentiate an a-grade church school from an a-grade State school; if it has not that, it has no reason for being.

We believe our church schools are largely fulfilling their mission. If they are not fulfilling it, they can be made to do so. The church, therefore, has no greater duty to perform than the adequate support of its educational institutions.

THE TWO-THIRDS RULE.

The present educational requirement for admission on trial in the traveling connection of the Methodist Episcopal Church, South, is that the candidate shall have completed at least a high school course, or its equivalent. By action of the Memphis General Conference, that requirement has been raised to at least two years of a standard college course, this requirement to become effective in 1928. Provision is made, however, that in extraordinary cases the Conference, by a two-thirds vote, may admit a candidate who does not meet the educational requirement. There are cases that are extraordinary, and it is a wise proviso that enables the Conference to take cognizance of such cases; but such cases are rare, and the Conference is wise that takes advantage of the proviso only when not to do so would be manifestly to act against the best interests of the church. Mighty few men ought to be admitted under the two-thirds rule.

THE RED CROSS ROLL CALL.

Every year the American Red Cross undertakes to provide funds for its normal activities by a "roll call"—the enlistment of those who are willing to contribute the sum of one dollar to its work. This roll call is now in progress. At all times there should be cheerful willingness to contribute to this great organization; but especially should the people of this section of the South be glad this year to enroll in view of the magnificent service rendered by the Red Cross during the overflow. At a time when sufficient relief funds could not have been quickly obtained elsewhere, the Red Cross supplied millions of dollars for immediate needs; and then it supplied other millions for the longer period of maintenance and rehabilitation without which the disaster would have been immeasurably greater. One dollar is a small sum to pay to insure immediate relief in times of great calamity.

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AUTUMN MEDITATIONS.

By Mrs. L. M. Lipscomb.

All alone with my thoughts to-day,
While outside is the drip, drip of the rain,
And the autumn wind sighs mournfully
Like a human soul in pain.

The yellow leaves come fluttering down
Like millions of butterflies,
Leaving the old limbs bare and brown
Beneath the gloomy skies.

All alone—and yet not alone,
For memories of the long ago
Come stealing into my lonely heart,
Bringing friends I used to know.

Many of these have flown away,
And their places are hard to fill;
But like the fragrance of roses,
Their influence lingers still.

All alone—and yet not lonely,
For my book friends are with me yet;
They take me o'er the wide, wide world,
And my heartaches I forget.

Alone—and yet there is a Friend,
And unseen friend who lingers near;
When clouds are dark and lowering
He whispers softly words of cheer.

Greenville, Miss.

THE WORK OF "REAL GOOD SAMARITANS."

By Dr. Charles C. Selecman, President, Southern Methodist University.

The youngest of the nations that have arisen since Christ spoke his new commandment of love is ministering through the Near East Relief in Greece, Syria, Palestine, and Egypt to thousands of children rendered homeless by the recent war and the repeated atrocities of the Turks. The work of feeding them, clothing them, fighting epidemics that attack them and, above all, helping them to re-establish themselves in society as self-supporting individuals, as I saw it, is proceeding upon a basis of Christian charity and good sense that commends itself to the observer. My journeys to Lausanne and following the conference brought me into touch with several of the leaders of the Near East—Gordon Berry, of Paris; Davidson, of Cairo and Alexandria; Blatchford, of Jerusalem, and Brown and Muntzler, of Beirut.

At Lausanne a Near East Relief luncheon held in connection with the World Conference on Faith and Order brought together many prominent individuals, such as Bishop Charles H. Brent, Dr. W. W. Peet, Bishop James Cannon, Jr., and Dr. Hamilcar Alivosatos. General Secretary Charles V. Vickrey and Rev. John R. Voris, Associate Secretary, were also present at this luncheon. The expressions from the representatives of the ancient Eastern churches were especially interesting to those of us who have been working in America to send relief to those stricken people. Dr. Alivosatos, of Greece, characterized the work as that of "real good Samaritans from the other side of the Atlantic, who have run as quickly as possible to help during the unique catastrophe of our days." He declared that thousands and thousands of people have been saved out of the terrible catastrophe in Asia Minor, especially young boys and girls rescued not only from danger that menaced their lives, but from dangers that menaced their souls.

Bishop Brent, President of the World Conference on Faith and Order, characterized the Near East Relief as "co-operation by the Western churches with the Eastern churches." Bishop James Cannon, Jr., who has frequently visited the Near East, declared that there is special reason for believing that the work can be materially aided through the observance of Golden Rule Sunday, which carries imbedded in its very name the basal thought of Near East Relief. He suggested that the world's need justifies the great effort to develop a permanent Golden Rule organization which will furnish the machinery to investigate the facts as to needy children throughout the world, in order that aid may be properly and wisely distributed.

Our first visit to a Near East Relief center was in Cairo, where, in company with Mr. Davidson, of Ashland, Ky., who supervises the older boys who have recently "graduated" from the orphanages, I went to the Working Boys' Home. "Do not refer to the fact that they are orphans," said Mr. Davidson just before introducing me; "we are trying to help them forget." On our arrival the boys' band of some thirty pieces welcomed us by playing a number of selections, closing with "America," and then we were invited to speak to them. One of the boys then asked the privilege of making a response. "We love the American flag," he said, "because it means life and liberty and food and a chance to work." We caught a glimpse of their clean sleeping quarters, their kitchen and dining rooms, and felt a sense of gratification that some of our vast American wealth is being used to salvage these brown-eyed, black-haired boys and girls of the Near East.

Traveling on to Palestine, we visited the Home in Nazareth, situated on a hill overlooking the city in which Jesus was brought up. From this hill one can also see Mount Taber, Gilboa, and the valley of Esdraelon.

At Antilyas, near Beirut, 500 splendid boys are being housed, taught, and trained for usefulness in society. They are learning trades, such as blacksmithing, tinsmithing, shoemaking, tailoring, cabinet making, sign painting, etc. They also have a bakery, very clean and modern in appearance.

A short distance from Beirut, up in the foothills, is Ghazir. Here 350 girls are making beautiful Oriental rugs. One hundred of these are blind girls, one without hands, but all are industrious, and seem to be healthy and happy. Dr. Kunzler, formerly a Swiss missionary at Urfa, who supervises this work, rather surprised us by saying that he needed to find husbands for his girls.

Returning from Ghazir, Dr. Voris, who was with us in Beirut, pointed out the refugee camps in which many thousands of Armenians are huddled together in impoverished dwelling places under conditions of extreme poverty and wretchedness. From these refugee camps numerous undernourished children have to be taken from month to month to such places as the Birds' Nest Orphanage at ancient Sidon, where we saw 500 smaller children, from mere infants up to six or seven years of age. Some of them that were recently taken from refugee camps are pitiable little objects of famine, but we are told that they respond quickly to careful nursing and scientific diet and become healthy and strong again.

The constructive program of the Near East Relief should certainly be contined until these little children are ready for self-support.

THE TRUTH ABOUT HYMNS.

By Allan F. Godat.

Dear Brother Carley: In the Advocate for Nov. 10, you copy from "The Kings' Business" an article on the hymn, "O Love That Will Not Let Me Go," that would be more interesting if true. In the "Hymns and Hymn Writers of the Church," commonly known as the "Annotated Hymnal," by Dr. Nutter and Dr Tillett, the story is quoted substantially as in "The King's Business," but they say:

"This cannot be true. The author became blind at the age of fifteen; he was forty years old when he wrote the hymn. Dr. Matheson's own account of the composition of this hymn is very interesting, and is as follows: 'My hymn was composed in the manse of Inellan on the evening of June 6, 1882. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something had happened to me which was known only to myself, and which caused me the most severe mental suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself.' Life of George Matheson, by D. McMillan."

No one should have known better than Dr. Matheson himself, why, and when, and where he wrote the hymn. Apocryphal stories of popular hymns are always current. Some time since, I read in one of our church papers a really helpful article on Cardinal Newman's hymn, "Lead, Kindly Light." It referred to him as a young man in his early twenties when he wrote it, and made much of such a young man's seeking guidance through the uncertainties of life. Newman said that he wrote the hymn in 1833, when he was thirty-two years of age.

I once heard a Methodist preacher, who added "D.D." to his name, give the origin of "Rock of Ages," about as follows: "Two little children were walking through a railroad tunnel. Suddenly, to their dismay, they saw an approaching train. There seemed to be no way of escape. Glancing around, however, one of them saw a cleft in the rock at the side of the tunnel, and they both crawled into it and hid until the train passed by. So impressed was the poet who heard of the incident that he seized his pen and wrote,

"Rock of Ages, cleft for me,
Let me hide myself in thee.'"

This hymn was first published in 1776, and Toplady died nearly fifty years before Stephenson ran his first locomotive in England. Moral: Every Methodist should have a copy of the Annotated Hymnal, and read it.

But the hymn's the thing. However interesting these hymn myths or hymn histories may be, they are less important than the hymns themselves. "The King's Business," therefore performed a real service in publishing this article, and the Advocate did no less in reproducing it. We do not use our hymn books as we should, and therefore miss very much that we can get from them. They contain the quintessence of religion. Our hymns, even those that are not of the first order, voice the highest spiritual experiences and aspirations of their writers, and the only price we have to pay for them is the labor of hearing them, reading, marking, learning and inwardly digesting them. This and other great hymns should be committed to memory, not merely that we may join in the singing of them when a hymn book is not at hand, but that we may think upon them in our quiet moments, and make them the expression of our own thoughts and prayers and aspirations. We can make the hymns our own, and feel that they are just what we, ourselves, would have written, if we possessed the necessary talents.

"O Love that will not let me go,
I rest my weary soul in thee;

* * * * * * * *

"Lead, Kindly Light, amid the encircling gloom,
Lead thou me on;

"So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone."

* * * * * * * *

"Rock of Ages, cleft for me,
Let me hide myself in thee."

* * * * * * * *

"Jesus, Lover of my soul,
Let me to thy bosom fly."

* * * * * * * *

Next to the Bible, the Hymnal is the book for spiritual culture.

New York City.

REV. CHARLES PRESTON MOSS.

The subject of this sketch was born at Byhalia, Miss., Sept. 12, 1867, and was translated from the Methodist Hospital, in Memphis, Tenn., at 1:30 o'clock, Friday morning, Oct. 14, 1927. He was the son of Rev. John W. Moss and Jane Brooks Moss. His father was a member of the Memphis Annual Conference and was presiding elder of the Memphis District at the time of his death in 1877. Charles P. attended the school in Byhalia, and after finishing there he graduated from the Agricultural and Mechanical College in Starkville, Miss.

In May, 1894, he was happily married to Miss Lula Weaver, of Byhalia. To this union three sons were born, A. A. Moss, William Worsham Moss and Thomas W. Moss. On Oct. 30, 1913, William Worsham was called home.

Brother Moss, having been reared in a Methodist parsonage and being the son of a prominent Methodist preacher, had his attention directed to the ministry in his early life. He was converted in September, 1894, and was licensed to preach on May 3, 1895. At the session of the North Mississippi Conference the same year, Bishop O. P. Fitzgerald presiding, he was admitted on trial. After serving two years in this relation, he was admitted into full connection and ordained by Bishop A. W. Wilson, at Oxford, Miss., in 1897. He finished his prescribed course in two years, and was ordained elder by Bishop W. A. Candler in Greenwood, Miss., in 1899.

He served the following charges, the numbers indicating calendar years: Eureka circuit, 1896-7; Ashland, circuit, 1898; Nesbitt circuit, 1899; Arkabutla circuit, 1900-1-2-3; Shannon circuit, 1904-5; Carrollton, 1906-7; Batesville, 1908-9; Durant, 1910-11-12-13; Iuka, 1914; he was transferred to the Florida Conference after the adjournment of the North Mississippi Conference, where he served the year of 1915, but was transferred back to the North Mississippi Conference at the meeting of its session that fall. He was then stationed at Tchula, where he served 1916-17; Shaw, 1918-19; Friars Point, 1920-21-22; Tutwiler, 1923-24-25; Duncan and Alligator, 1926-27. From there he was appointed to his home in the skies.

This is an outline of the life work of our departed friend and brother. But no brief historical sketch can give an account of the good he did while here on earth, and the influence of his life after he has gone. In order to get a full etimate of his ministry, we would have to summon multitudes of both living and dead whose lives have been touched by this faithful servant of the Master. He was indeed a true shepherd of the flocks that he was appointed to serve. He went through heat and storm, sleet and snow, night and day, to cheer the distressed, visit the sick, bury the dead and comfort the bereaved. All this was done without the hope of any earthly reward, save the satisfaction of knowing he had the approval of the Father in heaven. For the sake of the kingdom and those committed to his care, he and his faithful wife bore the hardships of the itineracy without murmur or complaint. For the first ten years of his ministry, he received on an average less than $400 salary per year. With this, he had to support himself, feed and clothe a growing family, besides the additional expense of keeping up a buggy and horse with which to travel his circuits. All this he did without going in debt. This was poor pay in this world's goods, but he was laying up treasures in the glory world.

Brother Moss was a preacher of the old type. He had made a careful study of the doctrines of our church, and his very soul was saturated with the spirit of Methodism. Some of his favorite themes were repentance, justification by faith, regeneration and the witness of the Spirit. He accepted the Bible as the Word of God, and proclaimed its truth with the certainty and authority of a prophet. He believed that the Gospel of Jesus Christ was the power unto salvation to every one that believeth. Feeling that he had been commissioned from heaven, for thirty-two years he preached this gospel to dying men and women, convicting sinners, converting mourners and strengthening the faith of the children of God.

Brother Moss was a man of pronounced opinions and had the courage of his convictions. It seems that he had not learned the meaning of the word "duplicity," as no one ever had occasion to doubt where he stood on any question or issue. He knew what he believed, and knew why he believed it, and was ready to defend these principles at any time or place. While he was very positive in his assertions, he did not let the differences of opinion affect his personal relation to others. Beneath the rugged exterior there was a sympathetic heart, which was charitable towards the weaknesses of his fellow-creatures. No one was ever too low or too vile for him to lend a helping hand. He saw in the fallen the image of the Master which had been blurred by sin, and as an ambassador of God, he felt that it was his duty to rescue him.

The relation of this writer to Brother Moss was intimate and sacred. As brother pastor, and presiding elder, it was my privilege frequently to visit the home. Greater devotion between husband and wife and parents and children I have never seen. It was a great privilege to accept his hospitality. He never failed to perform any service that duty called upon him to discharge out of the bounds of his own charge. During the days of the Centenary campaign in the Greenville District, he traveled from one end to the other of that territory, making speeches in the interest of the cause.

Several times in the past, Brother Moss experienced bad health. While he was stationed at Tutwiler, he had a slight stroke of apoplexy which warned him that the end might be near. While these symptoms disappeared for the time, he discussed his physical and spiritual condition with this writer. He expressed no fears at the thought of an early departure, since he had committed his all to Christ, and could say with the Apostle Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

At the close of one of the most pleasant years of his ministerial life, and after his fourth quarterly conference had passed resolutions unanimously asking for his return, he became suddenly ill on Oct. 13, and was rushed to the Methodist Hospital by his physician. He was advised there that an operation would be necessary the next day. The physicians left him in a jolly mood when they retired. But he aroused his wife at 1:30 and asked that the windows be raised to give him air, but he told the nurse that was the end, and then breathed his last.

The funeral services were conducted by his friend and presiding elder, Rev. L. M. Lipscomb, and his brother pastor, Rev. J. W. Robertson, in Memphis, and the remains were laid to rest at Byhalia,, Sunday afternoon, Oct. 16.

Besides his faithful wife, Mrs. Lula B. Moss, and two sons, Mr. A. A. Moss, of Brasfield, Ark., and Thomas W. Moss, of Shaw, Miss., he is survived by the following named brothers and sisters: Mr. John Moss, who is practicing law in Stevensville, Tex.; the Rev. Will Moss, who is pastor of the Methodist church in Hamilton, Tex.; Mr. Earnest Moss, of Whitehaven, Tenn.; Miss Minnie E. Moss and Miss Lula A. Moss, of Memphis, Tenn.

We commend the bereaved to our loving Heavenly Father, and pray that God may sustain them with his grace and bring them together in an unbroken family in the home above.

"What is death? Oh! what is death?
'Tis slumber to the weary;
'Tis rest to the forlorn;
'Tis shelter to the dreary;
'Tis peace amid the storm;
'Tis the entrance to our home;
'Tis the passage to that God
Who bids his children come
When their weary course is trod."

V. C. CURTIS.

NOTICE.

The following changes in the appointments of the Mississippi Annual Conference, as announced in Jackson, Miss., Nov. 14, 1927, have been authorized by Bishop W. A. Candler:

Rev. H. Mellard has been taken up from Summit and Topisaw, and placed at Centerville and Stephenson, and Rev. H. L. Norton has been taken up from Centerville and Stephenson and placed at Summit and Topisaw.

J. T. LEGGETT,
Presiding Elder, Vicksburg District.

Vicksburg, Miss., Nov. 22, 1927.

DEAN BROWN'S NEW BOOK.

Dear Dr. Carley: I have just finished reading for the third time Dean Charles R. Brown's great new book, "The Making of a Minister." How I wish I could have had this book during the first year of my ministry! I feel sure that many of the mistakes and blunders that I have made would have been cautiously avoided, and my costly tuition in the fool's school of experience would have been greatly reduced. I am forced to shed tears of joy when the great problems of my ministry are so quietly, yet so actually, solved as I peruse the counselling pages of this valuable book.

In "The Making of a Minister," Dean Brown has made a contribution beyond estimate to the young ministers of America. It is not a far-fetched, hypothetical discussion of the theoretics of preachings; it is "straight-forward advice based on personal experience." It contains the words of a veteran addressed to recruits. In reading it, one is made to think of Paul writing to Timothy. That same sympathetic understanding and tender counsel that characterized the great Apostle's letters to his "son in the gospel" permeate every paragraph of this book. Its frequent mention of persons of to-day and current events gives it the tone of a personal epistle. The great Dean discusses from a practical standpoint every phase of a minister's life and work. Some of the chapter headings are as follows: "The Making of a Minister;" "His Source of Power;" "The Minister and His Church;" "The Minister Among Men;" "The Minister with the Children;" "Pastoral Calling;" "Weddings;" "Funerals;" "The Minister's Wife;" "His Money;" "The Modern Minister and His Lord."

Every young minister—and the older ones, too—would profit by a careful study of this book. It may be had from our Publishing House, Nashville, Tenn., for two dollars; and no minister will ever regret spending this small amount for it.

MARLIN H. McCORMACK, JR.

Clinton, Miss.

During the second quarter of 1927, 221 patients were treated in the hospital at Tunda Station, in the Belgian Congo, of whom 137 were dismissed as cured and thirty much benefited.

THE MEMPHIS CONFERENCE.

The eighty-eighth session of the Memphis Conference has just adjourned. It was held at Galloway Memorial Church, Memphis, one of the strong suburban churches of that growing city. Bishop DuBose presided. His work as President of the Conference is giving universal satisfaction. Of course not every appointment meets universal approval, but everybody accepts the good Bishop's administration as the expression of sincerity and good will.

More than 4,000 additions were reported, although the net gain was a little over 1,200. Some brethren have a mania for pruning the rolls.

We had a large number of visitors—Drs. Webdell and Todd, of St. Louis; Dr. Frank Brandon, Dr. E. H. Rawlings, Dr. Stonewall Anderson, Dr. Hal Spragins, Rev. C. N. Terry, Rev. J. R. Nelson, and some others.

The evening hours were taken up by the various Boards. I wonder if we can't make a better arrangement by having more gospel sermons preached. The writer heard only one sermon, but he heard a number of good speeches on various subjects. If we are falling down anywhere, it is at the point of evangelism. We are emphasizing the importance of an educated leadership, and I agree most cordially with this idea; but I do not believe that intellectual preparation is the most important need of our leadership, either for our ministers or our laymen. We must emphasize the spiritual preparation and equipment of these leaders or we will lose our places as leaders. A great sermon, born of much prayer and study and experience, will do more good than any address or any one of the many connectional and Conference interests we may present. What our people need most of all is **religion.** They have been instructed, but they won't do as well as they know.

The next session is to be held in Broadway Church, Paducah. Lambuth College is doing splendidly, and our hospital at Memphis is rendering a great service.

T. W. LEWIS.

FROM THE PELCAN PINES.

By Rev. S. A. Steel, D.D.

There are presiding elders and presiding elders, and then Dr. W. W. Holmes. The brethren irreverently call him "Billy." While not in keeping with the dignity of his office as sub-bishop, the familiar title is a compliment, and signifies his brotherliness. And it fits him. He is level-headed, painstaking, and industrious; keeps his eye on all the details of his district; and does not overlook the superannuates. He recently secured railroad passes for the superannuates to attend Conference. These passes were sent him by Mr. Ollie B. Webb, assistant to the president of the Texas and Pacific Railroad, who paid a high tribute in his letter to the "splendid old soldiers of the Cross," whom he was glad to help. Naturally, we old "forgotten men" love "Billy," and appreciate the courtesy of Mr. Webb.

Dr. Holmes recently called a meeting in Shreveport of all the preachers of his district and their wives—mark that! After an informal session in which reports were made about the work, which seemed to be in a good state of prosperity, we were all entertained at a luncheon, served in the dining room of the First Church. It was a chicken pie dinner, which was especially fitting for Methodist preachers, who gave full support to the general opinion that they love chickens. We all thought that whoever made that chicken pie understands the art. It was so good that some of us would really have liked a second helping; but, of course, it would not have been good manners to ask for it. Several after-dinner speeches were made, and good fellowship prevailed all around.

A brother who sat near me (I will not involve him in possible trouble by telling his name) suggested, **sotto voce,** that we take up a collection to get Bishop Candler an "Episcopal ring," like the one the Mississippi Conference gave Bishop DuBose lately. As my cash was scant, I hesitated to propose it, and his nerve failed him; but we must do something for our Bishop that will keep him in style. Episcopal "rings!" What comes after the ring? A vest worn backside in front and a reversed collar? A crucifix suspended by a gold chain? We'll have to study up along this line. I for one don't intend to be ignorant of these modern ways. I am going to keep up with the procession if I have to trot.

We may have to remind some of the hierarchy of their origin. I was once with Sam Jones in a meeting in Kentucky. There were a great many Christians in the community, and Jones referred to one group of them as Campbellites. This offended them, and they wrote to Jones demanding an apology. This was his apology: "Down in Georgia there is a neighborhood where a man lives who has a trained jackass. He has taught the long-eared little animal to go to mill for him by himself. He puts a bag of corn on the donkey's back, leads him out to the road, points towards the mill, and lets him go. The miller understands it, grinds the corn, puts the bag back on the ass, heads him toward home, and he jogs along to the front gate and brays to let them come and unload him. One day a Negro driving a mule to his buggy met the donkey in the road. The mule was frightened, and it was all the Negro could do to keep him from running away. After the donkey passed, he let in on his mule, and beat him unmercifully, saying: 'You fool, I'll teach you how to be ashamed of your daddy!'" The "Campbellites" had nothing more to say. "Episcopal ring!" Here we go. Good-by Jimmy.

Mansfield, La.

SOME INTERNATIONAL PEACE TENDENCIES IN 1927.

By William C. Allen.

European currencies are gradually becoming more stabilized. Production in Europe is slowly increasing. A more kindly public opinion regarding tariffs and debts is noticeable. Such an economic and financial situation should make for a self-interest that will tend to deprecate resort to war. Big business, excepting dividend-seeking armament and munition concerns, want peace. The Department of Commerce of the United States reports that our net tourist expenditures in 1926 fell only $42,000,000 short of our interest receipts from abroad. Europe, to-day and in the future, will want our tourist money, and we will want our interest returns on foreign investments. This situation constitutes another valid reason for all hands being internationally good. There has been a great increase of American investments abroad. These loans assist in the rehabilitation of Europe. It is stated that the close of 1926, foreign deposits in American banks aggregated $1,443,000,000, and that foreigners also had on deposit with American agents, stocks and bonds of the United States amounting to $1,878,000,000. Such finnacial conditions, outside of moral considerations, should at home and abroad create a demad for the maintenance of peace.

John D. Rockefeller, Jr., has recently donated $1,750,000 to the University of California for the erection of a dormitory to accommodate 500 men and women students. Provision will be made for 300 foreign students from numerous countries, the balance to be residents of the United States. This "International house" is intended to promote world friendship. Its possibilities are great.

Many college young people's groups have this year observed "Goodwill Sunday." They have emphasized "the need of sympathetc understanding between racial and national groups, and the desire of American youth to live at peace with their fellows." In May eleven universities sent delegates to a convention held at Syracuse University. Dr. William E. Lingelbach, when addressing the 1927 graduating class of the University of Pennsylvania, asserted: "The movement to outlaw war is growing rapidly . . . through sheer force of economic necessity. What is needed is conscientious and intelligent citizenship." Dr. Ray Lyman Wilbur, President of Stanford University, devoted his 1927 commencement address to Pacific and far-eastern relations. In conclusion he said: "Certainly future generations will not be justified in forgiving us unless we make a gallant attempt to solve the difficulties of the Pacific. We shall call upon the youth of America for that vision, without which we perish."

The doll friendship mission to Japan proved to be a great success. Tokyo dolls sent by the children of America were received in the big theatre. The Japanese Minister of Foreign Affairs, the American Ambassador, a Japanese child and an American child made the principal addresses.

The Institute of Pacific Relations, held in Honolulu during the summer of 1927, attended by eminent representatives from many countries surrounding the Pacific Ocean, was untrammeled by diplomats. It succeeded in enlarging mutual understanding in that dangerous political economic area. It developed a feeling of friendliness between Asia, America, Australia and New Zealand.

Goodwill organizations throughout the world during the past year have received much consideration. Possibly our own free country, which relatively knows so little of the meaning of war, has in some unhappy instances proved the exception. In the larger countries war-resisters' unions have secured hundreds of thousands of pledges not to participate in warfare or preparation therefor.

The League of Nations has been pushing a propaganda against armaments. It is developing a wide international co-ordination in many ways. Whilst the United States Government does not officially recognize the League, twenty commissions and committees from our country, official or otherwise, have increasingly been influencing its deliberations and policies.

As more is understood about war, its conduct and futility, our jingoes and pacificists are doing some very hard thinking. Day by day during the great war, $215,000,000 each day was destroyed. Day by day members of the different denominations drove their bayonets into the hearts of the boys of their own religious fellowship, urged on by propaganda, much of which has since proved to be false. Improved means of destruction—gas, bombs, submarines, airplanes, machine guns—mean that in another conflict countless millions of men, women and children, mostly innocent, must go down in starvaton, hatreds and ruin. These things frighten men and women as they reflect upon their obligations to civilization and to their own national life. These considerations are creating a demand for the application of judicial or arbitral—in other words, Christian—substitutes for force.

Protests with respect to some of our Latin-American relations, by church and secular papers throughout the United States, have been increasing. The clouding of some of the real issues involved in despatches supporting some of these policies, including new efforts to coerce Mexico—now we may hope to be happily terminated by the recent appointment of a wise ambassador to that country—have all pointed to an awakening international conscience in the United States. There is a tendency to a similar reaction as to the possible injustices connected with what is called imperialism among secular and church groups in England.

Not a few leading church papers of the United States are attacking efforts in our country to militarize our high schools. To illustrate: Dr. Hough, the noted Methodist minister of Detroit, is quoted by the Western Christian Advocate as follows: "Before the war less than 200 officers were engaged in giving military training in our schools. Now there are nearly 2,000. . . . Germany, in its most belligerent days, never gave military

training to the boys corresponding to those in our high schools." An increasing anxiety on the part of church leaders of the United States regarding the psychological effect of military training in our schools, upon our national life and the peace of the world, is significant.

The Christian churches of America have been more fully realizing that wars have been neutralizing missionary effort. The feeling is intensified that church bodies must insist that their home government treat non-Christian countries better or the churches will be compelled to withdraw their missionaries from some of the fields they have occupied for many years.

The "Catholic Association for International Peace," with headquarters at Washington, D. C., has this year been organized. Leading clergy and laymen have accepted offices in the new organization. Many Protestant annual meetings have adopted stringent resolutions against sowing the greedy, economic seeds of war, and declaring as to its non-Christianity. The "World Alliance for the Promotion of International Friendship Through the Churches" now has representatives from thirty-one different countries. Leaders of religious thought everywhere are earnest in supporting it. The Federal Council of the Churches of Christ in America is successfully pushing the spirit of goodwill at home and abroad.

That leading non-conformist preacher of England, Dr. F. W. Norwood, during 1927, concluded a six months' tour on behalf of peace, in England. He addressed hundreds of meetings. He has reported: "I certainly found a far more responsive public than I had anticipated. . . . The churches are the hope of the peace movement. As religion declines, peace will recede." At his meetings business and church people, army and navy leaders, and many others, joined in forwarding the great cause. Lord mayors and mayors presided at many of these large gatherings.

At the 1927 International Christian Endeavor Convention the President, Dr. Daniel A. Poling, stressed the crusade for peace. In part he declared: "We have tried the way of fear and crime. We have placed our trust in selfish appliances . . . we have learned that Edith Cavell was right, "Patriotism is not enough.' 'I am the way' (the way of Jesus) remains the only alternative."

I have endeavored to indicate how some peace straws are blowing again the whirlwind of military propaganda and development that threatens us. Beyond all economic, physical or political considerations is the outstanding question of the violation of the Gospel of Love promulgated by our Lord. Material arguments cannot meet this larger issue. Shall Christians continue blindly to follow the call of men who, free from personal danger, create political or economic conditions tending to maneuver nations into mutual carnage? Who will courageously tell of the futility of modern warfare? Who will bravely follow the way of Christ? Who will join in the great adventure?

San Jose, Calif.

THE LEPERS' CHRISTMAS.

Christmas makes the whole world kin. It is the time when barriers of class and creed and country break down. It is then that we understand more clearly the meaning of the angel's song of "good will" to all mankind. It is peculiarly a time when our sympathies go out to the poor and the sick and the helpless. There can be no group or class anywhere who needs Christmas cheer quite so much as the lepers of the world, of whom there are over two million.

The American Mission to Lepers is supporting work in eighteen different countries in over one hundred centers and leper colonies—including the United States—treating in hospitals and sanitariums about 20,000 patients, besides caring for an immense number of out-patients.

It is performing the modern miracle of healing the horrible disease of leprosy—and thousands have already been cured. The disease may be practically eradicated in a single generation.

But the cultured men and women who have enlisted in this service, becoming exiles among those whose physical and mental condition is almost unbelievable, have ahead of them a task which will require almost super-human effort and personal devotion. At no season of the year is the depression of their task quite so strong as at Christmas time—but this is caused mainly by the poverty-stricken condition and joylessness of those whom they are serving. They have so little with which to make Christmas real.

And so we are appealing to Americans to help make Christmas Day a time of rejoicing for people who almost continuously live in darkness.

Please send a Christmas gift so that our superintendent may buy in bulk, without carrying charges or loss, presents suitable to the climate and the patients' personal need. Please help make Christmas a day of gladness. Make out your check or money order to Fleming H. Revell, treasurer, mark it "Lepers' Christmas," and mail it to the American Mission to Lepers, Inc., 156 Fifth Avenue, New York, N. Y.

Signed: W. M. DANNER,
General Secretary, Ameri an Mission to Lepers.

SEVEN DANGERS CONFRONTING BAPTISTS.

By Jeff D. Ray.

1. The danger of teaching tithing in such a way as to make it bald legalism rather than New Testament voluntarism, thus making our gifts smell of bondage rather than of freedom.

2. The danger of our preachers taking the emphasis from preaching and putting it upon managing, maneuvering and manipulating a machine.

3. The danger of talking organization, budgeting, and great denominational programs till we shall expect man-made machinery to produce spiritual results.

4. The danger in these stressful times of giving too much time to denominational gossip and denominational politics.

5. The danger of a superficiality amounting almost to insincerity—talking service and not rendering service, talking sacrifice and not making sacrifice, talking loyalty and not showing loyalty.

6. The danger that out of our perfectly organized Sunday schools we shall automatically grind into our churches large numbers of nice boys and girls utter strangers to a work of grace in the heart.

7. The danger that in our zeal for orthodoxy we shall forget to require that our teachers and preachers shall be men whose moral character is above suspicion as well as men who are sound on the first three chapters of Genesis.—Religious Herald.

(Maybe some of the above dangers confront Methodists also.—Editor.)

THE TENTH QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

The tenth quadrennial convention of the Student Volunteer Movement will meet in the Masonic Temple auditorium, Detroit, Mich., Dec. 28, 1927, to Jan. 1, 1928.Three thousand five hundred student delegates are expected, representing nearly all the colleges in the United States and Canada; several hundred students from other lands will be in attendance, together with missionaries, mission board secretaries, editors of the religious press, and others. The grand total will be five thousand —the capacity limit of the auditorium.

Not only will there be missionary speakers in the convention, but Christian nationals of other lands are being invited to present the Christian movement as it functions in their native lands. Dr. Francis Wei, president of Boone University in Wuchang, China, has already agreed to come from England, where he is at present studying in the University of London.

One of the unique features of the convention will be the forum discussion groups in which the students will have the freest opportunity to ask questions of those who have had wide experience abroad, and discover for themselves the answers to questions about missions which perplex them. There will be about thirty of these groups meeting simultneously.

In the afternoons there are to be demonstrations of various methods in missionary education, pageants, poster exhibits, dramatic presentations, international teas and so on. The opporounity to meet people from the four corners of the earth will be unusual.

This convention is the tenth in a long series of great missionary gatherings which have deeply affected the missionary life and that of the churches, and it bids fair to be one of the most significant of all, because of the exceptional conditions which the Christian forces face in the world to-day.—Bulletin.

A HOPEFUL SIGN.

Indications of a nation-wide awakening of concern over the religious situation are noted by Dr. Edward Leigh Pell, widely known author, lecturer, and Methodist preacher, of Richmond, Va., whose extensive travels over the continent have given him unusual opportunities to get at actual conditions. Dr. Pell says that even in communities where three or four years ago the church leaders were so well satisfied with existing conditions that they hardly gave them a thought, people of all denominations will now come together and pack the largest church available to hear an address on the religious situation and what we can do about it. He is hopeful that this manifestation of a healthy concern among the laity will help to check the steadily growing pessimism or heartache over conditions which in some sections is utterly unfitting many good pastors for their best work. Pastors will be interested to know that Dr. Pell is devoting the intervals between his regular engagements to speaking to community-wide gatherings on this subject, and that for this special service for the churches he accepts no compensation.

Looking towards the great evangelistic program to be put on in 1928 among the Mexican Conferences in the United States as well as in all other mission fields, the workers of the Western Mexican Mission are girding up their loins for a great year's work, reports Rev. Joseph Thacker, superintendent of the Western District.

In the market-place at Antwerp, Belgium, stands the old Methodist "potato wagon," which attracts attention of a type of people that usually ignore the Bible and its contents. Mission workers are forbidden by the police to do formal preaching, but they are allowed to recommend their wares (Bibles) just as do the other market-men.

A COMPREHENSIVE, DISCRIMINATIVE BOOK

"The Cross of Gold in Social Teaching"

BY REV. JOHN L. WILLIAMS,

State Superintendent Louisiana Child Finding and Home Society, Inc.

A book on Sociological problems with a religious background. Written by a Southern author, treating the practical problems in Social Service. Suitable for the study of Medical Social Workers, Family Case Workers, Personnel and Principals, Teachers, Secretaries, Churches, Nurses, Mothers, House-mothers, Recreation Workers. Postpaid, $1.50. For sale at all Conferences and Conventions. Address the author.

Post Office Box 871, New Orleans, La.

BISHOP DuBOSE'S JUBILEE SERMON.

(Delivered at the Mississippi Annual Conference, Jackson, Miss., Nov. 10, 1927.)

I was born amid the quiet and orderly conditions of plantation life in the Old South. Warwick, the place of my birth, was a middle-sized estate in Southwestern Alabama, about sixty miles north of the city of Mobile. From this early home I was carried by my parents when six years of age to the State of Mississippi, where I grew from boyhood to young manhood. I was baptized in childhood, my parents being my sponsors, and at the age of eight I was definitely born of the Spirit. This experience befell at the hour of the evening meal in my father's house, my father himself being the evangelist. When I reached my thirteenth year I was confirmed in church membership, which membership I hold to have begun in my baptism. At the age of eighteen I was granted the license of a local Methodist preacher and began at once the exercise of that exalted privilege.

My education was acquired chiefly under tutors and at the old Waynesboro Academy, presided over by John West, a master of arts, who had been prepared for his university work by Seth Mellen, who in turn had been trained by Mark Hopkins, of Williams College. As a one-time pupil of John West it has been my boast that I am but three sittings removed from Mark Hopkins and his "log," recalling the familiar saying of President Garfield: "A university is Mark Hopkins on one end of a log and a boy on the other."

In my nineteenth year, being engaged in the work of country school teaching, I was recommended for admission on trial into the traveling connection of the Metholist ministry. For the purpose of being received into this relation and to be assigned to a pastorate I attended the session of the Mississippi Conference which met at Jackson Dec. 12, 1877. The official sittings of this body were had in the Hall of Representatives of the old State Capitol, which still stands, a landmark of historic years. I can never escape the fondness of thought that I have a proprietary interest in that ancient structure. Such are the laws of life's associations.

A pervasive gloom marked the opening proceedings of the Conference and continued through the days of its session. Bishop Enoch Mather Marvin, beloved as a man, renowned as a preacher, and then but recently returned from a missionary tour of the world, had been assigned to preside; but death had leveled the tall cedar of Lebanon only a few days before the time fixed for the sitting of the Conference. This melancholy fact and the pauses for tributes to the memory of the dead had been enough in themselves to make the occasion a notable one. It was my first Conference, and the emotions of a youth of nineteen could not have failed under such conditions to yield a peculiar response. The greatness and dignity of the Christian ministry were enhanced to me during those days of memory. I shall ever count it an appointed providence that my itinerant fortunes were launched on the tide that rose with the going out of that apostolic man. The death of the great leaves ajar the gates of mystery.

To occupy the chair of the Conference in the stead of Bishop Marvin came that prince of administrators, Bishop Holland N. McTyeire, filled with joy over the prosperity of Vanderbilt University, only four years before through his personal influence founded and endowed in the name of the church. But the substitute bishop was a day late in arriving, and the Conference elected to the temporary presidency Rev. William H. Watkins, D.D., father of our distinguished brother, Dr. A. F. Watkins, of this Conference. Dr. Watkins was a man of strong personality and impressive bearing whose character and gifts well had adorned the episcopal office itself. As supporters Dr. Watkins had at his right hand a company of men whose names were already written or destined to be written in the larger annals of Methodism. Easily first amongst these in experience and acumen was Charles K. Marshall, the expositive of a type of pulpit oratory which more than one of his younger brethren studied to profit. He was not then an itinerant, but his interest in, and his influence over, the Conference were not less than when he traveled. He kept a fine old-time establishment in the city of Vicksburg, was full of hospitality and genuinely affected toward all his brethren. It was inspiration and refinement of mentality to listen to his conversation and partake of his fellowship. He was witty, satirical, rhetorical in address and passionately eloquent in argument and exhortation. His impassioned movement and impromptu methods often exposed him to the peril of anticlimaxes, and some of these became famous butts of jest amongst his contemporaries; but his limp was always that of a giant. The impression which I received from a tribute paid by him to the memory of Bishop Marvin during the session of this Conference is one of the enduring recollections of my life. Standing beside a supporting column of the audience gallery in the Hall of Representatives, he seized upon the fitness of that architectural member as a simile of the strength and finished work of the subject of his eulogy and cried: "He was a pillar in the house of God's earthly administration; he is now a pillar in the temple on high and no more shall go out, but shall abide in the glory of his presence, who is God over all, blessed forever."

The exact antithesis of Marshall was Richard Abbey, at that time special agent of the Publishing House and a familiar of cabinet officials and senators in the national capital, where he was urging before the Upper House of Congress the indemnity claim of the church for the use and abuse of its printing property by Federal forces during the war between the States. The prospect of recovery seemed small in those days, but the future wrote a history both of success and distress as the outcome of a long-maintained litigation. The Richard Abbey whom I saw and heard at this Conference has continually reminded me of Herbert Spencer, whom he much resembled in physique, mental habitudes, and early training. In England Abbey might have been Herbert Spencer, and in the South of the United States Spencer might have been Richard Abbey. The latter in his book on "Diuturnity" anticipated or paralleled the evolutional philosophy of the Victorian monists and equaled not a few of the exploitations of Spencer in ethics and psychology. He had several other books of clever argument to his credit, no small asset fifty years ago, when the postbellum prostration of the country made the exclusive pursuit of authorship all but hopeless and when such men of the South as Lanier, Timrod, Hayne, John Esten Cooke, and half a hundred others of note were literally pauperized through their devotion to the muses of poetry and history.

Perhaps the only other member of the Mississippi Conference then known as a writer of books was the veteran John G. Jones, historian of the Conference and author of "The Bishop's Cabinet," a sketch somewhat in the vein of "Post Oak Circuit" and which in its days had an almost equal piquancy and popularity. Father Jones was a member of the General Conference of 1844 and the tribal sheik of a score or more of younger members of the Conference, representing the names of Jones, Lewis, Holloman, and others.

The secretary of the Conference was Charles Green Andrews, who might have stood for a statue of Pericles, so Attic-like were his countenance and bodily mold. Nor could the son of Xanthippus boast a happier beginning or a better preparation for life. The son of a wealthy and aristocratic family, Dr. Andrews enjoyed rare educational advantages in youth and emerged a technical scholar of the old collegian order. His sermons were broad based and meditative interpretations of the Word. He lacked a certain blandishment of style, but in a later age this might not have counted so effectively.

The Conference double of Andrews was Harvey F. Johnson. Two men of finer physical presence than Andrews and Johnson could hardly have been brought together from all Methodism. They indeed were brought together oftentimes in debates and parliamentary contests which tried the mettle of both. Their memories abide larger than the circumstances of their day.

A man worthy of this brotherhood and highly reported of as a pulpit orator was W. E. M. Linfield, of Irish extraction, possessing the fervor of his race, and with attainments in theology and homiletics that justified his reputation. He was of the school of Bascom and rolled his discourses down upon the heads of his audiences like an avalanche from the mountain side. He impressed and ministered masterfully in his day.

Besides these, there were a number of men in the Conference noted among their brethren for fervor and effectiveness in the pulpit. Those of particular eminence in this class were: Henderson H. Montgomery, Ransom J. Jones, W. B. Lewis, Edwin H. Mounger, Ulysses B. Phillips, Daniel G. W. Ellis, and James A. Heard. William L. C. Hunnicut, Thomas S. West, John A. Ellis, and F. M. Featherstun were filling or had filled the presiding eldership with distinction. A host of younger men were pressing to the front and to leadership. Hiram R. Singleton was a preacher of seraphic charm and is justly mentioned as the head of this list. Warren G. Black was a theologian and wide-awake student of life and history. He was even then a leader. Beverley Carradine, gifted, impulsive, dogmatic, was in his fourth year and was betraying those qualities which made his after career sadly erratic. T. B. Holloman, clothed with the air of a youthful schoolmaster, was gracious-hearted and loyal. D. P. Bradford was the Asaph of the Conference, with a voice that could have sung the multiplication table. J. M. Weems was a careful maker of sermons and wholly committed to his work. J. W. McLaurin was a preacher of many points of effectiveness, as was also Lyman Carley, father of a present-day editor of gifts and acumen. R. P. Bradley was one of a group of English Wesleyans who came from the mother country to replenish the ranks of our ministry in the days following the depletion of Civil War.

There were also yet others whose faces float before me in the holy hazes of memory. Young men they were, many of whom gave years of loyal service to the Master and his church. Amongst these I affectionately mention the names of B. F. Jones, Clarence A. Powell, M. B. Sharbrough, who once served in the West; Inman W. Cooper, later distinguished as a Methodist educator; Duncan A. Little, younger in service than years, trained as a lawyer, but a good soldier of Jesus Christ. These have all gone to their reward, with the exception of the first-named, my beloved former companion in arms, Benjamin Franklin Jones.

(To be Continued in Next Issue-)

The downpour of rain, morning, noon, and night, did not deter the people in and around Tobe, Japan, from coming to the big tent set up in their midst early in July by the Tent Evangelistic Band. Every night the tent was filled with adults, who listened most attentively to the gospel, even remaining until nearly 11 o'clock one night, as the preacher had to stop in the midst of the services for the downpour of rain to cease so that he might be heard. Some 200 children were enrolled in the Daily Bible School.

All the charges of the Western District of the Western Mexican Mission report growth during the past four years with the exception of the church at Miami, Arizona. About twenty persons were converted here, but had to move away in search of work before being received into church fellowship. Nevertheless, this church overpaid its assessments.

The Home Circle

GETTING INFORMATION OUT OF PA.

My pa, he didn't go downtown
Last evening after tea,
But got a book an' settled down
As comf'y as could be.
I'll tell you I was offul glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air,
And why the moon don't hit a star,
And why the dark is black,
And jest how many birds there are,
And will the wind come back.

And why a horse can't learn to moo,
And why a cow can't neigh,
And do the fairies live on dew,
And what makes hair grow gray,
And then my pa got up an' gee,
The offul words he said!
I hadn't done a thing, but he
Jest sent me off to bed.

—Exchange.

HOW JANET SPOILED THE PICNIC.

Janet was not at the picnic at all, so you may wonder how she could have spoiled it for Jessie, who was; but it only goes to show how much more we have to do with other people's happiness than we realize. This is the way it happened that she did not go to the class picnic that bright Saturday.

The very hardest thing in the world for Janet to do was to be on time for anything. She hated to go to bed at night, to get up in the morning, to come down to breakfast just at the right time. And because she was generally late for breakfast she was always in a great hurry when school time came, and there was a great hunt for her books, hat or rubbers, which was apt to end in making Jessie late, too.

At last papa interfered, and declared that Jessie must not wait for Janet in the mornings. She was always ready, and if Janet could not get up in time, she must be late, but Jessie must go on without her. That settled it, and very reluctantly and mournfully Jessie would start when the first bell rang, leaving Janet wildly searching for her belongings, which might be anywhere. And she would come hurrying in to school five minutes late, with a tardy mark against her name, and slip into her seat with a reproachful look at her sister.

"It is Janet's only fault," sighed Miss Margaret, her teacher. "She would be such a good scholar if she could only break herself of the habit of never being on time. Perhaps she may some time, but she may have some hard lessons first."

But nothing could make Janet hurry at the right time, and she went on in her happy-go-lucky way until the day of the picnic at High Spring. This was a beautiful spot about four miles from the village, and Miss Margaret had long been promising to take her pupils for a hike out there some Saturday morning, to picnic and gather wild flowers for the botany class.

One Monday she announced: "We will take our long-planned walk on Saturday; that is, every one of you who has a perfect record for each day of this week. Not a conduct mark, not a tardy mark—" She glanced at Janet, who smiled confidently back. "Good lessons every day, and our picnic shall be your reward."

The girls were delighted. It would be easy to be good with such a goal in view. Janet was as happy as any of them. It happened that she had been promptly on time this morning, having been waked earlier than usual by the barking of a dog in the yard, and it had been so unexpectedly easy to get to school on time that she was sure she would never be late again. If Jessie would only wake her she would jump up at once, and all would go smoothly.

Jessie was as anxious for her sister's record to be perfect as for her own, and she readily promised to call her earlier each morning. So on Tuesday Janet was up early again, and arrived at school much pleased with herself.

"I'll be there on Saturday, Miss Margaret; don't worry," she said gaily on Wednesday.

Lessons were well done, and Miss Margaret began to meditate on the advisability of a series of rewards as an incentive for good conduct. The week wore on. The girls were still doing well. Friday came.

Jessie waked early that morning, and looked across at her sister, sleeping peacefully. Janet had been up later than usual last night, finishing a book she wanted to return to the school library, and she slept soundly. Jessie hated to waken her, but she knew she must if she was to be on time.

"Janet!" she called, "time to get up. This is Friday."

Janet sighed and rolled over. "Leave me alone," she said, without opening her eyes. "It's too early to get up yet. I will soon."

Jessie went on dressing. "Janet," she said presently, "the first breakfast bell is ringing. Won't you get up now? Please don't be late for school this last day."

Suddenly realizing the time, Janet sprang out of bed.

"You might have called me, Jess. How could you let me sleep?"

"I did call you," said Jessie almost tearfully. "Please hurry now, and maybe you can catch up."

But it is very hard to overtake lost time. Janet hurried as much as she could; but she could not find anything she wanted in her nervous haste. Her buttons were coming off, pins slipped from her fingers, her hair tangled, and with all her hurry, breakfact was half over when she came down at last. Jessie's eyes were red, and she was half choking over her oatmeal.

Janet would have rushed off to school without breakfast, but that was not allowed. She forced herself to eat something, remembering that she had not gathered up her things last night, as she meant to do, and would have to hunt for them.

The first school bell was ringing, Jessie must start. She stood hesitating. "Please let me wait for Janet, papa; just this once. I'd rather be late, too," she begged.

Papa shook his head. "There is no reason why you should have a tardy mark because Janet is late," he said quietly.

"Go on, Jessie," said Janet eagerly. "Don't you be late, too."

So Jessie went slowly, with tear-dimmed eyes. Miss Margaret looked up expectantly as she entered, but the brightness faded out of her face as no Janet appeared behind Jessie's little figure. She said nothing, for Jessie herself was only just in time, and school began.

Janet appeared at last, ten minutes late, looking very downcast.

"I couldn't help it, Miss Margaret," she began, from force of habit, and then checked herself.

"Couldn't help being late, Janet? Was there really anything to hinder you?"

"Yes—no, Miss Margaret. I did oversleep, but Jessie called me in time. It was my fault for sitting up to read last night, and being sleepy. I hurried all I could, but I couldn't find my arithmetic."

"And what about your record?" asked Miss Margaret sadly. "I said no tardy marks, you know."

"Oh, Miss Margaret! Must I really miss the hike to-morrow?"

"What do you think, Janet? Am I to break my word? The other girls have kept their records good. Why is not yours perfect, too?"

Janet flushed. "I—suppose I have no excuse, Miss Margaret, for Jessie did call me, and I didn't get up. I guess I must take the consequences. But Jessie must go."

"I am sorry, Janet."

"Yes, I know, Miss Margaret, but it is all my own fault. And I'll never be late again, I promise you."

"I won't go without you," Jessie declared, but this Janet would not allow. "It's not fair for you to miss the fun because I was lazy," she said, and so she stayed at home and made good resolutions, which it is fair to say she kept, about breaking herself of her besetting sin.

Jessie's pleasure in the picnic was completely spoiled; she came home tired and dispirited, and in answer to Janet's questions, could only say:

"It would have been nice if you had been there, but I didn't have a very good time, thinking of you at home by yourself."

Which reminded Janet of a verse in the Bible which says:

"For none of us liveth to himself."

And she determined more than ever that her great fault should never again spoil any one's happiness.—Junior World.

LIFE'S ARITHMETIC.

We have the wisest teacher,
And she has given us this rule
That helps us in our lessons—
You can use it in your school:
Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When lessons seem too long.
Then multiply your efforts when
The figures won't come right,
Divide your pleasures day by day
With every one in sight.
Now if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours fly away.

—M. S. Van Der Veer, in Youth's Companion.

LOOK TO THIS DAY, FOR IT IS LIFE.

Look to this day,
For it is life, the very life of life,
In its brief course lie all the
Varieties and realities of your existence:
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream
And to-morrow is only a vision,
But to-day well lived makes
Every yesterday a dream of happiness,
And every to-morrow a vision of hope.
Look well therefore to this day!
Such is the salutation of the dawn.

—From the "Sanskrit."

Willie: "What did I learn to-day, teacher?"
Teacher: "Why do you ask?"
Willie: "They'll want to know at home."—Exchange.

LUTHER AND THE BIBLE.

Hurd Allyn Drake, in the Presbyterian Advance, tells us that "Luther said that he studied the Bible as he gathered apples. Frist, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then he looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any book, then shake every limb, studying Book after Book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by a careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words."

New Orleans Christian Advocate

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. Leon I. McCain, our pastor at Minden, La., informs us that his Sunday school gave $50 on Sunday School Day, the amount recently published being an error.

Dr. Henry C. Jennings, publishing agent emeritus of the Methodist Episcopal Church, died on Nov. 9. He was one of the publishing agents for twenty-four years.

Rev. W. J. Wood writes that he has reached his new charge, the Holcomb circuit, where he has received a cordial welcome, and where he is expecting to have a great year.

Rev. J. N. Humphrey, writing from Ratliff, Miss., under date of Nov. 23, says: "We arrived on the Mantachie charge last week and found a royal welcome by the good people of Mantachie."

"The Methodist Visitor" is the name of the monthly church bulletin issued by Rev. L. E. Crooks, pastor at Standard, La. The November issue gives some interesting items concerning the work of the charge.

For the second time in its history of twenty-five years, the Nobel prize for literature has been awarded to a woman, Grazia Deledda, for her book, "The Mother," published in America by the Macmillian Company.

From the Southern Reporter, Sardis, Miss.: "Rev. C. T. Floyd, who was appointed to succeed Brother McCafferty as pastor of the Methodist church, comes to us from Moorhead. We extend to him a hearty welcome to our town."

We acknowledge with thanks the receipt of a copy of the directory of our church at Arcadia, La., just from the press. It is a complete presentation of the membership and officiary of the church. Rev. G. A. Morgan is the pastor.

Rev. Lee R. Sparks, of Zwolle, La., writes: "I am just closing a very successfull year of my ministry. I have enjoyed my association with the brethren of this Conference and solicit their prayers as I enter the Little Rock Conference."

The Legal Conference of the Louisiana Conference held its annual meeting at First Church, New Orleans, on Friday of last week. Dr. Briscoe Carter, Dr. R. H. Wynn, and Rev. R. W. Tucker were the out-of-town members present.

A farewell service was held at Sardis, Miss., in honor of Rev. J. T. McCafferty and family prior to their leaving Sardis for Ruleville, Brother McCefferty's new appointment. The Baptist and the Presbyterian pastors and their people united in the service.

Dr. S. L. Morris, former field secretary of the Anti-Saloon League of Mississippi, says: "Charles A. Lindbergh is specifically a product of dry America, and is now a blazing example of righteousness and efficiency for the young men of the whole world."

Rev. W. N. Ware, formerly of the Mississippi Conference, writes from St. Clair, Mo.: "We have a nice work here in the Missouri Ozarks and have been cordially received by our people." Brother Ware reports the arrival of a son, Warren Nathaniel, Jr., in his home on Nov. 22. Blessings upon parents and little one!

The students of Grenada College joined the Methodist young people all over the world in observing Nov. 27 as communion Sunday. The students of Grenada College co-operated with the Epworth League of the Grenada Methodist church in observing this and in giving the program. The sacrament was administered by Rev. J. H. Holder, Rev. E. S. Lewis, and Dr. J. R. Countiss.

At the recent session of the North Mississippi Conference, Rev. John W. Robertson was appointed Conference evangelist and recommended to the Commission on Evangelism for appointment as a general evangelist at its next meeting. Brother Robertson is ready to make engagements. His temporary address is Steele, Mo., where communications will reach him.

The union Thanksgiving service of the Methodist churches in New Orleans was held at the Louisiana Avenue Church on Thanksgiving morning at 11 o'clock. Dr. R. H. Harper, the presiding elder, was in charge of the service. The sermon was preached by Dr. J. B. Mitchell, pastor of Rayne Memorial. A large congregation was present. The offering was given to the Memorial Home for Young Women.

At the recent session of the Mississippi Conference held in Jackson, Miss., a resolution was adopted endorsing a movement to endow the chair of Religious Education of Whitworth College and recommending this as a worthy activity for the Adult Wesley Bible classes. Probably these classes could not find a worthier cause. We are dependent greatly upon the ladies who have attended our church colleges for teaching in our Sunday school, and other leadership.

Rev. and Mrs. W. H. Jordan entertained the officials of the Methodist church at Crowley, La., at a barbecue supper recently. A fine meal was served, and an interesting program carried out. The social hall of the church, where the supper was served, was beautifully decorated for the occasion. According to the Crowley Daily Signal, a delightful time was spent by those presest. The entertaining of the officials of the church at the close of the year is a yearly custom of Brother Jordan.

The editor of the Advocate greatly enjoyed a call by Rev. Frank Pippin on Saturday of last week. Brother Pippin was a student in the Candler School of Theology, Emory University, during the summer quarter and was a member of one of the classes taught by the editor. Having received his B.A. degree from Emory, he is now completing his course in theology, and at the same time doing the work for the M.A. degree at Southern Methodist University, Dallas, Tex., where he is also serving as pastor of a near-by church.

The Young People's Missionary Society of Grenada College during the month of November observed world fellowship in a series of programs at the morning watch hour and at the Wednesday evening prayer service. These programs were directed by Miss Sarah Hodges, who is president of the Missionary Society. The study culminated in a pageant, "One Father of All," given Nov. 20, at the regular Sunday evening service in the college auditorium. The theme running through the pageant was the divergent religions all over the world and the power of Christianity to unite these through the efforts of the Christian church, which was represented by Miss Marie Moore. The grouping of the representatives of the various countries on the stage and the advent of the church among them was very artistic and effective, while the Sunday school choir furnished appropriate music. The service was well attended by the citizens of Grenada.

MISSISSIPPI CONFERENCE RESOLUTIONS CONCERNING SUPERANNUATE FUND.

The following resolution was passed unanimously by the last session of the Mississippi Annual Conference:

"Whereas, the church is entering into the fifth year of the Special Effort of the Superannuate Fund and the Mississippi Conference is lagging in the amount paid to this fund; and, whereas, there is an imperative and pressing need for an immediate effort to raise the amount assumed by the various charges in this Conference, and realizing the worthiness of this claim; therefore,

"Be it resolved, That the Mississippi Conference set aside the month of December as a period of special emphasis culminating with a Christmas offering to this great cause, and that the presiding elders and pastors be urged to give their earnest attention to the securing of the amounts pledged.

"Resolved further, That this is in no way to interfere with the effort that is to come under the direction of the General Board of Finance."

Will you not please announce this to your congregation and take a collection and send it to me or to Dr. Luther E. Todd?

If you have made full payment, take the collection. If you lack one year, urge your people to pay the last payment. The superannuate will get the interest one year earlier. Help the needy.

Cordially yours,

J. M. MORSE.

TRUE OR FALSE, IT'S INTERESTING.

By Rev. James H. Felts.

There is a story afloat that a certain undergraduate, a thoroughly well equipped youngster, tried an interesting experiment recently. He prepared an examination paper carefully. He made it a point to express himself ambiguously. He followed that threadbare school of "incredible dullness" so happily imitated by H. G. Wells and his ilk. He said many things without really saying anything. He mailed this paper to the examiners, expecting to receive a zero and a rebuke. Imagine his utter amazement when he received a most flattering grade, together with a personal letter of commendation and congratulation. Whether true or not, it is interesting. Sham and pretense mark the literature of this day like smallpox pits. Any man who reads much of the trash that is palmed off on an itching public as smart, scholarly, scientific, up-to-date, and likes it, can easily regale himself with "College Humor." There will be others leaning hard in the direction of the bliss of comparative ignorance. Bishop Candler has well said, "It wearies indignation and fatigues disgust."

Will the time ever come when men will be frank, honest, fair, saying what they mean and

meaning what they say? Is anything gained by splitting an imaginary hair with an imaginary blade to an imaginary end? We wade in chaff chin-deep to find a grain of wheat. When found it will not sprout. The germ of life is wanting. The King James version of Holy Writ has not been improved upon for most of us. The Man of Galilee has not been surpassed for good English. Poetry and art yet wait the advent of masters equal to those who have gone before. Our boasted knowledge needs be a bit more modest in the presence of felicity of expression and profound thinking already witnessing for God and humanity. Ambiguous verbosity just about describes much that is offered us this day for "our uplift." Multum in parvo has given place to nihil ad rem. Speculation seems more important than assurance.

PLANS FOR WORLD PEACE DISCUSSED AT INTERNATIONAL GOODWILL CONGRESS.

By Charles Stelzle.

Nearly five hundred delegates from forty different cities in various parts of the United States attended the twelfth annual meeting of the World Alliance for International Friendship, which was held in St. Louis, Nov. 9 to 11, inclusive. Preliminary to the meeting of the Congress, itself, sixty-four meetings were held in and about St. Louis, which had an attendance of about thirty thousand. Thirty outstanding authorities on international affairs addressed the Congress, the meetings being held in the Chase Hotel, except the mass meetings on Armistice Day and on the night preceding, these being conducted in some of the largest auditoriums in the city.

The addresses were of a uniformly high order, and received widespread publicity in the local newspapers, the four St. Louis dailies giving from twenty to twenty-five columns per day to reports of meetings—editorials, photographs, and cartoons. Among the principal speakers were Newton D. Baker, former Secretary of War; Henry Wickham, editor of the Review of Reviews of London and former editor of the London Times; Prof. Manley O. Hudson, of Harvard Law School; Prof. James T. Shotwell, of Columbia University; Colonel Raymond Robins, of Chicago; Rev. Arthur Pringle, of London, England; Mrs. Percy V. Pennybacker, former president of the General Federation of Women's Clubs; Dr. Daniel A. Poling, president of the International Christian Endeavor Society; Dr. Joseph E. Cochran, pastor of the American church in Paris, France, and Dr. William P. Merrill, of New York, president of the World Alliance.

The Congress adopted a series of resolutions, approving the Briand proposal, establishing an agreement between France and the United States to "renounce war as an instrument of national policy;" it favored the principle that the United States should not give support to, nor trade with, any covenant-breaking State which might go to war in violation of its previously given pledge to take its disputes to some tribunal of peaceful settlement; it expressed satisfaction with the increasing co-operation of the United States in the activities of the League of Nations, although it did not raise the question of organic membership in the League itself; it urged further negotiations regarding membership of the United States in the Permanent Court of Internatonal Justice; it indicated that the settlement of the complicated question of inter-allied debts was more than a financial problem, and it urged that practical steps be taken further to reduce armaments, calling atten to the fact that we are confronted by "potential armaments in chemical and industrial development," and that the only way to eliminate this potential menace is to abolish the war system itself.

The Congress approved of the "reaffirmation of commercial and industrial enterprises in Mexico and stated that "American investors carrying on commercial and industrial enterprises in Mevico should recognize that such investments abroad are subject to the laws of the country in which they are made;" it expressed gratification at the progress being made by the Chinese people in their struggle for national unity; and deplored " the enactment of legislation making exceptions which discriminate against any nation in the operation of the quota divison." Without raising the question of the expediency of maintaining an adequate military and naval defense so long as the war system lasts, it opposed military training in all public and high schools and all compulsory military training in colleges and universities, except in institutions established for the specific purpose of military education; and the Congress further emphasized the responsibility of all educators "for the early training of our youth for peace by developing in them the spirit of goodwill toward the peoples of all lands." To this end, it was recommended that there be "increased opportunities in our schools for the appreciative study of other peoples and cultures, as well as our own, and of a true perspective of ourselves as a nation in relation to other nations."

One of the noticeable features of the Congress was the holding of a Young People's mass meeting, with an attendance of 3,500, in which Protestant, Jewish, and Catholic Young People's Societies participated, the meeting being held in the St. Louis University, a Catholic institution.

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Protection Against Old Age

EXPERIENCE.

By Rev. Frank Pippin.

I am man's interpreter of God; his second faith.

I am the teacher of the ages; counsellor of the wise; condemner of the fool; man's first lesson, and his last.

I am the lens of man's soul through which he views the sunset and the stars.

I am to-day's twilight, to-morrow's sunrise.

I am the succor of to-day, the hope of to-morrow.

I am discipline; those who learn from me pay dearly.

I am life; those who tread my paths will learn of me.

I am the mount of transfiguration on which life changes with the process of the years.

I am the Marathon of the nations, winging my warning message to every homestead.

I am the orchard eternal, from which the centuries have culled their most luscious fruits—love, truth, and light.

I am Experience.

Dallas, Tex.

IN MEMORY OF OUR PRECIOUS FATHER, REV. ISAAC L. PEEBLES, WHO DEPARTED THIS LIFE ONE YEAR AGO.

"One year among the angels, beloved, thou hast been,
One year has Heaven's white portal shut back the sound of sin;
And yet no voice, no whisper, comes floating down from thee,
To tell us what glad wonder a year in Heaven may be."

Only those to whose lips the same cup of sorrow has been pressed can understand the chill that settles over the soul when one stands by the cold, still form of a loving father and knows he would shed his last drop of blood for us; and knows that his heart has ceased to beat.

His study, a place once so cheerful and happy, now is a place sad and lonely; no precious father to smile and tell us how glad he is to see us, and when asked how he felt to say, "Young and happy." He bore his suffering with such fortitude and was so submissive to the Divine Will. We feel that we are nearer Heaven because our precious father is there. We are living each day as he taught us; and his constant prayer was that we may form an unbroken family circle in Heaven. By the help of God we will meet you in that "Land of Unclouded Day."

Words cannot express how we miss him, but oh! it is so comforting to us when we think,

"There is a world above where parting is unknown,
A whole eternity of love,
Formed for the good alone,
And faith beholds the dying here,
Translated to that happy sphere;
One fond farewell, oh! thou most perfect father,
So pure and saintly meek,
You are an angel now, but we are human,
And oh! so strangely weak,
Our hearts can never let you go,
Father, we love you so."

Daughters who love him dearly,
MRS. S. D. McWILLIAMS.
MRS. A. L. BROTHERS.
MRS. HOSMER FARR.

A NEW BULLETIN IDEA FOR PASTORS.

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices, 40 cents per 100; $3 per 1,000.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. KATIE LEE MORRIS.

On Sunday night, Oct. 16, 1927, at the family residence, Grenada Boulevard, an angel entered and bore away the gentle spirit of Katie Lee Morris. Katie was a true Christian. She joined the Methodist church at Mount Olivet at 16, and ever remained a faithful member of the same. She was educated at Lexington, and at E. M. F. College, Meridan, Miss.; born Jan. 24, 1886; married to S. P. Morris, May 5, 1910, at the home of her mother, M. M. Lee. She was a devoted daughter, faithful wife, loving sister, a good neighbor; an earnest Christian, and a true friend. She had a smile for every one she met, which showed the sunshine in her heart. She suffered for months, but bore her affliction with Christian fortitude. She leaves a husband; a sister, Mrs. G. Dorrah, of Jackson; two brothers, Messrs. Joe and Lytton Lee; many kindred and friends. Many beautiful floral offerings, expressions of love and sympathy, were heaped about the grave. Her race is run, she has reached the goal. Her memory will ever be sweet to me. We bow in submission to his will that doeth all things well.

COUSIN JESSIE ABEL.

Bovina, Miss.

RESOLUTIONS.

Died at her home in Indianola, Miss., Thursday morning, Nov. 10, 1927, MRS. CLARA CARTER FAISON, widow of the lamented R. B. Faison

She being a devout and consistent member of the Methodist church, we, members of the Missionary Society, have met and passed the following resolutions of love and respect:

1. Be it resolved, That, whereas, it has pleased God to call unto himself our beloved friend and sister, Mrs. Clara Faison, in her departure, our church, our Missionary Society, the town and community at large have sustained a great and irreparable loss.

2. Resolved, That inasmuch as Mrs. Faison was a woman posssessed of the noblest traits of character, ever patient, faithful, loyal and true, foremost in all good works, ready to throw the mantle of charity over the faults and shortcomings of others, we shall miss her sweet, gentle leadership and shall endeavor to follow her example.

3. Resolved further, That we tender our deepest sympathy to the bereaved family, commending them to the merciful care of our Heavenly Father, who doeth all things well.

4. Lastly, That these resolutions be spread upon the minutes of our Society, a copy be sent to the family, to the town papers, and to the New Orleans Christian Advocate for publication.

Signed: Mrs. P. C. Chapman, Mrs. J. D. Smith, Mrs. E. L. Parker, Committee.

IN MEMORIAM.

In loving memory of my son, THOMAS BRELAND PICKETT, who departed this life three years ago today, on the 6th day of November. You left us so suddenly, but your memory is as fresh to us today as it was when you left us. Our home is so lonely without you. We miss you so much and think of you all the time. We know you are at rest, safe in the arms of Jesus, and we want to join you there. We must live a true Christian life to be with him. We are going to be with him some day where parting is no more. He is sadly missed by

FATHER, MOTHER AND SISTERS.

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Played Direct From Organ Console

Winnsboro Blue Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—granite—genuine Winnsboro Blue. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,
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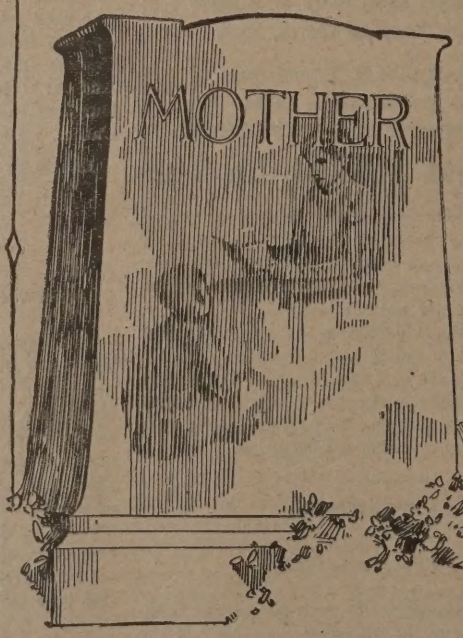
Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance but do not possess its lasting qualities and permanent beauty.



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Winnsboro Granite Corporation
Rion, S. C.

Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"The happy have whole days, and
those they use;
The unhappy have but hours and
those they lose."

—Dryden.

"Happiness is inward, not outward, and so it does not depend on what we have, but on what we are."—Henry Van Dyke.

"Happiness is the natural flower of duty."—Phillips Brooks.

THE PRESIDENT'S DECEMBER MESSAGE.

To the Presidents and Members of the Woman's Missionary Society.

My Dear Co-Workers: The fourth quarter of the year 1927 is rapidly passing, so I want to say to you, in the language of St. Paul, "Be instant in season and out of season." Let us look carefully into every phase of our work that we may maintain the record held by our Mississippi Conference for these past years. May we each ask these questions: "Have I met every responsibility to the woman's work? Is my pledge paid in full? Is there still something remaining that I may do to advance God's kingdom?"

We have made an advance during the first three quarters of this year in membership and in our offering. How we should all give thanks and rejoice that this is true! God has called into definite service three splendid young women, who have been placed in Whitworth College in order that they may have the necessary units of credit to enter Scarritt College the coming year. The Nursery at Moore Community House has been opened, and Miss Ellis writes that the work there is moving forward nicely.

The Mississippi Conference goal for the Missionary Voice is 1,200 new subscribers. Will not our agents co-operate with the agent that is to be appointed by the pastor of each church and make a special effort to place the Missionary Voice in every Methodist home? No well furnished Southern Methodist can afford to be without it. The period for the 75 cents offer is extended through February, to cover the January-February period of special cultivation.

We believe that an informed and consecrated Missionary Society solves its problems. Through our Bible and mission study classes we are becoming better informed and hence more effective workers in the kingdom. Through deep personal examination and reconsecration of our lives to God, the "Jubilee" is becoming a realization to many of our women. May we not all study more earnestly the Divine Word and ask for a new in-filling of his Spirit that we may more perfectly do his will?

I cannot express my appreciation too warmly for the splendid work done by each officer, each district secretary, each zone leader, and last but not least, the officers and members of each loyal auxiliary. Your splendid work has borne fruit. Without your loyalty and co-operation our year's work could not have gone forward. Let us, these remaining weeks, meet every obligation and make this the best year in the history of our work.

With the assurance that each of you, in your respective place, will do your part, I am,

Yours for service,
MRS. L. W. ALFORD.

ZONE MEETING AT ATHENS, LA.

The fourth quarterly meeting of zone No. 1, Ruston District, was held at Athens, Nov. 18. Our zone leader, Mrs. W. A. McKenzie, was in the chair, and after silent prayer by the audience, closed the prayer.

Mrs. Ford, of Homer, conducted the devotional, using the twenty-third Psalm. The roll call showed representatives from every auxiliary in the zone.

Miss Winnie Camp then gave us a beautiful poem on "Harvest Days."

Mrs. Hefley, of Homer, gave us the outstanding objectives for which we are to strive in our Jubilee celebration.

Mrs. Carolyn Dawson, of Haynesville, our District Secretary, told us about the Prayer League, insisting that we organize at once.

Miss Frances Mullennix, of Athens, gave us a violin number, and little Miss Roberta Dillon, a Thanksgiving reading, after which the Athens ladies gave an original playlet, "The December Business Meeting," portraying the varied and many excuses of members for refusing to serve on programs and accepting the roll of officer or superintendent; also of the heavy burdens imposed upon the president when members shirk their own duties and responsibilities. This playlet was given with the hope that it might be an awakening to those who are derelict in duty.

Misses Pauline Barnes and Maxine Owens, of Athens, sang a duet.

During the social hour the Athens ladies served refreshments. A most pleasing addition to this was the vocal numbers given by Misses Barnes and Owens, with Mrs. Kittie Watson Hightower, accompanist.

Haynesville was decided on as the next place of meeting. It was with a spirit of love and good will that we bade our guests good-bye, realizing more and more that our zone meetings do much in giving us inspiration for greater zeal in our work.

MRS. J. H. PITTMAN,
Recording Secretary.

CANDLE-LIGHTING AT GLOSTER, MISS.

The Gloster auxiliary of the Woman's Missionary Society concluded the Week of Prayer program with an open meeting in the church auditorium on Sunday, Nov. 13. Our pastor, Rev. B. M. Hunt, being at Annual Conference, we used the 11 o'clock hour for a candle-lighting service for out-going

(Continued on Page 15.)

INDIGESTION GONE

Tennessean Was Worried Considerably Until, on Advice of An Acquaintance, He Began To Use Black-Draught.

Sewanee, Tenn.—"For several years," says Mr. J. L. Russell, of this place, "I suffered continuously with spells of indigestion. Everything I ate disagreed with me, and I was in a bad way.

"Nothing did me any good until I found Black-Draught. One day a man in a store where we traded told me to try Black-Draught. He said he knew of it relieving indigestion, so I decided to give it a trial.

"In my case it seemed to go right to the very root of my trouble. It straightened me out, and ever since that time, over thirty years ago, I have used Black-Draught.

"When I have a spell of indigestion coming on, I begin on Black-Draught. I take several small doses, in a regular course, and I find it will usually have me well in less than no time. Now I never suffer—I take Black-Draught.

"I also found it fine to break up a bad cold. In the winter time, I always keep a box handy, so when I sneeze, or feel chilly down my spine, I take a few doses of Black-Draught, and that wards off the cold."

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MOTHER!

Look at Child's Tongue if Sick, Cross, Feverish

Look at the tongue, mother! If coated, it is a sure sign that your little one's stomach, liver and bowels need a gentle, thorough cleansing at once.

When peevish, cross, listless, pale, doesn't sleep, doesn't eat or act naturally, or is feverish, stomach sour, breath bad; has stomach-ache, sore throat, diarrhœa, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

You needn't coax sick children to take this harmless, "fruity laxative;" they love its delicious taste, and it always makes them feel splendid.

Ask your druggist for a bottle of "California Fig Syrup," which has directions for babies, children of all ages and for grown-ups plainly

on the bottle. Beware of counterfeits sold here. To be sure you get the genuine, ask to see that it is made by the "California Fig Syrup Company." Refuse any other kind with contempt.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

At the session of the Annual Conference, the Sunday school work was featured in its relationship to the remarkable success in its Leadership Training Program. Thanks were expressed to those who contributed to the success of the work along this line.

Possibly one of the most remarkable contributions made to the whole program of the Conference Sunday school work this year was the contribution of Mr. P. L. Blackwell, of Newton, Miss. He took a place on four county institute programs and conducted a church institute in the absence of one of the field workers, paying his own way and contributing his own time. Add to this his activity as Superintendent of Missionary Education for the Conference, in which he has been very active, and you have a fine outstanding piece of work.

I have taken occasion to bring this token of appreciation to Brother Blackwell to say that last year the entire Sunday School Board was actively engaged in putting over the program throughout the Conference. With the active support of every member of the Board, the workers will just have to do a better piece of work.

The Conference Board met and practically did its entire work one afternoon. We met the second afternoon, but discovered we had practically finished our work the afternoon before.

There was only one member of the Board absent. What a fine record! The actions of the Board all looked ahead for bigger and better things. This was to be expected when the Board was interested enough to be present.

One of the most radical changes made was in the Honor Roll for Sunday School Day for next year. The Honor Roll will be composed of the names of the Sunday schools instead of the names of the pastors. Every Sunday school sending in 10 cents per member, exclusive of its Cradle Roll and Home Department as reported to the session of the Annual Conference, will be placed on the Honor Roll. They will be placed on the Honor Roll in the order they reach the Sunday School Board's office. No name will be placed on the Honor Roll after Monday before the meeting of the Annual Conference.

A second change was the making of an Honor Roll for the names of the superintendents taking Leadership Training. We set as a goal 200 superintendents taking units of credit of Leadership Training during the year—this is not quite a half. We trust that this can be done.

The Leadership Roll for preachers remains the same.

Other movements will be brought to your attention from time to time. It will be of interest to the readers of this article to know that as you read it there are in session two Standard Cokesbury Schools. Can you not say, "Thank God?" It will also be of interest for the readers to know that there have come through the mail enough requests for training work to occupy the time of the employed staff for a month. We thank God and take courage. We are appreciative of every good word spoken for us and for every good thing done for us.

Pray for the workers as you have never done before. Hold us up to a throne of grace that we fail not to do the thing the Lord wants done.

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE ELEMENTARY SUNDAY SCHOOL NOTES.

The observance of Enlarged Children's Week has been very helpful to workers in a number of schools in our Conference, according to the reports that have come in so far. Some workers write that they plan to have the week yet; others say that though the observance was only partial, they found this helpful and plan for a complete observance next year.

Where the homes were visited by the workers, the reports show good attendance at the mass meeting for adults and splendid forward steps made for the childhood and youth of the community. The pageants given have been reported as splendid and inspiring to many.

Among the splendid Forward Steps reported have been: a planned recreational program for the church; the carrying out of the Program of Work in an effort to bring the school to Standard rank; the purchase of equipment, furnishings, workers' library books, song books, etc.; the improvement, cleaning and beautifying of buildings; placing of the Sunday school expense in the budget of the church; organization of parent-teachers' association; of local training classes for active or prospective workers; plans for Cokesbury, Standard and non-Standard Training Classes and Schools. There has been a special emphasis on training for workers and parents in the Forward Steps taken.

To date we have received twenty-five written reports, and have heard of numerous other observances via the grape vine route. All reports should be sent to us right away in order that we may complete our records. Every school observing the week should report the observance—whether it be in part or in full—and should ask for any assistance needed in carrying out the Forward Step selected. Our goal is fifty observances. If the week was observed in your school, see that it is reported promptly.

Schools reporting the observance to date are:

Brookhaven District—Brookhaven, Brandywine, and Rehoboth.

Hattiesburg District—Heidelberg, Richton, Collins, Court Street, Purvis, New Augusta, New Hebron; Bethel and Mount Olive, on the Mount Olive charge; Broad Street, Sumrall.

Jackson District—Learned, Fannin, Bentonia, Edwards.

Meridian District—Central Church.

Newton District—Morton, Forest.

Seashore District—Coalville, Wiggins.

Vicksburg District—Holly Bluff, Liberty.

MAGGIE MAY JONES,
Conference Elementary Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. W. L. Storment, pastor at Sunflower, is organizing a class and is to use "The Small Sunday School" as a text. This makes the third volunteer to take up the work of teaching. Let us line up the hundred volunteers early in the year. Remember, a man is not limited to one class. "What Every Methodist Should Know" should be taught in a hundred congregations. This would create a new loyalty to our church. It seems to me any man would jump at the opportunity of teaching the people the great, good things about the church.

It is necessary that we fix places and dates of the Standard Training Schools to be held during the ensuing year. This should be done before Dec. 10. We want to work out the courses to be given so the largest number will be benefited. It is our plan to offer the "Materials and Methods" courses to be given at Grenada the first week in June. If we do not have as many as ten to a class, that course ought to be omitted and another given. There is only one way to find out the courses desired, and that is to have those interested write us. We are anxious to give a course on the appreciation and value of music in worship. We have in mind inviting an instructor of national reputation, but we dare not unless we have a number of preachers and musicians intimate that they would like to take such a course. Comparatively speaking, only a few people read these notes, but those who do read them might inform those who do not read and let them express themselves at once. The title of the course we want to give is, "Music and Hymnody." It is not a course in music, but an appreciation of music. I beg you write me your opinion and wishes as to this or any other course. It is high time we were giving a course, "The Home in Society." If we can secure a sufficient number to take the course, it is possible we can secure an instructor. At any rate, let me hear from you as soon as you read this notice.

Minter City heads the list of schools sending in missionary offering to my address at Grenada. This school is not only on time, but a little ahead of time. We are counting on 300 schools this year that will give missionary instruction regularly and send in the offering as soon as taken for our home field and for Europe. This project is our hope for extending the kingdom in our Conference and in Europe. Both fields are needy beyond description. Three hundred schools participating in the Dual Special would assure us of the greatest success we have yet attained. There are four of us at work on this job, and we crave the privilege of helping any school that needs help. Get this phase of our work started and the whole church will feel the beneficial effects.

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A FINE FOOTBALL FOR THE BOYS.

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To get Lucy Ann or a Varsity Football or both, all you have to do is to clip this page and take it to your grocer together with the coupons from Luzianne Coffee cans and the necessary amount of money. If your grocer should run out of dolls or footballs, bring the coupons to our office, 640 Magazine Street.

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Mail your coupons from Luzianne Cans together with this page to us. Write in the coupon whether you want Lucy Ann, the Varsity Football or both. Send no money. When your package arrives simply pay the mailman 98 cents, or twice that amount if you ordered both the doll and football, plus the small mailing charges.

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LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Thanksgiving season was celebrated in the Alexandria District with a joint service and laying of the corner stone of the Pineville church. The service in the morning was very beautiful, including special music numbers and sermon by the presiding elder, Rev. C. C. Weir.

The ladies of the church served a Thanksgiving dinner to help with the debt on the church building, after which the congregation and their friends met for the laying of the corner stone, at which service Dr. Cleanth Brooks made the address.

This was a big day for the Pineville folk and their friends, and one of great thanksgiving and rejoicing.

* * *

A report from the General Office at Nashville in regard to the Home and Parent-Teacher work in our Sunday schools, shows five centers of work in Louisiana: At Alexandria, with Miss Flavilla Bradt as president; Baton Rouge, Mrs. O. L. Tucker, president; Crowley, Mrs. P. A. Bacon, president; Shreveport, Mrs. R. E. Smith, president; and New Orleans, Mrs. A. G. Malone, president, Mrs. R. S. Crichlow, director.

* * *

This week we have received Sunday School Day offerings from Elizabeth, Many, and Tickfaw. Mrs. G. W. Nesom, superintendent at Tickfaw, writes that although the contribution from there is small, she feels that God's blessings are with the school, and of this we feel certain.

* * *

Rev. H. W. Jordan, pastor at Covington, has just closed his second Cokesbury Training class, with thirteen taking credits, thus making a total of nineteen credits for this year.

* * *

Last Sunday morning I paid Glenmora a visit. Rev. A. S. J. Neill, who is a college mate of mine, is in charge of the church there, and I enjoyed every minute of my stay, partaking of the hospitality of the parsonage. Brother W. W. Guinn is superintendent of the Sunday school.

* * *

In the November issue of "The Home Field," published by the Sunday School Board of Florida, there is a most interesting article pertaining to the extension program and rural work. Accompanying this is a picture of the log cabin in which Bishop Hay was born, with the following inscription that tells volumes: "No adequate estimate has ever been made of the leadership which the country church has furnished to the world. We must not abandon this field."

* * *

Brother P. C. Taylor, of Louisiana Avenue Church, New Orleans, in charge of the Adolescent work of the Conference, has sent us the following interesting items:

"The plans for a summer camp are taking definite form and we hope to be able to announce final arrangements in the very near future. Miss Pauline Wynn has been giving us some valuable suggestions and has promised to do all she can to make the proposition a success. We are very fortunate in having her in our Conference to help put over a new enterprise. At our General Council meeting in December, we are expecting to complete the plans and arrangements as to faculty, location, and courses. It is our purpose to get the courses recognized by the General Sunday School Board, that credit may be given those who attend the camp.

"You can't afford to miss it. Begin now to make your plans for the State-Wide Sunday School meeting at Alexandria next spring. It won't be long. We want to make it the greatest meeting the Young People's section has ever had. We expect to have with us on the banquet night the Honorable Josephus Daniels, former Secretary of the Navy, newspaper publisher, and Christian statesman. We want every church represented at this great gathering."

C. D. ATKINSON,
Conference Superintendent.

NORTH MISS. CONFERENCE.

Corinth Dist.—First Round.

New Albany sta., Dec. 4.
Dumas, at Weir's Chapel, Dec. 8.
Iuka sta., Dec. 11, 12, morning.
Iuka ct., at Pleasant Hill, Dec. 12.
Corinth, First Church, preaching, Dec. 11, evening; Q. C., Dec. 14.
Corinth ct., at Mount Carmel, Dec. 14.
Belmont, at Golden, Dec. 15.
Tishomingo, at Tishomingo, Dec. 16.
Sherman, at Sherman, Dec. 17, 18.
Kossuth, at Wesley's, Dec. 19.
South Side, Dec. 19, evening.
Chalybeate, at Chalybeate, Dec. 20.
Booneville ct., at Carolina, Dec. 21.
Rienzi, at Rienzi, Q. C., Dec. 22, morning.
Mantachie, at Palestine, Dec. 29.
Baldwyn, at Baldwyn, Jan. 1, morning, and at Ashbury, Jan. 2.
Hickory Flat, at Bethel, Jan. 4.
Pott's Camp, at Pott's Camp, Jan. 5; preaching, evening of 4th.
Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 12.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

District stewards are called to meet in First Church, Corinth, Thursday morning, Dec. 1, at 10 o'clock.

E. H. CUNNINGHAM, P. E.

Christmas Money for You

Search Your Attic for Fortunes in Old Envelopes

Among the old letters of many families are hundreds of very rare stamps and envelopes. Many have been found and sold for fortunes. Single envelopes have been sold for as high as $6,000, and many have brought upwards of $100 each. It sounds "fishy," but it's true. They are valuable because they are rare. And they are rare, not because there are only a few, but simply because most of them have remained stored away and forgotten, in old trunks, family chests and closets.

Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1865. Fortunes in rare stamps have been found in old trunks which no one ever dreamed contained anything of value. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Box 258, Marshall, Michigan, and he will immediately write you, stating their value. In sending them to him you are not obliged to sell unless his offer meets with your approval. Anything not purchased he will return in good order. Mr. Brooks, who is mayor of his city, is a private collector and has paid thousands of dollars for old envelopes bearing stamps. Although the rare issues are especially desired he also buys many of the commoner kinds. Many people in this way are getting Christmas money with very little trouble and no expense.

The advertising manager of the New Orleans Christian Advocate has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

Mr. Brooks states that there are so many different stamps which are similar in appearance he cannot quote values from written descriptions, but must see the envelopes. Furthermore, he is not interested in buying loose stamps or stamp collections, but only the old envelopes bearing postage; so do not cut the stamps from the envelopes. It is not necessary to write dates on envelopes as Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Those especially wanted are United States issues, but he also buys Confederate, Canadian, Hawaiian, and certain foreign stamps provided they are on the original envelopes and mailed not later than 1865.

If envelopes are sent in a bunch they should be carefully packed in a cardboard box to protect them from damage while in the mails. If you have reason to believe your envelopes are of special value send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows: HAROLD C. BROOKS, Box 258, Marshall, Mich.

Home-made Remedy Stops Cough Quickly

Finest cough medicine you ever used. Family supply easily made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup, or clarified honey. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid, too, for bronchitis, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract and palatable guaiacol, famous for healing the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

GIRLS OF SCHOOL AGE LEARN VALUABLE LESSON

Find Lydia E. Pinkham's Vegetable Compound a Dependable Medicine

LOUISE LOUTHAN
ROUTE 2, CHARLESTON, ILLINOIS

From the days of the polonaise to the days of the radio, mothers have given this dependable medicine to their daughters. School girls are often careless. They get wet feet. They overstudy or they tire themselves with too many dances and parties. They get run down.

Many an active girl of today, like the demure maiden of the 1870's, has found that Lydia E. Pinkham's Vegetable Compound is helping her to find better health and energy.

"I gave my fifteen-year-old girl Lydia E. Pinkham's Vegetable Compound, and it did her a wonderful lot of good. She had been out of school for four months. I read the advertisements of the Vegetable Compound, and since she has taken it she has improved and has gone back to school again. I recommend the Vegetable Compound to other mothers with girls who are not as strong as they should be."—Mrs. Alice Louthan, Route 2, Charleston, Illinois.

"My daughter was out of school two terms. I have known about Lydia E. Pinkham's Vegetable Compound all my life and finally decided that she should try it. Three bottles helped her in various ways for the next couple of years."—Mrs. W. E. Gillette, 986 E. 52nd Place, Los Angeles, Calif.

"I have always been sickly, and until I was fourteen my father was very strict about my perfect attendance at grammar school. I have gone to school through hard storms and often taken cold. When I was fourteen I took to my bed and did not get up for eighteen months. Everyone thought I could not live. Just four months ago I began taking your wonderful medicine, Lydia E. Pinkham's Vegetable Compound, and I could notice a great change almost at once. Now I feel like a new person. I wish all girls would try Lydia E. Pinkham's wonderful medicine."—Mrs. C. M. Smith, Union Village, Vermont.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

APPRECIATION OF CO-OPERATION IN YOUNG PEOPLE'S REVIVAL.

Dear Dr. Carley: I wish to express through the Advocate my appreciation of the fine spirit of loyalty and co-operation throughout the Conference in carrying out the plans for the Young People's revival. It has been a successful and worthwhile achievement among the young people of Louisiana Leaguedom. I deem it a sacred privilege to have had the opportunity to promote this worthy movement in our Conference, and could not have achieved results without the co-operation of the League officers and members throughout the State. Special appreciation is due Rev. James B. Grambling, our Conference Board president; Rev. Guy M. Hicks, Rev. B. C. Taylor; Mr. Charles N. White, our State Epworth League president; Miss Elizabeth Langford, our new State Field Secretary, and all pastors and Leaguers who assisted in carrying out the suggested plans for our great Young People's Revival.

I am confident that great good has been accomplished and God has been glorified.

Yours for service in his kingdom,
DON E. DULANEY,
State Vice President Epworth League Board.

RESOLUTIONS OF APPRECIATION OF REV. C. H. STRAIT.

(Rev. C. H. Strait served six years as pastor of the Decatur-Hickory charge, Mississippi Conference. After his appointment to Meadville and Bude at the recent Conference, the Baptist church at Hickory adopted the resolutions given herewith.—Editor.)

We feel confident that Brother Strait's life since coming to us has been a blessing and a benediction to all those who have had the happy privilege of knowing and working with him. He has been unceasing in his labor to build up the Master's kingdom in this part of his vineyard, and his unselfish devotion to his cause at all times has been the means of bringing many of us in closer touch with him.

His loving ministration in times of trouble will ever remain a sacred memory in our hearts. Many a fevered brow has been smoothed, many a broken heart has been comforted, and many a life has been saved for service by his kind and sympathetic work, and his untiring efforts to be of service to others.

Brother Strait has grown in our hearts, and it is with reluctance that we give him up to go elsewhere; but,

Whereas, God has called him to labor in another part of his vineyard; and,

Whereas, we realize that we should be unselfish in the cause of Christ; therefore, be it resolved by the members of the Hickory Baptist church:

1. That we commend Brother Strait as a loyal, faithful servant of God, worthy of the highest confidence and esteem, and we extend congratulations to the fortunate congregation that secures his services, "a tried and true" laborer for him.

2. Brother Strait, as a consecrated pastor, has done this church and the kingdom of God a great service. May the Lord add many years of usefulness to his life.

3. That he will do the work of his new church and the Master in a worthy way.

4. That these resolutions be recorded in the church minutes, and that a copy be given to Brother and Sister Strait.

HICKORY BAPTIST CHURCH AND SUNDAY SCHOOL.

NORTH MISS. CONFERENCE.

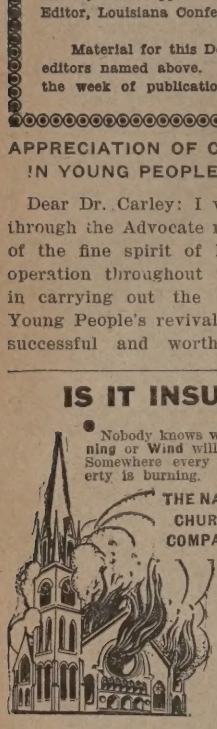
Sardis Dist.—First Round.

Batesville, preaching, Nov. 27, 11 a.m.; Q. C., Dec. 7, night.
Crenshaw and Sledge, at Crenshaw, preaching, Nov. 27, night; Q. C., Dec. 14, 2 p.m.
Cockrum, at Cockrum, Dec. 3, 4.
Horn Lake, at Horn Lake, Dec. 11, 11 a.m.
Tyro, at Free Springs, Dec. 15, 11 a.m.
Byhalia, at Byhalia, Dec. 18, 11 a.m.; Q. C., 2 p.m.
Longtown, at Longtown, Dec. 21, 11 a.m.
Pleasant Hill, at Pleasant Hill, Dec. 22, 11 a.m.
Shuford, at Eureka, Dec. 29, 11 a.m.
Courtland, at Courtland, Jan. 1, 11 a.m.
Senatobia, Jan. 4, night.
Como, preaching, Jan. 1, night; Jan. 5, 4 p.m.
Sardis sta., Jan. 6, night.
Red Banks, at Red Banks, Jan. 7, 8.
Sardis ct., at Terza, Jan. 12, 11 a.m.
Mount Pleasant, at Mount Pleasant, Jan. 14, 11 a.m.
Olive Branch, at Olive Branch, Jan. 15, 11 a.m.
Hernando, Jan. 15, night.
Charleston, Jan. 22, 11 a.m.
Oakland, at Oakland, preaching, Jan. 22, night; Q. C., 2:30 p.m.
Arkabutla, at Arkabutla, Jan. 28, 29.
Coldwater, at Coldwater, preaching, Jan. 29, 7 p.m.; Q. C., 2:30 p.m.
Tippo, at Tippo, Feb. 5, 11 a.m.

The district stewards are hereby called to meet at Sardis, Tuesday, Nov. 29, at 10:30 a. m.

T. M. BRADLEY, P. E.

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY. P. MAGILL, Sec't'y. & Mgr.
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Coat Tales from the Pockets of the Happy Giant

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"THIS unique book will appeal instantly to little readers with whom abides that sweet faith where fairies, gnomes and giants roam the earth and make life wonderful."
—Nashville Banner.

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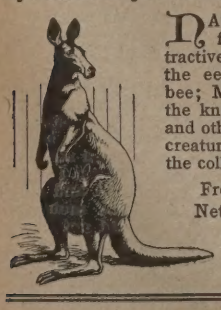
And Other Nature Stories

By FRANCES JOYCE FARNSWORTH



NATURE stories for children attractively told. Curly, the eel; Buzz, the bee; Mr. Armadillo, the knight in armor, and other interesting creatures figure in the collection.

Frontispiece.
Net, 75 cents, postpaid.

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A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.
Creomulsion Company, Atlanta, Ga. (adv)

HART SCHAFFNER & MARX
Clothes for Men Now Sold in
HOLMES MEN'S STORE
Separate Entrance on Bourbon Street]

YOUR case of PILES
is no different from others, and if others have obtained absolute relief by using PAZO OINTMENT, so can you.
Every druggist sells PAZO OINTMENT under a guarantee to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, $1; or in tin box, 60c. Why not try it?

Millions of Families Depend on Dr. Caldwell's Prescription

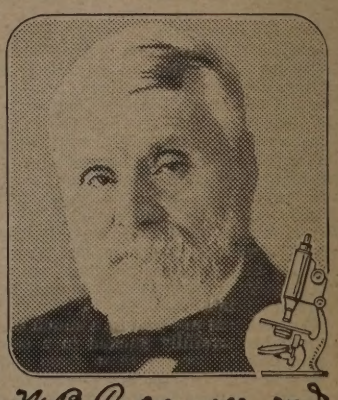
When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as they are today. People lived normal, quiet lives, ate plain, wholesome food, and got plenty of fresh air and sunshine. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings to put into their system. So he wrote a prescription for a laxative to be used by his patients.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, gentle bowel stimulant as Syrup Pepsin.

Under successful management this prescription has proven its worth and is now the largest selling liquid laxative in the world. The fact that millions of bottles are used a year proves that it has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds and fevers.

Millions of families are now never without Dr. Caldwell's Syrup Pepsin, and if you will once start using it you will also always have a bottle handy for emergencies.

It is particularly pleasing to know that the most of it is bought by mothers for themselves and the children, though Syrup Pepsin is just as valuable for elderly people. All drug stores have the generous bottles.



W. B. Caldwell M.D.
AT AGE 83

We would be glad to have you prove at our expense how much Dr. Caldwell's Syrup Pepsin can mean to you and yours. Just write "Syrup Pepsin," Monticello, Illinois, and we will send you prepaid a FREE SAMPLE BOTTLE.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11.)

missionaries, in which the Young People and Juniors assisted, there being present about forty members and twenty-five visitors.

After Bible reading by the president, Mrs. F. A. McLain offered prayer, and that great old hymn, "The Whole Wide World for Jesus," was sung with feeling melody by Mrs. Ottis Jackson and Mrs. J. C. Lowry. Mrs. George Lynch then gave a historical introduction of the Week of Prayer, and Mrs. W. J. Conerly told the story of our Home Special, "Valley Institute," with telling appeal.

Mrs. Jackson, in her own winning manner, gave us "Palmore," the Japan Special, and the chairman tersely presented "Every Woman to Win Every Woman," and lighted the radiant central candle—the hope of all ages, Jesus the light of the world.

As sweet strains of music pealed forth, the waiting circle of twenty-nine candles sprang successively into light, beauty and usefulness at the call of a loved name and the touch of willing fingers from Adults, Young People's, and children; then a chorus of prayer ascended for the safe-keeping of these, our missionary daughters. A hymn of praise followed the generous offering, and closed the service.

MRS. J. E. BROWN, President.
MRS. B. M. HUNT, Secretary.

ZONE MEETING, BROOKHAVEN DISTRICT.

The last zone meeting of the year for the auxiliaries in the Northern Brookhaven District was held in the Pleasant Valley church, Oct. 26, 1927.

The meeting was called to order at 10:30 a. m., Mrs. J. E. J. Ferguson, zone leader, presiding.

The devotional service, conducted by Mrs. Clarence Wade, Centerpoint, consisted of reading a parable (II John 15), "an earthly story with a heavenly meaning," which illustrated how dependent God is upon us to carry on his work, also how dependent we are on God. A prayer was offered by Mrs. Bishop, and followed by a song, "Thy Kingdom Is Coming." The visitors were welcomed my Mrs. Byron Barnes, representing the auxiliaries of the Bayou Pierre charge. The response was made by Mrs. C. H. Trawick, of Gallman.

The roll was called and the auxiliaries responded as follows: Crystal Springs, 21; Brandywine, 9; Barlow, 4; Pleasant Valley, 7; Centerpoint, 3; Gallman, 5; Hazlehurt, 16.

Mrs. P. D. Sigler talked of our aims and responsibilities as Christian workers. She said that each worker should aim for a closer walk with God. All are builders of the kingdom and the Christian organization is the best mobilized arm of God. With the many blessings which we receive came greater responsibilities. Each Christian should humbly assume the responsibility, for the glory of life is to serve and not to be served, to love and not to be loved, to give and not to receive.

Following a few words of welcome and encouragement by Rev. Mr. Griffin, the pastor, plans for the preparation of the Jubilee celebration were discussed by Mrs. J. E. J. Ferguson. To the Conference historian each auxiliary should send data used in its historical meeting. Then each auxiliary should appoint a spiritual cultivator, who should hold group prayer meetings. She also encouraged family prayer and the reading of Scripture.

Following a beautiful message in song by Mrs. Sam Wood, Mrs. C. W. Crisler told "Why Have Bible and Mission Study in the Auxiliary." Repeating Scripture, such as, "Think We Have Eternal Life; Know ye Have Eternal Life;" "Study to make Thyself Approved Unto God," convinced her listeners at once.

The leader exhibited three copies of the Missionary paper. The first was dated 1908. Another of a later date was known then as the Home. The third was the Missionary Voice of to-day. Much development and improvement was noted. Photographs of several women who have been founders in missionary development were shown along with the papers.

Mrs. B. F. White ably discussed Christian stewardship.

Dr. C. W. Crisler was invited to say a few words.

The Crystal Springs Society presented the play, "Aunt Tildy Learns to Tithe," which was a lesson to all present.

An invitation to lunch was extended. After this delightful repast the meeting adjourned.

MRS. AUGUSTUS V. ZAMA,
Zone Secretary.

THE LITTLE WORDS OF THE BIBLE.

The Bible contains 810,697 words. This is about four times as many as are found in a book of average length. Although so long a book and dealing with the greatest theme that can engage the mind of man, its vocabulary is singularly limited. Only 6,000 different words are used, which is very small compared to the 20,000 employed by Shakespeare in writing his plays.

Not only is the vocabulary limited, however, but the average word in the Bible contains but five letters. Many of the short words in the Bible are, however, full of the deepest meaning and are worthy of earnest study. Such a one is the short five-letter word, "Grace," over which theologians have for centuries waged bitter controversies.

The Oxford English Dictionary defines, "Grace" as: "The free and unmerited favor of God as manifested in the salvation of sinners and the bestowing of blessing. The benign influence which operates in them to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation."

It is evident that the little words in the Bible must not be lightly passed over and that not only should the Bible be studied as a whole, by books, chapters and verses, but even word for word, lest some treasure be missed.—Oxford University Press.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

RECIPE FOR GRAY HAIR
To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Your tongue tells when you need
Calotabs
TRADE MARK REG.
Coated tongue, dry mouth, bad breath, muddy skin, groggy nerves and sour stomach suggest its use

666
is a Prescription for
Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.
It kills the germs.

Grove's Tasteless Chill Tonic
A Body Builder for Pale, Delicate Children. It Restores Health, Energy and Rosy Cheeks by Purifying and Enriching the Blood. Improves the Appetite. Pleasant to take. 60c.

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Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Aberdeen, preaching, Nov. 20. a.m; Q. C., Nov. 22, p.m.
Amory, preaching, Nov. 27, a.m.; Q. C., p.m.
Tupelo, preaching, Dec. 4, a.m.; Q. C., p.m.
Verona, at Verona, preaching, Dec. 4, p.m.; Q. C., Dec. 5.
Pontotoc, preaching, Dec. 11, p.m.; Q. C., p.m.
Shannon, at Shannon, preaching, Dec. 11, p.m.; Q. C., Dec. 12.
Pittsboro, at Pittsboro, Dec. 16, Q. C.
Derma, at Big Creek, Dec. 17, Q. C.
Calhoun City, preaching, Dec. 18, a.m.; Q. C., p.m.
Houston, preaching, Dec. 18, p.m.; Q. C., Dec. 19, a.m.
Houlka, at Houlka, Q. C., Dec. 31; preaching, Jan. 1, a.m.
Buena Vista, at Buena Vista, preaching, Jan. 1, p.m.; Q. C., Jan. 2.
Salem and Friendship, at Salem, Jan. 4, Q. C.
Toccopola, at Toccopola, Q. C., Jan. 5.
Randolph, at Randolph, Q. C., Jan. 6.
Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan. 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Silver City, at Midnight, Dec. 4, a.m.
Louise and Holly Bluff, at ———, Dec. 4, p.m.
Natchez, at Jefferson Street, Dec. 11, a.m.
Washington and Natchez Mission, at Natchez Mission, Dec. 11, p.m.
Anguilla, at Anguilla, Dec. 18, a.m.
Vicksburg, at Gibson Memorial, Dec. 18, p.m.
Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p.m., Dec. 15, 1927.

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Logtown, Dec. 4, 11 a.m.
Bay St. Louis, Dec. 4, 7 p.m.
Vancleave, at Vancleave, Dec. 11, 11 a.m.
Pascagoula, Dec. 11, 7:30 p.m.
Stillmore, at Barth, Dec. 18, 11 a.m.
Poplarville, Dec. 18, 7:30 p.m.
Pass Christian and Lyman, at Lyman, Dec. 25, 7:30 p.m.
Long Beach, Dec. 25, 11 a.m.
Americus, Dec. 31-Jan.1, at Pleasant Hill, 11 a.m.
Kreole, Jan. 1, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 8, 11 a.m.
Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

The District stewards will meet Thursday, Dec. 1, at 10 a.m. in the Methodist church, Gulfport. All pastors are expected to come.

JAMES L. SELLS, P. E.

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Starts Hens Laying

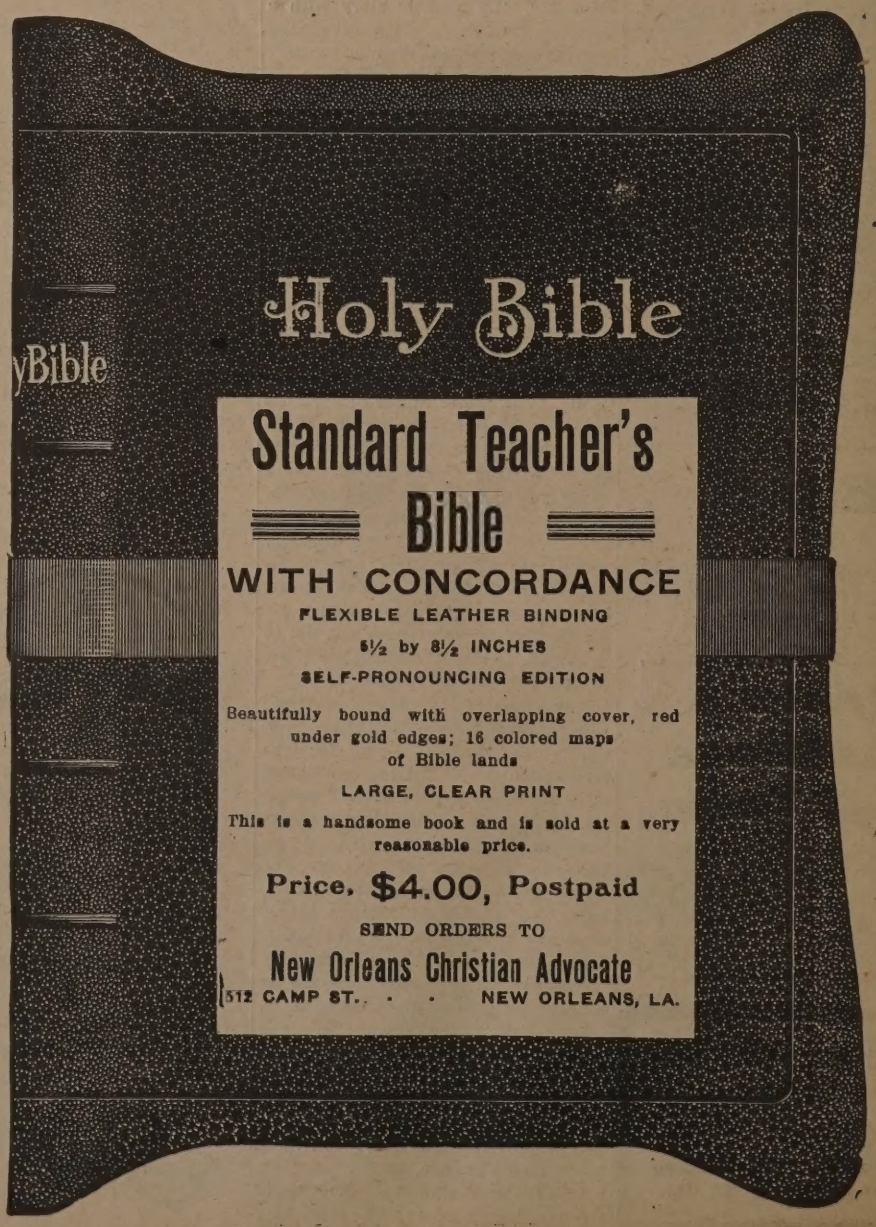
Here's a New Way to Get Eggs in Winter. Costs Nothing to Try

A letter from Miss Dama Wright, Vernonia, Ore., has a real idea for chicken raisers who are not getting plenty of eggs. She says:

"Late in October, our fifteen hens were not laying at all. I started giving them Don Sung, and for ten days they still didn't lay. But on the eleventh day they laid thirteen eggs, and it is wonderful what Don Sung has done for our egg basket."

Don Sung, the Chinese egg laying tablets which Miss Wright used, are opening the eyes of chicken raisers all over America. The tablets can be obtained from the Burrell-Dugger Co., 382 Allen St., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding three times as much). Don Sung is positively guaranteed to do the work or money promptly refunded, so it costs nothing to try. Right now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

DON SUNG
Chinese for Egg-Laying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73

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HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 8, 1927. CHAS. O. CHALMERS, Manager.

Proceedings of the Louisiana Annual Conference

First Day—Wednesday, Nov. 30.

The eighty-second session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, convened in the First Methodist Church, Baton Rouge, La., Wednesday morning, Nov. 30, at 9 o'clock, Bishop Warren A. Candler presiding. The Bishop announced and the congregation joined in singing Hymn No. 222, "Jesus, the Name High Over All," after which Bishop Candler led in prayer. He read a Scripture lesson from the ninth and tenth chapters of the Gospel by Luke, and spoke on the subject of heroism in the ministry. The congregation then joined in singing, "Am I Soldier of the Cross?"

After the roll was called by Dr. R. H. Harper, the organization of the Conference was completed by the election of Dr. Harper as secretary, with J. F. Foster and J. Cude Rousseaux as assistant secretaries, and of R. W. Vaughan as statistical secretary, with J. M. Boykin, R. L. Clayton, and H. B. Hines as assistants. The hours of convening and adjourning were fixed at 9 o'clock a. m. and 12 o'clock noon.

On nomination of K. W. Dodson for the presiding elders, the following committees were elected:

Conference Relations: J. B. Williams, B. H. Andrews, R. H. Bamburg, W. R. Harvell, J. A. Alford, L. E. Crooks, H. W. Cudd, J. T. McVey.

District Conference Records: P. H. Fontaine, F. B. Hill, I. T. Reames.

Memoirs: W. W. Drake, for Mrs. H. O. White; A. S. J. Neill, for Mrs. T. S. Randle.

Public Worship: H. N. Brown, F. L. Wells, P. B. McCullin, O. L. Tucker, W. S. Holmes.

Sabbath Observance: A. S. Lutz, F. J. McCoy, S. A. Seegers.

A telegram of greeting from Dr. W. L. Duren, for six years pastor of Rayne Memorial Church, New Orleans, was read, and the secretary instructed to make suitable reply.

Bishop Candler formally announced the transfer of Dr. Frank L. Wells from the St. Louis to the Louisiana Conference. Dr. Wells is pastor of the church in which the Conference is being held, and is a most gracious host.

Communications from the Seashore District of the Mississippi Conference and from the Alabama Conference concerning the Seashore Camp Ground property were read and referred to the Board of Education. The report of the Seashore Divinity School was read and likewise referred to the Board of Education. The report stated that the next session of the Divinity School would be held June 19-July 3. The report of the president of Centenary College was read and referred to the Board of Education. Various other papers were referred without reading to appropriate boards and committees.

The resignation of S. H. Meyer as a member of the Legal Conference, of the Board of Trustees of the Seashore Camp Ground School, of the Board of Missions, and of the Memorial Home Board was presented. His resignation as a member of the Legal Conference was accepted, with an expression of thanks for his faithful service, and the other resignations were referred to the designated boards for their action.

R. S. Tinnin, representing the Methodist Benevolent Association, was presented to the Conference, and he spoke briefly concerning that organization.

T. W. Holloman, treasurer of the ministerial flood relief fund, made his final report, and, at his request, the report was referred to a committee for auditing. The Conference voted its thanks to Brother Holloman for his faithful service in connection with this fund.

The names of all the presiding elders were called by the Bishop, their characters were passed, and they made their reports, as follows: C. C. Wier, Alexandria District; H. N. Brown, Baton Rouge District; W. L. Doss, Jr., Lake Charles District; K. W. Dodson, Minden District; N. E. Joyner, Monroe District; R. H. Harper, New Orleans District; W. D. Kleinschmidt, Ruston District; W. W. Holmes, Shreveport District. These reports showed that 2,942 members have been added to the church on profession of faith during the year, and that good progress has been made at many points.

Dr. Stonewall Anderson, General Secretary of the Board of Education, was presented to the Conference, and he spoke briefly but forcefully concerning the contributions church colleges have made to the leadership and work of the church.

Rev. J. T. Leggett, presiding elder of the Vicksburg District, Mississippi Conference, was presented to the Conference.

The hour of adjournment having arrived, announcements were made, the hymn, "Come, Ye That Love the Lord," was sung, and the benediction was pronounced by Brother Leggett.

The Board of Temperance and Social Reform, W. C. Childress, chairman, held its anniversary at 3 o'clock in the afternoon, addresses being delivered by O. D. Jackson, head of the federal prohibition enforcement forces in Louisiana, Arkansas, Mississippi, and Alabama; Rev. A. W. Turner, Superintendent of the Louisiana Legislative Prohibition League, and President D. B. Raulins, of Mansfield College.

The Board of Church Extension, E. C. Gunn, chairman, held its anniversary at 7:30 o'clock p. m., the principal address being delivered by Dr. R. H. Harper, presiding elder of the New Orleans District.

The Board of Finance, J. F. Foster, chairman, held its anniversary on Tuesday evening preceding the opening of the Conference, the address being delivered by Dr. Frank L. Wells.

Second Day—Thursday, Dec. 1.

The Conference convened at 9 o'clock, Bishop Candler in the chair. The Bishop conducted the devotional exercises, speaking on the subject of Jacob's experience. Rev. G. D. Anders led in prayer.

The roll of absentees from yesterday's session was called, after which further calling of the roll was dispensed with. The minutes of the previous day's session were read and approved.

Dr. H. H. Thompson, pastor of the First Presbyterian Church, Baton Rouge, was presented to the Conference.

It was reported that Revs. Wm. Schuhle, I. T. Reames, A. H. Parker, B. T. Crews, W. F. Henderson, and J. G. Sloane were kept at home by illness, and messages of sympathy were ordered sent them.

The names of the superannuates were called; those present addressed the Conference, and their characters were passed, as follows: G. D. Anders, D. C. Barr, J. O. Bennett, H. J. Boltz, A. J. Coburn, B. T. Crews, S. J. Davies, W. F. Henderson, S. S. Holladay, A. J. Martin, J. F. Patterson, Robert Randle, S. A. Steel, J. T. Sawyer, J. G. Sloane, F. N. Sweeney, T. J. Warlick, G. P. White.

R. L. Armstrong, J. H. Bowdon, W. H. Royal, B. C. Taylor, J. D. Fomby, already deacons, were passed in examination of character and advanced to the Class of the Third Year. A. A. McKnight and F. P. Moss were passed in examination of character and were continued in the Class of the Second Year. G. H. Corry and J. A. Knight were passed in examination of character, advanced to the Class of the Third Year, and elected to deacon's orders. O. L. Parker was discontinued at his own request.

On motion of the presiding elder, H. N. Brown, the name of H. W. May was referred, after considerable discussion, to the Committee on Conference Relations for the superannuate relation.

The followiing were admitted on trial: Clarence B. White, from the Alexandria District; Wm. D. Poole and John P. Bonnecarrere, from the Baton Rouge District; John McCampbell Johnson, from the Lake Charles District; Robert H. Staples, from the Minden District; George A. LaGrange and A. M. Martin, from the New Orleans District; David Tarver, F. C. Dufresne, A. C. Lawton, and Samuel S. Holladay, from the Shreveport District. J. P. Bonnecarrere, G. A. LaGrange, and A. M. Martin were admitted under the two-thirds rule.

The report of the Board of Trustees of the Orphanage, and of the superintendent, R. W. Vaughan, were read and referred to the Orphanage Board.

The Board of Finance reported that it had audited the report of T. W. Holloman, treasurer of the ministerial flood relief fund, and that it had found it correct in every detail.

Dr. C. A. Bowen, associate editor of Sunday school literature, was presented to the Conference. Mr. A. J. Caldwell, superintendent of the State Institute for the Blind, was presented to the Conference, and spoke briefly, asking the members of the Conference to assist the institution to find and serve all the blind of the State.

At the request of the Sunday School Board, Dr. Cleanth Brooks was added to the Board in place of Dr. B. P. Taylor, transferred to the St. Louis Conference.

The hymn, "Children of the Heavenly King," was sung, and the session closed with the benediction pronounced by Rev. J. O. Bennett.

The Board of Lay Activities held its anniversary at 3 o'clock in the afternoon, the principal address being delivered by Professor G. L. Morelock, general secretary.

The Sunday School Board held its anniversary at 7:45 o'clock p. m., the principal address being delivered by Dr. C. A. Bowen.

Third Day—Dec. 2.

The Conference convened at 9 o'clock with Bishop Candler in the chair. After singing and prayer, the Bishop read a Scripture lesson from

(Continued on Fourth Page)

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BISHOP DuBOSE'S JUBILEE SERMON.

(Delivered at the Mississippi Annual Conference, Jackson, Miss., Nov. 10, 1927.)

(Continued From Last Week)

But the name which stands for the brightest light of all that constellation has yet to be mentioned. Charles Betts Galloway, then twenty-eight years of age, was the host of the Conference, and even then towered against the horizon of the church's future. Having just finished my nineteenth year and having been recommended for admission on trial into the traveling connection, I left in Eastern Mississippi the work of a schoolmaster and repaired to the State capital to make the supreme juncture of my life, membership in a Methodist Annual Conference. Quaking with youthful wonder and interest, I knocked at the door of the Methodist parsonage in the quaint little city, and my summons was answered by the young pastor referred to before. From that moment he became one of the two dearest friends of all my life. I wish I could paint the portrait of the Galloway whom I saw that day, the face overspread with the light of alertness and sympathy, the eyes of mastery which had not lost their winsomeness and power when I looked into them for the last time thirty-two years afterwards, and in all but the hour of death, the looks and beard of raven black, the stature built for a model of physical manhood, the brow like Lebanon, the lips alight with unuttered eloquence, and behind it all the heart which beat through pulses destined to express the ideals of the church and of the continent. From that day forward we were as younger and elder brother and labored with all but a single thought in the kingdom of our Lord. It was soon after this that with C. B. Galloway and Embree E. Hoss I sat down in the home of the former to a luncheon which was the beginning of the augment of a friendship which has sweetened and determined the course and choices of my life.

On the second day of the Conference Bishop McTyeire arrived and assumed the presidency. On entering the Conference room I saw him standing at the speaker's chair and in the act of calling the Conference to order. His presence was most impressive, his words measured, and his voice resonant and strong. Being seated near the front, as the proceedings advanced I noticed that the gavel in his hand was fashioned from a particularly fine wood, and later I noted that the same was studded with mother of pearl. It had been presented to the Bishop by an appreciative friend about the time of the founding of Vanderbilt University. In the year before his death he presented this gavel to Dr. E. E. Hoss, then a professor in Vanderbilt University, in token of the presage of his coming entrance into the episcopacy. In 1918, when I was preparing to enter upon what proved to be eight years of episcopal administration in the West, Bishop Hoss pressed the wondrous heirloom into my hands, saying: "This talisman will take the succession of apostolic affection." In 1922 I gave this gavel to Bishop Candler to be placed in the museum of Emory University. I trust that it may remain a token and memorial of the integrity and unselfish loyalty of the Methodist episcopacy.

The missionary anniversary of the Conference fell on Friday night and in the Hall of Representatives. The speaker was Rev. John B. McFerrin, D.D., the then missionary secretary of the connection. It was my first sight and hearing of that prodigy of the ecclesiastical platform. He was then a septuagenarian and justified the title of "Archon." With a frame that might have been a reversion to primeval type, the brow of Vulcan, and a voice like apocalyptic thunder, he swayed the multitude as I have seen few men do. This man lived to contribute to the making of a newer time than the one in which he was born.

On Saturday of the session the daily papers brought telegraphic news of the death of Albert Taylor Bledsoe, editor of the Southern Review. Bishop McTyeire made formal announcement of the event to the Conference, and spoke briefly of the great career which was thus closed. He and the astute editor but a little while before had been engaged in sharp controversy. At the moment I passed in my youthful mind a just judgment upon the generous words of the Bishop, who, as I think I then understood, had been worsted in the controversy.

An official visitor to this Conference was Rev. Linius Parker, D.D., afterwards Bishop Parker, but at that time editor of the New Orleans Christian Advocate. As he depicted in his address to the Conference the experiences of a church editor I did not dream how much of my own fortune was being told. I had been before my entrance into the Conference a reader and student of the issues of the Southern Review, covering the period from 1870 forward. At that time its editor was freely acclaimed in Great Britain as "America's great thinker." The mention of his name and the tributes paid to his genius stirred my emotions and quickened my imagination, but my widest thought could not have anticipated that the pen which was then surrendered, passing down through a line of successors, should one day, by the church's choice, be committed to my hands. Thus are the responsibilities of life transferred from generation to generation, but not always with equal measure of fitness.

The sermon of Bishop McTyeire on Sunday was a notable one, notable for the absence from it of that very thing which up to that time I had supposed essentianl to a bishop's sermon—rhetoric. The text was the words addressed by the Master to Zacchaeus in the sycamore tree: "Zacchaeus, . . . to-day I must abide in thy house." The sermon was through and through characteristic of the preacher, a sermon such as few men could preach, such as few men would attempt, for in the hands of a mediocre it had failed in the making. But a master in Israel served the tabernacle that day.

The climax of a Methodist Annual Conference, the reading of the list of pastoral appointments, comes as a homely sensation to the veteran and in the near-veteran of the body, but to the Timothies and the John Marks it is the beginning of emotions, and to one on this occasion it became the precedent of a thrill which has not spent itself during the experiences of half a hundred years, whether reckoned from the seat of a probationer or from the chair of the Conference.

In a clear, distinct voice that master of assemblies, Holland Nimmons McTyeire, one of the bishops of the Methodist Episcopal Church, South, read, "Chotard Circuit, H. M. DuBose," and so it stands unchangeable in the record. It nearly as well had been appointment to a mission in Dahomeyland or a parish in the Antipodes. It was removed from my paternal home by the breadth of the commonwealth. This indeed was no great distance, but to my youthful imagination it was scarcely less distant than the great circle of the moon. But what joy, what sense of honor, what inspiration emerged in the thought of being assigned to a "cure of souls," and those dear future parishioners proved to be in unusual need of remedial grace and pastoral instruction. A proud people, clothed in the faded and war-rent habiliments of their former pride, they had been long without direct ministry, and even without seasonal hearing of the Word or administration of the ordinances. No church organization of any such conditions as those which met St. Paul at Athens, at Corinth, and at Ephesus. It was more distinctly missionary territory, but exhibited such conditions as those which met St. Paul at Athens, at Corinth, and at Ephesus. It was spiritual poverty shot through with politeness, culture and utter self-complacency.

Only a sympathetic imagination can conceive of the feeling and situation of an ex-country schoolmaster of nineteen who finds himself the sole spiritual guide, the "parson" of a large community parish, possessed, even obsessed, of the characteristics which I have described. A small chapel, mildewed and somewhat dilapidated, was the radial center of the parish allotted me. But Sabbath after Sabbath the pastor went forth, holding "missions" and giving Bible readings in the parlors of the plantation homes situated along the front of the great inland sealike river. The year had its joys, its sore tests of mind, and its scanty ingatherings, but also its times of refreshing from the Spirit.

My parish at Chotard had also a collateral side which most distinctly impressed and affected my mental habits and ideals. The Yazoo-Mississippi Delta, which describes the body of alluvial lands lying for an indefinite distance northward between those rivers—is one of the most fertile sections of the American continent. In it the fecundity of the Valley of the Nile is reproduced. Here during the decades of the half century immediately preceding the War between the States flourished a feudal planting system under the institution of domestic slavery which produced a type of luxury and civilized elegance nowhere surpassed, if anywhere equaled, during any period of American history. The conditions which followed the War between the States radically altered the aspect of this life situation, but there was still left and survived for a period of years an interesting and important entailment of this older feudal order. In the persisting mansions of the planters remained in many instances the rich furniture, heirlooms, paintings, and bric-a-brac which it was a habit of the families and heirs of these seats to accumulate. In less frequent instances rich and extensive libraries were gathered into these homes. Chotard, a largely undeveloped estate, which gave its name to the circuit, was in the midst of what had been a characteristic link in this chain of splendid estates, with their vast acreages and appointed homesteads. Within a distance of thirty miles might have been counted as many holdings whose farmhouses well could have been assessed as princely. Though much of their dignity was even at the time to which this record relates only a memory, it was tangible and still a source of gratulation and heralded boast.

No more hospitable establishment nor one more politely regulated could have been found in all this region than Villa Vista, the plantation home of Colonel Basil G. Kiger, a Virginian of the blood and a man of the world, but sworn to the courtesies and amenities of his tradition. Under his roof had been assembled a library of classic character and of a wide range of titles. The history of the origin of this library should be more interesting to Methodist people of the South. Mrs. Caroline Gwinn Kiger, the wife of Colonel Kiger, was a daughter of Dr. James Gwinn and niece of Senator William McKendree Gwinn, the latter famous as a California pioneer and author of the first constitution of that commonwealth. These two astute brothers were the sons of Father James Gwinn, an early Tennessee itinerant and an intimate friend of Bishop William McKendree. Mrs. Kiger had inherited the combined book gath-

erings of her grandfather, the itinerant; her father, himself a book-lover; and her uncle, the distinguished publicist, who during the War between the States naturalized in Mexico and was there given the titles and holdings of a duke by the Emperor Maximillian, of tragic fame. These combined collections, as one can see, made an unusual bibliothique for a private home.

In this home, with access to its treasure of books, the young pastor of Chotard found an unending welcome. Nor was the welcome of the book spirits in their hall of audience less generous than that which was met in the drawing room and guest chamber of the planter's mansion. The standard English poets, essayists, historians, treatises on the humanities, works on science, and discussions in the fields of theology and ecclesiastical institutes, with translations of the classics of other languages, were frocked in the vellum and buckram bindings of this opulent literary store. It was a place in which to revel and grow the thews of Anakim. But this autobiographer deposes not. Every rule fails at last.

However, I must cite an incident of the increment drawn from the two years' use made of this old-time home library. Amongst the church histories and creedal volumes found on the planter's book-shelves was the three-volume "History of the English Reformation," by Bishop Burnett. The reading of this magnum opus proved a toilful and sometimes turgid task. But no exercise of my mind ever returned a larger and more enduring result. Dr. Edward Young, author of "Night Thoughts," in his theologue days applied to a contemporary ecclesiatic for advice as to his private reading. The scholar strongly advised him to read the works of the schoolmen, Thomas Aquinas and Dun's Scotus. This advice, which upon its face appears ludicrous and unbelievable, was followed by the theologue at great cost of time and mental concentration; but the exercise resulted in producing one of the most unique and affluet intellects of the English church. I can make no boastful claim concerning my use of the creedal history of the great churchman. But this I may state with modesty—namely, that when thirty years later the American Methodist churches became involved in a controversy over the revision of the abridged Edwardine Creed, known as the Twenty-Five Articles, and this autobiographer was forced into the lists as protagonist of the anti-revisionists, it was the long-stored-up knowledge gleaned from these ponderous volumes that supplied an effective answer to the demand for revison. I revert to this as a matter of history. The times themselves conspired against revision. It was then too late to write a creed, and the years that since have passed have more than confirmed that judgment. The creedal appeal of the future must be to the naked text of the Canon, to its truth, to its historicity, and to its doctrinal totality. It is well that no new creeds have been attempted. The great historic creeds will remain, but, like the pent-up waters of an overflow reservoir, their tenets must return at last to the mother stream, the word of revelation itself.

During the year 1878 there fell on the land from the jetties of the Mississippi to the middle reaches of the Ohio Valley the historic scourge of yellow fever, the most deadly epidemic of any disease to visit the States of this republic. The young probationer at Chotard and his people were shut up strictly within the limits of their parish, a rigid quarantine being drawn around the entire littoral. During the months of that sad summer death reaped a ghastly harvest in the crowded quarters of the trans-river plantations; nor did the yellow scourge fail to evade the prouder homes of the plantations' masters. Across the somber tides of the wider river the sound of funeral bells was wafted almost hourly, and continuous tidings of death came officially through quarantine cordons; but, with a single exception, the pestilence entered no home or adjacency within the circle of the Chotard assignment.

The autumn of the year brought relief from the plague and a restoration of hope. With the return of the Conference sitting, the people, constituting this novel parish, Protestants of every name, Roman Catholics, and Jews, united in requesting the pastor's return. A second year of service given to this field greatly deepened my affection for those petitioners, as it accentuated their kindness and courtesy toward their youthful spiritual adviser. Through a long and varied experience as a minister of the Word the memory of those my first years of itinerancy has been as the fragrance of a box of spikenard, filling the house of my conscious being.

My fixed abiding during these years was in the home of Mr. William Purnell, a man of chivalrous soul and saintly walk, and Mrs. Letitia Moore Davis, a churchwoman of rare personal grace, who with her choice and beautiful family made me a year-long wecome and one remembered as a peculiarly precious experience of life.

The session of 1877-78 convened in Hazlehurst, a quiet interior town, but rejoicing in fine religious traditions and loyalties. The chair of the Conference was occupied by Bishop John C. Keener, then in the eighth year of his episcopacy and at the height of his intellectual strength. It was my first sight of that remarkable face sachem-like in appearance, with clear-cut features, aqueline nose, and a brow of majestic reach and turn. The intonations of his voice were deep, sonorous, and naturally emphasized the dignity of his presence and the impressiveness of his personality. He was possessed of a genuine versatility, was witty and master of an axiomatic speech, which well served his humor and the quickness of his perception. But his powers best combined and revealed their highest expression in preaching. In exposition, in illustration, in exhortation, and in the effectiveness of eloquently ordered periods he was often incomparable in discourses. At the end of my third year in the Conference an official matter to which I shall later refer brought me into his confidence, and out of the incident grew a mutual attachment which I felt honored to cherish during the remainding years of his great life.

It was at this sitting that two visitors who afterwards became historically prominent in Methodism were first seen by the body. These were Alpheus W. Wilson, connectional missionary secretary, afterwards bishop, and Mrs. Julianna Hayes, the founder and first president of the Woman's Missionary Society. The impression made by Dr. Wilson as preacher and connectional administrator was a presage of the long and unwaning service which marked his after career as a bishop. I distinctly recall the judgment expressed at that time by no less a critic than Bishop Keener himself, who said: "Alpheus W. Wilson is the greatest preacher on the American continent." Very many—a multitude, in fact—have since indorsed the entirety of that estimate.

The session of the Conference of 1878-79 was held in the city of Meridian, then in the bantling years of its happy growth toward metropolitan proportions. The session was presided over by that quaint Irish wit and truly great preacher, Bishop Hubbard Hinde Cavanaugh. By the imposition of his hands I was at this sitting ordained to the office of deacon and by his appointment became junior pastor on the Fayette charge, David P. Bradford being the senior pastor.

The territory then embraced within the lines of the Fayette circuit contained a number of rural churches, their membership for the most part being made up of people of long-established family traditions. Many evidences of former affluence remained, and the average of intelligence and culture was high. The memories of the older citizens of the country were redolent of the eloquence of Sargent S. Prentiss, the renowned orator, and of the leadership of many former worthies in church and State. Lorenzo Dow had had an indefinite residence within the territory of the circuit, and had often preached from the pulpits of its older chapels.

The mid-centry camp meeting spirit also survived, and constant and soulful were the returns of the season of tabernacles and ingatherings. I shall ever be thankful that the beginning years of my ministry befell before the final eclipse of the passion of the Asburian camp meeting.

The period of this year's ministry was to me more a personal preparation and a taking of observation than of official activity in the pastorate. The fact that I was only junior in the pastorate furnished a providentially ordered opportunity for intensive self-development and for a more intelligent address of purpose and powers to the special work of preaching. I was much of the year an evangelist at special and revival meetings. I sought to bring my bucolic messages not only through the bloodtide of a living experience, but also through the consistency of whatever gray matter results may have accrued from reading and study. I have always held that a sermon should be the reflex of the preacher's experience and that an effective experience is both of the soul and the mind. The true sermon is the gospel's message, plus the man who delivers it. The message is worthy of the best the man has to give, all and singly of what he is. These thoughts always have been associated with the year of service spent in that quaint but pleasing handbreadth of civilization known to the Methodists of that day as the Fayette circuit.

The Conference session of 1879-80 was held in the old Crawford Street Church in Vicksburg. During the then closing and the two previous years the pastorate of that church had been served by the beloved Galloway. Many happy influences affecting the first three years of my ministry came through association with this church and its sympathetic and apostolic pastor. It was during the first of these years that both he and his faithful wife were stricken with yellow fever, and each in turn brought near to death. But through what the whole church considered a miracle of providence in answer to general prayer they recovered and were long spared to honor and to be honored by the churches of world-wide Methodism.

In the absence of Bishop Wightman, appointed to preside, but because of serious illness prevented from serving, Dr. Charles G. Andrews was elected to the presidency of the Conference. The vote by which he was preferred was large and was taken by many to indicate his nomination for the episcopacy; but though he was well supported by his brethren, his younger colleague, Galloway, was selected two years later. Between these two there was always a strong tie, and the advancement of the younger man did not estrange his elder brother.

The only connectional visitors of note at this sitting of the Conference were Dr. E. E. Hoss, then president of Martha Washington College, and Dr. John B. McFerrin, at that time serving as Book Agent of the Publishing House. Dr. McFerrin was in great sorrow because of the death of a beloved son. I think it was his last visit to this Southern body. He was now in the decline of his strength and some years afterwards went to a glorious reward.

At this Conference I was stationed at Bimsville, in the northeastern section of the Conference, but in the month of February following I was transferred to the Texas Conference and stationed at St. James Church, in the city of Galveston. It was in connection with this transfer that I came to have that confidential intimacy with Bishop Keener of which I have spoken. He was a man of iron and action, but one in whom the grace of courtesy was as sweet as the honeycomb of Hymettus.

Thus was rounded out the three years of my first connections with this old Conference, a connection to be renewed after the lapse of sixteen years, and to continue through the nineteen succeeding years; so that slightly more than one-half

(Continued on Page 6)

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

(Continued from First Page)

John's Gospel and spoke on the subject of the Incarnation.

The minutes of yesterday's session were read and approved. The secretary read a communication from A. H. Parker, who was detained at home by illness, stating that he was on the road to recovery.

A communication was read from Rev. J. J. Morgan, Southwestern agent of the American Bible Society, Dallas, Texas, stating that the Society would supply Bibles free of charge for distribution among the flood sufferers in Louisiana as far as its funds would permit.

Bishop Candler announced the transfer of C. B. Powell from the Little Rock to the Louisiana Conference.

Dr. J. B. Mitchell, pastor of Rayne Memorial Church, New Orleans, who came to this Conference by transfer last year, was presented to the Conference.

Report No. 1 of the Board of Education, recommending the raising of a loan on the Mansfield College property in order to meet maturing obligations of the Conference Educational Bond issue, and recommending the appointment of a commission to work out the details of a plan for the consolidation of Centenary and Mansfield Colleges, was presented. After some discussion, further consideration of the report was made the order of the day for Saturday morning at ten o'clock.

Dr. Frank Brandon, associate secretary of the General Hospital Board, was presented to the Conference, and he spoke concerning the hospital work of the church. Following him, Bishop Candler spoke briefly on the same subject.

Dr. C. C. Selecman, president of Southern Methodist University, was presented to the Conference and he spoke of the work, resources and needs of this great institution.

The names of the following were called, they were passed in examination of character, they reported their work, and, the committee reporting favorably, they were elected to elder's orders: Dan F. Anders, Don E. Dulaney, J. F. Dring, Guy M. Hicks, Henry W. Jordan, Thos. F. King, Peyton B. McCullin.

Rev. C. C. Miller, in behalf of the preachers of the Baton Rouge District, presented a handsome handbag to Rev. H. N. Brown, who has served the district for four years as presiding elder. Brother Brown made appropriate response.

The report of the Conference Treasurer was received. This report shows that the collections were somewhat in advance of last year.

Rev. C. C. Neal, of the Colored Methodist Episcopal Church, was presented to the Conference and he spoke concerning Haygood College and Paine College. At the close of his address, a collection was taken for the benefit of these schools, amounting to $125. Bishop Candler spoke briefly concerning the obligations of the church to help our colored brethren. The Conference was requested to appoint five trustees to serve on the board of Haygood College, and the request was referred to the Board of Education for nominations.

The hour of adjournment having arrived, the hymn, "Rock of Ages," was sung, and the benediction was pronounced by Rev. H. W. May.

The Woman's Missionary Society held its meeting at 3 o'clock p.m., with an interesting program. The Board of Missions held its anniversary at 7:45 p.m., the principal address being delivered by Dr. Elmer T. Clark, of the General Board of Missions.

Fourth Day, Saturday, Dec. 3—Morning Session.

Conference convened at 9 o'clock, Bishop Candler in the chair. The hymn, "My Faith Looks Up to Thee," was sung, after which Rev. C. D. Atkinson led in prayer. Bishop Candler read the parable of the Wise and the Foolish Virgins and spoke thereon.

The Board of Education asked for and was granted permission to withdraw for a special meeting.

The minutes of yesterday's session were read and approved.

The following were passed in examination of character and advanced to the class of the fourth year: J. B. Grambling, C. W. Lahey, L. R. Nease, H. B. Hines. When the name of H. B. Hines was called, his character was arrested on the charge of financial irregularities, but after the Conference had heard the case it decided that his moral character was not involved, and voted for the passage of his character. A. M. Serex was reported as having completed the course of study.

Dr. F. S. Parker, General Secretary of the Epworth League Board, addressed the Conference.

F. C. Cady was granted a location at his own request.

The special order of the day, consideration of Report No. 1 of the Board of Education, was taken up. The board asked for and was granted permission to withdraw the report. Another report was submitted, recommending the Conference to authorize the borrowing of $30,000 to meet maturing obligations growing out of the Educational Bond Issue of the Conference, the loan to be secured by an emergency assessment of $50,000 to be raised by the second Sunday in March, by pledging unpaid subscriptions to the Christian Education Fund, and by such personal endorsments as could be secured. After full discussion, the report was adopted. Following its adoption, Bishop Candler addressed the Conference as to the importance and necessity of adequate support of our educational institutions. The suggestion was made that a collection be taken, and the response was prompt and generous. Mr. T. L. James, of Ruston, stated that he would give a dollar for every dollar raised in cash. At the close of the morning session, it was announced that the total collection amounted to $6468, of which $3588 was in cash. Mr. James said that he would give till the middle of the afternoon to secure additional cash contributions, privately expressing the hope that it would be increased to at least $5000. The Conference expressed its appreciation of Mr. James's proposition by a unanimous vote of thanks.

The spontaneous response to the appeal of this great cause and the liberal contributions of the members of the Conference, both clerical and lay, was one of the most heartening experience the Louisiana Conference has had in many a day.

On motion of the presiding elder, H. N. Brown, the location of A. E. Barrett was moved on the ground of inefficiency. After discussion, the motion to locate was lost. A motion was then made and carried that Brother Barrett's name be referred to the Committee on Conference Relations, for the superannuate relation.

T. D. Lipscomb was granted a location at his own request.

An afternoon session at 3 o'clock was ordered.

A resolution to rescind the action of the Conference last year in favor of the division of the property of the Seashore Camp Ground was introduced by L. W. Cain. A motion to refer the resolution to the Board of Education was made as a substitute to the motion to adopt. The hour of adjournment arrived before discussion could take place, and the Conference adjourned with the benediction pronounced by J. B. Williams.

Afternoon Session.

Conference convened at 3 o'clock, Bishop Candler in the chair. After singing, "I Love Thy Kingdom, Lord," Rev. D. C. Kelley, of the Mississippi Conference, one of our general evangelists, led in prayer. The minutes of the morning session were read and approved.

The resolution concerning the rescinding of action of the Conference last year in connection with the Seashore Campground property, which was pending at the adjournment of the morning session, was taken up. Rev. J. T. Leggett, of the Mississippi Conference, present as a representative of the Mississippi Board of Trustees, was invited to address the Conference, and he spoke eloquently and forcefully of the importance of maintaining the Camp Grounds as a place for holding assemblies, Bible school, etc. Upon invitation, Bishop Candler also addressed the Conference. After further discussion the vote was taken and the resolution was not adopted.

The following, after having met all disciplinary requirements, were called to the bar of the Conference, addressed the Bishop, and admitted into full connnection: R. L. Armstrong, J. H. Bowdon, W. H. Royal, B. C. Taylor, G. H. Corry. The Committee on Admissions did not recommend the admission of J. D. Fomby, on account of his state of health, and he was not admitted.

R. L. Clayton, John Rasmussen, J. T. Harris, E. W. Day, and John M. Morris were advanced to the Class of the Second Year.

It was reported that T. G. Stamps, having been found guilty of financial wrongdoing, had been expelled from the ministry and membership of the church.

R. A. Cross, Jr., a student at Emory University, was continued in the Class of the First Year.

The Committee on Conference Relations made its report, continuing those already on the list as superannuates in the same relation, and recommended the superannuate relation for H. W. May and A. E. Barrett. Brother May appealed from the report of the committee and made an eloquent plea to be continued on the effective list. The report of the committee was adopted.

The Conference adjourned with the benediction pronounced by S. J. Davies.

Fifth Day—Sunday, Dec. 4.

The Conference love feast was held at 9 o'clock, conducted by Rev. J. Wilson Brown, a superannuated member of the Mississippi Conference.

Bishop Candler preached at 11 o'clock to a great congregation, after which he ordained G. H. Corry and J. A. Knight deacons.

Dr. F. N. Parker preached at the evening hour to another great congregation, after which Bishop Candler, assisted by R. E. Goodrich, A. S. Lutz, C. C. Wier and C. C. Miller in the laying on of hands, ordained the following elders: D. F. Anders. E. J. Buck, Don E. Dulaney, J. F. Dring, Guy Hicks, H. W. Jordan, T. F. King, P. B. McCullin.

No preachers having died during the year no memorial service was held.

Sixth Day—Monday, Dec. 5.

Bishop Candler took the chair at 9 o'clock and conducted the devotional exercises, Rev. H. W. Rickey leading in prayer. The minutes of the Saturday afternoon session were read and approved. Bishop Candler submitted the certificate of ordination of the deacons and elders on Sunday. H. M. Johnson, of Haynesville, was granted leave of absence on account of sickness in his congregation.

Rev. L. T. Bradfield was received from the Nazarene Church into the Conference for recognition of orders and immediately, at his own request, was granted a location.

The Bishop resumed the call of Question 21, "Are all the preachers blameless in life and official administration?" and completed the call of that question.

Dr. Cleanth Brooks, in behalf of the preachers and laymen of the Alexandria District, presented $50 in gold to Rev. C. C. Wier, retiring presiding elder, as an expression of love and appreciation. Brother Wier responded appropriately.

Bishop Candler expressed appreciation of the gift of $100 in gold from the Conference on the recent occasion of his golden wedding anniversary.

Governor O. H. Simpson was presented to the Conference and spoke briefly, mentioning the fact that he is an alumnus of Centenary College, and speaking in appreciation of the work of the church. Bishop Candler made appropriate response.

The credentials of J. L. Evans, who had withdrawn from the ministry earlier in the year, were reported as in the secretary's hands. The transfer of L. R. Sparks to the Little Rock Conference was formally announced. The withdrawal of Henry T. Young from the ministry and membership of the church was announced and his credentials placed in the hands of the secretary. It was stated that he had joined the Baptist Church.

It was announced that the collection for the educational interests of the Conference, taken on Saturday, amounted to $6,033.70, of which amount $4243.70 was in cash. Mr. T. L. James, by his generous proposition, will give an equal amount for the cash raised, thus making the total of cash, $8,487.40, and the total in cash and pledges, $10,277.40.

Rev. J. G. Snelling made his reports to the Conference as superintendent of the Memorial Home and as Conference Missionary Secretary.

Dr. W. W. Holmes was authorized to convey the sympathy of the Conference to Dr. R. E. Smith and Rev. J. M. Alford on account of sorrow in their homes.

The Bishop asked the Conference for a contribution to the fund for restoring the room occupied by John Wesley at Oxford University, and a collection amounting to $61.85 was taken.

On motion, the time was extended until the business of the Conference should be completed.

The Statistical Secretary made his report, from which it appears that there was a net gain in membership during the year of 1551.

By the adoption of the report of the Board of Lay Activities, T. W. Holloman, of Alexandria, was elected Conference Lay Leader.

Dr. R. H. Wynn, in behalf of the Lake Charles church and people, extended an invitation to the Conference to hold its next session in that city. The invitation was unanimously accepted.

A report of the work of the Woman's Missionary Society was made by Mrs. V. H. Spinks, of Ruston.

On nomination of Briscoe Carter, R. S. Berkeley, of New Orleans, was elected to the Legal Conference to fill the vacancy caused by the resignation of S. H. Meyer.

The reports of the Board of Christian Literature, Board of Missions, Sunday School Board, Epworth League Board, and Report No. 2 of the Board of Education, were read and adopted.

Bishop Candler asked H. T. Carley to take the chair.

Reports Nos. 1, 2, and 3 of the Board of Finance were read and adopted.

On motion of H. L. Johns, a commission to study the matter of group insurance during the year and report at the next Conference was named. Bishop Candler resumed the chair.

Reports were read and adopted as follows: Board of Temperance Social Reform; Board of Trustees and of the acting treasurer of the New Orleans Methodist Depository; Commission on Budget; Bible Board.

A gavel was presented to Bishop Candler by Mr. J. A. Mullins, a member of the First Methodist Church of Baton Rouge. The Bishop made grace-

ful acknowledgment of the gift.

Other reports were read and adopted, as follows: Board of Church Extension; Hospital Board; Committee on Memorial Home; Committee on District Conference Records.

Rev. Dan Kelley, of the Mississippi Conference, one of our general evangelists, was presented to the Conference.

The report of the Committee on Sabbath Observance was read and adopted.

On motion, Dr. W. Winans Drake was requested to prepare a memoir of the late Mrs. J. Lane Borden, widow of a minister, for insertion in the Minutes.

A resolution of thanks to the church and friends of Baton Rouge for their hospitality, and for the many courtesies extended, was unanimously adopted. A collection for the benefit of the janitor of the church, who had performed his duties during the Conference so well, was taken.

The minutes were read and approved, after which Bishop Candler announced a hymn, which was sung, led in prayer, made a few remarks, and read the appointments, and Conference adjourned sine die.

LOUISIANA CONFERENCE APPOINTMENTS

Alexandria District.

A. S. Lutz, Presiding Elder.

Alexandria—Cleanth Brooks.
Boyce—L. C. Wilson.
Bunkie—L. N. Hoffpauir.
Elizabeth—H. B. Hines.
Eunice—I. T. Reames.
Evangeline—To be supplied by J. W. Suddith.
Glenmora—S. S. Bogan.
Kurthwood and Alco—L. E. Crooks.
Lecompte—H. B. Thomason.
Lottie and Port Barre—To be supplied by P. S. Carpenter.
Marksville—C. B. White.
Melder—C. H. Mayo.
Melville—J. A. Knight.
Natchitoches—H. N. Brown.
Oakdale—H. W. Bowman.
Oberlin—G. D. Purcell.
Opelousas—D. B. Boddie.
Pineville—C. K. Smith.
Pleasant Hill—D. F. Anders.
Provencal—W. E. Anding.
Rapides circuit—To be supplied by J. B. McCann.
Conference Superintendent of Sunday School—C. D. Atkinson.
Dual Sunday School Extension Secretary—A. K. McLellan.

Baton Rouge District.

L. W. Cain, Presiding Elder.

Amite—O. L. Tucker.
Baker—B. W. Waltman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—J. W. Booth.
Keener Memorial—J. H. Bowdon.
Bogalusa—R. W. Tucker.
Clinton—B. D. Watson.
Denham Springs—G. H. Corry.
Donaldsonville—J. P. Bonnecarrere.
Franklinton—C. C. Miller.
Greensburg—J. S. Rutledge.
Hammond—W. R. Harvell.
Jackson—P. H. Fontaine.
Kentwood—Wm. Schuhle.
Natalbany—W. H. Royal.
Pearl River—A. J. Martin.
Pine Grove—To be supplied by D. C. Bennett.
Plaquemine and White Castle—To be supplied by A. R. Hoffpauir.
Ponchatoula—Briscoe Carter.
St. Francisville—J. M. Boykin.
Springfield—To be supplied by A. L. McQueen.
Walker Circuit—J. T. Parsons.
Washington—A. A. McKnight.
Zachary and Slaughter—A. M. Wynne.
Chaplain of State Penitentiary—H. S. Johns.

Lake Charles District.

W. L. Doss, Jr., Presiding Elder.

Abbeville—J. R. Roy.
Acadia circuit—To be supplied by J. H. Hoffpauir.
Barham—L. R. Nease
Cameron and Calcasieu—J. M. Johnson.
Converse and Hornbeck—To be supplied by J. H. French.
Crowley—W. H. Jordan.
DeRidder—H. W. Ledbetter.
Florine—C. B. Powell.
Gueydan and Kaplan—E. C. Dufresne.
Indian Bayou—L. P. Moreland.
Lafayette—Louis Hoffpauir.
Lake Arthur—T. F. King.
Lake Charles—R. H. Wynn.
Leesville—A. H. Parker.
Many and Zwolle—J. B. Williams.
Merryville—F. B. Hill.
New Iberia—J. F. Foster.
Rayne—A. A. Bernard.
Sulphur and Vinton—R. S. Walton.

Minden District.

K. W. Dodson, Presiding Elder.

Bossier circuit—To be supplied.
Campti—P. O. Lowrey.
Castor—To be supplied.
Colfax—J. D. Fomby.
Cotton Valley—E. L. Cargill.
Coushatta—Alonzo Early.
Ferriday—George Fox.
Hall Summit—P. B. McCullin.
Haughton and Doyline—E. W. Day.
Jena and Jonesville—H. W. Cudd.
Minden—L. I. McCain.
Monterey—To be supplied.
Plain Dealing—H. E. Pfost.
Ringgold—T. J. Holladay.
Rochelle—J. T. Harris.
Selma—To be supplied.
Sibley—C. F. Sheppard.
Sicily Island—E. V. Duplantis.
Springhill—J. E. Selfe.
Standard—S. S. Holladay, Jr.
Trout and Goodpine—R. H. Bamburg.
Winnfield—C. C. Wier.
Winnfield circuit—R. H. Staples.
Zenoria circuit—To be supplied by O. W. Nally.

Monroe District.

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—R. T. Pickett.
Columbia—S. D. Howard.
Crew Lake—David Tarver.
Delhi—J. J. Rasmussen.
Gilbert—J. C. Price.
Lake Providence—A. D. George.
Mangham—J. W. Faulk.
Mer Rouge—J. D. Nesom.
Monroe—M. S. Monk; J. M. Norris, Junior preacher.
Oak Grove—E. J. Buck.
Oak Ridge—To be supplied by S. W. B. Colvin.
Rayville—J. A. Alford.
Tallulah—H. W. Rickey.
Waterproof—L. W. Smart.
West Monroe—F. J. McCoy.
Winnsboro—W. S. Henry.
Wisner—A. S. J. Neill.

New Orleans District.

R. H. Harper, Presiding Elder.

Bayou Blue—To be supplied by C. J. Thibodeaux.
Covington—H. W. Jordan.
Delta circuit—Leon Picone.
Franklin—J. A. McCormick.
Houma—B. H. Andrews.
Lafourche—G. A. LaGrange.
Morgan City—J. C. Rousseaux.
New Orleans:
Algiers—Martin Hebert.
Carrollton Avenue—H. L. Johns.
Epworth—Guy M. Hicks.
Felicity—R. L. Armstrong.
First Church—J. B. Peters.
Louisiana Avenue—B. C. Taylor.
McDonoghville—H. N. Harrison.
Parker Memorial—P. M. Caraway.
Rayne Memorial—J. B. Mitchell.
St. Mark's—W. H. Giles.
Second Church—A. M. Serex.
New Orleans circuit—To be supplied.
Patterson—R. L. Clayton.
Reserve—To be supplied.
St. Martinville—A. M. Martin.
Slidell—S. A. Seegers.
Terrebonne—To be supplied by A. D. Martin.
Chaplain United States Army—A. F. Vaughn.
Dean of Candler School of Theology—F. N. Parker.
General Secretary of Epworth League Board—F. S. Parker.
Editor of New Orleans Christian Advocate—H. T. Carley.
Conference Missionary Secretary and Superintendent of Memorial Home—J. G. Snelling.
Student in Emory University—R. A. Cross, Jr.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—G. A. Morgan.
Athens—S. J. Starkey.
Bernice—J. L. Lay.
Bienville—J. L. Cady.
Calhoun—W. F. Henderson, Jr.
Choudrant—D. W. Poole.
Clay—R. V. Fulton.
Dubach—J. F. Waltman.
Eros—To be supplied by H. C. Murphy.
Farmerville—R. A. Bozeman.
Gibsland—C. E. McLean.
Haynesville—H. M. Johnson.
Homer—J. W. Lee.
Jonesboro—J. F. Dring.
Lapine—To be supplied by Jerry Fordham.
Marion—F. P. Moss.
Ruston—W. W. Drake.
Simsboro—J. T. McVey.
Superintendent of Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—R. F. Harrell.
Bossier City—D. E. Dulaney.
Cedar Grove—S. L. Riggs.
Goodwill Mission—A. L. Harper.
Grand Cane—J. B. Grambling.
Greenwood—W. E. Akin.
Ida and Hosston—W. F. Roberts.
Logansport—W. W. Perry.
Mansfield—W. C. Childress.
Mooringsport—A. M. Shaw.
Oil City—C. W. Lahey.
Pelican—Alton Lawton.
Shreveport:
Claiborne and Keatchie—To be supplied by Roy Fort.
First Church—R. E. Goodrich.
Mangum Memorial—R. M. Brown.
Noel Memorial—W. C. Scott.
Park Avenue—R. T. Ware.
Circuit—To be supplied by Alvin Smith.
Vivian—J. M .Alford.
Centenary College—Geo. S. Sexton, President.
Centenary College—R. E. Smith, Professor.
President of Mansfield College—D. B. Raulins.
Conference Secretary of Education—N. E. Joyner.
Legislative Director of Louisiana Legislative Prohibition League—A. W. Turner.

Transferred.

To Little Rock Conference—L. R. Sparks.
To Southwest Missouri Conference—F. M. Miller.
To St. Louis Conference—B. P. Taylor.

BROTHER PASTOR: Have you realized that your most fruitful field for evangelistic effort is your Sunday school, and that for every young person brought to Jesus Christ and into the Church a whole life's work for the Kingdom is possible?

Write to the General Sunday School Board, 810 Broadway, Nashville, Tenn., for its plan of Sunday school evangelism and free supplies.

BISHOP DuBOSE'S JUBILEE SERMON.

(Continued From Page 3.)

of my jubilee of ministerial years have been spent in the Conference which received me to itself in the callowness and inexperience of youth. These have indeed been golden years, years that have brought me face to face with the verities of God, years that have answered to the supreme challenge of human history, and years that for me have never wanted the vision of life nor failed of the inspirations of faith. They have been to me the years of the right hand of the Most High.

I refrain from recounting the events and relationships of my later years. That is for my brethren. They will judge me and the manner in which I have met the opportunities and responsibilities of my commission from the church. After the lapse of fifty years I have returned to be with you for a season of simple confidence and old-time fellowship.

HOW I SHOULD LIKE MY LAYMAN TO LISTEN.

By Harold Lancaster.

Boswell once made a confession to Johnson, to this effect, "Sir, there are times when I have a disposition to stinginess," to which remark his plain-spoken friend replied, "So have I, but I don't tell it." There is a babbling about our own affairs which, if not bordering on the vulgar, at least produces boredom. At the same time it is also true that one of the conditions of every warm and vital human relationship is the occasional ruthless thrusting aside of reticence and the allowing of intimate glances into mind and heart.

A few weeks ago a layman wrote an article in Zion's Herald under the caption, "How I Listen to My Minister." Drummond once told of a man who read the thirteenth chapter of First Corinthians daily for three months, and at the end of the period no one would have known him for the same individual. A daily reading of that layman's article for a similar period would work such a profound change in the life of many a minister that his congregation would be compelled to cry, "What hath God wrought!" Because this opening of a layman's heart did so much for me, I am led to open mine in the hope it may mean a little to one here and there.

I want my layman to see in me the good minister of Jesus Christ, but not to expect to find in me the perfect one. Alas! God has none such. Any more than he has any perfect congregations. My layman may think he knows a perfect minister and that there may be some chance of securing him next Conference. If that should work out as he plans, his fond dream may persist through the first Sunday; by the close of the second, however, his new minister may not reveal just my particular faults, but faults he will reveal. In the same manner I may think I know a perfect congregation in which I should have none of the worries that now are mine. I might not find in my new church the same people to distress me, but people to distress me I should surely find. If this realization did not affect my preaching to any great degree, it would at least delay the calling of the furniture van.

Again, I should like my layman to realize that his mood matters when he comes to church. It would help me greatly if I could feel that he comes in the spirit of prayer. I know this is a trite thing to say, that it has been said so often before, but then everything that is worth saying, has. A new spirit would pervade our hour of worship if my layman would feel that he had a share in bringing over our little church the hush of the Almighty. The mood in which he comes to worship may mar that for which I have toiled all week. It has been hinted that the Holy Spirit was given the form of a dove to signify that it was so easily ruffled and put to flight. I wonder if many a worship period, when the heavens seemed like brass, did not find its explanation in here and there unlovely dispositions. On the other hand, places can be filled so constantly with praying people, spiritual forces can be put to work so persistently and mightily, that there the material veil becomes thin. The very walls will gleam with the glory of God. A church so pervaded need have no fear of being supplanted by the radio, for it possesses something that can never be broadcast.

Some time I must tell my layman Ian Maclaren's lovely tale of John Carmichael. John trembled from top to toe when he stood in the pulpit. There was a great gulf fixed between his preaching as it was, and he had dreamed of it. One Sunday morning the elders filed into the vestry. Had they come to tell him they could stand it no longer? The oldest and the kindliest of them all began: "We will ask you to remember when you stand in your place to speak to us in the name of the Lord, that as the smoke goeth up from the homes of the people in the morning, so will their prayers be ascending for their minister, and as you look down upon us before you begin to speak, maybe you will say to yourself next Sabbath, 'They are all loving me.' Oh, yes, and it will be true from the oldest to the youngest, we will all be loving you very much." I hazard a guess that a new spirit was evident in John Carmichael's preaching from that day forward.

Then, too, I wish that when my layman sits in the pew he would abandon the attitude of regarding himself as "Defender of the Faith." Of course, the role of St. George is a worthy one, but there are all manner of foes to attack without the imaginary one of my heterodoxy. At least I beg of him to take a rest from his protecting long enough for us to examine together the implications of our faith for this our day.

Faith is not a flame to be crouched about lest it should flicker and go out, it is a light to light the world. It no more needs defending than does the sun. I find it hard to understand why my layman should regard the fact of a doctor's having graduated from an up-to-date institution as an evidence of fitness to heal and save, and regard the graduation of his minister from a similar training as only making him a more eager wielder of the ax for destruction. I sometimes wonder if he has not become a little suspicious of some things himself, and when I say things which seem to justify that suspicion, he becomes annoyed because—well, there is more of the cat in us with its tendency to lie down and purr than there is of the pioneer ever ready to strike his tents.

Before he allows me to go into the pulpit of his church at all, he has the right to know and ought to know that I am loyal, true-hearted, that the story of my life shows that the will of God is my chief concern. After satisfying himself on these points he must encourage me to say the things God gives me to say. When his thoughts and mine do not agree, there may be a chance that now and then he is in the wrong. Now and then the difference may be due to the fact that I ventured further on some lonely stretch and am telling what I have felt and seen. My layman loves God and the church, and in his love is my delight. I only ask him to be assured that I love none the less.

It would help if he would listen to me in the attitude of one who regards the things with which I deal as the things that matter most. He can say this to me by his presence. I have a tendency to feel that he regards the work I do as being ranked with the easily dispensable things of life, when on the flimsiest of excuses he absents himself from worship. If I am to do my best work, I must feel that my task is the dispensing of the very bread and meat of life.

The layman who wrote the article previously referred to stated that there had been times—times, I take it, when his lights burned low—when he had gone far to hear a sermon from one who he knew would bring back the glow. Is it possible that preaching can be made to mean as much as that to those who enter our church door? God help me to remember, then, that I must concern myself always with the tremendous. Any trifling in hours that might be used to help men to stand up to life is unpardonable.—Zion's Herald.

CHEMISTRY DIRECTS NEW INDUSTRIAL REVOLUTION.

"When James Watt perfected the steam engine he unwittingly started an industrial revolution. Watt's revolution started in a tea-kettle; the new revolution is starting with the test-tube," says Gustavus J. Esselen, Jr., in the Magazine of Business for December.

This new revolution, continues Mr. Esselen in the article, "The Next Revolution in Industry," is a chemical one: a revolution in materials and processes. "The future influence of the chemical laboratory on industry—and life—can be appreciated when we stop to consider that chemistry deals primarily with raw materials, and that the per capita consumption of raw materials has increased ninefold since Watt's day."

Out of the problems of the world war, there developed a number of chemical discoveries that, taken together, may be said to be the beginning of the new revolution in industry. "One of the problems of the war was the airplane," says Mr. Esselen by way of illustration. "Another was high explosives. Cordite, the high explosive, and airplane varnishes for waterproofing and tautening the wings both required enormous quantities of acetone. The question arose as to whether the available supply of acetone should be allocated to one or the other. While the matter was still under discussion the chemists came forward with a new process of obtaining acetone through the fermentation of starch materials and relieved this serious situation."

Mr. Esselen, by the use of concrete examples, proves that such discoveries as these made imperative by war-time crises, began the long series of industrial changes which followed.

For example, "every time a gallon of acetone is produced by this new process, two gallons of butanol are formed. While the war was on the only thing to do was to store it, with the hope that some valuable use for it might be found. This use was found in connection with another surplus material left from the war—smokeless powder. By a simple treatment this explosive was converted into the base for the modern automobile finishes, and the liquid butanol, together with a near relative, butyl acetate, were found to be valuable adjuncts as solvents. What this has meant in lowered costs for automobile and furniture finishing, and in increased competition to the paint and varnish manufacturers, is now a well-known story."

This story of the utilization of by-products, together with many other examples, indicates that as industry is organized to-day, its future depends largely on materials and their availability. Mr. Esselen points out that manufacturers using raw materials of which there is still an adequate supply, are already looking for processes by which these materials may be obtained synthetically.

In 1898 the world was startled by the depletion of the nitrate of potash deposits essential as a fertilizer as well as the basis of explosives. Since then, however, several ways have been worked out for abstracting nitrogen from the air until to-day the world is using two and a half times as much nitrogenous material made synthetically from the nitrogen of the air as from the natural deposits in Chile.

Rev. Charles Assaf, missionary to the Syrians in Mississippi, is a native of Damascus, and came to America in 1905. He united with the Methodist church in 1921, and began preaching in 1922, since which time he has brought approximately 1,000 souls into the church.

The Home Circle

MY PA.

My pa ain't any millyunaire,
But—my! he's offul smart;
He ain't a carpenter, but he
Can fix a feller's cart.
He ain't a doctor, but somehow
My pa—he allus knows
Just what to do to fix a boy
What's got a bloody nose.

My pa ain't Presidunt—becoz,
He says, he never run;
But he could do it just as well
As any Presidunt's done!
A Presidunt may beat my pa
At pilin' up a vote;
But he can't beat him, I just know
A-whittlin' out a boat!

My pa ain't rich, but that's becoz
He's never tried to be;
He's no 'lectrician, but he fixed
A telephone for me.
My pa ain't never wrote a book,
But I know that he could,
Becoz the stories that he tells
To me are allus good.

My pa knows everything, I guess,
An' I say I don't care
Coz he ain't Presidunt, or rich
As any millyunaire!
Whenever things go wrong, my pa
Kin make 'em right you see,
An' though he ain't President,
Pa's good enough for me!—

—Selected.

RUTH'S NEW FRIEND.

By Alice Wetherell.

"Mummy, I want some one to play with," said Ruth one Saturday, when she was all alone.

"Run out to the garden, dear, and see if you can't find some one," said Mummy with a twinkle in her eye.

"Oh, Mummy, I mean some one who can talk. Molly can't talk." Now Molly was the little "pretend" girl who often came and played with Ruth when she was lonely. Most of the time Ruth loved to play with Molly, but to-day she did want some one who could talk to her.

"Go out to the big tree in the corner of the orchard and play with Molly. Who knows, perhaps Molly may even find a voice some day," said Mummy.

"Molly, Molly," called Ruth, as she went out to the orchard. "Will you come and play hide-and-seek?"

There was a little pause, and then a voice answered, "Yes, let's."

It was really Ruth's own voice that answered, for Molly, being only an imaginary child, had no voice of her own. Ruth had to answer for her.

"You may hide first," said Ruth.

"Thank you," said Molly with Ruth's voice. And the game at once began.

Ruth hid her eyes with her little hands and put her head against the tree.

"One-two-three-four-five," she counted up to twenty-five, so quickly that her words all clung together. Then.

"Ready or not, you must be caught," she called, just as if Molly were a real little girl, and could hear every word she said.

Ruth looked behind the bench for Molly. She looked behind one tree trunk, then another. She even looked behind a pail that lay there on the ground. For Molly, not being a real little girl, could easily hide behind a pail.

"You're behind that other tree. I know you are," at last called Ruth. And then she ran to look.

"Free, free, free," came a call behind her back.

Little Ruth turned quickly and looked toward the tree which was the goal. Could it be that her "pretend" Molly really had a voice of her very own? Could Molly have really come to life just to play with her? She wasn't standing at the goal at any rate. Ruth had half expected to see her standing there when she had turned around.

"Perhaps she went behind the goal, when she had called out 'Free,'" thought Ruth. So Ruth ran back to the tree, but no one stood behind the trunk either.

"I'm sure it must be Molly," Ruth kept thinking, so she called out, "Molly, please come out now that you were home free. I'll hide my eyes again if only you'll come out."

"Free, free, free," came the teasing answer. It seemed from behind another tree this time.

Ruth stood still, not knowing where to look. Of course it was Molly come to life, just as in a fairy tale. But where was Molly now? There were so many trees that you couldn't look behind them all.

"Free, free, free," came a sweet voice, not six feet away.

Ruth didn't say a single word, but stood and listened without moving.

"Free, free, free," came from one part of the orchard. "Free, free, free," from another part. It seemed as if there were a dozen voices, calling one after the other, "Free, free, free."

Ruth was so excited now that she ran up to the house.

"Mummy," she called as she ran, "Mummy, Molly's voice is in the orchard, but I can't find Molly."

Mummy went out to the orchard with her little girl. Mummy hunted behind one tree. Ruth hunted behind another.

"Free, free, free," came the voice again. Then Mummy smiled and began to look on the ground. She looked and looked. At last she called out:

"Come and see your Molly, here beside this tree." And as Ruth came up, quietly, there sitting on the ground beside an apple tree, stood a reddish-brown bird with a white breast spotted in brown. His yellowish throat was throbbing, throbbing as they looked, and his head held high.

"Free, free, free," he said.

"But," said Ruth, "That tiny bird couldn't make all those voices all over the orchard could he?"

"That's exactly what he does," said Mummy. "He makes his voice sound in many different places while he sits just there. His home is likely in the woods just back of the pasture. His very proper name is Wilson's Thrush, but you may call him 'Veery.' That's his nickname."

But little Ruth was having thoughts of her own. "I may call him 'Veery,' but I may call him 'Molly' sometimes, too. For, after all, it may be like the fairy tale. A fairy may have changed my Molly to a bird so that she may talk to me whenever we are playing."—Presbyterian Advance.

THE FAIRY-WHO-LISTENS-TO-LITTLE-GIRLS.

"I'm sick of it all!" said Winnie, throwing (yes, actually throwing) Arvilla Delight on the ground. But she took care that the doll landed in a soft, grassy place, and immediately picked her up and examined her head to see if it were cracked. "I'm sick of playing with this old doll! Don't see why I ever called her Delight. And I'm sick of her old dresses—and my old dresses—homely, faded old things! And I'm sick of this old house, and everything!"

"Winnie, Winnie!" called her little sisters and brothers. "Come and play tag with us!"

"I don't want to!" answered Winnie crossly. "I'm sick of playing."

"Dear, dear!" sighed the Fairy-Who-Listens-to-Little-Girls. "Why can't she be happy, with all the beautiful things she has? Why can't she see that she has them?"

Away off, in another part of the town, was another little girl, who had lived just as many years as Winnie, and hadn't learned to be happy either But this little girl lived in a very different home from Winnie's, and the dresses she wore—oh, they were beautiful little dresses, with embroidery, and lace, and ribbon. Her name was Hyacinth.

Hyacinth stood at a window, looking out on the wide street, where automobiles were rolling swiftly along. She held by one arm a fine lady-doll, in a pink silk gown with a train.

"I'm sick of it all!" grumbled Hyacinth, and she dropped the fine lady-doll to the floor, not caring whether her head was broken or not. For she had plenty of other dolls, and if they all broke, why, there were others in the toy shops to be bought.

"I'm sick of this room, and I'm sick of having no sisters to play with. I'm sick of having to stay in till some one can go out with me. Why can't I play where I want to, like the happy little poor children? And I'm sick of all my playthings, and I can't think of any more to buy."

Her beautiful mother looked in at the door, and saw the scowl on Hyacinth's little white brow.

"Isn't my little girl happy?" asked her mother's sweet voice, and she placed her arm around the child.

"I wish you wouldn't speak to me!" Hyacinth answered rudely. Oh, she was really very cross indeed!

"Dear dear!" again sighed the Fairy-Who-Listens-to-Little-Girls. "Here's another unhappy girl! And with all her beautiful things, too! Now, what can I do for both of them?"

Then she laughed.

"I know," she said, "I'll make them change places."

So she whisked Hyacinth into Winnie's yard, and Winnie into Hyacinth's room, so quickly they didn't know what was happening.

Well, Hyacinth played with the little sisters and brothers, and Winnie played with all the beautiful toys, and both enjoyed it till night came. Then both had a dreadful feeling called homesickness, for each wanted her own home and her own mother.

But the Fairy-Who-Listens-to-Litte-Girls wasn't through with them yet.

She picked them up, and took them both up into a cloud, where she could talk to them together.

"Now," she said, "the best place for a little girl to live is in her own home, because the ones who love her are there, and love is the best thing in the whole wide world."

Both little girls knew in their hearts that she was right.

"And it doesn't make much difference whether a little girl's clothes are fine or not, so long as they are fresh and clean. But it does make a great deal of difference what thought a little girl lets into her mind, and what feelings she keeps in her heart. Now, if I'll take you both home, and not make you stay here in this cold, damp cloud, will you promise me that you'll look for the beautiful things you have to enjoy, and be pleasant and kind to the folks who love you?"

"Yes, oh, yes!" they both promised quickly.

"That's good," said the Fairy-Who-Listens-to-Little-Girls, "for just think how dreadful it would be if they stopped loving you some day—some day when you were 'sick of everything.'"

Both little girls blushed at hearing their own words of the morning repeated.

"Now," said the Fairy-Who-Lisens-to-Little-Girls, "you've given me a lot of trouble to-day, and I don't want you to do it again."

Then she picked them up, and whisked them back to their own homes so quickly they didn't know what was happening until they landed in their own little beds.—Lena B. Ellingwood, in the Presbyterian.

New Orleans Christian Advocate

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CONFERENCE PERSONALS.

Eleven young men were admitted on trial, and, according to presiding elders and others, the class represents one of the best ever admitted.

It was a great joy for the preachers to meet several of their fellow-ministers who during the year were reported dangerously ill. With a few exceptions, all were able to report ready for duty.

What a pleasure it is to sing out of a clean and fresh hymnbook! The church was liberally provided with new books.

Among the most cheerful men present were the superannuated preachers. Many claimed they were not "Forgotten Men."

The beautiful, new watch chain worn by Bishop Candler was the gift of Brother C. O. Ferguson, member of the official board of the church in Homer, La.

The Baton Rouge, New Orleans and Shreveport papers were liberal in their space devoted to the Conference. The reports were accurate and complete.

The brethren were glad to welcome Rev. J. T. Leggett of the Mississippi Conference. Brother Leggett delivered a strong address on matters pertaining to the Seashore Camp Grounds.

The entertainment provided the members of the Conference was delightful. Dr. Wells and his committee are to be complimented upon their efficient work.

Many of the preachers came to Baton Rouge in automobiles of nearly every known make—and Fords did not predominate.

Bishop Candler's presidency was all that could be desired. At all times he was courteous, kind and patient. His morning addresses were thoroughly enjoyed.

The Manager of the Advocate was most delightfully entertained during his stay at Baton Rouge in the home of Mrs. Emma Abbott, taking his meals with Mrs. Williams of 211 Church Street.

DEATH OF REV. R. F. COLE.

Rev. R. F. Cole died at his home near Coffeeville, Miss., November 25. Brother Cole was the father of eight children, seven of whom are still living. He has twenty-two grandchildren and two great-grandchildren. He also leaves his widow, with whom he had lived for fifty-three years.

Brother Cole was converted early in life and united with the Methodist church. Later in life he became a local preacher in the Methodist church and filled this position in a very creditable manner until his death. Brother Cole had a great faith in God. Like Abraham, he walked by faith. He had but one gospel to preach and that was the Gospel of his blessed Lord.

Brother Cole was a leader in his community. He stood for that which was right and the people followed him. His influence will continue to live in the lives of the people of his community.

Seven ministers came to Brother Cole's funeral to pay their tributes of respect to his memory. He was held in high esteem by his brother ministers. We shall miss Brother Cole, but he had lived a long and useful life and it was time for him to go and be with God.

His pastor,
W. L. ROBINSON.

WHITWORTH COLLEGE.

Rev. Henry G. Hawkins, president of Whitworth College, Brookhaven, Miss., who has been attending during the present week the thirty-second session of the Southern Association of Colleges and Secondary Schools, which met at Jacksonville, Fla., reports that Whitworth College was announced at the meeting as a member of the Southern Association, being the only Junior member from the State of Mississippi admitted this year.

Whitworth College thus becomes an institution accredited not only by the Mississippi State College Commission, but accredited throughout the South, and, indeed, throughout the United States; for work done in an institution which is a member of the Southern Association is recognized by institutions which belong to other regional associations.

In addition to being a member of this great accrediting agency, Whitworth College is also a member of the Southern Association of Colleges for Women, the Educational Association of the M. E. Church, South, and the Ameriean Association of Junior Colleges.

In representing Whitworth College to the Association, President Hawkins reported for the current session 201 students, of whom 134 are taking regular college courses, the remaining 67 being music and other non-matriculate pupils from the Brookhaven community.

The liberal assessment of $10,000 made for Whitworth College by the last two sessions of the Mississippi Annual Conference, gave force to Whitworth's application. The buildings and the library of over 7,000 volumes also were accepted as meeting the requirements for membership. R. H. Watkins, superintendent of Laurel (Miss.) city schools, who was the official inspector of Whitworth College and who visited the institution last week, made a favorable report.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Thursday, Jan. 5, 1928, at 9:30 a.m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before December 30 1927. No application will be entered on the calendar after this date.

T. D. ELLIS.

THE CHURCH IS TO BLAME!

By Joseph J. Share.

Bob was not in a very good mood to enjoy a caller, especially when the caller was a pastor. I noticed the unwelcome look and his reticence to enter into conversation.

I had called at the home after learning that neither he nor his wife were members of any church. The wife had been a member in her younger days, but had moved "without letter," twenty years ago. Occasionally she attended church, and the two children were fairly regular in their attendance in Sunday school.

Bob was an industrious fellow, and I coveted him for the kingdom and the church. But now as I sat in his home I could feel a tension.

After several unpleasant pauses in my attempt to keep up a conversation, I somewhat pityingly asked, "Don't you feel very good to-day? There's such a lot of flu around, it—"

"Flu?" he blurted; "no flu for me; I'm mad, just plain mad."

That "stumped" me for a second. I was making a pastoral call, but I could readily sense that this was no time to say "Let us pray."

Instead, I made an attempt to say something soothing, and deplored there were so many maddening things in this trying world. What I said did not soothe him, and he continued, "Yes, sir! I blame the church."

"But why do you blame the church?" I asked feebly.

He spat fiercely into the stove before answering. "I blame the church! Just about three years ago I bought this little house and lot. Recently I decided to buy the vacant lot next to mine, for two reasons. First, I wanted to have room to keep a few chickens, and, second, I needed more room for a garden. I had a chance to buy it when I bought the house. I went to the owner, and to my surprise he asked two hundred dollars more than the price he had previously quoted. I asked, 'Why the big rise?' He up and told me that since then the Immanuel Church had been built in the neighborhood, at a cost of $40,000. Good substantial citizens were buying lots and building, and real estate had made a jump. I thought he was just 'kidding' me. But, no sir! He really meant it. I tried to get the price down. I seemed to want that lot more than ever, but I had to pay two hundred dollars more of my hard-earned savings and—" (I could see he was getting madder than ever) —"the church is to blame!"

Somehow I caught the contagion of his mood, and rising to my feet, clenching my fist, and speaking emphatically, I said, "Bob Blythe, I agree with you, the church is to blame. I know a number of things that have happened since that church was built here, and the church is to blame.

"Ben Krenski, who was making big money out of bootlegging, was fool enough to quit because his little girl one day, when her little arms were about his neck, told him something that she had heard in the Sunday school at that church. He had to get another job that did not bring in near so much money. He had so much time to kill that he began to fix up his little house. He gave it a coat of paint. That made the neighbors' houses look so shabby they had to do some painting, and spent lots of hours and some money; and the church was to blame. To make things worse, Ben Krenski took a liking to the preacher and the church folks. He is not the same fellow he was. The church is to blame!

"There was Ike Adams, kept a grocery store; he did a booming business every Sunday. Somebody got him into that church one Sunday; I don't know how they did it. But one result was that Ike quit the Sunday business and pulled down the curtains so that you could not see even a can of beans. Now he has to make as much in six days as he used to do in seven, and the poor boob is kept so busy that when he goes to church, which he does every Sunday, he can scarcely keep awake. The church is to blame!

"Say, brother, when I think of all these things the church is to blame for I get all 'het up.' Young Joe Jones had a fine job in the dime store. It was a steady job at $15 a week. The store was kept cool in summer and warm in winter, and for two years after he graduated from high school he held on to the job. But one day somebody took him into that church to hear a college president. He told his folks after that he had received a 'vision,' whatever that was. At any rate, he turned down the dime store job and went to college, and the last I heard of him he was washing dishes to earn his meals, and trying hard to be a college president like the one he listened to. Just think of the hard row he will have to hoe before he gets there. The church is to blame.

"There was Buff Gorman. Buff had a glorious time with the gang. True, he got into trouble occasionally, and drew some short spells in the pen. But what glorious times he had; crap games with lots of excitement, considerable hooch and midnight parties. Then they got him among the church folks. Things happened, and Buff now sings in the choir, with a stiff collar on. All the glorious times with the old gang are gone forever, and the church is to blame; and it will be more to blame yet, for they say he has set his mind on being a preacher, and talks of having had a 'call' to the ministry. There was—"

"Say, are you stringing me?" Bob asked.

"Stringing you? What do you mean?" I both asked and answered. "I agree with you the church is to blame. There was Sam Brown's flapper daughter; didn't seem to have any brains at all, but she sure was lively and full of fun The church crowd got hold of her. She, too, said that she had caught a 'vision.' She must have caught something, for she had no more sense than to quit her old school companions, go down to Chicago, and take a special course of training for foreign mission work. She expects to leave all the comforts of home before long and go to India as a missionary. The church is to blame. Jim Smith's boy—"

"Say, preacher, now I know you are stringing me," Bob interrupted. The anger had gone from his face. There was a broad grin stretching from ear to ear; he held out his hand. I grasped it.

"What time does the service begin next Sunday morning?" he asked.

I gave him the required information. Sunday morning arrived. Bob was there; his wife sat by his side. As I sat behind the pulpit our eyes met, we both smiled, and I almost expected him to say, "Are you going to string me again, preacher?"

I did move my lips, and if he interpreted the movement he would surely know that I was saying, "You're here, Bob; and the church is to blame!"—Northwestern Christian Advocate.

PERSONAL AND OTHER NOTES.

Rev. W. T. Griffin is serving Centenary Church, McComb, Miss., while the pastor, Rev. C. C. Evans, is resting to regain his health. Brother Evans is with relatives at Waynesboro, Miss.

Rev. M. M. Black and family have been given a very cordial reception by the good people of Forest, Miss., and the outlook is quite encouraging for a prosperous year.

General evangelist Mark Terrell, of Dallas, Texas, recently held fine meetings at Opelousas, La., and Hall Summit, La. He is now in a revival at Horn Lake, Miss., where Rev. R. C. Mayo is pastor, which will continue until Dec. 18.

Rev. W. T. Griffin gives us the information that Rev. W. W. Nelson has been released from his charge, Montrose, on account of serious illness; Rev. D. E. Vickers, who was appointed to the Scotland charge, will take Brother Nelson's place at Montrose, and Dr. B. F. Jones will fill the appointments on the Scotland charge.

IMPORTANT NOTICE.

It is important that all those who want to have the address of their Advocate changed notify the Business Manager to that effect, giving the old as well as the new address. A postal card request, giving old and new address, will be sufficient.

BUSINESS MANAGER.

HUNGER AND PROGRESS.

"Escape is one of the great thrills we get out of life, and the story of human progress is the story of man's escape from want," says Thomas Nixon Carver, Harvard professor of Political Economy, in the December issue of the Magazine of Business.

The trap in which humanity is always about to be caught, explains Professor Carver, is the combination of two circumstances or natural facts; first, that the natural productivity of a given area of land is limited; and, second, that a "natural" birth-rate always exceeds a "natural" death-rate.

For example, "a limited number of blades of grass will grow without cultivation on any given area. That being true, only a limited number of wild animals can live on that wild grass, and only a limited number of men can live on those wild animals. Consequently, if too many people try to live in that area, there would not be food enough for them all, and want would overtake them."

Dr. Carver further explains that "A given pair, for example, can only die once, making a total of two deaths; but if they live out their natural span of life, and if they do not repress their instincts, they will produce more than two children. If these, in turn, live out their natural span of life and do not repress their instincts, they will produce more than two children per pair, and so on, world without end."

Here then is the problem. "Seeing that only a limited number of men could live on the natural produce of a given area of land, the first expedient for escaping the trap was that of using more land. Much of human history is made up of man's effort to escape from want by spreading out, moving himself to newer and less densely populated areas and later by sending out his tentacles in the form of transportation systems to bring food from wider and wider areas to his densely popuplated centers, as we do in cities to-day. This escape ,however, is not a final solution."

But, points out Dr. Carver, it is also possible to increase the amount of food that will grow on any given area of land. This means work of cultivation, the second extrication to be used by man as an escape from the trap of want. "But this is not a complete escape either, because even though by killing weeds you can make it possible for a larger number of useful plants to grow, and by furnishing them a better seed-bed you can increase their growth, and by the selection of seed you can increase their life-sustaining power, nevertheless there is a limit in any state of knowledge as well as to the productivity of the land.

"Migration and labor are not only the most primitive of the methods of extricating ourselves from the circumstances that bring want; they might, in a special sense, be said to include all the others except birth control."

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Methodist Episcopal Church, South

J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

ORPHANAGE CAR.

The Southern System will run a car from Picayune to Hattisburg on Dec. 12, and from Hattiesburg to Meridian Dec. 13, to pick up foodstuff and wearing apparel for the Baptist Orphanage, Methodist Orphanage, Mississippi Children's Home Society, Old Ladies' Home and Old Men's Home, Jackson, Miss.

Mark the name of the institution it is for, with the name and address of the donors, get bill for it and send the original to the institution shipped to. Send quilts, pillow cases, table cloths, wearing apparel for boys and girls, especially for those from 6 to 20 years old; any kind of farm produce, groceries, clothing or cut goods.

Signed: W. H. PATTON.

Shubuta, Miss., Nov. 29, 1927.

That much good will came out of the present revolution in China, even though it has failed to reach the end hope for, is the belief of missionaries in that country. It is believed that the Chinese have learned many lessons and that next time they try to establish a national government they will meet with better success. It is probable, however, that there will continue to be war lords in that country for many years to come.

Over 1,100 little Japanese children have borrowed books from the little loan library operated by Mrs. W. R. Weakley in Tokuyama, Japan. One of the favorites is "The Childhood of Jesus," a book which the children find easy to read because it has pictures and large print.

The young business men who make up the student body of Palmore Institute, Kobe, Japan, are very eager and earnest in their study of English, and also many of them show the same eagerness for knowledge about Christianity. Palmore Institue is recognized as the best night school in Japan, and has to turn away hundreds of students each year because of lack of room.

The French Methodist church at Antwerp, Belgium (Christ Church), has a radio to broadcast its services. This was a present to the church by an enthuisastic new member.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ADA CLARK WEDGEWORTH, daughter of Banister A. and Susan M. Clark, and granddaughter of the late Rev. T. C. Clark, was born in Rankin County, at Johns, Miss., Nov. 4, 1883, and died at D'Lo, Miss., April 5, 1927. Sister Wedgeworth was the oldest of 10 children; eight are still living. One brother was killed in France during the great war. She was married Aug 2, 1913, to George W. Wedgeworth, of Many, La., where she was teaching school at the time. She leaves to mourn her going away her husband; two brothers, E. J. Clark, of Gulfport, Miss., and Thomas Marvin Clark, of Delhi, La.; and six sisters, Mrs. Ina Hooker, Mrs. Ira Grantham, Mrs. J. C. Lee, Mrs. P. L. Overby, Mrs. J. C. Moore, and Miss Vera Clark. Sister Wedgeworth was reared in a Christian home, where there was a family altar, hence, she early in life came to know and to love the Lord Jesus, and joined the Methodist church when 12 years of age. She attended Whitworth College, and after leaving college taught school twelve years. It was my great pleasure and privilege to know Sister Wedgeworth and to have been her pastor four years at Delhi, La. Her home was a Christian home and abounded with Christian hospitality. She had one room she called "The Prophet's Chamber," and her pastors were often recipients of her abounding goodness. She was faithful to her home, loyal to her church, and true to her Saviour. A good woman has passed to enter into her abundant reward.

W. R. HARVELL.

Hammond, La.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—First Round.

Starkville, preaching, Nov. 27, 11 a.m.; Q. C., Dec. 9, night.
Brooksville, preaching and Q. C., Nov. 27, night.
Crawford and Mayhew, at Crawford, Dec. 1, 2 p.m.
Artesia and Sheaffers, at Artesia, Dec. 2, 2 p.m.
Kosciusko ct., at Williamsville, Dec. 4, 11 a.m.
Kosciusko sta., Dec. 4, night.
Longview and Sessums, at Sessums, Dec. 6.
Columbus, First Church, Q. C., Dec. 6, night; preaching, Jan. 22, 11 a.m.
Columbus, Central, Q. C., Dec. 7, night; preaching, Jan. 22, night.
Caledonia, at Mount Pleasant, Dec. 7
Sturgis, at Sturgis, Dec. 8.
Ackerman and Weir, at Ackerman, Dec. 8, night.
Chester, at Salem, Dec. 9.
Macon ct., at Xprairie, Dec. 11, 11 a.m.
Macon sta., Dec. 11, night.
Shuqulak, at Shuqulak, Dec. 12, 1:30 p.m.
Mashulaville, at Mashulaville, Dec. 15.
Noxapater, at Noxapater, Dec. 16, 2 p.m.
High Point, at White Hall, Dec. 1 and 18, 11 a.m.
Louisville, Dec. 18, night.
Ethel, at Ethel, Dec. 20.
McCool, at McCool, Dec. 21.
West Point, Dec. 21, night; preaching Jan. 1, 11 a.m.
Cedar Bluff, at Pheba, Dec. 22.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Coffeeville, at Coffeeville, Nov. 20, preaching; Q. C., Friday, Dec. 2.
Grenada, Nov. 27.
Ashland, at Ashland, Dec. 3, 4.
Water Valley, First Church, Dec. 11.
Water Valley, Main Street, Dec. 11, p.m.
Oxford, Dec. 14, evening.
Tie Plant, at Tie Plant, Dec. 15, evening.
Abbeville, at Abbeville, Dec. 17, 18.
Lamar, at Lamar, Dec. 18, 19.
Kilmichael, at Kilmichael, Dec. 22.
Lexington, Dec. 25, preaching.
Waterford, at Waterford, Dec. 31, Jan. 1.
Holly Springs, Jan. 1, evening.
Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Greenville, Nov. 13; Q. C., Jan. 4.
Hollandale, Nov. 20; Q. C., Jan. 5.
Leland, Nov. 20; Q. C. Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Merigold and Deeson, at Merigold, Dec. 18, a.m.
Shelby, Dec. 18, p.m.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Greenwood, First Church, preaching, Nov. 20, 11 a.m.; Q. C., Jan. 9, night.
Greenwood, Price Memorial, preaching, Nov. 20, night; Q. C., Dec. 21, night.
Sunflower, at Sunflower, Nov. 27, 11 a.m.; Q. C., Dec. 21, p.m.
Webb and Sumner, at Webb, Nov. 27, night.
Dublin and Mattson, at Dublin, Dec. 4, 11 a.m., 2:30 p.m.
Lambert and Crowder, at Lambert, Dec. 4, night.
Marks and Belen, at Marks, Dec. 11, 11 a.m., 2:30 p.m.
Tutwiler and Rome, at Tutwiler, Dec. 11, night.
Drew sta., Dec. 18, 11 a.m., 1:30 p.m.
Drew Mission, at Brooks Chapel, Q. C., Dec. 17; preaching, Dec. 18, 3 p.m.
Minter City and Glendora, at Minter City, Dec. 18, night.
Indianola, Jan. 3, night.
Tchula, Jan. 4, night.
Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C., Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Inverness, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,

L. P. WASSON, P. E.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

Once more the month of Harvest Day has come.

Let us render unto the Lord a full account.

Let each auxiliary see that no single penny of obligation fails to be brought in.

Let every woman who has accepted allegiance to our King through the Woman's Missionary Society make assurance that the first fruits of the harvest go to him.

"Take heed! Go slow!
Lest our eager fingers pilfer.
Care! A debt we owe—
Yea, even gold and silver."

"What is money, O my friend?
Money is the time you spend
In toil and pain,
In stress of mind and fret of soul
As the recurrent seasons roll
It means the gain
From conflicts with stern earth and air
And the whims of mankind that bear
Hard on you, too.
Think not it is a trifling thing
To handle with a careless fling,
No, money is You!
Your life-blood dear, your effort strong,
All God-given powers that to you belong
In it you pour.
Then place it at a worth-while post
And give it where you love the most
And owe the more."

ZONE MEETING, BROOKHAVEN.

The fourth quarter zone meeting of the auxiliaries of the southern zone of the Brookhaven District was held Nov. 15 at Brookhaven.

The meeting was called to order at 10:30 by Brother Hardin in earnest prayer. Mrs. G. A. Hoffman, of Brookhaven, led the devotional, taking as the basis of her remarks the eleventh chapter of St. Mark. In a few well-chosen words she brought out the practical as well as the spiritual side of our lives by living a life of faith and love.

Mrs. R. C. Applewhite, president of Brookhaven auxiliary, gave a very cordial welcome, which was responded to by Mrs. W. H. Hayes, of Monticello.

"How Can We Get Our Women Who Are Already Members of the Missionary Society to Feel a Keener Sense of Their Responsibilities?" was led in a round table discussion by Mmes. Brister, of Bogue Chitto; Boyd, of Wesson; Hoffman, of Boone, and Grandberg, of Brookhaven, each giving practical suggestions.

"How Can We Meet the Needs of Our Young People?" was considered.

There seemed to be some confusion in regard to the merging of the Junior Missionary Society and Junior League. By request, Brother Hardin explained this thoroughly. Then Mrs. Whittington, leader in Brookhaven, and the Junior leader in Norfield, explained each step, much to the satisfaction of all present.

Mrs. J. M. Woods graciouly favored us with pipe organ selections, which were very much enjoyed, after which we adjourned for lunch. At the lunch hour Mrs. Albert Zachary sang.

In the afternoon Brother Snellgrove, of Monticello, led the devotional, using the twelfth chapter of Romans.

We were honored with the presence of Rev. B. F. Jones and Dr. H. G. Hawkins, of Whitworth College.

Dr. Hawkins had a paper read to the audience, stating the proposed disposition of Whitworth College, as discussed at the recent Annual Conference in Jackson.

A study of "Our Common Interests and Problems," by Mrs. Morris, of Norfield, so truly defined that ever great subject that at the suggestion of our Conference President, Mrs. L. W. Alford, the paper is sent to the Advocate.

Mrs. Alford, in her usual gracious and earnest manner, gave us an inspiring address in regard to our work in the year just closed, and looking forward to our greater year—the Jubilee. At the close of her talk, three young girls, of Whitworth College, who have offered themselves for missionary service, were introduced. They are all of the Mississippi Conference—Miss Eleanor Allen, of Biloxi; Miss Bernice, of Wesson, and Miss Nannie B. Davis, of Pascagoula. Each spoke quietly and with deep conviction of her call into God's service. Mrs. Alford spoke words of love and encouragement to each, assuring them that our more than five thousand five hundred missionary women are backing them.

It was a rare spiritual scene, which eternity alone can efface, and Brother Hardin earnestly led in a prayer of consecration—a wonderful closing for our last zone meeting for this year.

Norfield will have the next meeting.

MRS. J. C. McGEEHEE,
President.
MRS. L. S. McWATERS,
Secretary.

ZONE MEETING, ROCKY SPRINGS.

A zone meeting was held at Rocky Springs on Nov. 3, with ten delegates from Port Gibson, five from Hermanville, four from Utica, seven from Rocky Springs, eight from Cayouga, and three from Burton.

The good people of this community gave the delegates a hearty welcome, and a bountiful dinner was served.

The day was a very profitable one, as well as a pleasant one, and the incidental offering amounted to $5.90.

Officers for the coming year are: Miss Pearl Fisher, Cayuga, chairman; Mrs. C. C. Greer, Utica, vice chairman; Miss Kate A. Drake, Port Gibson, secretary.

MRS. H. H. CRISLER,
Secretary.

ZONE MEETING AT BOLTON, MISS.

The women of the Methodist churches of zone No. 3, Jackson District, held their fourth meeting Thursday, Oct. 27, at Bolton, with Mrs. Jno. Bush, chairman, presiding.

An interesting and instructive program had been arranged, and the beautiful church was tastefully decorated in pretty flowers.

Rev. H. J. Moore, of Bolton, led the devotional, reading Philippians 3.

The welcome address was given by Mrs. Heitman, Mrs. Bush making response. The following auxiliaries were represented: Edwards, Learned, Raymond, Clinton and Bolton, with visitors from Jackson, all giving fine reports of the year's work.

A splendid talk on "Why Help Our Pastors to Carry Out Their Plans," by Miss Mamie Dietric, of Raymond, made us feel a deeper responsibility to our pastors.

"Our Golden Jubilee" was very beautifully read by Miss Margaret Suttle, of Edwards, followed by "The Tenth Jubilee in China," by Mrs. Bush. Mrs. B. F. Lewis, historian of the Mississippi Conference, asked us to elect a historian in each auxiliary at once, and send to her the history of our auxiliary. We were then dismissed with prayer by Mrs. Wood, of Jackson.

After a delicious luncheon served by the Bolton ladies, we opened the afternoon program with "Come, Thou Almighty King," and prayer by Mrs. C. J. Henry, of Edwards. Mrs. Wood took the chair and officers were elected for the coming year, as follows: Mrs. John Bush, of Learned, zone leader; Mrs. J. O. Ware, of Edwards, recording secretary. Clinton invited the next zone

(Continued on Page 15)

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Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

At a meeting of the Conference Sunday School Council at Grenada, Nov. 29, the following goals were accepted for the year: Aberdeen District, volunteer teachers, 18; Cokesbury schools, 25; one general institute, one elementary institute; place 30 Programs of Work; one Standard Training School; 80 schools to observe Sunday School Day, the offering, $500; 80 schools to participate in the Dual-Extension, missionary instruction, offering, $1,200.

Columbus District: Volunteer teachers, 15; Cokesbury schools, 15; one general district institute, one district elementary institute; one Standard Training School; 20 Programs of Work placed; 70 schools to observe Sunday School Day, with offering of $400; 70 schools to observe missionary day every fourth Sunday, offering, $1,000.

Corinth District: Volunteer teachers, 25; Cokesbury schools, 25; Programs of Work placed, 20; two district institutes, one Standard Training School; 95 schools to observe Sunday School Day, with an offering of $500; 95 schools to observe missionary day, with an offering of $1,400.

Greenville District: Volunteer teachers, 10; Cokesbury schools, 10; two Standard Training Schools; two district institutes; 30 schools observing Sunday School Day, with an offering of $300; 30 schools observing missionary day, with an offering of $1,000. Programs of Work to be placed, 10.

Grenada District: Volunteer teachers, 15; Cokesbury schools, 15; two district institutes; Programs of Work to be placed, 15; 56 schools to observe Sunday School Day, with an offering of $400; 56 schools to observe missionary day, with an offering of $1,200.

Greenwood District: Volunteer teachers, 12; Cokesbury schools, 12; two district institutes; one Standard Training School; 12 Programs of Work to be placed; 30 schools to observe Sunday School Day, with an offering of $350; 30 schools to observe missionary day, with an offering of $1,000.

Sardis District: Volunteer teachers, 15; Cokesbury schools, 15; to place 15 Programs of Work; two district institutes; one Standard Training School; 48 schools to observe Sunday School Day; 48 schools to observe missionary day; offering for Sunday School Day, $300; offering for missions, $800.

Names of district officers will be given as soon as the organization is completed. The above goals are not to be limited to the figures mentioned. Nor are we to be limited to the few items mentioned. Evangelism, Children's Week, Daily Vacation Church Schools, all are to be promoted with more vigor than eyer before.

We have asked for 100 volunteer teachers. Of that number we have the promise of thirty-five, and three men are teaching.

When in need of a Wall Chart send direct to the office at Grenada and you save time and trouble. Send to the same office for helps in teaching classes.

The reports on the observance of Children's Week must go to the Nashville office this week, and there are at least a dozen schools that have failed to send in the report of their work. A staggering question is, what can be done to secure reports of work done? "Cursed be he that doeth the work of the Lord negligently."

Our aim for the year is to have 300 schools participating in our monthly missionary instruction and offering for work in North Mississippi Conference and Europe. For the month of November, 41 schools have sent in their reports. We should have at least 100 other schools do as well. Pastors changing and a change in the policy of the Sunday School Board in having money sent to Grenada brings about some delay, but we will get matters straight in a short time. Please see that your school reports regularly.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Natchez, at Jefferson Street, Dec. 11, a.m.
Washington and Natchez Mission, at Natchez Mission, Dec. 11, p.m.
Anguilla, at Anguilla, Dec. 18, a.m.
Vicksburg, at Gibson Memorial, Dec. 18, p.m.
Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p.m., Dec. 15, 1927.

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Vancleave, at Vancleave, Dec. 11, 11 a.m.
Pascagoula, Dec. 11, 7:30 p.m.
Stillmore, at Barth, Dec. 18, 11 a.m.
Poplarville, Dec. 18, 7:30 p.m.
Pass Christian and Lyman, at Lyman, Dec. 25, 7:30 p.m.
Long Beach, Dec. 25, 11 a.m.
Americus, Dec. 31-Jan.1, at Pleasant Hill, 11 a.m.
Kreole, Jan. 1, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 8, 11 a.m.
Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.

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640 MAGAZINE STREET -:- -:- NEW ORLEANS, LA.

Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

The District stewards will meet Thursday, Dec. 1, at 10 a.m. in the Methodist church, Gulfport. All pastors are expected to come.

JAMES L. SELLS, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Pontotoc, preaching, Dec. 11, p.m.; Q. C., p.m.
Shannon, at Shannon, preaching, Dec. 11, p.m.; Q. C., Dec. 12.
Pittsboro, at Pittsboro, Dec. 16, Q. C.
Derma, at Big Creek, Dec. 17, Q. C.
Calhoun City, preaching, Dec. 18, a.m.; Q. C., p.m.
Houston, preaching, Dec. 18, p.m.; Q. C., Dec. 19, a.m.
Houlka, at Houlka, Q. C., Dec. 31; preaching, Jan. 1, a.m.
Buena Vista, at Buena Vista, preaching, Jan. 1, p.m.; Q. C., Jan. 2.
Salem and Friendship, at Salem, Jan. 4, Q. C.
Toccopola, at Toccopola, Q. C., Jan. 5.
Randolph, at Randolph, Q. C., Jan. 6.
Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan. 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Dumas, at Weir's Chapel, Dec. 8.
Iuka sta., Dec. 11, 12, morning.
Iuka ct., at Pleasant Hill, Dec. 12.
Corinth, First Church, preaching, Dec. 7.
Corinth ct., at Mount Carmel, Dec. 16.
Belmont, at Golden, Dec. 15.
Tishomingo, at Tishomingo, Dec. 9.
Sherman, at Sherman, Dec. 17, 18.
Kossuth, at Wesley's, Dec. 19.
South Side, Dec. 19, evening.
Chalybeate, at Chalybeate, Dec. 20.
Booneville ct., at Carolina, Dec. 21.
Rienzi, at Rienzi, Q. C., Dec. 22, morning.
Mantachie, at Palestine, Dec. 29.
Baldwyn, at Baldwyn, Jan. 1, morning, and at Ashbury, Jan. 2.
Hickory Flat, at Bethel, Jan. 4.
Pott's Camp, at Pott's Camp, Jan. 5; preaching, evening of 4th.
Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 12.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

District stewards are called to meet in First Church, Corinth, Thursday morning, Dec. 1, at 10 o'clock.

E. H. CUNNINGHAM, P. E.

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RESOLUTION OF APPRECIATION.

Whereas, we, the members of Refuge church, sincerely regret the loss of our beloved preacher and brother, J. B. Cain, who has been with us for two years, we do now wish to express our appreciation for his faithful and efficient service. We wish to thank him for his wise counsel and great messages.

Therefore, be it resolved, That we, the members of Refuge church, take this means of letting Brother Cain know our love for him; and our prayers will always be for him and his family, that God will bless them in all their work.

And we do hereby recommend him to the churches of Fayette, hoping that they will co-operate with him and help him in all his work for his God and his fellowman.

We pray always for his success, knowing that some day we will meet in heaven, where we will part no more.

Signed: W. W. Howell, Committee.

"THAT WE HAVE NOT SUFFERED HUNGER THIS NIGHT."

Imagine if you can, three thousand children at supper. The meal consists of one cup of hot water containing six raisins, and one slice of bread. One little girl plucks at a teacher's dress and timidly asks if she may have a second piece of bread. The teacher must answer that she is sorry but that is all for to-day. The available funds do not allow for a more adequate meal unless some of the children are turned away to starve. Nobody complains, and at the close of the meal three thousand children stand together with bowed heads and repeat together:

"For the food we have received
Lord accept our thanks,
We give thee praise
That we have not suffered hunger this night."

Thousands of innocent children giving heartfelt thanks for a slice of bread and six raisins! And many in America, the world's richest nation, are inclined to say, "I'm so tired of hearing Near East Relief! Haven't we given enough?"

Perhaps these children are tired of being orphans and living on bread and raisins! Yet they do not complain, these children who are the victims of an adult world's stupidity and greed and lust for place and power that brings about more wars which leave helpless children in their wake.

America has rendered a great service in the Near East. Epworth Leaguers everywhere have counted it a privilege to share in the work of saving these children. Now twenty thousand of these boys and girls have "graduated." That is, they have reached the age of 16 and have gone out from the orphanage to support themselves. These boys and girls are without homes or relatives, and naturally will be subject to many temptations and difficulties. They have, therefore, been organized into Near East officials and with each other that they may thus have some encouragement, counsel and moral support. Thus the value of their years of training in the orphanage is being preserved and these young people helped to act as leaven for good in the community life of the Near East.

"That we have not suffered hunger this night!" There are still thousands of children who know what it means to be devoutly thankful for a piece of bread. The first Sunday in December is Golden Rule Sunday. Epworth Leagues everywhere will observe the day. Why should not every family in every church observe this day? For the good of body and soul, let us substitute bread and milk for our usual heavy Sunday dinner and send the price of that meal and more to feed some hungry child.

THE DEVIL'S BEST TOOL.

"It was announced that the devil was going out of business, and would offer all tools for sale to the highest bidder. On the night of the sale they were all attractively displayed—and a bad looking lot they were: Hatred, jealousy, envy, malice, sensuality and deceit, and all the other implements of evil. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn, and priced higher than any of them. Some one asked the devil what it was.

"That is 'discouragement,'" was the reply.

"Why do you price it so highly?"

"Because," replied the devil, "it is more useful to me than any other tool. I can pry open and get into a man's conscience with that when I could never get near him with any others; and once inside, I can use him with my discouragement in any way that suits me best. It is much worn because I use it with nearly everybody, as few people yet know that it belongs to me and that I use it to achieve my ends."

But the price placed on discouragement was so high that the devil owns it still.—Watchman-Examiner.

AVIATION ADVANCES.

Nothing illustrates better the firm base on which aviation rests in this country than insurance statistics. Here are some compiled by Drs. Lawrence G. Sykes and William B. Smith:

Fifty of the nation's leading life insurance companies, covering policyholders to the extent of $73,276,680,279, place no restriction against participation in aviation.

Fatalities on the transcontinental air-mail route, on which planes operate in all kinds of weather, decreased from three deaths in every 300,000 miles of flying in 1919 to two deaths in each 2,250,000 miles in 1926.

Leading accident insurance companies within the past six months have included clauses in their contracts covering losses caused "by any hazard of aviation." The condition is made, in line with the recommendations of aviation authorities, that responsibility is assumed only when "the insured is riding as a passenger in a licensed airplane, operated by a licensed pilot, upon a regular passenger route between established airports."

Aviation has developed, chiefly under the impetus of private capital, to a point where it now serves millions of people in this country, Drs. Sykes and Smith declare. The mail airways alone, on Sept. 1, of this year, were serving 65,677,209 people.

Evidence of tremendous progress made by aviation is found in the establishment of new airports. By the end of this year approximately one thousand airports and intermediate fields will be in existence in all parts of the United States. More than fifty airports have been recently completed, while twice that number of cities have set aside funds or have begun plans for modern terminals.—Dearborn Independent.

THE TITHER'S SURPRISES.

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease of going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—The Reflector.

"WHY CUBA?"

"Why do we send missionaries to Catholic countries?" This question is often asked by Protestants in the United States, who picture Catholics in foreign countries as thinking, speaking, and acting just as do their Catholic neighbors next door or their Catholic friends who live just up the street. They cannot conceive of the ignorance and superstitions prevalent in Catholic countries in Latin-America or Europe; but Miss Kathleen Bardwell, daughter of the Rev. H. B. Bardwell, president of Candler College in Havana, who has lived a large part of her life in Cuba, can. Therefore, she endeavors to answer this oft-propounded query, "Why send missionaries to Catholic countries?" in her missionary playlet, "Why Cuba?"

There are six characters in this playlet—two Cuban girls, two women, one young man, and a missionary. With one exception, they are dressed in just such clothes as one might see anywhere in America, for there is no typical Cuban dress. One woman is clothed in a dark, one-piece dress, high in the neck and with long sleeves, and tied at the belt with a black ribbon—a very ugly, unattractive costume. The missionary carries a Cuban flag, banner of our little sister republic, home of a warm-hearted and impulsive people, and a Bible, that book practically unknown in Catholic countries.

"Why send missionaries to Catholic countries?" Listen to these Cubans as they tell of the darkness and despair in their souls before the coming of Protestantism and the light. One girl describes a long journey on bleeding hands and knees to the shrine of the Virgin and her sobbing pleadings that she might intercede for her at the throne of grace; now she has learned that bodily suffering is not necessary to appease an angry Deity. The other girl gave hundreds of dollars to the priest and spent hours in prayers to the saints in the hope of releasing her mother's soul from purgatory—her mother who was the purest and best woman she had ever known. "Oh, you who know that your loved ones are with God, consider the suffering of those who are taught that their departed must be tortured in purgatory."

The Cuban woman wears her hideous costume in fulfillment of a vow to the Virgin, who had saved her child from death, for she had been taught that the Blessed Mother would be pleased to see her in such an ugly gown. The second mother was tortured for years by the thought that her child, who had died unbaptized, must be deprived of heaven and spend eternity in Limbo because of her own neglect. She had never known peace until she learned of a Jesus who said: "Suffer little children to come unto me."

The young man had cast aside all religion. Disgusted by the prayers and penances of his mother and sisters, he thought religion only for the weak, until he found in Protestantism a God of strength, that could make a man strong to do right—"the God that Cuba needs."

"Why send missionaries to Catholic countries?" That men and women may realize God's abounding love, his tenderness to little children; that they may be freed from the fears of purgatory and made strong to stand for the right. "Why Cuba?" Why not all Catholic countries?

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: Since my letter to you last week was lost before it ever got to the press, I'm having to combine about three weeks' news to you. I just have so very much to report that I will have to be brief about it if that is possible!

I believe my last letter told of my itinerary in the Alexandria District. I went from there to the Lake Charles District, where I first met with our District Secretary, Merle Whitman, of Lake Charles. Am sorry to say that I found Merle on the sick list, but am glad to report that she is now well. Merle is so very interested in her League work and is accomplishing great things for the Lake Charles District. With the assistance of Elsie Whitman, her sister, who is our assistant secretary, we can expect great results.

I believe that the Lake Charles Senior League is one of the most consecrated Leagues in the State. I wish that all of our young people might know such splendid characters as Merle and Elsie Whitman, Mina Waite, Bernice Steinmeyer, Chester Loveland, and especially Rev. and Mrs. R. H. Wynn. They are "doing things" in their League because of their faith in prayer and Christian fellowship.

I would love to enumerate something interesting about each League in this district, but since I can't, I want you to know that I found splendid Leagues and Leaguers at Vinton, Leesville, Merryville, De Ridder, Crowley, Lafayette, Rayne, Abbeville, and received interesting reports on several others with whom I did not get to meet. You will be interested in knowing that the Leesville League has in its membership a set of triplets that are as fine and pretty as Leaguers get to be!

On my week-end spent in this district, I had the pleasure of attending a house party in the home of Mr. and Mrs. Fred Weber. Mr. Weber is better known to our young people as "Daddy Weber." Those who know him learn to love him for the splendid Christian man that he is. Rev. James V. Reid, of Fort Worth, a young people's evangelist and a great inspiration to all who hear him, was also one of the party.

I wish to thank the pastors of the Lake Charles District for their cooperation and splendid leadership given our Epworth Leaguers.

From the Lake Charles District I went into the New Orleans District. I especially enjoyed my travels through these two districts because of the beautiful scenery. Too much cannot be said concerning Southern hospitality. When such splendid hospitality is combined with Christian ideals and principles, that home is indeed blessed, for it is then that we find the kingdom-of-heaven-kindness on earth.

In Houma I had the pleasure of spending the night in our mission school, Wesley Chapel. There I found some splendid boys and girls that are being offered wonderful opportunities because of the splendid leadership of Miss Ella Hooper and her faculty of teachers.

I spent two days in New Orleans with Mr. and Mrs. Edgar Cayard. Mr. Cayard is our District Secretary, and is doing a wonderful work for us. His wife, formerly known as Grace Fuqua, is our assistant secretary. We had a very successful meeting at Carrollton Avenue Church of all the chapter officers of the city. The City Union president, Mr. Al Hansen, presided over the meeting.

From New Orleans to Covington I had the pleasure of making a boat trip across Lake Pontchartrain by way of Madisonville. At Covington I found some splendid young people that are anxious to be one hundred per cent Leaguers. Their pastor, Rev. H. W. Jordan, is numbered with our real League-pastors.

On Dec. 11, with the assistance of Mr. Edgar Cayard and several New Orleans Leaguers, we are planning to meet with the Patterson, Houma, and Morgan City Leaguers in a rally at Morgan City. Departmental classes will be conducted during the program.

In the New Orleans District I met with the Leaguers of Patterson, Morgan City, Houma, Covington, and the city Leagues of New Orleans.

I am now in the Baton Rouge District, and hope to complete the district soon after Conference. I will then have completed a tour of each district in the State, after which we will begin preparations for our district institutes.

Remember, Epworth Leaguers, that we are attempting great things and hope to achieve great things in this wonderful organization of ours. We want your prayers and co-operation daily that we might more closely walk "The Emmaus Way" with our comrade, Jesus.

Your Field Secretary,
ELIZABETH LANGFORD.

WE'RE THANKFUL ANYWAY.

I joined the Mississippi Conference in 1907, and Brother W. W. Nelson joined one year later, and at the recent session at Jackson we were assigned for the first time to charges in the same county, and, while Brother Nelson will not be able to take his work on account of serious sickness, that the readers of the Advocate will, no doubt, know before these lines are read, we are thankful anyway to those who were responsible for our assignment being in the same county.

We have been assigned work as close together twice before, but this is the first time we were to live in the same county, and we want those who caused the appointments to be made to know that we deeply appreciate it, for as surely as the Holy Ghost separated Barnabas and Saul to a definite work in the long ago, he gave us a specific work to do twenty-four years ago, and until this good day there has not been a single "hitch" between us as we have worked together every consecutive year since. None but God could cause two who are so different temperamentally to labor together so long without some kind of difference that would interfere with soul-winning, and we give him the praise for it all.

I ask special prayer for Brother Nelson. The last year, especially, he undertook too much and worked beyond his strength, and a genuine case of influenza found him without certain powers of resistance, and he is forced to take a much needed rest, for it will be several months before he will be normal. He hopes to be sufficiently recovered to do some evangelistic work during the revival season.

For the present he is at Vancleave, and is to remain there until he recovers sufficiently to move.

Looking straight ahead,
J. A. WELLS.

Bay Springs, Miss.

GOOD MEETING AT ST. MARTINVILLE, LA.

Rev. W. M. Bowden, evangelist, of Dallas, Tex., closed a meeting here in the Methodist church, Nov. 27, 1927. His work was remarkable in this 95 per cent Catholic town. More Roman Catholics attended the services than any previous meeting in the history of the church. Over 5,000 chapters were read in the Bible, even Catholics taking part with great interest. There were seven accessions on profession of faith. The junior chorus trained by the evangelist was a feature of the revival. Brother Bowden is a good preacher and a fine singer. He excels as an organizer. He is a splendid leader. Last but not least, he is the pastor's friend. I most heartily commend him for a successful revival campaign.

A. M. MARTIN, Pastor.

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Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

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When cross, irritable, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhœa, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

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babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so don't be fooled. Get the genuine, made by "California Fig Syrup Company."

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

meeting to meet with them in February.

Mrs. B. F. Lewis gave a review of the mission study book, "The Straight Way Towards To-Morrow," which we all enjoyed. She made us feel the need of the book in our homes.

Mrs. J. C. Wood, our district secretary, followed in a short talk about her work, and the Week of Prayer. The weak and strong points in our auxiliaries were stressed. After singing, "Blest Be the Tie That Binds," the Bolton auxiliary was again thanked for their generous hospitality.

We feel that this has been a great year with us, and that God has made each of us stronger and closer to each other by these zone meetings. We pray that 1928 will continue to give us a broader vision of our responsibilities to God and our neighbors.

MRS. J. D. WARE, Secretary.

ZONE MEETING AT NATCHEZ, MISS.

The last meeting of zone No. 5, Vicksburg District, for the current year met in the Methodist church, Natchez, Nov. 3, Mrs. T. H. Fore, chairman, presiding. The devotional was conducted by the pastor, Rev. O. S. Lewis. Every auxiliary in the zone was represented, forty-eight being present.

After reading and adoption of the minutes of the previous meeting, Mrs. Fore conducted a questionnaire on "Conference Minutes," which showed that the ladies of zone No. 5 had been studying and were well informed.

A most excellent paper on "Social Service" was read by Mrs. Porter, pointing out the need of protecting our young people by legislation and by electing to office those who will respect and enforce the laws of our land.

The "Jubilee Plan" was ably handled by Mrs. McKeown.

A delightful lunch was served in the dining room of the church at the noon hour.

The afternoon session was opened by singing "To the Work." Gospel selections were read from John 14 and Luke 9, followed by prayer by the secretary, after which we were treated to a dramatized play, "The Healing Gospel."

Following a duet, "Give of Your Best to the Master," by Mrs. George Healy and Brother Lewis, Mrs. McKeown spoke in behalf of the Wesley Houses, Bible and mission study classes, paying of all obligations by Harvest Day, and urged all to strive to reach the Honor Roll and fall in line with the Jubilee Plan.

Next was a "testimony meeting" on the good we had gotten from the zone system. Nearly every one present had something to say. The consensus of opinion was that we just couldn't tell all the good we had gotten from the meetings—both individually and collectively. We couldn't do without the zone meetings.

Election of officers for the coming year resulted as follows: Mrs. McNeil, of Washington, chairman, and Mrs. Easterling, of Fayette, secretary.

Our next meeting will be held in Fayette, early in 1928.

MRS. T. M. FORD, Secretary.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Summit and Topisaw, at Summit, Dec. 4.
McComb, La Branch Street, Dec. 7.
Scotland, at New Hope, Dec. 11.
Adams, at Adams, Dec. 14.
Beauregard, at Beauregard, Dec. 18.
Barlow, at Brandywine, Dec. 21.
Bogue Chitto and Norfield, at Norfield, Jan. 4.
Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

The preachers are called to meet at Brookhaven at 10 a. m., and the district stewards at 2 p. m., Dec. 6.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Eucutta, at Eucutta, Dec. 4, 11 a.m., 2 p.m.
Ellisville, at Ellisville, Dec. 4, 7:30 p.m.
Hattiesburg, Broad Street, Dec. 11, 11 a.m., 2 p.m.
Petal, at Petal, Dec. 11, 7:30 p.m.
Bonhomie, at Bonhomie, Dec. 18, 11 a.m., 2:30 p.m.
Magee and Sanatorium, Jan. 1, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Jan. 1, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16, 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan. 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30 p.m.

The district stewards are called to meet at Court Street Methodist Church, Hattiesburg, on Tuesday, Nov. 29, 1927. All stewards are urged to be present and the pastors are invited also.

J. R. JONES, P. E.

Meridian Dist.—First Round.

District stewards' meeting, Central Church, Meridian, Dec. 5, 10 a.m.
Chunky, at Chunky, (preaching, 11 a.m., Dec. 4), Dec. 8.
Matherville, at Poplar Springs, Dec. 10, 11 a.m.
Shubuta, at Shubuta, Dec. 11, p.m.
De Kalb, at De Kalb, Dec. 15.
Lauderdale and E. Mills, at Lauderdale, Dec. 18, a.m.
Scooba, at Scooba, Dec. 18, p.m.
Enterprise, at Enterprise, (preaching, 11 a.m., Nov. 27), Dec. 19.
Buckatunna, at State Line, Jan. 1, a.m.
Waynesboro, at Waynesboro, Jan. 1, p.m.
Waynesboro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrew's Chapel, Jan. 11.
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

It is important that every district steward be in the meeting to be held at Central Church, Monday, Dec. 5, 1927, at 10 o'clock. The pastors are urged to see that their stewards are present. Pastors are invited to meet with us. Lunch will be served.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Union, at Union, Sunday, Dec. 4, 11 a.m., 2:30 p.m.
Preaching at Decatur, Sunday, Dec. 4, 7 p.m.
Decatur and Hickory, at Hickory, Sunday, Dec. 11.
Bay Springs, at Bay Springs, Sunday, Dec. 18.
Preaching at Newton, Dec. 25, 11 a.m.
Carthage ct., Sunday, Jan. 1, 11 a.m., and 2 p. m. at Goshen.
Carthage sta., Jan. 1, 7 p.m.; Q. C., Monday, Jan. 2, 7 a.m.
Walnut Grove, at New Walnut Grove, preaching, Monday, Jan. 2, 7 p.m.; Q. C., Tuesday, Jan. 3, 11 a.m.
Harperville, at Harperville, preaching, Tuesday, Jan. 3, 7 p.m.; Q. C., Wednesday, Jan. 4, 10 a.m.
Forest and Morton, at Morton, Sunday, Jan. 8.
Cleveland, at Big Oak, Friday, Jan. 13.
Philadelphia ct., at Sand Town, Saturday, Jan. 14; preaching at Deemer, Sunday, Jan. 15, 11 a.m.
Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

The district stewards will meet in Newton, Thursday, Dec. 1. The pastors are invited to meet with us.

H. A. GATLIN, P. E.

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FROM FREEMONT, MISS.

Dear Dr. Carley: We are comfortably situated in the little cozy parsonage that is surrounded by a beautiful grove of oaks, free from the soot, hurry and rattle of the congested centers.

We find the work very pleasant and making progress in different ways. Especially would we note the two Cokesbury training courses held in two different churches by Brother Hammandtree the week after Conference, which resulted in some sixteen or eighteen credits being issued and greater interest in Sunday school work.

We have also begun the building of a new church at Hardin's Chapel. This work was planned by my faithful predecessor.

L. B. WIMBERLY.

A LETTER FROM J. G. JOHNSON.

Dear Dr. Carley: Please allow me a little space that I may send a word of greeting to my brethren of the North Mississippi Conference and to my many friends among your readers. There are so many that I would like to write to that time will not permit even the half of them, so I am taking this method of writing all at one time.

I am glad to say that my health is much better, though I am not well. My doctor tells me that I need a complete rest of a month or so; but of course this is out of the question, as I have to make a living and every thing is so high out here, and you have everything to buy—can't even have a garden, as it is to-day, for vegetables to grow. I have not seen a garden since I have been here, so you can see there is no time to rest where there is a living to be made for six.

Last year we supplied the Colorado mission, which was a new charge without a parsonage and the rent more than took up the profit.

This year we are on the Aspermont mission, with a three-room parsonage to live in and a $625 assessment for preacher and presiding elder, but the expense of serving it is not so great, as my fartherest church is only about 18 miles away, which is much better than last year; but you can see I must do some outside work. This Conference is so crowded that it is almost impossible to get in on a transfer unless you can get some one to transfer back to your Conference. I am not sure yet that it would be the proper thing to do anyway, for my doctor thinks now that it would be better for me to yet go to a still higher climate.

These people and preachers out here are wonderful to me and we have learned to love them; but it is not home. We were too old when we came, had been with you too long, and had learned to love you too well for it to be easy to forget. I miss you, brethren. I am a bit homesick, but I feel that I can't come back there and live and I do have a hope of regaining my health out here.

So I just decided I would write you all a love letter through the Advocate and let you know that I still love you and think of you often. I am glad that I can feel that in the 21 years of service among you I made only friends and not one enemy among the preachers and very few among the laity of the church. I feel that all that really knew and understood me were my friends.

Your brother in Christian love,

J. G. JOHNSON.

Aspermont, Tex.

LEAVING—AND ARRIVING.

Dear Dr. Carley: Because I consented to deliver an address to the Lauderdale County Parent-Teacher Association a few weeks ago, I delivered five P. T. A. addresses. Invitations were still coming in when the Conference changed my location.

One of the delightful experiences of the closing days of the Lauderdale and Electric Mills charge was the performance of the marriage ceremony for Mr. J. L. Shumate and Miss Katherine McCormick. In this I was assisted by the pastors of the Baptist and the Presbyterian churches, a fitting close to our pastoral relations.

The night before we left Lauderdale some of the neighbors came in and presented a purse to Mrs. Hunt in the name of the Missionary Society and one to me on behalf of the congregation. These presentations were made in words that moved one's heart, even in the memory. The purses were the most handsome either of us had ever owned, so I suppose we are both now in better condition to receive money than ever before. I suppose the ladies can explain why the Madam's purse was larger than mine.

There are some as choice spirits on the Lauderdale and Electric Mills charge as can be found anywhere.

It was late in the afternoon when we reached the parsonage at Brandon and we found evidences in the dining room and in the pantry that some welcoming hearts and some loving hands had been there. When some of these good people came in again I was able to tell them that I had already found the dining-room and that I had peeped at the table.

I had hardly recovered from unpacking and arranging when I was asked to preach the union Thanksgiving sermon. There are in Brandon Methodist, Baptist, Presbyterian and Episcopal churches.

About ten years ago I preached a commencement sermon at Pelahatchie. A few hours over there today made it evident that the town is increasing both in population and in prosperity.

Our reception on the charge has been all that anyone could ask. I follow good men in this pastorate, and I want to be a worthy successor. Brother Foreman is of great service.

ROLFE HUNT.

Brandon, Miss.

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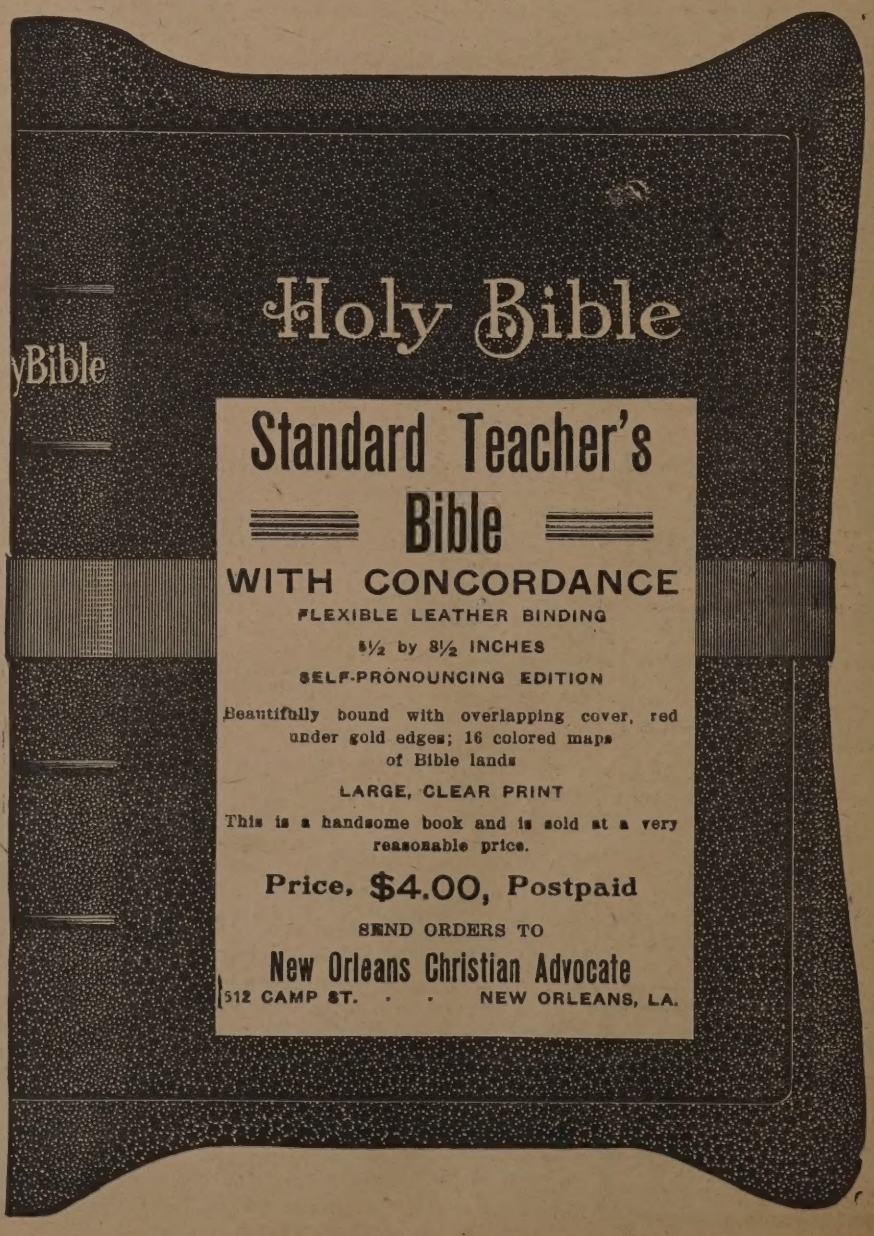
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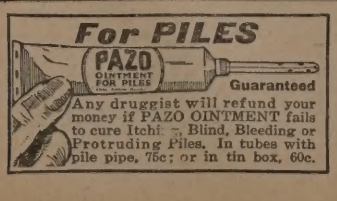
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol 73—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3678.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 15, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AN ATTRACTIVE CLUB OFFER.

For the first time since the present editor has been connected with the paper, a club offer is being made to extend the circulation of the Advocate. The offer has appeared in the Advocate itself and in separate printed form, and it has been presented to the three patronizing Conferences in connection with the reports of the Boards of Christian Literature. It is this:

The regular price of the Advocate is $2 a year.

In clubs of 20 to 50, the price is $1.50 a year.

In clubs of 50 to 100, the price is $1.25 a year.

In clubs of over 100, the price is $1 a year.

The club offer expires on May 1, 1928.

All names in a club are to be sent at one time in one list, and cash is to accompany the club. Renewals will be accepted on clubs, the subscription being advanced one year from date of old subscription.

This club plan of circulating the Advocate was discussed and adopted by the Publishing Committee at its meeting last October, and it is offered by the authority of the Committee. The plan itself is simple, its details are clear, and the price is as low as could be reasonably expected. It ought to work.

We are not unmindful of the fact, however, that the success of any plan of circulating a church paper depends upon the sympathetic interest and active co-operation of the pastors whose constituency the paper serves. The pastors can circulate the church organ.

This does not necessarily mean that the preacher must secure the subscriptions himself. It means just that in a good many cases; but in many other cases, the preacher can appoint a committee of one or more which, with his encouragement, can secure the club. In some instances, the local board of lay activities would doubtless be glad to have a definite task of this kind to do; and we are sure the board could put it over with a minimum of effort.

There is probably not a pastoral charge in the three Conferences where a club of at least 20 could not be secured by proper effort; in many of them, a club of 50 could be secured; and in not a few, 100 or more could be gotten.

We call special attention to the fact that a club does not have to be restricted to the membership of a single church, but that it may embrace a whole pastoral charge. The logical thing to do, of course, is to try to place a club in each church; but if that cannot be done, the club may be made up from two or more churches.

We suppose all our people know that an offer like this is not made for the sake of showing a profit in the operation of the paper, but for the sake of extending its circulation and, therefore, its usefulness. The most the Publishing Committee can hope for financially is an increase in the subscription list that will enable the business manager to break even on the proposition.

We sincerely believe that an official organ is a necessity for a live and growing church. We do not know of any organization or interest that is deeply concerned about its own growth that does not make use of periodical publicity. Forty-three of the railroad systems of this country maintain pretentious magazines, splendidly edited, printed, and illustrated, for circulation among their employees for the purpose of developing and maintaining a proper esprit du corps among them; every kind of business maintains its official organ, because experience has proved that it has a real value in excess of its cost in promoting the interests of that business. (A few days ago we came across an official organ of the wall-paper industry, published monthly, intended for general circulation and sold at a dollar a year.) We do not suppose anybody feels that the church should not have a paper.

The New Orleans Christian Advocate has been the organ of the church in most of this territory since 1850. It has rendered a great service during that time. It can render a still greater service if its circulation is largely increased. We hope it will gain that increased circulation as a result of the present club offer.

A NEW YEAR.

According to the calendar, the new year begins on January 1; but with Methodist folk a new year begins with the adjournment of the Annual Conference.

All three of the patronizing Conferences of the Advocate have held their sessions, transacted their business, received the appointments—and now a new year is under way. We hope and pray that it may be a good one.

Some preachers are beginning the year with heavy hearts—and some congregations are not altogether happy. Some preachers are heavy-hearted because they did not get the appointments they think they wanted, and some congregations are unhappy because they got preachers they think they did not want. We hope that joy will come to both as the result of discovering that they are better suited in all cases than they thought they were.

If the heavy-hearted preacher will forget his disappointment, keep "a stiff upper lip," and determine that, with the help of God, he is going to do his dead level best this year to make his charge the kind of charge he would have liked to be sent to, we predict that he will have one of the happiest years of his ministry; and if the church that failed to get the preacher it wanted will likewise forget its disappointment and enter heartily and sympathetically into the plans of its pastor, remembering that the interests of the kingdom of God are involved, we venture the guess that it will come to the end of the year in a happy frame of mind. A preacher does not know what his people can and will do until he has given them the best there is in him; and a congregation does not know how good a preacher it has until it has done the best it can do to help him. "We would love each other more if we knew each other better."

A LESSON FROM JAPAN.

Japan is not officially a Christian nation; in fact, it is not classed as a Christian nation at all, missionary activities being maintained in all sections of the Empire. Yet, if an article appearing in a recent secular newspaper is to be believed, Christian nations could learn at least one lesson to their profit from this Eastern people. We quote from the article:

"All dance halls in Osaka and Kobe were closed by police orders a month ago. Japanese youths are just as fond of dancing as those of any other land, and a majority of them are excellent dancers, but the authorities are determined to stamp out the perniciousness that permits the mingling of the sexes to music. Policemen are stationed at the doors of the few dance halls that remain and take down the names of all who enter, while around the dancing floor, at varying intervals, are peepholes through which other police keep censorious watch over all that takes place. This constant surveillance has driven away all but the most daring, and the dance halls are shutting down one after another for want of patronage.

"Japanese houses are not built for dancing, even if a house owner or tenant should dare the indignation of reactionary neighbors and the investigation of the police, should he allow a dance to take place on his soft, mat-covered floors. Whatever dancing is done must be done in public dance halls or the hotels, with police permission, and never continue later than ten o'clock at night. * * * The police permit no student, either youth or maiden, to dance at all in public. Needless to say, Tokio has no cabarets."

The above scarcely needs comment—it speaks for itself. We do, however, call attention to the statement that the authorities are determined "to stamp out the perniciousness that permits the mingling of the sexes to music." Dancing must have been pretty bad in Tokio; we wonder if it is much better here.

New Orleans Christian Advocate

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A MIDNIGHT REVERIE.

By Arthur Madison Shaw.

There are voices calling to me to-night,
Out of the past;
Speaking good cheer to my soul in its flight—
Out of the past:
Oh, how those voices now ring in my ears,
Kindling my hopes, and allaying my fears,
Dimming my eyes with sweet memory's tears—
Out of the past!

There are faces smiling on me to-night,
Out of the past;
Bringing me vision of holy delight,
Out of the past:
Visions of home, with its comfort and cheer,
The unbroken circle of faces so dear;
Lovely, how lovely, those faces appear;
Out of the past!

Loved ones, I bless you for coming to-night,
Out of the past;
Flooding my soul with heavenly light—
Out of the past:
Soon shall we meet where the bright chorus sings,
Meet where the sound of the dirge never rings,
Singing the anthems sweet memory brings,
Out of the past!

Mooringsport, La.

WHAT AMERICA GAINS FROM MISSIONS.

By J. Earnest Fisher.

Does America gain anything in giving to mission work in foreign fields, or is this a one-sided enterprise in which one side takes all and the other gives all? If we took money needed to improve health and sanitary conditions here in America and gave it for that purpose in Korea or some other foreign field, where would be the gain? Or if in order to educate the poor children in Korea we took money that might be used to educate the poor children in America, where would the world gain anything? Some narrow-minded and short-sighted people have looked at missions in this way and have decided to keep all their money at home. This viewpoint is altogether wrong, however. The principle of mutual exchange and mutual benefit works in all properly conducted human relationships. If mission work is carried on as it should be done, then the people in America will not only give but receive real actual blessings, in the form of better health, better economic conditions, a happier and more wholesome family life, as well as richer and deeper intellectual and spiritual life.

Gains in Health.

First of all, America gains in health by contributing to the missionary enterprise, for a pest hole, or a place where all manner of diseases are allowed to run unchecked, is a menace to the rest of the world. This menace becomes greater and more serious as travel and communication become faster and easier over the world. To-day Seoul, Korea, is nearer to Washington, D. C., measured by the time it takes to go there, than St. Louis was one hundred years ago. Thus with all the commerce and freely-moving travel between nations, we cannot afford to permit plagues and diseases to go unchecked without scientific treatment and control in any part of the world. Missionaries carry to these foreign countries the laws of health and sanitation, and under their tutelage diseases are being stamped out so that America and the rest of the world gains in health thereby. An enlightened selfishness, if we have no higher motive, should impel us to give what we can towards the missionary enterprise.

Economic Benefits.

Next, there are distinct economic benefits that accrue to America from participation in the missionary activity. I am not advocating that one should give to missions for the material benefits which he will bring to his country, but I insist that there is a real material benefit. For instance, missionary education has done much in introducing foreign made goods and machinery into Korea. Take the one item of the sewing machine. Girls learn to use these machines very skillfully in the mission schools, and after their return to their homes each one must have a sewing machine of her very own. Therefore, in America more machines must be made, more laborers employed, better wages paid, because the Korean school girls are demanding sewing machines of their own. If we multiply this by the hundreds of other articles of commerce that have been introduced by missionaries and multiply this by the different countries to which missionaries are sent, we will begin to see what an important economic factor missions are in the world.

Other Gains.

In the fields of intellectual, scientific, artistic, and religious advancement, the same principle holds true. In these fields more than in any other, an advancement in one part of the world means a gain for the rest of the world. The training of the people of Korea to develop their latent talents through missionary education and religious enlightenment will probably lead to advancement in literature, art, science, or religion all over the world. In many instances the people of mission lands are contributing much towards a better understanding of the Christian religion; by the reality and depths of their religious experiences, they are making possible a richer and fuller spiritual life for religious people the world over.

In addition to these gains, the greatest gain that can come to the American people as a result of mission activity is a deep and abiding satisfaction that comes from having performed a real human service in an unselfish manner. The Christian missionary enterprise has done more of this unselfish service than any other organization that I know of. Christian people of the world have given of their means, and men and women have gone into all parts of the earth, learned a strange language, and given their lives unselfishly towards making for these foreign peoples a life more abundant. And yet many of these countries to-day still stand in need of those things which only enlighened Christian nations can teach them. It is to give this needed help that the Christian mission enterprise exists.

What Korea Gains from Missions.

Christmas in Korea is a symbol of the benefits that have come to these people from the work of missionaries. Koreans to-day are a healthier people, with a better understanding of the treatment of diseases, because the missionaries came into the land, and about twenty-five Christian hospitals minister to the sick and suffering throughout the land. Thousands of boys and girls are being educated, about 100,000 in Christian schools. Koreans are becoming financially independent by reason of the agricultural and industrial training they receive in mission schools. Women and girls have more freedom, they are more respected by their fathers and brothers and have more opportunities for self-expression than ever before. In the homes there are more conveniences, more happiness, better sanitation, and a more cheerful family life. Hundreds of churches are scattered over the land, where people gather for worship, prayer and study of the Scriptures. There are about 300,000 Christians in Korea, but Christmas will be celebrated by many more people than this, because all Koreans are grateful for the benefits that have accompanied the Christian religion.

IMPORTANT FIGURES AND FEATURES OF THE MISSISSIPPI CONFERENCE.

By Benjamin L. Sutherland.

From north, from south, from east, from west the members of the Mississippi Conference streamed through the gates of the capital in the early afternoon of Tuesday, Nov. 8, making their way through devious streets to the old historical Galloway Memorial Church. Here they were met by the entertainment committee and received with hearty Methodist handshakes and abounding Methodist hospitality. What a joyous throng it was! Connectional men and pastors, business men and farmers, men welcoming, yet dreading, superannuation, and probationers up for ordination. Hosts seeking guests, and guests seeking for hosts, with ladies in almost equal proportion to men, lending color and vivacity to it all. Was there ever such another gathering as we find at a Methodist Conference? Its joyous fellowship, its note of victory, its atmosphere of expectancy and its spirit of glad consecration, makes it resemble primitive Christianity more than anything we have known.

The one hundred and fourteenth session of the Mississippi Conference was formally opened Wednesday morning at 9 o'clock by Bishop Warren A. Candler, our Senior Bishop, who announced hymn 137, "How Sweet the Name of Jesus Sounds." Is there any time during the Conference more moving than the singing of the first hymn? What emotions are stirred, what fires of enthusiasm are kindled within the soul, and the passion for the kingdom of God flames anew within the heart! This year, as usual, the song went "with a swing" as, by the way, all singing does that is led by Bishop Candler. He has greatly endeared the old hymns to our hearts. The brethren of this Conference count themselves fortunate to have Bishop Candler as their general superintendent. For nearly half a century he has been a contributing factor to Methodism and a dominant figure in our great church. No Conference ever dragged through a dreary routine of tediousness with him as the presiding officer. The business of the Conference was interspersed with his characteristic wit that quickened the lagging interest to a high pitch. There were occasional flashes of his humorous ridicule that kept any "pretentious brother" from getting to his feet too often. But for the most part his utterances were marked by an accent of tenderness and heavenly grace.

Never shall we forget his devotional talks at the beginning of each morning session. They were profound interpretations of Christianity. His words come with the authority of original insight and deep innner experience. The high point of his message to the Conference was reached on Sunday morning; when greeted by a crowd that literally packed the church, he made a passionate appeal for a deeper loyalty to Christ and his word. His message was vibrant with the power of the Holy Spirit, and the congregation was deeply moved and made sensible of the presence of Christ. We believe Bishop Candler more closely approaches the Apostle Paul in his ministry and teaching than any other man of our day.

One of the intensely interesting moments in the Conference was when Rev. J. Loyd Decell, presiding elder of the Jackson District, in striking language and touching sentiment, presented to our honored guest, Bishop Horace Mellard DuBose, in behalf of the Conference, a bishop's ring; and Rev. V. G. Clifford, with appropriate words, in be-

half of the Epworth Leagues of this Conference, presented him with fifty dollars in gold. The Bishop responded very feelingly; and, after being presented to the Conference by Bishop Candler, delivered his semi-centennial sermon. This sermon was retrospective, being in the form of an historical address, and was a masterpiece of erudition, pulsing with spiritual life and power, delivered in Bishop DuBose's inimitable style. He made the men who lived and wrought so nobly in other days live again so that we who listened caught the spirit of inspiration that moved such men as McTyeire, Keener, Galloway and a host of others with an unquenchable passion for the kingdom of God. It was a happy hour, and the Mississippi Conference was justly proud of the contribution it made to the church through the life and ministry of Bishop DuBose.

Another outstanding figure at the Conference was Bishop Urban V. W. Darlington, who was the official representative of the General Board of Missions. He completely won the hearts of all who heard him, and made a deep and abiding impression on the Conference by his great preaching. His genial and striking personality and gentle, direct utterances have the effect of reaching the heart and kindling the emotions. His interpretations of the Gospel are simple and his illustrations are taken from his own experience, but they are rich with an inimitable personal charm, and a quickening evangelistic fervor which draws saint and sinner toward the Cross of Christ. He uses the spur of emotion as surely as the conviction of the intellect. The Methodists of South Mississippi hope that when they have to surrender Bishop Candler at the end of this quadrennium they will be fortunate enough to secure Bishop Darlington to superintend this Episcopal District.

Aside from the inspiration brought to the Conference by the presence and through the messages of the three Bishops, special mention should be made of the afternoon sermons delivered by Dr. T. D. Ellis, Secretary of the General Board of Church Extension, and Dr. Henry T. Carley, Editor of the New Orleans Christian Advocate. Their utterances were listened to with rapt attention, and frequent comments were heard regarding the high order of their sermons. It is significant at a time when silly people are proclaiming the decay of great preaching that large crowds should be attracted to hear sermons. We are not quite so stupid as to contrast these men of God; each had his own style and each his special message and made his personal contribution to the Conference.

Among the many connectional men who were welcomed visitors was the efficient and versatile editor of the (Nashville) Christian Advocate, Dr. Alfred F. Smith, who was the official representative of the General Board of Finance. Having been the pastor of Galloway Memorial Church for four years his visit was looked upon as his "homecoming" by the people of Jackson and the brethren of the Mississippi Conference. He holds a high place in the esteem and affections of this Conference.

An important part of the spiritual life of the Conference was the early morning prayer meeting, under the direction of Rev. H. A. Wood. Here an atmosphere of prayer and spiritual power was created, making it possible to hold a really great spiritual Conference.

An educational policy of far-reaching significance was projected by the Conference in the adoption of the report and in the provision for the execution of the recommendations of a Special Education Commission. This action included the closing of the Conference Training School at Montrose, and the Port Gibson Academy, after the present session, and the ceding of Whitworth College to Millsaps College, making it a part of the Millsaps system, with certain restrictions which encourage the aspiration of Whitworth to attain the standard of an A grade college. The statesmanlike scope and thoroughness of this action, as well as the unanimity and dispatch with which it was made, indicates that the Mississippi Conference is ready for a forward movement in Christian Education. Dr. Harvey Cox, president of Emory University, who was present when the above action was taken, stated to friends that in his opinion it was a monumental achievement for efficiency in the Conference administration of its educational institutions, and that other Conferences would do well to adopt such a program.

An important item in the report of the Educational Commission was the resolution that the Seashore Camp Ground School as heretofore operated be permanently closed and the larger program for the development of this property be undertaken. It is the dream of Bishop Candler and of the Mississippi Conference to see a Junior College that will be a credit to Methodism erected at the Seashore Camp Ground, making on the Gulf Coast a great educational and evangelistic center for this section of Methodism. It is our sincere desire to have the Alabama and Louisiana Conferences join us in such a program. It will be criminal for the church to let such an opportunity pass and think only of the monetary value of this great property.

This is a rapid and inadequate sketch of some of the important features that entered into the late session of the Mississippi Conference. Yet, perhaps, it will be clear that we had a great gathering, one that will go down in the annals of Mississippi Methodism as an outstanding Conference for all time. This article would not be complete were mention not made of the royal entertainment and true Southern hospitality provided by the genial pastor of the Galloway Memorial Church, Dr. Hal Spragins, and his people, so ably assisted by the other pastors of Jackson and their churches. We are sure that the members of the Conference would gladly vote for a return session in the city of Jackson, with the hope that they might be entertained again in the homes that so amply looked after their comfort this time.

Laurel, Miss.

A SUGGESTION.

The merry Christmas season is on us—that happy time of the year when in remembrance of God's wonderful gift to us in the person of our Saviour our hearts and our purses are poured out without stint or limit. As we run over in our minds whom we will remember this Christmas with gifts, why not include in the number some of our worthy superannuated preachers or their widows? Our church has been shamefully negligent of these old heroes of the Cross, and with many of them the Christmas season will not be as happy as it should be on account of this very neglect. But we as individuals can brighten it for them—and for ourselves as well—if we will send them our Christmas greeting in the form of a check, or money in some other form. You, doubtless, have friends among the number who have been a very great blessing to you and whose friendship you value most highly; would this not be a most happy way to show something of your appreciation of them and their services? Perhaps you are right now making out your gift list; let some of these worthy men and women head that list!

CARROLL VARNER.

Tupelo, Miss.

IS IT WISE?

By Rev. J. L. Greenway.

In the economy of the Methodist Episcopal Church, South, the quarterly conference has had an important place. It is a vital part of our ecclesiastical machinery. Its origin dates back almost to the beginning of American Methodism.

For many years this conference was looked upon with much favor and delight by our people, and they planned for the occasion weeks ahead. It was the red letter day in many a rural community and small town. People came for miles in crude conveyances and on foot over bad roads to be present. To them it was the spiritual feast. The entire Sunday was given to religious services, and the presiding elder preached. In those days there was no thought of holding the quarterly conference on Sunday; it was held some time during the week.

Some twenty or twenty-five years ago some presiding elders began now and then to conduct the quarterly conference on Sunday. This custom has grown until, judging from the schedule as published by the presiding elders in the Advocate, nearly one-half of our quarterly conferences are held on Sunday.

The question is being raised by pastors and people if this is best, and some are going farther and questioning if it is right. The quarterly conference is strictly a business session, and this is clearly indicated by the Discipline, Question 4: "What is the regular business of a quarterly conference?" Question 5: "What order of business shall be observed in the quarterly conference?" Question 36: "Is there any miscellaneous business?"(7) "Other miscellaneous business." From these questions, as well as their answers, it is self-evident as to the nature of the quarterly conference. We may answer that it is business pertaining to the church; but, it is business nevertheless, and was so considered by the fathers of Methodism, and they gave the conference its legitimate place by holding it on a week day.

Sunday quarterly conferences are an innovation which has insiduously crept into our churches, like the camel and the miller in the fable. The camel asked to put his nose inside the door, which ended by his getting inside and driving out the miller. At the rate we are going it will not be many years before all our quarterly conferences will be held on Sunday.

In doing this we are departing from the honored custom of the church, as well as doing business on Sunday. We discount the gospel which we preach, and are in danger of displeasing our God. The world is not slow to detect our inconsistency, and it ill becomes us to denounce labor organizations and other societies who meet and do business pertaining to their order on Sunday if we do the same.

The blame for this condition is not wholly with the presiding elders. The laymen must take their share. The plea for lack of time to attend a conference during the week has influenced many a presiding elder to hold the same on Sunday. There is time for almost everything else but to attend to the business of the church of God. Such a plea is futile and will not stand the test. Is it not time to call a halt in this matter lest we be caught in the snare of the devil?

LOWER CRITICISM.

During recent years choice bits of "Lower" criticism appear from time to time.

"Trying to rub out hell higher critics ring the changes on hades, sheol, etc. My pa was a good man and placed his faith in hell. For my pa hell was good enough, and any place good enough for pa is good enough for me."

"Higher critics make me tired talking about Latin, Greek, Hebrew. What did Paul and Peter know about them dead languages? Good old Saint James English was good enough for them, and is good enough for me."

"Time is at hand when all Methodists should stand up for the faith of our fathers, Immaculate Conception, etc."

"The Man of Galilee has not been surpassed for good English."

At least fifty per cent of the above choice bits have appeared in the New Orleans Christian Advocate, and with utmost seriousness.

the sexton.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

E. Nash Broyles, Presiding Elder.

Aberdeen—R. G. Moore.
Algoma—W. M. Hester.
Amory Circuit—T. L. Oakes.
Amory Station—C. A. Parks.
Bellefontaine—To be supplied by J. D. Boggs.
Buena Vista—W. C. Beasley.
Calhoun City—E. C. Driskell.
Derma—S. M. Butts.
Eupora—J. W. York.
Fulton—R. G. A. Carlisle.
Greenwood Springs—T. W. Smallwood.
Houlka—W. C. Newman.
Houston—W. N. Dodds.
Mathiston and Maben—W. S. Selman.
Nettleton—E. M. Shaw.
Okolona—F. H. McGee.
Pittsboro—To be supplied by D. H. Crowson.
Pontotoc—J. J. Baird.
Prairie and Strongs—H. E. Carter.
Randolph—B. E. Crowson.
Salem and Friendship—J. A. Biffle.
Shannon—W. M. Young.
Smithville—W. L. Pearson.
Toccopola—J. C. Nelson.
Tremont—L. B. Wimberly.
Tupelo—Carroll Varner.
Vardaman—W. C. Galceran, Jr.
Verona—W. C. Mattox.
Woodland—R. T. Hollingsworth.
Chaplain, U. S. N.—J. H. Brooks.
Assistant Sunday School Extension Secretary—William H. Hammontree.
Conference Missionary Secretary—R. G. Moore.

Columbus District.

J. B. Randolph, Presiding Elder.

Ackerman and Weir—C. A. Northington.
Artesia and Shaeffers—W. L. Atkins.
Brooksville—Seamon Rhea.
Caledonia—Guy Ray.
Cedar Bluff—F. F. Coggins.
Chester—W. R. Crouch.
Columbus, Central—W. M. McIntosh.
Columbus, First Church—R. A. Tucker
Crawford and Mayhew—W. M. Langley.
Ethel—J. W. Gibson.
High Point—C. M. Ray.
Kosciusko Circuit—O. A. Clark.
Kosciusko Station—R. P. Neblett.
Longview and Sessums—W. I. Henley.
Louisville—T. H. Lipscomb.
Macon Station—W. N. Duncan.
Macon Circuit—C. W. Avery.
Mashulaville—W. R. Liming.
McCool—W. P. Bailey.
Noxapater—H. H. Wallace.
Shuqualak—W. W. Milligan.
Starkville—V. C. Curtis.
Sturgis—W. M. Wright.
West Point—W. R. Lott.
Conference Missionary Secretary—R. G. Moore

Corinth District.

E. H. Cunningham, Presiding Elder.

Baldwyn—R. W. Evans.
Belmont—W. W. Bruner.
Blue Mountain—N. N. Maxey.
Booneville Circuit—R. C. Nanney.
Booneville Station—W. H. Mounger.
Burnsville—A. A. Martin.
Chalybeate—C. W. Baley.
Corinth, First Church—A. T. McIlwain.
Corinth, South Side—B. F. M. Bullard.
Corinth Circuit—J. L. Nabors.
Dumas—T. J. Hopper.
Guntown—M. H. Weed.
Hickory Flat—R. M. Papasan.
Iuka Circuit—E. P. Craddock.
Iuka Station—G. C. Schwartz.
Kossuth—G. D. Burt.
Mantachie—J. N. Humphrey.
Marietta—W. T. Bazzell.
Mooreville—G. B. Love.
Myrtle—W. T. Phillips.
New Albany Circuit—D. R. McDougal.
New Albany Station—T. H. Dorsey.
Potts Camp—W. F. Rogers.
Rienzi—Wade H. Heath.
Ripley Station—H. P. Lewis.
Sherman—A. M. West.
Silver Springs—V. D. Hipp
Tishomingo—W. J. White
Wheeler—W. C. McCay.
Conference Evangelist—W. A. Wilson.
District Evangelist—J. T. Gullett, supply.

Grenada District.

E. S. Lewis, Presiding Elder.

Abbeville—E. L. Jernigan.
Ashland—R. B. Pearson.
Coffeeville—W. L. Robinson.
Duck Hill—J. S. Maxey.
Durant—S. L. Pope.
Ebenezer—J. A. Patterson.
Grenada—J. H. Holder.
Holcomb—B. F. Hammond.
Holly Springs—J. M. Bradley.
Kilmichael—J. R. Murff.
Lamar—G. R. Williams.
Lexington—A. S. Raper.
Oxford—S. H. Caffey.
Paris—J. A. Brody, supply.
Pickens and Goodman—S. A. Brown.
Poplar Creek—Nathan T. Threet.
Sallis—A. W. Bailey.
Tie Plant—C. M. Kinard.
Vaiden and West—W. O. Hunt.
Water Valley, First Church—J. T. Lewis.
Water Valley, Main Street—J. E. Lawhon.
Waterford—L. M. James.
Winona—Melville Johnson.
Winona Circuit—S. W. Hemphill.
President of Grenada College—J. R. Countiss.
Professor in Millsaps College—J. E. Stephens.
Sunday School Extension Secretary—E. G. Mohler.
Conference Secretary of Education—J. H. Holder.
Student in Columbia University—J. S. Duncan.

Greenwood District.

L. P. Wasson, Presiding Elder.

Acona—B. G. Whitehurst.
Belzoni—J. V. Bennett.
Black Hawk—R. E. Ellis.
Carrollton—S. E. Ashmore.
Cruger and Sidon—G. C. Gregory.
Drew—E. E. McKeithen.
Drew Mission—J. C. Wasson.
Dublin and Mattson—B. F. Hammond.
Greenwood, First Church—J. H. Felts; T. H. Mills, Supernumerary.
Greenwood, Price Memorial—J. O. Dowdle.
Indianola—J. D. Wroten.
Inverness—W. W. Mitchell.
Itta Bena—T. E. Gregory.
Lambert and Crowder—M. E. Scott.
Marks and Belen—J. M. Guinn.
Minter City—A. Y. Brown.
Moorhead—J. A. George.
Ruleville—J. T. McCafferty.
Schlater—J. B. Conner.
Sunflower—W. L. Storment.
Swiftown and Isola—H. D. Suydam.
Tchula—E. R. Smoot.
Tutwiler—W. S. Shipman.
Webb and Sumner—C. L. Rogers.

Greenville District.

L. M. Lipscomb, Presiding Elder.

Arcola and Murphy—G. O. Clark.
Boyle and Pace—W. D. Bennett.
Clarksdale—H. F. Brooks.
Cleveland—J. W. Ward.
Coahoma and Jonestown—N. J. Golding.
Duncan and Alligator—R. G. Lord.
Evansville and Dubbs—T. B. Thrower.
Friar's Point and Lyon—P. F. Luter.
Glen Allen and Avon—C. L. Oakes.
Greenville—J. E. Cunningham.
Gunnison and Sherard—J. J. Garner.
Hollandale—L. A. McKeown.
Lake Cormorant—A. R. Beasley.
Leland—W. C. Galceran, Sr.
Lula and Dundee—W. B. Baker.
Merigold—E. B. Sharp.
Rosedale—W. M. Campbell.
Shaw and Litton—W. R. Goudelock.
Shelby—A. C. McCorkle.
Tunica—W. W. Woollard.
Chaplain in U. S. Navy—J. M. Morse.
Conference Evangelist—J. W. Robertson.

Sardis District.

T. M. Bradley, Presiding Elder.

Arkabutla—A. L. Davenport.
Batesville—A. T. Clanton.
Byhalia—J. D. Simpson.
Charleston—J. T. Lockhart.
Cochran—A. J. Henry.
Coldwater—G. A. Baker.
Como—C. M. Chapman.
Courtland—G. W. Robertson.
Crenshaw and Sledge—W. W. Jones.
Hernando—H. R. McKee.
Horn Lake—R. C. Mayo.
Longtown—Bates D. Benson.
Mount Pleasant—M. H. McCall.
Oakland—H. N. McKibben.
Olive Branch—G. H. Boyles.
Pleasant Hill—W. M. Jones.
Red Banks—S. B. Potts.
Sardis Circuit—R. E. Woodfin.
Sardis Station—C. T. Floyd.
Senatobia—W. W. Hartsfield.
Shuford—A. C. Johnson.
Tippo Mission—G. T. Sledge.
Tyro—K. S. L. Cooke.
Chaplain in U. S. Army—J. A. Randolph.
Conference Superintendent of Sunday Schools—R. H. B. Gladney.

Transferred.

To Western Virginia Conference—R. H. Ruff.
To Mississippi Conference—Del Longgrear.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

W. H. Lewis, Presiding Elder.

Adams—F. J. Jones.
Barlow—W. C. Baker.
Bayou Pierre—N. S. Loftus.
Beauregard—To be supplied by E. D. Hucherson.
Bogue Chitto and Norfield—H. S. Westbrook.
Brookhaven—P. D. Hardin.
Crystal Springs—L. E. Alford.
Foxworth—W. C. M. Baggett.
Gallman—J. E. J. Ferguson.
Georgetown—L. M. Sharp.
Hazlehurst—C. W. Crisler.
Magnolia—J. D. Ellis.
McComb, Centenary—C. C. Evans.
McComb, LaBranch Street—E. H. Cooley.
McComb, Pearl River Avenue—J. F. Campbell.
Meadville and Bude—C. H. Strait.
Monticello and Pleasant Grove—L. J. Snellgrove.
Osyka—T. M. Ainsworth.
Scotland—D. E. Vickers.
Summit and Topisaw—H. L. Norton.
Tylertown—W. B. Alsworth.
Wesson—V. R. Landrum.
President of Whitworth College—H. G. Hawkins.
Chaplain, U. S. Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.

Hattiesburg District.

J. R. Jones, Presiding Elder.

Avera—M. K. Miller.
Bonhommie—J. W. Loudenslager.
Collins—P. H. Grice.
Ellisville—Percy Vaughan.
Eucutta—C. H. Herring.
Hattiesburg, Broad Street—J. W. Thompson.
Hattiesburg, Court Street—W. J. Ferguson.
Hattiesburg, Main Street—J. A. Smith.
Hattiesburg circuit—F. N. Ladner.
Heidelberg—P. H. Howse.
Leaksville—S. W. Bryant.
Lucedale—C. C. Clark.
Magee and Sanatorium—W. M. Williams.
Mount Olive—J. L. Carter.
New Augusta—A. J. Boyles.
Petal—M. W. Porter.
Prentiss—A. J. Davis.
Purvis—C. W. Wesley.
Richton—T. A. Ferguson.
Silver Creek—C. Y. Higginbotham.
Sumrall—W. H. Lane.
Taylorville and Mize—B. H. Williams.
Williamsburg—E. J. Coker.
General Evangelist—D. E. Kelley.
General Evangelist—J. M. Smith.

Jackson District.

J. L. Decell, Presiding Elder.

Benton—J. B. Shearer.
Bolton—F. L. Applewhite.
Brandon—Rolfe Hunt.
Camden and Sharon—R. E. Rutledge; L. A. Comfort, junior preacher.
Canton—L. L. Roberts.
Clinton—M. H. McCormack, Jr.
Eden and Bentonia—J. H. Moore.
Edwards—J. O. Ware.
Fannin—R. L. Walton.
Flora—H. G. Roberts.
Florence—S. B. Watkins.
Harrisville and Braxton—G. G. Yeager.
Jackson, Capitol Street—T. M. Brownlee.
Jackson, Galloway Memorial—H. S. Spragins.
Glendale—To be supplied by C. E. Downer.
Grace—W. A. Terry.
Millsaps Memorial and West End—T. O. Prewitt.
Madison and Pocahontas—H. C. Castles.
Mendenhall and D'Lo—Del Longgrear.
Satartia—E. D. Simpson.
Terry—J. W. Ramsey.
Vaughan—E. M. Allen.
Yazoo circuit—H. W. F. Vaughn.
Yazoo City—G. H. Thompson.
Associate Sunday School Editor—C. A. Bowen.
Commissioner of Superannuate Homes and Endowment—J. M. Morse.
Conference Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Superintendent of Industrial Work, General Board of Missions—J. L. Ferguson.
Ass't Superintendent of Orphans' Home, Boys' Farm—L. F. Alford.
Manager of Mississippi Home Finding Society—J. L. Sutton.

Meridian District.

Robert Selby, Presiding Elder.

Bucatunna—T. E. Nicholson.
Chunky—D. P. Yeager.
Daleville—B. W. Ware.
DeKalb—H. E. Raley.
DeSoto—S. C. Moody.
Enterprise—D. W. Ulmer.
Lauderdale and Electric Mills—J. T. Abney.
Matherville—W. D. Barrett.
Meridian, Central—A. F. Watkins.
Meridian, East End—A. M. Broadfoot.
Meridian, Fifth Street—W. B. Jones.
Meridian, Hawkins Memorial—J. L. Smith.
Meridian, Poplar Springs—T. B. Cottrell.
Meridian, Seventh Avenue—W. W. Moore.
Pachuta—R. A. Allums.
Porterville—E. J. Rutledge.
Quitman—J. A. Moore.
Scooba—J. A. Baxter.
Shubuta—W. J. Dawson.
Vimville—A. J. Leggett.
Waynesboro—W. A. Hays.
Waynesboro circuit—O. B. Matheny.

Newton District.

H. A. Gatlin, Presiding Elder.

Bay Springs—J. A. Wells.
Burnside—H. J. Oakley.
Carthage—M. L. McCormick.
Carthage circuit—J. W. Moore.
Cleveland—W. J. Walters.
Decatur and Hickory—A. S. Oliver.
Forest and Morton—M. M. Black.
Harpersville and Lena—T. B. Winstead.
Homewood—B. W. Lewis.
Lake—M. L. White.
Laurel, First Church—B. L. Sutherland.
Laurel, Kingston—J. L. Greenway.
West Laurel—G. E. Allan.
Montrose—W. W. Nelson.
Newton—J. E. Gray.
Philadelphia—W. H. Saunders.
Philadelphia circuit—M. R. Jones.
Raleigh—H. J. Moore.
Rosehill—W. L. Blackwell.
Shiloh—T. H. King.
Trenton—To be supplied by R. M. Gibson.
Union—R. H. Clegg.
Walnut Grove—T. C. Cooper.
Superintendent of Mississippi Conference Training School—J. F. McClelland.

Seashore District.

J. L. Sells, Presiding Elder.

Americus—E. W. Wedgeworth.
Bay St. Louis—S. F. Harkey.
Biloxi—W. M. Sullivan.
Brooklyn and Bond—W. F. Baggett.
Carriere—Jay Coburn.
Coalville—W. W. Murray.
Columbia—C. M. Crossley.
Escatawpa—To be supplied by J. A. Broadus.
Gulfport—V. G. Clifford.
Hub—To be supplied.
Kreole—Murray Cox.
Logtown and Kiln—A. J. Beasley.
Long Beach and North Gulfport—George H. Jones.
Lumberton—C. A. Schultz.
Mentorum—S. E. Flurry.
Mississippi City—Randolph Saucier.
Moss Point—J. M. Corley.
Ocean Springs and Handsboro—W. L. Linfield.
Pascagoula—J. W. Sells.
Pass Christian and Lyman—F. A. Calhoun.
Picayune—J. E. Williams.
Poplarville—T. J. O'Neil.
Saucier—S. N. Young.
Stillmore—W. B. Hollingsworth.
Vancleave—J. C. Jackson.
Wesley Memorial—To be supplied by H. L. Daniels.
Wiggins—J. H. Jolly.
Student in Emory University—C. H. Gunn.
Conference Evangelist—H. M. Ellis.

Vicksburg District.

J. T. Leggett, Presiding Elder.

Anguilla—J. T. Weems.
Centerville and Stephenson—H. Mellard.
Fayette—J. B. Cain.
Gloster and Liberty—B. M. Hunt.
Hermanville—J. B. Holyfield.
Lorman—J. H. Grice.
Louise and Holly Bluff—I. H. Sells.
Mayersville—C. H. Williams.
Natchez—O. S. Lewis.
Nebo—To be supplied by J. O. Williams.
Oak Ridge—A. S. Byrd.
Port Gibson—Otto Porter.
Rocky Springs—Wesley Ezell.
Rolling Fork and Cary—J. M. Lewis.
Rosetta and Mount Vernon—Walter Cross.
Roxie—J. H. Morrow.
Silver City—F. B. Ormond.
Utica—E. A. King.
Vicksburg, Crawford Street—J. L. Neill.
Vicksburg, Gibson Memorial—H. A. Wood.
Washington and Natchez Mission—L. P. Anders.
Woodville—G. P. McKeown.
President, Port Gibson College—H. W. VanHook.
Conference Secretary of Education—O. S. Lewis.

LOUISIANA CONFERENCE APPOINTMENTS

Alexandria District.

A. S. Lutz, Presiding Elder.

Alexandria—Cleanth Brooks.
Boyce—L. C. Wilson.
Bunkie—L. N. Hoffpauir.
Elizabeth—H. B. Hines.
Eunice—I. T. Reames.
Evangeline—To be supplied by J. W. Suddith.
Glenmora—S. S. Bogan.
Kurthwood and Alco—L. E. Crooks.
Lecompte—H. B. Thomason.
Lottie and Port Barre—To be supplied by P. S. Carpenter.
Marksville—C. B. White.
Melder—C. H. Mayo.
Melville—J. A. Knight.
Natchitoches—H. N. Brown.
Oakdale—H. W. Bowman.
Oberlin—G. D. Purcell.
Opelousas—D. B. Boddie.
Pineville—C. K. Smith.
Pleasant Hill—D. F. Anders.
Provencal—W. E. Anding.
Rapides circuit—To be supplied by J. B. McCann.
Conference Superintendent of Sunday School—C. D. Atkinson.
Dual Sunday School Extension Secretary—A. K. McLellan.

Baton Rouge District.

L. W. Cain, Presiding Elder.

Amite—O. L. Tucker.
Baker—B. W. Waltman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—J. W. Booth.
Keener Memorial—J. H. Bowdon.
Bogalusa—R. W. Tucker.
Clinton—B. D. Watson.
Denham Springs—G. H. Corry.
Donaldsonville—J. P. Bonnecarrere.
Franklinton—C. C. Miller.
Greensburg—J. S. Rutledge.
Hammond—W. R. Harvell.
Jackson—P. H. Fontaine.
Kentwood—Wm. Schuhle.
Natalbany—W. H. Royal.
Pearl River—A. J. Martin.
Pine Grove—To be supplied by D. C. Bennett.
Plaquemine and White Castle—To be supplied by A. R. Hoffpauir.
Ponchatoula—Briscoe Carter.
St. Francisville—J. M. Boykin.
Springfield—To be supplied by A. L. McQueen.
Walker Circuit—J. T. Parsons.
Washington—A. A. McKnight.
Zachary and Slaughter—A. M. Wynne.
Chaplain of State Penitentiary—H. S. Johns.

Lake Charles District.

W. L. Doss, Jr., Presiding Elder.

Abbeville—J. R. Roy.
Acadia circuit—To be supplied by J. H. Hoffpauir.
Barham—L. R. Nease
Cameron and Calcasieu—J. M. Johnson.
Converse and Hornbeck—To be supplied by J. H. French.
Crowley—W. H. Jordan.
DeRidder—H. W. Ledbetter.
Florine—C. B. Powell.
Gueydan and Kaplan—E. C. Dufresne.
Indian Bayou—L. P. Moreland.
Lafayette—Louis Hoffpauir.
Lake Arthur—T. F. King.
Lake Charles—R. H. Wynn.
Leesville—A. H. Parker.
Many and Zwolle—R. F. Harrell.
Merryville—F. B. Hill.
New Iberia—J. F. Foster.
Rayne—A. A. Bernard.
Sulphur and Vinton—R. S. Walton.

Minden District.

K. W. Dodson, Presiding Elder.

Bossier circuit—To be supplied.
Campti—P. O. Lowrey.
Castor—To be supplied.
Colfax—J. D. Fomby.
Cotton Valley—E. L. Cargill.
Coushatta—J. B. Williams.
Ferriday—George Fox.
Hall Summit—P. B. McCullin.
Haughton and Doyline—E. W. Day.
Jena and Jonesville—H. W. Cudd.
Minden—L. I. McCain.
Monterey—To be supplied.
Plain Dealing—H. E. Pfost.
Ringgold—T. J. Holladay.
Rochelle—J. T. Harris.
Selma—To be supplied.
Sibley—C. F. Sheppard.
Sicily Island—E. V. Duplantis.
Springhill—J. E. Selfe.
Standard—S. S. Holladay, Jr.
Trout and Goodpine—R. H. Bamburg.
Winnfield—C. C. Wier.
Winnfield circuit—R. H. Staples.
Zenoria circuit—To be supplied by O. W. Nally.

Monroe District.

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—R. T. Pickett.
Columbia—S. D. Howard.
Crew Lake—David Tarver.
Delhi—J. J. Rasmussen.
Gilbert—J. C. Price.
Lake Providence—A. D. George.
Mangham—J. W. Faulk.
Mer Rouge—J. D. Nesom.
Monroe—M. S. Monk; J. M. Norris, Junior preacher.
Oak Grove—E. J. Buck.
Oak Ridge—To be supplied by S. W. B. Colvin.
Rayville—J. A. Alford.
Tallulah—H. W. Rickey.
Waterproof—L. W. Smart.
West Monroe—F. J. McCoy.
Winnsboro—W. S. Henry.
Wisner—A. S. J. Neill.

New Orleans District.

R. H. Harper, Presiding Elder.

Bayou Blue—To be supplied by C. J. Thibodeaux.
Covington—H. W. Jordan.
Delta circuit—Leon Picone.
Franklin—J. A. McCormick.
Houma—B. H. Andrews.
Lafourche—G. A. LaGrange.
Morgan City—J. C. Rousseaux.
New Orleans:
Algiers—Martin Hebert.
Carrollton Avenue—H. L. Johns.
Epworth—Guy M. Hicks.
Felicity—R. L. Armstrong.
First Church—J. B. Peters.
Louisiana Avenue—B. C. Taylor.
McDonoghville—H. N. Harrison.
Parker Memorial—P. M. Caraway.
Rayne Memorial—J. B. Mitchell.
St. Mark's—W. H. Giles.
Second Church—A. M. Serex.
New Orleans circuit—To be supplied.
Patterson—R. L. Clayton.
Reserve—To be supplied.
St. Martinville—A. M. Martin.
Slidell—S. A. Seegers.
Terrebonne—To be supplied by A. D. Martin.
Chaplain United States Army—A. F. Vaughn.
Dean of Candler School of Theology—F. N. Parker.
General Secretary of Epworth League Board—F. S. Parker.
Editor of New Orleans Christian Advocate—H. T. Carley.
Conference Missionary Secretary and Superintendent of Memorial Home—J. G. Snelling.
Student in Emory University—R. A. Cross, Jr.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—G. A. Morgan.
Athens—S. J. Starkey.
Bernice—J. L. Lay.
Bienville—J. L. Cady.
Calhoun—W. F. Henderson, Jr.
Choudrant—D. W. Poole.
Clay—R. V. Fulton.
Dubach—J. F. Waltman.
Eros—To be supplied by H. C. Murphy.
Farmerville—R. A. Bozeman.
Gibsland—C. E. McLean.
Haynesville—H. M. Johnson.
Homer—J. W. Lee.
Jonesboro—J. F. Dring.
Lapine—To be supplied by Jerry Fordham.
Marion—F. P. Moss.
Ruston—W. W. Drake.
Simsboro—J. T. McVey.
Superintendent of Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—Alonzo Early.
Bossier City—D. E. Dulaney.
Cedar Grove—S. L. Riggs.
Goodwill Mission—A. L. Harper.
Grand Cane—J. B. Grambling.

Greenwood—W. E. Akin.
Ida and Hosston—W. F. Roberts.
Logansport—W. W. Perry.
Mansfield—W. C. Childress.
Mooringsport—A. M. Shaw.
Oil City—C. W. Lahey.
Pelican—Alton Lawton.
Shreveport:
Claiborne and Keatchie—To be supplied by Roy Fort.
First Church—R. E. Goodrich.
Mangum Memorial—R. M. Brown.
Noel Memorial—W. C. Scott.
Park Avenue—R. T. Ware.
Circuit—To be supplied by Alvin Smith.
Vivian—J. M .Alford.
Centenary College—Geo. S. Sexton, President.
Centenary College—R. E. Smith, Professor.
President of Mansfield College—D. B. Raulins.
Conference Secretary of Education—N. E. Joyner.
Legislative Director of Louisiana Legislative Prohibition League—A. W. Turner.

Transferred.

To Little Rock Conference—L. R. Sparks.
To Southwest Missouri Conference—F. M. Miller.
To St. Louis Conference—B. P. Taylor.

A DECLARATION OF PRINCIPLES FOR THE AMERICAN MOVEMENT AGAINST ALCOHOLISM.

By Ernest H. Cherrington, General Secretary, World League Against Alcoholism.

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

The beverage liquor traffic is not a necessary evil. Such a thing is impossible. If it is necessary, it cannot be evil; if it is evil, it cannot be necessary.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law.

The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objecive of the national prohibitory law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will "not be made good by law."

National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition; it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beverage alcohol with regulation at its best.

Strictest enforcement, however, will not guarantee the permanency of prohibition; that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public opinion is translated into law and conduct; and quickened public conscience is expressed in administration of and acquiescence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election, but the next generation.

Final success in moral and social welfare can be achieved, not by fighting on the defensive, but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement and the realm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America, but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international co-operation, American prohibition forces will help to keep the international liquor inteersts busy defending themselves in other lands rather than to permit those interested to concentrate on the effort to nullify and finally destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism, is that the human factor in modern industry has been transformed from the unskilled laborer of yesterday whose principal asset was human muscle, to the highly skilled workman of to-day whose absolute requirements are, not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol, therefore, is doomed because it belongs to a slower and a lower civilization.

TREASURER'S REPORT, BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

Missionary Maintenance Fund.

Various remittances direct to Nashville		$ 3,332.67
Alexandria District.		
Previously reported	$2,183.72	
Simmsport	1.50	
		2,185.22
Baton Rouge District.		
Previously reported	2,857.06	
Springfield	15.00	
		2,872.06
Lake Charles District.		
Previously reported	1,519.47	
Merryville	40.00	
		1,559.47
New Orleans District.		
Previously reported	3,877.66	
Carrollton Avenue	30.00	
Rayne Memorial	155.50	
Second Church	50.00	
Slidell	111.00	
		4,224.16
Minden District.		
Previously reported	1,080.79	
Minden	222.00	
		1,302.79
Monroe District.		
Previously reported	2,131.00	
Monroe	246.60	
		2,377.60
Ruston District.		
Previously reported		2,778.69
Shreveport District.		
Previously reported	3,992.25	
First Church, Mansfield	40.00	
		4,032.25
		$24,664.91

S. H. MEYER, Treasurer.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The sessions of the Annual Conferences for our church are about completed for this year. The toil, anxiety, and problems, the parliamentary struggles for mastery and decision of subjects of weight and importance to the progress of God's kingdom as we view it, are for a season settled—Conference is over. The captains and kings depart. Only the princes are left. I mean the pastors of the districts and charges. With many of these, it is blessed to receive; with others the least said the better. Go to it, Beloved; after all, you are the arch upon which the door of this visible temple rests. The welfare of the church, all her interests—missions, education, evangelism, service of all kinds—depend upon you more than upon any one man, or set of men. You are the key man, and this means you will have doors to open, gates to unbar, fields to enter.

Open that compendium of law, order and religion, the Discipline, and study anew the duties of a preacher in charge. To my mind these give him all the liberty, initiative and privilege, and just a bit more, that any man needs. A minister of another churchh once called me an ambassador in bonds, implying, I thought, restraint upon my ministry. Once in the history of the church of God, a glorious old apostle thus named himself, and in these bonds wrought so mightily for truth and righteousness as to win for himself an immortal name. Prison walls hold few martyrs now-a-days, but wholesome restraint and wise guidance are good for any man. Most rebellions I have known sprang from wrong motives. It is to the wise promise is given to shine in the firmament like stars, and understanding and wisdom are handmaids.

The superannuate! Long and patiently has he endured the toil, struggle, and burden of the church. Now, like a retired athlete, he is in the grand stand watching the game, until in a few years he will make the great touchdown. Beloved, of the old guard, be true, be loyal, be brave. God has been good to us through the years; he will not fail us now, nor will the preachers and people desert us. There are too many ties, woven through the years. Real manliness is a virtue and grace even in old age. Deliver me from the preacher, young or old, who cringes, pauperizes, and makes the fatal error of thinking his attitude is Christian humility.

Something more I wish to say, and say it with emphasis—Quit exploiting the superannuates. They are not lone, lost, forgotten men. Whoever coined that rot about forgotten men may have meant well, but had the wrong viewpoint. The preachers of an elder day are enshrined in the memories of as faithful and true set of men and women as walk the earth to-day. And you are not hastening the day of the coming of a full and fair support for them by exploiting them as paupers. Sentiment and sympathy may be tremendous factors in raising this much debated fund for their sustenance, but there are fairer and better motives to which one may appeal. If the guerdon is worth the wearing, it is worth the bearing, and may the old guard bear it manfully, truly and with a courage born of faith through the few remaining years.

PRIZES FOR COLLEGE STUDENTS.

Three Awards of $100, $65 and $35 Offered for Papers on Race Relations.

The Commission on Interracial Co-operation, with headquarters in Atlanta, Ga., announces the offer of three cash prizes of $100, $65 and $35, respectively, for the best papers on the subject of race relations submitted by students of Southern colleges during the present school year. According to the announcement, contestants will be free to choose any phase of the subject, but, other things being equal, preference will be given to practical suggestions of prevalent conditions and attitudes, with suggestions for their improvement. Further information as to the contest, together with suggestions as to topics and sources, may be had from R. B. Eleazer, Educational Director, 409 Palmer Building, Atlanta, Ga.

From the Methodist hand-cart, which is set up Saturdays in the market place of Antwerp, Belgium, there were sold during the past year ninety-three Bibles, 223 New Testaments, and other portions of the Scriptures.

The Home Circle

SHE AND I.

On a certain happy Sunday
In an autumn afternoon,
We went walking by the river—
She and I;
Where the rushes were a-quiver;
And they hummed a lisping tune
As the water swishing swiftly
Bent their slim resilient stems,
When we walked down by the shore-sands,
She and I.

On that afternoon of Sunday
In that autumn long ago,
It was settled that our lives with youth aglow
Like the water and the rushes
In glad symphony should sing
Through our lifetime through all seasons,
Winter, summer, fall and spring—
She and I.

Now the snows of age are falling
And the wintry winds are chill;
Where we walk the way is icy;
Yet we have the same old thrill,
As when hand in hand we loitered—
She and I—
In that afternoon of autumn,
In the forenoon of our life;
When we talked and walked that Sunday,
She and I.

And we're talking yet, while roaming
In the red horizon's gloaming—
She and I;
And the disappearing twilight
Holds already points of starlight,
While we watch for heaven's searchlight,
She and I.

—J. D. Gillilan.

THE PROMISING FISHES.

One morning while Julie and her neighbor Jacky were visiting Julie's grandpa and grandma in the country, a letter came from the city.

"Your big boy cousins, Tom and Nathan, from the city, are coming next Friday afternoon to visit us until Monday," grandma told Julie. "They say they wish to go fishing on Saturday at the Ten-Mile Bridge."

Not long after that, Julie was saying to Jacky, "Tom and Nathan like to tease, but no matter what they do to us, we must not care."

When the big boys came they found that they could not tease their little cousin Julie or her friend Jacky.

Then the big boys did something that was surprising. They said that if Jacky and Julie would help them dig angleworms for bait, they could go fishing, too.

That evening by lantern light, Julie and Jacky helped dig bait until they were so tired they could hardly keep awake.

Next morning when they came downstairs they were surprised to find grandpa and grandma eating breakfast.

"Where are the boys?" Julie asked.

"They must have gone fishing before daylight," grandma answered.

"They said we could go fishing, too!" Julie wailed, with tears in her eyes.

After breakfast Jacky found two short willow sticks on the back doorstep. A string was tied to each stick, and at the end of the strings were bent pins.

"And here's a note!" exclaimed Julie. "You read it, Jacky." Jacky slowly read aloud:

"You little kids may go fishing, but not with us. The place for you is the meadow brook! Ha! ha!"

Julie was the first to laugh.

"Let's forget the boys and catch some promising fish," she said to Jacky. "You know that grandpa told the boys the fish promise to bite today. I have thought of another kind of promises for fishes. It is a new game."

Several hours later the two children returned carrying a big whitefish on a strong stick. Their eyes were shining.

"We caught our big fish in the queerest way!" Julie exclaimed.

"Will you explain?" demanded grandma.

"It was Julie's idea," Jacky began. "She said for us to cut all kinds of fishes out of all kinds of paper and play we caught them. So we did it. Remember the gay-colored tissue and the crepe paper? Well, Julie made ruffles of it and sewed on the ruffles for fins and tails, and we had the most fun. We wrote something on every fish except the newspaper ones, and of course they were printed all over. We wrote fish promises. We made the queer fishes promise all kinds of things, and we tied our fishes to the poles."

"We laughed so loud," Julie piped in, "that the real fisherman heard us. He was driving home and stopped to let his horses drink in the brook."

"When he saw our strings of fishes," Jacky went on when Julie stopped for breathe, "he said, 'How'll you trade? I'll give you the only whitefish I have left, and it is a beauty, if you will give me your two strings of fishes for advertising purposes!'"

"And away he went," finished Julie, "with our paper fishes flutteriing in the wind on the back of his wagon. He said that he would have all the folks in town laughing to-morrow."

When Tom and Nathan came home in time for supper, the only bites they could report were mosquito bites.

"Never mind," said grandma, "we have fresh whitefish for supper."

"Where did you get it?" asked Tom.

"Julie and Jacky caught it."

Until grandma called the family to the table, the big boys were obliged to listen to a serenade under their window, where Julie and Jacky were singing at the top of shrill voices:

"Get your wishes
With promising fishes,
Take a bent pin
And drop it in.
Ha, ha, ha-ha,
He, ha, ha-ha!"

After supper, when the boys had heard the whole story, Julie and Jacky began to sing again, until finally grandpa said with a twinkle in his eye:

"Come, come, Julie and Jacky. Don't you see that the big boys can't stand a little teasing."—Frances Margaret Fox, in Zion's Herald.

THE TERROR OF THE NIGHT.

By Wilbur Long.

Largest of our native birds of prey, the great horned owl is the nemesis of all small nocturnal folk, as well as the lovers of the daylight hours which are so unfortunate as to be without shelter at nightfall. With a wing spread sometimes exceeding six feet, and a total length from head to tail of two feet or more, this huge marauder cruises about on silent wings, ever on the lookout for a victim.

The owl's downy feathers are so constructed that the bird is enabled to fly swiftly and swoop upon its prey silently as a snowflake. Almost the whole side of the head is ear, so that the slightest scratch of claws on bark, or snap of twig under the unwary feet of rat or rabbit, is heard for fifty yards or more. The great destroyer hovers over like a shadow, fierce yellow eyes glare about, sharp claws reach down, and the unwary one is borne away to feed the hungry young, with only a few tiny drops of blood, or some drifting feathers to speak of tragedy.

The great horned owl may be known at once by its great size, its dark brown color and the conspicuous tufts of feathers over the eyes. The word "horned" is a misnomer, for the "horns" are mere ornaments, having no relation either to horns or ears. The claws are an inch or more in length, hard as steel and sharp as needles. The legs and toes are completely feathered. The characteristic facial "disc" or group of feathers about each eye is well developed, and gives the bird a very wise appearance.

The haunt of this bird is thick woodland, with open fields or sloughs close by, where rabbits and other small wild life are plentiful. Almost every patch of woodland has a pair of these birds, and if near a farm house, they often pick up unwary chickens roosting in trees or bushes.

The nesting season begins very early, about the middle of February, and the young, characteristic of the young of most birds of prey, stay in the nest about two months. Three pure white eggs are deposited in a hollow tree, if a suitable one can be found, and if not, a hawk's nest is appropriated.

Aside from man, the great horned owl has but one natural enemy—the common crow. Let him venture out by day, and be spied by a crow and almost immediately a mob of the black ruffians gather about. Frequently a hundred or more are in the mob, and the clamor can be heard for miles on a quiet day. The poor owl is driven from one place to another, vainly trying to escape his tormentors, until night falls once more and the hunted becomes the hunter. This antipathy of the crow for the owl is shared by all birds, and has never been explained satisfactorily. The crows rarely touch the owl, but do seem to annoy it to distraction.

This bird is sometimes called the "hoot-owl!" and is a very proficient hooter, but not so good as the barred owl. The sound is not loud, but fills the woods, and is almost impossible to locate. It seems near and yet far away, dimmed by great distance. I once watched two of the birds hooting, and though they were less than thirty yards distant, the sound seemed to come from a half mile away. It was early in the evening, and twilight in the woods. The big birds sat on a branch, silently twisting their heads this way and that. Suddenly one bobbed forward like a rooster crowing or a turkey gobbling, and the ghostly sound rolled through the woods. They sat motionless for a few seconds, waiting for some animal or bird to move and betray its presence. Then the performance was repeated. After five minutes of this, the two detected my presence and flew away.

The species has a wide range all over the eastern half of the United States, but is nowhere very plentiful. Food consists of almost any kind of small wild life caught napping, but cotton tails seem to form the largest part of its living. Rats, mice, small birds, chickens, and even larger game are occasionally taken. With the ever-increasing army of hunters and the cutting of the woodland in which it makes its home, the great horned owl is yearly being driven back. It is a noble bird, but will be unable to adapt itself to the settled community, at least in this country where there are so many sportsmen.—Our Dumb Animals.

"TIME OUT."

That Pesky Preposition.

The Society for Pure English offers this dialogue as a warning against the careless use of prepositions:

Sick Child: "I want to be read to."

Nurse: "What book do you want to be read to out of?"

Sick Child: "'Robinson Crusoe.'"

Nurse goes out and returns with "The Swiss Family Robinson."

Sick Child: "What did you bring me that book to be read to out of from for?"—Epworth Herald.

May: "I'm so glad you like it! Mother says chicken salad and strawberry tarts are the only things I make correctly."

Dolly: "Which is this, darling?"—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE.

Louisiana Conference—Rev. W. W. Drake, D. D., Rev. R. H. Harper, D. D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE APPOINTMENTS.

In keeping with our custom, we are printing in the Advocate this week the appointments of our three patronizing Conferences for the convenience of many who like to have all the appointments available. Several changes have been officially made since the adjournment of the Conferences, and these, as far as we have knowledge of them, will appear in the list instead of the appointments as originally made. We suggest that this issue of the Advocate is well worth preserving for future reference.

CHANGES IN THE LOUISIANA CONFERENCE.

We have been informed by Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, that the following changes have been authorized by Bishop Candler since the adjournment of Conference: Rev. J. B. Williams will remain at Coushatta; Rev. R. F. Harrell will remain at Many; Rev. Alonzo Early will go to Belcher.

LOUISIANA CONFERENCE DIRECTOR OF SUPERANNUATE ENDOWMENT.

At the request of Dr. Luther E. Todd, General Secretary of the Board of Finance, Bishop Candler has approved the appointment of Rev. L. W. Cain, presiding elder of the Baton Rouge District, as Louisiana Conference Director of Superannuate Endowment. Brother Cain is attending the meeting of the Conference directors in St. Louis this week.

PERSONAL AND OTHER NOTES.

The First Methodist Church, Shreveport, La., Dr. R. E. Goodrich, pastor, has 3,166 members.

Rev. J. S. Maxey, of the Duck Hill charge, North Mississippi Conference, has our thanks for two subscriptions, recently sent in.

Judge Percy Bell, teacher of the Big Brothers Bible class at Greenville, Miss., delivered the Elks' memorial address at Jackson, Tenn., on Sunday, Dec. 4.

Rev. W. B Alsworth, writing from Tylertown, Miss., says: "We are delighted with our charge. The people have been unusually kind in receiving us, and we look forward to a great year."

Rev. and Mrs. W. L. Doss, Jr., of Lake Charles, La., were in New Orleans a day or two this week, having come down for medical attention for Mrs. Doss. Brother Doss paid the Advocate office an appreciated call while in the city.

Mr. J. W. Dean, 232 West Forty-second Place, Los Angeles, Calif., in renewing his subscription to the Advocate, says he enjoys reading it and that he likes to keep track of the "fellers" in Louisiana and Mississippi.

The Advocate extends sincere good wishes to Mr. and Mrs. H. C. Walsworth, of Jonesboro, La., who celebrated their golden wedding anniversary on Oct. 10. May the richest blessings of heaven continue to be their portion!

Rev. W. G. Francis, superintendent of the Old Men's Home, Jackson, Miss., is requesting every Sunday school in Mississippi to make a monthly contribution to the support of the Home. Fifty-eight old men have been cared for during the past twenty-two months.

At the recent session of the Virginia Conference, Rev. Olin Ray, formerly of the North Mississippi Conference, was moved from Petersburg to Onancock, in the Eastern Shore District. Brother Ray reports that he is among fine people. The country reminds him of the Mississippi delta.

Rev. Carroll Varner, writing from Tupelo, Miss., says: "I have been given every assurance of the whole-hearted support f the church in the year's work ahead of us. The new elder, Rev. E. Nash Broyles, preached for us Sunday morning and held the first quarterly conference that afternoon, and made a very fine impression upon these folk. We shall expect the victory this year."

Dr. W. Winans Drake, pastor at Ruston, La., in driving home from Conference at Baton Rouge, had a near serious accident. In trying to avoid a car that turned abruptly in front of him, his car was overturned, and Mrs. Drake and Mrs. V. H. Spinks, who were in the car, were painfully hurt. At last account, both were recuperating nicely.

FINAL REPORT, MISSIONARY MAINTENANCE FUND, LOUISIANA CONFERENCE.

Alexandria District.

Previously reported		$ 2,185.22

Baton Rouge District.

Previously reported	$2,872.06	
St. Francisville	15.00	
		2,887.06

Lake Charles District.

Previously reported	1,559.47	
Indian Bayou	10.00	
Crowley	128.50	
		1,697.97

Minden District.

Previously reported	1,302.79	
Alden Bridge circuit	20.00	
Ringgold	25.00	
		1,347.79

New Orleans District.

Previously reported		4,214.16

Monroe District.

Previously reported	2,377.60	
Daneel	10.00	
Calhoun	24.50	
Oak Ridge	50.00	
Oak Grove	154.00	
		2,616.10

Ruston District.

Previously reported	2,778.69	
Gibsland	15.00	
Bernice	30.00	
		2,823.69

Shreveport District.

Previously reported		4,032.25
Remittances made direct to Nashville by various charges		3,332.67
Total for year		$25,136.91

S. H. MEYER, Treasurer.

REPORT OF BOARD OF LAY ACTIVITIES, MISSISSIPPI CONFERENCE.

As set forth in the Constitution of the Board of Lay Activities in Chapter XI of our book of Discipline, the General Conference has directed the work of our Board along four main lines: the promotion of the payment of the Benevolent Claims, Christian Stewardship, men's work through the Wesley Brotherhood, and co-operation with the other agencies of the church.

We are glad to report encouraging progress, and to call attention to the following features in our plan for action during the Conference year:

The Benevolences.

In view of the responsibility placed on the Board of Lay Activities, together with the bishop, presiding elders and pastors, for the promotion of full payment of the Benevolent Claims, we earnestly commit ourselves to the position that:

The assessments, General and Conference, constitute a sacred and abiding obligation.

The Benevolences should be provided for in cash and pledges as soon as practicable after the session of the Annual Conference, and at least half of these claims paid before the session of the district conference.

As far as possible these funds should be sent to the Conference Treasurer, and through him to the various Boards monthly as an integral part of the local church budget.

That Boards of Lay Activities unite with the bishop, presiding elders, pastors and the other boards of the Conference in a co-operative effort to inform our entire membership of the needs represented in our Benevolent Claims, and to promote systematic and proportional giving to the great causes represented in the assessments, with a goal of 100 per cent.

We pledge our special efforts in support of missions and the provision for our superannuates.

We request the continuation of a Commission on Benevolences as organized at the last session of the Conference, and the appropriation of $800 for literature.

Christian Stewardship.

It is our conviction that the practice of Christian Stewardship is one of the fundamental needs of our church, and that too much emphasis cannot be placed on the educational agencies of this phase of our work. To this end we strongly urge the organization and furnishing of the Stewardship Committee in each local church as provided by the Discipline, and recommend that the month of December be observed as a special period for intensive Stewardship cultivation and emphasis.

The Wesley Brotherhood.

We commend the Wesley Brotherhood as an agency for promoting Christ's kingdom among men through fellowship, prayer, personal testimony and aggressive evangelistic work, and urge its organization in every church where practicable.

Methodist Layman.

We consider the Methodist Layman, our official organ authorized by our last General Conference, our strongest and most effective agency for promoting lay activities and carrying forward the work of our Board. Therefore, we urge unusual effort to extend its circulation to every member of the lay organization, and one additional sub-

scription for every family in the Conference. Your Board has assumed the obligation of one subscription for each active preacher and each superannuate in the Conference. We pledge our support to the Conference and General Organ.

Organization.

We realize the need of exercising prayer and care in the selection of all lay leaders and chairmen of committees, and earnestly appeal to our presiding elders and pastors to use every possible effort to entrust all lay boards and committees in their work, with emphasis on the Pastor's Cabinet. We desire to co-operate heartily in the maintenance of a Pastors' School, and have elected a representative of our Board and made an appropriation for the conduct of a class in Stewardship and Lay Activities. We respectfully request the continuance of the same appropriation for the expenses of the Conference Board in the discharge of their work.

We desire to express our deep appreciation of the splendid address and other service rendered during this Conference by Dr. Harvey W. Cox, President of Emory University and Lay Leader of the North Georgia Conference, who came to represent the General Secretary and Board of Lay Activities.

We desire, also, to record our sincere appreciation of our presiding bishop, our presiding elders, and pastors in all of their labors, especially in their sympathetic attitude and active co-operation in our lay work.

Respectfully submitted,

(Signed) J. M. SULLIVAN, Chairman.
J. C. WOOD, Secretary.

NOTICE.

Notice is hereby given to the church public that Rev. T. G. Stamps, pastor of the Methodist charge at St. Francisville, La., was tried on Nov. 25, 1927, for immorality in financial transactions, the trial being continued until Nov. 30 at his request; that he evaded trial, but was represented by counsel; was found guilty and expelled from the ministry and membership of the church.

I feel impelled to give this notice because he has used his ministerial standing to borrow money extensively and has hurt the church and ministry by his conduct.

H N. BROWN,
Presiding Elder in 1927 of the Baton Rouge District, Methodist Episcopal Church, South.
Baton Rouge, La., Dec. 8, 1927.

MAINTAINING THE GLOW.

By Dr. George H. Morrison, Glasgow.

"Maintain the spiritual glow."—Rom. 12:11 (Dr. Moffatt).

All of us have hours in the interior life when we are conscious of the glowing spirit. Our hearts burn within us as we journey. Sometimes these hours reach us unexpectedly; sometimes after periods of prayer. The wind bloweth where it listeth, and so is every one born of the Spirit. But when such hours come the inward life grows radiant, and "flowers laugh before us in their beds," and in the light of heaven we see light. In such hours we learn a great deal more than we ever gained from unillumined study. In such hours heaven is very near, and the golden ladder is set "at Charing Cross." In such hours, as by unseen fingers, the veil is taken from the face of Scripture, and the Word, that was marred more than any man, now shines on us as altogether lovely. We have caught the spiritual glow. We are in heavenly places with Christ Jesus. There steals on our ear the distant triumph song. We behold Satan as lightning fall from heaven. Such glowing hours of spiritual warmth and radiance, come with greater or lesser frequency to everybody who is stepping heavenward.

But the great difficulty in the interior life is to maintain that spiritual glow. The problem is not to catch it, but to keep it. Seasons come when we are overwrought, and when the keepers of the house do tremble. We may have overdriven "our brother the ass," as St. Francis used to call his body. Or it may be, in the providence of God, that for long days we have to take our journey through a dry land where no water is. It is easy to lose the glow in such experiences. It fades into the light of common day. The Bible loses its fragrance and dew. Heaven recedes; we miss the golden ladder. And yet the divine command is laid on us, poor unstable mortals though we be, that our duty is to maintain the spiritual glow. It can be ours in spite of feeble health. It can be ours whatever be our temperament. It is not given for rare or precious moments. It is meant for every mile of the long journey. And just there the difficulty lies, of maintaining, through dark and dreary days, the radiance and the warmth of hours of insight. He who does that is victor. Having done all, he stands. He "makes a sunshine in a shady place." In weakness he is strong. And we may be certain that when God commands a thing he never mocks us with impossibilities. When he commands he gives the power to do.

For what we must always bear in mind is this, that the spiritual glow is not a luxury. If it were that, and nothing else than that, it would never reach us as a divine command. There are tasks that no man will accomplish unless he is gifted with a glowing spirit. There are victories that call for radiance. They never can be accomplished in cold blood. To come victorious out of this present life, unembittered by its tears and tragedies, is beyond the compass of the stoic heart. "No virtue is pure that is not passionate." The song of the Lord must sound above the sacrifice. For the campaign of life we need the song, just as surely as we need the sword. Those who have conquered and are robed in white do not flash the glittering sword in heaven. They sing the song of Moses and the Lamb. That is why the inspired volume bids us to maintain the spiritual glow. It is not that we may be happy all the time. It is that we may be triumphant all the time. There are valleys we shall never cross unscathed, there are temptations we shall never master, without a certain glow within the soul.

Now it is just there that we thank God afresh for the unspeakable gift of the Lord Jesus. **To love him gives the glow.** Nobody ever has a glowing heart because he is ordered to do certain things. Paul never found that his big heart was glowing when he struggled to obey the Ten Commandments. But when these commandments are incarnate in a living Lord whom we can love, then obedience is set to music. Love is the fulfilling of the law. Love is law translated into melody. Love laughs at difficulties, just as it is said to laugh at locksmiths. And when, right at the center of our being, there is real love for him who died for us, cold and heavy obedience is gone—it is replaced by the spiritual glow. Thus to continue glowing is to continue in the love of Christ. It is to live in the experience of his great love for us, and in continual response to that experience. The one way to maintain the spiritual glow is to maintain fellowship with Christ, and that is possible for everybody. Every day we may open our hearts anew to receive the Holy Spirit. We may begin each day, however dark and dreary, by saying "Even so, come, Lord Jesus." So maintaining, through heavenly supply, our loving personal fellowship with him we maintain (and yet not we) the glowing heart.—Selected.

Annuity Bonds

PROVIDE an income that cannot shrink. The Board of Missions of the Methodist Episcopal Church, South, will issue an Annuity Bond for life upon any sum, $100.00 or more, and pay the annuitant a rate of interest based on his or her life.

WHEN WRITING FOR PARTICULARS PLEASE GIVE YOUR AGE. THIS IS IMPORTANT.

A gift on this basis is called an Annuity or Conditional Gift, and the agreement issued by the Board is called an Annuity Bond. These bonds insure a safe, fixed and generous income for life.

They are a protection against the needs of old age, and at the same time provide funds to promote a world-wide and fundamental Christian service Missions.

For further information, write to

Annuity Department, Board of Missions
Methodist Episcopal Church, South

J. F. RAWLS, Treasurer,
Box 510, Nashville, Tenn.

Protection Against Old Age

GOING ON THE ROCKS.

In a thick fog on Saturday night, Oct. 22, the Coos Bay, a lumber steamer, while passing out of the Golden Gate, ran onto a rock near Land's End on the San Francisco side, and was practically ruined. A few days after the accident we saw this large steel freighter, valued at half a million dollars, with this great hole in her side in which the rock was fastened as if it grew there, and so securely did it bind the vessel that the incoming tide did not seem to move her a hair's breadth.

We do not know what was the cause of the trouble; the courts are determining that. Some say one thing, and some another; and some of the chief officers attribute the crash to a confusion of fog whistles, and a strong set of flood tide which swept them off their course because of their slow speed.

There was a lighthouse right near, and it was constantly throwing out its great, white beam of light like a one-eyed Cyclops. For some reason, whether it was the fog or neglect, those on the ship did not seem to notice this danger signal, which would have told them so dramatically of the dangerous rocks.

However, there was the lesson before us: shipwreck. We thought of St. Paul, who had the fear which amounted almost to an obsession that after having preached the Gospel to others he might be a castaway. There are lots of things which will put a man on the rocks, but none will do it quicker than a weakness which causes a man to fall for the lusts of the flesh manifested in an unclean life.—Pacific Christian Advocate.

DEDICATION AT CRYSTAL SPRINGS.

Rev. L. E. Alford, our pastor at Crystal Springs, Miss., under date of December 12, writes: "Please announce that Bishop Warren A. Candler will dedicate the Crystal Springs Methodist Church, Thursday night the 15th inst. This congregation has raised $4,500.00 during the past ten days, which liquidates all indebtedness."

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Just as the evening shades were lowering there came an angel messenger to the home of Mr. and Mrs. W. J. Marshall, of Batesville, Miss., and said, "God has need of your oldest darling son and he must come up higher." Oh! how hard to part with him. Oh! how we did need him and wish the Heavenly Father would spare him just a little longer; but no, he must answer the call and leave us here to weep for him, but not as those who have no hope, for our precious son said, "Mother, you know how bad I want to get well, but if it is not God's will, I am not afraid to die." Praise God for a life beyond the grave and a home in Heaven. Our son, PICK MARSHALL, JR., was born Aug. 21, 1900, and left us for his eternal home Oct. 23, 1927, leaving behind to weep and wait, father, mother, and one little brother, besides other relatives. He was fatally injured in an automobile wreck, but lived four weeks amid great suffering before his death. I must say he was the sweetest and most patient sufferer I ever saw, never murmuring or complaining. I feel that I have given to God and Heaven a precious jewel, and I am praying that he will reward me by giving me grace and wisdom to rear my other little son up just as I should and enable me to be instrumental in saving other people's girls and boys. Funeral services were conducted at the family residence by our pastor, Brother A. T. Clanton, assisted by Brother Lee, Brother Thrailkill, and Brother Roberson. Interment was in Batesville cemetery. He is gone but not forgotten. No! no, mothers never forget their children I am sure my darling son is in heaven, waiting and watching for me, and I promised him I would meet him there, where "no grief shall know the heart, and never shall a tie be broken."

His mother,
MRS. WILL MARSHALL.
Batesville, Miss.

LYMAN SUMMERFIELD WIDNEY, a native of Pittsburgh, Pa., died Nov. 10, 1927, in Birmingham, Ala., in his eighty-fourth year. Mr. Widney was a member of Corinthian Lodge No. 190, F. and A. M., and was a resident of Baton Rouge, New Orleans, and Biloxi for sixty-five years. He is survived by a wife, four daughters and two sons. Mr. Widney was known and loved by many "old time" Methodists in Baton Rouge and New Orleans. He was a devoted husband and father, a man of sterling qualities, a sincere friend—in fact, an example of true Christian character.

A FRIEND.

RESOLUTIONS.

Whereas, it has pleased our Father to remove from the scene of his earthly labors our brother, NATHANIEL TERRY WAX; and,

Whereas, Brother Wax has been a faithful official of the Amory Methodist Episcopal Church, South, for the greater part of the period of existence of the church and has shown his love for the church as an institution founded upon the bedrock of faith in Almighty God and our Lord Jesus Christ;

Therefore, be it resolved, That the service of Brother Wax in behalf of the Master while here upon earth renders it fitting that some memorial of his going should be entered upon our records;

And, be it further resolved by the Board of Stewards and members of the quarterly conference of the Methodist church of Amory, Miss., That we, as a church, while grieved at his passing, yet glory in his life of service and faithfulness while here.

Be it further resolved, That we extend to the family of our deceased brother our sincerest sympathy, commending them to him to whom we all look up in trust and faith for all things which come to us, with the knowledge that he will be to them the same comforter as to our brother in his going.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of this quarterly conference and a copy furnished the family of our departed brother.

DR. C. B. BAKER,
Chairman of the Board.
W. G. DAVIS,
Secretray.
W. R. LOTT, Pastor.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—First Round.

Starkville, preaching, Nov. 27, 11 a.m.; Q. C., Dec. 9, night.
Brooksville, preaching and Q. C., Nov. 27, night.
Crawford and Mayhew, at Crawford, Dec. 1, 2 p.m.
Artesia and Sheaffers, at Artesia, Dec. 2, 2 p.m.
Kosciusko ct., at Williamsville, Dec. 4, 11 a.m.
Kosciusko sta., Dec. 4, night.
Longview and Sessums, at Sessums, Dec. 6.
Columbus, First Church, Q. C., Dec. 6, night; preaching, Jan. 22, 11 a.m.
Columbus, Central, Q. C., Dec. 7, night; preaching, Jan. 22, night.
Caledonia, at Mount Pleasant, Dec. 7
Sturgis, at Sturgis, Dec. 8.
Ackerman and Weir, at Ackerman, Dec. 8, night.
Chester, at Salem, Dec. 9.
Macon ct., at Xprairie, Dec. 11, 11 a.m.
Macon sta., Dec. 11, night.
Shuqulak, at Shuqulak, Dec. 12, 1:30 p.m.
Mashulaville, at Mashulaville, Dec. 15
Noxapater, at Noxapater, Dec. 16, 2 p.m.
High Point, at White Hall, Dec. 1 and 18, 11 a.m.
Louisville, Dec. 18, night.
Ethel, at Ethel, Dec. 20.
McCool, at McCool, Dec. 21.
West Point, Dec. 21, night; preaching Jan. 1, 11 a.m.
Cedar Bluff, at Pheba, Dec. 22.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Coffeeville, at Coffeeville, Nov. 20, preaching; Q. C., Friday, Dec. 2.
Grenada, Nov. 27.
Ashland, at Ashland, Dec. 3, 4.
Water Valley, First Church, Dec. 11.
Water Valley, Main Street, Dec. 11, p.m.
Oxford, Dec. 14, evening.
Tie Plant, at Tie Plant, Dec. 15, evening.
Abbeville, at Abbeville, Dec. 17, 18.
Lamar, at Lamar, Dec. 18, 19.
Kilmichael, at Kilmichael, Dec. 22.
Lexington, Dec. 25, preaching.
Waterford, at Waterford, Dec. 31, Jan. 1.
Holly Springs, Jan. 1, evening.
Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Greenville, Nov. 13; Q. C., Jan. 4.
Hollandale, Nov. 20; Q. C., Jan. 5.
Leland, Nov. 20; Q. C. Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Merigold and Deeson, at Merigold, Dec. 18, a.m.
Shelby, Dec. 18, p.m.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Greenwood, First Church, preaching, Nov. 20, 11 a.m.; Q. C., Jan. 9, night.
Greenwood, Price Memorial, preaching, Nov. 20, night; Q. C., Dec. 21, night.
Sunflower, at Sunflower, Nov. 27, 11 a.m.; Q. C., Dec. 21, p.m.
Webb and Sumner, at Webb, Nov. 27, night.
Dublin and Mattson, at Dublin, Dec. 4, 11 a.m., 2:30 p.m.
Lambert and Crowder, at Lambert, Dec. 4, night.
Marks and Belen, at Marks, Dec. 11, 11 a.m., 2:30 p.m.
Tutwiler and Rome, at Tutwiler, Dec. 11, night.
Drew sta., Dec. 18, 11 a.m., 1:30 p.m.
Drew Mission, at Brooks Chapel, Q. C., Dec. 17; preaching, Dec. 18, 3 p.m.
Minter City and Glendora, at Minter City, Dec. 18, night.
Indianola, Jan. 3, night.
Tchula, Jan. 4, night.
Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C., Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Inverness, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,
L. P. WASSON, P. E.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

CORRESPONDING SECRETARY'S NEW ADDRESS.

Please note, Mississippi Conference, a change in the address of our Conference Corresponding Secretary, Mrs. T. B. Cottrell, to Poplar Springs Drive, Meridian, Miss.

A CHRISTMAS MESSAGE.

"Christmas is Coming." Have you read the beautiful Christmas number of the "Voice?" And didn't you read between the lines on the very first page, a call to "Christianize Christmas?" I did, and I'm offering the following suggestions to help you do it. There are our three Wesley Houses. Money is always acceptable; but as to special needs:

Miss Ruth Heflin, of the Wesley Community House at Biloxi, writes: "We are anxious to make our Nursery an A1 Nursery according to the rules of the National Federation of Day Nurseries, so our most 'Needy Needs' are things for it, such as constructive toys, weighing scales, small elevated bath tubs and hobby-horses."

Miss Adaline M. Peeples, of the Wesley Community House at Meridian, states: "The work at the cotton mill is irregular, and our people, most of whom are very poor, are in very trying circumstances. Please keep the work before the women of the Conference. Our greatest need is winter underwear and cooking utensils."

Miss Sallie Ellis, of the Moore Community House, also at Biloxi, writes: "For some time we've been praying for money to fix up our two front rooms. The floors and woodwork need painting and we need a table and small rugs."

As the weather gets colder, demand for clothing grows greater, at all three Houses. And the reports of boxes are coming in very slowly. Then there are the holiday needs. It has been suggested that some societies might like to have the names of some children, that they might get and wrap special gifts for them. These names would be gladly sent by any of the workers upon application.

Let us not be selfish, but let us make this anniversary of Christ's birthday one that he'd enjoy, were he to return, and may we hear his words: "In as much as ye have done it unto the least, ye have done it unto me."

Yours for Christianizing Christmas,

MRS. W. T. HEGMAN,
Mississippi Conference Superintendent of Supplies.
Holly Bluff, Miss.

GRAND CANE ZONE MEETING.

One of the best meetings of the Grand Cane zone this year was held at Naborton, La., Nov. 1, at 2:30 o'clock. Zone leader, Mrs. R. S. Walton, presided.

While Naborton is small, it was not lacking in cordiality, which was bountifully extended the guests. The little church had many beautiful arrangements of autumn flowers, but best of all was the musical treat prepared for the visitors. A full orchestra, with Miss Des Fuqua at the piano, rendered several sacred numbers.

Mrs. Marcus Ford, of Mansfield, led the devotional, and Mrs. Guy Wimberly, of Logansport, read a paper on "The Bible as a Missionary Book." Mrs. Bradshaw, of Mansfield, discussed, "What Missionary Training Are We Giving Our Children?" then Mrs. W. H. Price, of Logansport, gave a brief review of "What Every Methodist Should Know."

During an intermission refreshing fruit punch was served.

Mrs. Chaffin, of Grand Cane, gave an inspiring talk on "What the Missionary Society Should Mean to the Pastor," followed by "The Life of Miss Maria Lang Gibson," reviewed by Mrs. B. H. Bennett, of Logansport. Mrs. Fultz, of Naborton, and Mrs. W. D. Perry and Mrs. J. R. Cromwell, of Logansport, contributed to the program with well executed solos.

There was an attendance of fifty-three. Naborton enjoyed the distinction of having a full attendance of members, besides a number of visitors from surrounding communities.

The next meeting will be in Grand Cane, early in next year.

A free will offering was taken to defray incidental expenses, the balance to be sent to the State Rural Worker.

MRS. R. S. WALTON.
Logansport, La.

ZONE MEETING AT RULEVILLE, MISS.

The fourth missionary meeting of zone 3 convened in the Methodist church of Ruleville, Miss., Friday, Dec. 2. Zone president, Mrs. E. C. Stansel, called the meeting to order, and the last verse of the nineteenth Psalm was repeated in unison, and "O, Zion Haste," was used as opening song. Mrs. J. E. Coleman was elected secretary in the absence of Mrs. Barksdale, zone secretary.

Mrs. Bounds brought a beautiful message of welcome, to which Mrs. McKeithen, of Drew, cordially responded. The morning devotional was conducted by Brother Storment, of Sunflower. Brother McKeithen led in earnest prayer.

Brother and Mrs. McCafferty, our new pastor and his wife, were introduced to the meeting by Mrs. Thomas.

Reports of auxiliaries were made as follows: Doddsville, Drew, Blaine, Ruleville; Ruleville Young People, Sunflower.

General discussion on co-operation with P. T. A., Civic League and other helpful organizations. Missionary round table discussion was held and interesting facts and missionary information brought out. Mrs. Lee McLain, of Blaine, delighted the audience with a beautiful song message, accompanied at piano by Mrs. Walton, of Ruleville.

"Why Should I Carry a New Religion to the Orient," as presented by Mrs. McKeithen, of Drew, brought to us our opportunity, our obligation, our privilege of carrying to the Orient the Christ who has so blessed our lives and our nation. "How to Get Every Woman in Our Church Into the Missionary Society" was discussed. "Echoes from Foreign Fields" were given by different auxiliaries, bringing new items of interest from foreign missionaries. "Why Should We Have Zone Meetings?" was discussed, also the all-day session of zone meeting, with all-day session favored.

Mrs. Kimmeran brought the thought of sending a Christmas box of old toys to the Orphanage, with recommendation that each Missionary Society plan to send a box.

The election of zone officers was called. Mrs. Geo. Sledge, of Sunflower, was duly elected as chairman, and Mrs. Barksdale, of Blaine, secretary. Drew's invitation of the next meeting was gladly accepted.

The meeting adjourned for the noon hour, and ladies departed to the beautiful new community house, where a lovely luncheon was graciously served and thoroughly enjoyed.

Minutes of the meeting were read and approved. A rising vote of thanks was given the splendid women of Ruleville, and the program was ended with prayer by Brother McCafferty, in which he specially remembered our sick friends, Mrs. Dickerson, Dr. Davis, Mrs. Davis' sister, Timmon Henry, missionary in China.

OUR COMMON INTERESTS AND PROBLEMS.

By Mrs. R. C. Norris.

When we make a new friend, if we should stop to ponder and wonder why we chose her for a friend, we would soon see that we found a common interest between us. So, at a meeting of this kind, we sing, "Blest Be the Tie That Binds Our Hearts in Christian Love; The fellowship of kindred minds is like to that above," and when we meet with one great common interest,

(Continued on Page 15)

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Mother!
Child Gets Sick, Cross, Feverish if Constipated

Mother! Your child isn't naturally cross and peevish. See if tongue is coated; this is a sure sign the little stomach, liver and bowels need a cleansing at once.
When listless, pale, feverish, full of cold, breath bad, throat sore, doesn't eat, sleep or act naturally, has stomach-ache diarrhoea, remember, a gentle liver and bowel cleansing should always be the first treatment given.
Nothing equals "California Fig Syrup" for children's ills; give a teaspoonful, and in a few hours all the foul waste, sour bile and fermenting food which is clogged in the bowels passes out of the system, and you have a well and playful child again. All children love this harmless, delicious, "fruity laxative," and it never fails to effect a good "inside cleansing." Directions for babies, children of all ages and grown-ups are plainly on the bottle.
Keep it handy in your home. A little given today saves a sick child tomorrow, but get the genuine. Ask your druggist for a bottle of "California Fig Syrup," then see that it is made by "The California Fig Syrup Company."

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

By C. D. Atkinson, Conference Superintendent.

The Conference minutes will show an increase in Sunday school membership of over 1,000, with eighteen new Sunday schools.

* * *

The Conference Board elected the following staff of Conference Superintendents, all of whom are volunteer workers except two:

Rev. C. D. Atkinson, Executive Secretary and Conference Sunday School Superintendent.

Rev. A. K. McLellan, Extension Secretary.

Mrs. W. W. Holmes, Elementary Superintendent, Shreveport.

Prof. R. E. Smith, Adult Superintendent, Centenary College.

Dr. A. S. Lutz, Teacher Training Superintendent, Alexandria.

Dr. W. W Drake, Missionary Superintendent, Ruston.

Mr. T. W. Holloman, Superintendent Administration, Alexandria.

Mrs. R. E. Smith, Parent Teacher Work, Shreveport.

Rev. Guy Hicks, Vacation and Weekday Religious Education, New Orleans.

Rev. B. C. Taylor, Adolescent Group Superintendent, New Orleans.

Rev. H. L. Johns, Superintendent of Evangelism, New Orleans.

Miss Pauline Wynn, Associate Superintendent, Adolescent Department, Lake Charles.

The General Sunday School Council will meet in Nashville next week. The Louisiana Conference Board elected the following representatives to this meeting: W. W. Drake, chairman; C. D. Atkinson, A. K. McLellan, B. C. Taylor, Guy M. Hicks, H. L. Johns, Mrs. R. H. Harper.

* * *

Rev. Guy Hicks writes: "I do not see any possible way of making the trip to Nashville at this time, with the move to New Orleans ahead of me. We have to move during the first part of this coming week. We cannot get off sooner and the 'new preacher' here will want to come in at that time. I am sorry I cannot go, for the experience would mean so much to me. I do appreciate the honor of being selected to go more than I can say."

* * *

The date of the Louisiana Conference Council is Thursday, Dec. 29, at Alexandria, at 10 a. m. The membership of this Council consists of the Conference Board members, presiding elders, Conference and district staff members. This meeting will be the fourth Conference Council we have held in Louisiana Methodism. The first meeting was during the Mansfield State-wide Conference; the second at Winnfield, and the third last December during the holidays in Alexandria. This Council should mean to Louisiana Methodists what the General Council means to the whole church. Rev. W. W. Drake was elected president of the last Council meeting, with Professor H. W. Rickey, Louisiana College, as secretary.

* * *

The Sunday school workers in our Conference will be interested to learn that the date for the State-wide Conference has been set, April 10 and 11, Tuesday and Wednesday following Easter Sunday, at Alexandria, in the new Educational Building. Rev. F. N. Parker has been invited to give the Bible messages at the 1928 Conference, and is to give us a definite answer within a few days.

* * *

The staff committee on Vacation Church Schools of the General Board is working out a plan to send out a capable person to make some field contacts, and we hope this field worker will reach our Conference, as we have vacation schools, and need for more.

* * *

Dr. Cleanth Brooks, Alexandria, was elected to take the place of Dr. Taylor, of Baton Rouge, as a member of the Conference Board. We regret that Rev. H. E. Pfost, on account of sickness, was not able to attend all of the meetings of the Conference Board at its recent session. The following lay members were present: Mr. J. H. Carter, Mr. A. McGuirt, Mr. A. M. Mayo, Mr. T. W. Holloman. We regret that the other lay members, Mr. S. M. Collins, Mr. W. D. Caldwell, Mr. D. B. Talley, Dr. F. C Wren, were not able to be with us.

* * *

The minutes will show an increase this year in Conference collections. This means the Sunday school cause gets its quota of the increased budget. A pastor of the Conference said it was the first time in thirty-two years he was able to report Conference collections in full. The increased interest in Conference collections is due to work of the Board of Lay Activities and team work of presiding elders and pastors.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Since the last letter each District Workers' Council has met. These meetings were very fine indeed, and there was a very large attendance at each of them. There was a very optimistic spirit and a determination to make the work this coming year better and more far-reaching.

The District Institutes were set as follows:

Vicksburg District, Crawford Street, Vicksburg, Jan. 31, 1928.

The Meridian District Institute, at Enterprise, Feb. 2, 1928.

The Jackson District Institute is to meet with the Glendale church, Feb. 7, 1928.

Brookhaven District Institute, at Norfield, Feb. 9, 1928.

Seashore District Institute, at Saucier, Feb. 14, 1928.

The Hattiesburg District Institute, at Petal, Feb. 15, 1928.

The Newton District Institute, at Decatur, Feb. 16, 1928.

The Elementary District Institutes are meeting at the same time and places, and we are hopeful that these meetings will be well attended and that we can go from them to a greater year's work.

A goal of $3,500 was set as the objective for Sunday School Day during this Conference year. If we can realize this amount of money, it will mean we will have an opportunity for larger service and more aggressive field enterprises.

A goal of $1,000 a month was to be our average missionary offering; last year we averaged $750 a month. This month we have approximately $625. We always have a let down after Conference—last year our Conference month was $721 and our next month was $450. This year our Conference month was $1,081, and our month after Conference is in proportion much lower than last year. We trust that there will be a most active interest among the Sunday school workers, that the Mississippi Conference shall do a good part by the work in Europe.

* * *

We planned to hold twelve Standard Training Schools, and we have tentative requests for eighteen. This will be a wonderful advance if we can accomplish it. It will be more than wonderful if we can have the student body in each of these schools to justify their continuance.

* * *

We set as our goal 100 Cokesbury Schools. One school has been held, and we have requests for eighty-two more to be held. This is almost twice as many as we had last year. We are hoping that we will be able to accomplish this in due season.

* * *

At this time it is fairly early, but we are more than anxious to have every Sunday school in the Conference checked. Those schools which desire to rank are advised to be checked as soon in the spring as possible, and then as soon in the fall. We have found that the oftener the schools were checked the sooner they became ranking schools.

* * *

We are more than anxious that there be a group of men in each district capable and prepared to check Sunday schools. We are planning now for this matter. Those of you who will help us and desire to help, please let us know right away and we will help you become approved.

* * *

Those churches which have not observed fall Clean-Up-Fix-Up Day we trust will do so right away. Fix the windows, the doors, the stove and stove-pipes, get a supply of fuel for fires, and make all arrangements so that all will know they are to be comfortable at your church any time they may come.

* * *

An order for the Sunday school literature for next quarter should be sent in now. During the Christmas time it is easy to forget; and if for any reason you have failed to do this, let your order be forthcoming as soon as you read these lines.

* * *

There has never been a time in the last ten years that more and finer cooperation has come to me as at the beginning of this year. These kindly acts make the Superintendent feel very grateful and most hopeful for a geater and better year.

Pray earnestly for the work.

JOHN C. CHAMBERS.

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She has patent slippers, knitted socks, undies, two-piece effect dress and cap.

She will make the heart of any little tot glad.

You would pay at least $2.00 for a doll her equal at any store.

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To get Lucy Ann or a Varsity Football or both, all you have to do is to clip this page and take it to your grocer together with the coupons from Luzianne Coffee cans and the necessary amount of money.

If your grocer should run out of dolls or footballs, bring the coupons to our office, 640 Magazine Street.

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Get a real football for your boy as well as a Lucy Ann Baby Doll for your girl. It's a $2.50 football for only 98c and 5 Luzianne Coupons. Official in size, made of special tanned leather, lined with duck and includes pure gum bladder and lacing needle. Get one before they're gone.

OUT-OF-TOWN FOLKS.

Mail your coupons from Luzianne Cans together with this page to us. Write in the coupon whether you want Lucy Ann, the Varsity Football or both. Send no money. When your package arrives simply pay the mailman 98 cents, or twice that amount if you ordered both the doll and football, plus the small mailing charges.

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GEORGE H. HAKES,
290 Broadway, New York, N. Y.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We are aiming to place 100 Programs of Work in the schoools that are using them. The day a school faces this plan of extending the kingdom, that school will begin to go forward. When in need of a Wall Chart or an interpretation of this program, write me. Send twenty-five cents for the Wall Chart; all other literature is furnished free of charge. Read Jeremiah 40:10.

The initial steps have been taken for standard schools at Grenada, Sardis, Corinth, Okolona and West Point. Any community that wants a school should find out how many churches are willing to co-operate and how much they are willing to do to make the school a success. The General Board and the Conference Board will use every dollar placed at their command for these schools. The number of schools planned is far in excess of the money that these boards have entrusted to them. The communities where schools are to be held are expected to make up this deficit. Personally, I think it best for the schools that want to train their leaders to pay the larger part of the bill. Let every school take an offering the fifth Sunday in January for training schools and remit this amount to your presiding elder, and he will use this money for training schools.

Only three districts have District Elementary Superintendents. I have written and have made personal appeals for these volunteer workers, and will keep at it until they are secured. The main task for the district superintendent is to hold a District Institute and help check up schools and departments. We are planning to hold fourteen institutes during the year. We must begin early and work hard to get this work done. The big task of the paid workers is to secure the help of volunteer workers. Never forget it. "The permanent redemptive forces of the community are the resident forces." "The field is white unto the harvest. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Lord, teach us to pray.

The list of volunteer teachers is growing. These volunteer teachers will do well to seek the guidance of the Spirit as to the place they are to teach. It is impossible for your employed workers to find all the places where teaching is wanted. Try the Lord by praying unto him to open the way for you to teach, the time, place, and everything connected with the work. Let go the world; let go your way and let God work his way.

Rev. F. F. Coggins has a class of twenty-seven at Cedar Bluff and Pheba. He and his two classes are having a great time studying together. The revival fires are being kindled, fires that will continue to burn until these communities will be wrapped in a flame of holy light. "Burn on, O fire of God, until all the dross is burned away."

Rev. W. L. Storment is hard at it in Sunflower. He is teaching his people the better way of extending the kingdom. This intimate, constant touch of heart-to-heart teaching is bound to bring great results. Come on, ye hundred men and women, and let us kindle fires that will sweep over the entire Conference. Get on fire and some one else will catch it.

Rev. J. V. Bennett at Belzoni is rejoicing over the progress his leaders are making. They are reading, praying, catching on fire to the end that the Lord may be known and loved in that community. Great blessings are in store for us if we reach up and accept them.

A LETTER FROM REV. J. C. JACKSON.

Dear Brother Carley: By the appointments of the Mississippi Annual Conference which closed on Nov. 14, was terminated two years of very pleasant service with the good people of the New Augusta charge, Hattiesburg District.

The charge consists of four principal appointments—New Augusta, McLain, Beaumont and McCullum. At each of these places there are those who are earnest in the work of the church. The parsonage is at New Augusta, and I think a more pleasant place to live could hardly be found. In the way of upright, high-class citizenship, few places will average up with New Augusta.

Upon our reutrn from Conference the people were kind enough to say that they were sorry to see us go! On Monday night, prior to our departure for our new field of labor, the good ladies of the town extended to us, and especially to Mrs. Jackson, a farewell party, at which we were showered with many lovely gifts. It was a time of inspiration, making it easier for us to go, feeling that we were leaving behind the love and good will of those with whom our lot had been cast the two past years. We shall seek to show our appreciation to the good people there by being more earnest and faithful in our Master's service in the days which are ahead of us.

We are now domiciled here at Vancleave, in two rooms of the old parsonage. Brother Nelson, the much beloved pastor of last year, and family are still occupying the new parsonage. He is on his bed sick, not being able to move as yet; his condition will require some time for him to recuperate entirely. Therefore he has taken the superannuate relation since Conference.

We find the folks of the Vancleave charge to be very cordial to us thus far, and we shall seek to show our appreciation by faithful services.

J. C. JACKSON, P. C.

A LETTER OF APPRECIATION.

Dec. 9, 1927.

Rev. F. J. McCoy, Houma, La.

Dear Mr. McCoy: We read with much regret in the Times-Picayune of Dec. 6 where you have been transferred to West Monroe. We want you to know that when one who has done so much in his community is called away we cannot refrain from expressing our sorrow. It is our loss and West Monroe's gain, and we trust that in your new field you will be as successful as you were in Terrebonne.

Your congregation, your church, your friends among all classes are the finest testimonials that you have made good.—When you first came to Houma and Terrebonne you started in a small, humble way with only a handful of your denomination; to-day, you have a fine congregation, and a church building that would be a credit to any small city such as ours.

We wish we could do something to keep you here; but since that is impossible, we are going to wish you Godspeed in your new field, and trust that your work here will be an inspiration and stepping stone to greater accomplishments in your chosen life's work.

Sincerely yours,

A. M. & J. C. DUPONT, INC.,
Julius Dupont, General Manager.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Beauregard, at Beauregard, Dec. 18.
Barlow, at Brandywine, Dec. 21.
Bogue Chitto and Norfield, at Norfield, Jan. 4.
Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

The preachers are called to meet at Brookhaven at 10 a. m., and the district stewards at 2 p. m., Dec. 6.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Bonhomie, at Bonhomie, Dec. 18, 11 a.m., 2:30 p.m.
Magee and Sanatorium, Jan. 1, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Jan. 1, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16. 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan. 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30 p.m.

The district stewards are called to meet at Court Street Methodist Church, Hattiesburg, on Tuesday, Nov. 29, 1927. All stewards are urged to be present and the pastors are invited also.

J. R. JONES, P. E.

Meridian Dist.—First Round.

De Kalb, at De Kalb, Dec. 15.
Lauderdale and E. Mills, at Lauderdale, Dec. 18, a.m.
Scooba, at Scooba, Dec. 18, p.m.
Enterprise, at Enterprise, (preaching, 11 a.m., Nov. 27), Dec. 19.
Buckatunna, at State Line, Jan. 1, a.m.
Waynesboro, at Waynesboro, Jan. 1, p.m.
Waynesboro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrew's Chapel, Jan. 11.
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

It is important that every district steward be in the meeting to be held at Central Church, Monday, Dec. 5, 1927, at 10 o'clock. The pastors are urged to see that their stewards are present. Pastors are invited to meet with us. Lunch will be served.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Bay Springs, at Bay Springs, Sunday, Dec. 18.
Preaching at Newton, Dec. 25, 11 a.m.
Carthage ct., Sunday, Jan. 1, 11 a.m., and 2 p. m. at Goshen.
Carthage sta., Jan. 1, 7 p.m.; Q. C., Monday, Jan. 2, 7 a.m.
Walnut Grove, at New Walnut Grove, preaching, Monday, Jan. 2, 7 p.m.; Q. C., Tuesday, Jan. 3, 11 a.m.
Harperville, at Harperville, preaching, Tuesday, Jan. 3, 7 p.m.; Q. C., Wednesday, Jan. 4, 10 a.m.
Forest and Morton, at Morton, Sunday, Jan. 8.
Cleveland, at Big Oak, Friday, Jan. 13.
Philadelphia ct., at Sand Town, Saturday, Jan. 14; preaching at Deemer, Sunday, Jan. 15, 11 a.m.
Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

The district stewards will meet in Newton, Thursday, Dec. 1. The pastors are invited to meet with us.

H. A. GATLIN, P. E.

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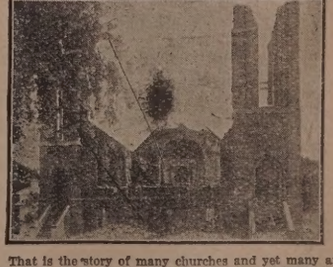

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Epworth League Department

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Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MERIDIAN LEAGUES HOLD EFFICIENCY INSTITUTE AT CENTRAL METHODIST CHURCH, NOV. 28—DEC. 2.

The first Epworth League Efficiency Institute for Meridian and vicinity was opened at Central Methodist Church on Monday evening, Nov. 28, at 6 o'clock. The attendance was fine, the registration was easily worked out and the program began on time.

On the first evening Central Church served lunch, a social hour was enjoyed, and the classes began at 6:45. After the study classes Miss Ada Mae Partin directed a demonstration social. After the social the departmental classes met. The same routine was followed each evening of the Institute. One of the Meridian churches served lunch, a social hour followed, the study classes met. Each evening the program was varied by the addition of interesting speakers. On Tuesday night Miss Lillian Nobles, missionary to China, made an address. On Wednesday evening Dr. D. L. Mumpower, of Nashville, but formerly medical missionary to Africa, gave a very interesting address on our work in Africa. On Thursday evening Rev. Robert Selby delivered an address on "Personal Evangelism," emphasizing the need of personal workers.

A novel feature of the Thursday night program was the presentation by Miss Lilybec Phillips and Miss Ada Mae Partin, on behalf of the Epworth League Union, to the members of the faculty some tokens of their appreciation.

A wedding ring was presented to Dr. D. L. Mumpower. The committee said that this was given in order that the young ladies might know that in spite of his youthful appearance he was married, and he would not be annoyed by their attentions.

Dr. A. F. Watkins was presented with a grasshopper and ant sandwich as an appropriate token of his interest in Dr. Mumpower's narrative of the Africans eating grasshoppers and ants.

Mrs. A. F. Watkins, because of her beautiful personality, was presented with a corsage bouquet of American Beauty roses.

Miss Addie Greely was presented with after-dinner mints as a token of the right touch that she added to the lives of the League.

Dean Hawkins was presented with a gavel with ribbon in League colors as a symbol of what he means to the Mississippi Conference Epworth League.

Others presented with tokens were: Rev. A. M. Broadfoot, who was given a horn with the admonition, "Verily, he that tooteth not his own horn, same shall not be tooted." Rev. Mr. Jones and J. C Chambers were each presented with a kiss (candy) as an expression of appreciation of their sweet dispositions.

A special feature of Friday night's program was the celebration of the birthday of Mr. J. B. Pearson. This was the main feature of the lunch given by East End church. A special table had been prepared on which was a birthday cake decorated with candles, and Mr. Pearson sat at the head of the table and had as his guests all of the members of the faculty.

The certificates for one unit of credit were given at the close of the final class period. Fifty-three persons received one unit of credit on their Christian Culture diplomas.

After the awarding of credits, a consecration service was conducted by Dean W. D. Hawkins. During the service quite a number gave their testimony, expressing the joy that came to their hearts as the result of being a Christian and also gave an expression of what the Institute had meant to them in training them for more efficient life service. The speaker made an appeal, using as a basis the words of St. Paul, "I am determined to know nothing among you save Jesus and him crucified." During the singing of the hymn, "All the Way My Savior Leads Me," an opportunity was given to all those who meant to consecrate their lives to Jesus and go forth in his service. The response was unanimous, every one coming forth, shaking hands and pledging their lives anew or for the first time to service for Jesus Christ wherever he might call them.

Thus ended one of the best and most successfully conducted Epworth League Institutes held anywhere. It was the unanimous opinion that this should be made an annual affair

REPORTER.

LOUISE AND HOLLY BLUFF CHARGE PLANS WORK.

The officials of the Holly Bluff and Louise charges had a very interesting meeting Friday night, Dec. 2, at Holly Bluff, Miss. After a very bountiful and enjoyable supper the meeting was called to order by Rev. I. H. Sells, who acted as chairman.

J. B. Barrack, of Louise, was elected secretary for the meeting. Mr. Sells made a very interesting talk on "Enlisting the Church Membership in the Work of the Kingdom." He made several good suggestions, which were adopted by the cabinet. They are as follows:

1. We should, in each church, perfect an organization that will reach the last man and woman in each community. This will be done through committees and visitations.

2 A definite educational program should be adopted. Stressed getting church papers in as many homes as possible. Arrangements were made to publish a parish paper.

3. An effort should be made to observe the calendar of the church. For instance, December is known as "Stewardship" month; January and February are to be known as "Missionary Cultivation," etc.

4. The church as a whole should support each organization of the local church, such as the Sunday school, Woman's Missionary Society, Wesley Brotherhood, and Epworth League; and hold a Daily Vacation Bible School at least two weeks in the summer.

5. There should be a widening of the programs of the church to reach the people in every walk of life, social as well as spiritual and educational.

Several laymen of both churches made speeches, and the outlook is good for the following year. The meeting adjourned with a prayer by Mrs. Hegman.

REPORTER.

TUCKER MEETING AT INDIANOLA, MISS.

The George Tucker evangelistic party closed their last meeting for the year of 1927 at Indianola, Miss., Sunday night, Nov. 27. The meeting was city-wide, with the pastors and members of all the churches of the city cooperating. It was most successful, there being numerous additions to the churches, hundreds of reconsecrations and the establishment of over fifty family altars. The Tucker party is now planning its work for 1928, and will open their first meeting on Jan. 15. During 1927 they held meetings in Mississippi, Alabama, Kentucky, Tennessee and Arkansas.

D. E. RICHARDSON.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

"The work of the Master," to carry out fully his plans, and to be used as a great instrument in his hands—"It is fellowship like to that above."

For any local organization, which covers every Missionary Society, to function properly there will always rise problems, which must be discussed and thrashed out before they can be solved. There will be links that need to be strengthened; there will be strong links that have become worn and need to be mended; there will be missing links that are too small and need enlarging. So this is our aim in discussing "Our Common Interests and Problems." As the year of Jubilee is at hand, shall we leave all spiritual cultivation to the higher officers and expect it to reach down and permeate through our own little organizations? No, we must each and every single member of the great Woman's Missionary Society of the Methodist Episcopal Church, South, live and breathe in the spirit of prayer, and then our local auxiliaries will feel the year of Jubilee is really at hand.

To enlist every Methodist woman in our auxiliary as a regular attending member, who pays her dues and gives freely of her time, talents and money, who studies and reaps the benefit of our study classes, serves on programs and learns to carry "The Good News," and is a committee for the betterment of her church, her town and her home, to my mind, is the outstanding problem of every local auxiliary. There is no better place for the lukewarm average Methodist woman to get on the road to learn the "Abundant Life," that she should know, than the Woman's Missionary Society.

In selecting officers for the coming year, is there not a great problem confronting us? Are you prayerfully considering the energy, the time, the talent, the tact, the ingenuity, the spiritual life, the influence you are calling into service? Have you this at hand and are you preparing to use each in the right place?

Are we as auxiliaries sponsoring and promoting our Young People's and Children's organizations as we should? Are we interesting ourselves in the members of the Woman's Missionary Society of to-morrow, which are our young girls of to-day? Do we co-operate with their superintendent in all their socials, aid with their problems, and sympathize in their discouragements? Do we realize that the life and growth of the young people of the Mississippi Conference is in the hands of the adult auxiliaries? Surely this is our common interest. It is our problem.

Do we as members of the Woman's Missionary Society go about our meetings, our tasks, our responsibilities, as we would a professional position? This would mean, if we are to have a meeting at 3 o'clock, anywhere from five to ten minutes in the meeting room meditating on our work before time, instead of from five to sixty minutes afterwards. Would we go about our work in our calling in life just to get by or through with the task? The great professional world has so much competition that professional women of to-day are just what they should be. There is so much competition on the part of Satan with Right to-day, that we must be just as alert and wide-awake at our task as the professional woman is about hers. Are we afraid of our undertakings and shy off and leave them to others whom we deem better fitted to do things, or do we attack our new responsibilities as carrying out the will of God? Are not these problems that confront each auxiliary?

So, in conclusion, I summarize "Our Common Problems and Interests" as I see them in our Woman's Missionary work at this time. If we, as individuals, feel the Jubilee preparation as that of "Individual Spiritual Cultivation" this great problem is solved; if we enlist every woman in our church as an active, fruit-bearing member—a second great problem is solved; if, in electing officers for the ensuing year, we prayerfully place the woman to her place—the third problem is solved; if we, as women, realize our task of keeping alive Young People's and Children's organizations and hold that work as part of our task—the fourth problem is solved; if we go about His will, as we pray for it to be made known to us, as part of our great life work—all problems that confront our auxiliaries will vanish away.

"If we work upon marble,
It will perish;
If we work upon brass,
Time will efface it;
If we rear temples,
They will crumble into dust;
But if we work upon immortal souls,
If we imbue them with principle,
With the just fear of God
And the love of fellow-man,
We engrave on those tablets
Something which will brighten all
eternity."

Norfield, Miss.

ZONE MEETING, VAIDEN, MISS.

On Friday afternoon, Nov. 25, the zone meeting convened at the Vaiden Methodist church. The meeting opened with hymn, "O, Zion, Haste," and Rev. Mr. Murff, of Kilmichael, conducted the devotional. Rev. Mr. Hunt, pastor of Vaiden church, led in prayer.

After the reading of the minutes of the Kilmichael meeting the reports were had.

Three churches were represented: Winona Adult Society, 4, and 1 from the Junior Society; Kilmichael, 5 Adults; Vaiden, 12 Adults, 3 Young People's, and 6 Juniors.

Miss Mary Sweatman, of Winona, gave a splendid report from Winona Adult Auxiliary. Mrs. McDougal made a good report for the Junior Society. Mrs. Foust's report from Kilmichael Adult Society was very good—they now have a Young People's Auxiliary, and are hoping to organize a Junior Society in the near future.

"Sweet Peace, the Gift of God's Love," was sweetly rendered as a duet by Misses Mary Walta Stuckey and Etelka Stephens, of the Vaiden Young People' Society.

Mrs. Gee gave the report of the Vaiden Adult Society, followed by a reading, "Vespers," by Dott Vaiden, of the Junior Society of Vaiden, which was greatly enjoyed

Mrs. W. H. Conger, of Winona, gave, in her usual pleasing manner, a splendid talk on "Our Mission Fields." She covered the entire field in a very able way. Song by Vaiden Juniors.

Information as to the sending of reports to the Conference secretaries, given by a delegate from Kilmichael.

Mmes. Smith and Gee sang a beautiful duet.

Meeting closed by using song, "All Hail the Power of Jesus' Name."

Winona was selected as the next meeting place.

MRS. NORWOOD, Chairman.
MRS. J. C. BENNETT, Secretary.

AN EXPRESSION OF APPRECIATION.

Our pastor, Rev. J. L. Smith, having been assigned to another pastorate by our Conference, we all realize that none but a selfish interest would prompt us to attempt to retain him, when a broader field, with perhaps greater opportunities is open to him. Therefore we accept the call which severs our relations as pastor and people with heartfelt sadness. The four years of faithful service rendered by him to this church have been greatly blessed in upbuilding our church, increasing its membership and creating feelings of Christian fellowship and good will among other denominations. For his ministering to the temporal wants of the poor, and the spiritual needs of all, for the tender solicitude and earnest sympathy which have always brought him to the bedside of the sick and dying, for his efforts in behalf of the education of the masses, and for his exertions to ameliorate the condition of suffering humanity at all times and under all circumstances, the members of this church and the people of this town and the whole county owe him a debt of gratitude which they can never repay. In parting our kindest wishes will ever go with him, and we recommend him to the charge to which he is to minister as one worthy of their full confidence and highest esteem.

Board of Stewards: R. R. Liddell, president; J. E. Briggs, vice president; Mrs. W. H. H. Lewis, secretary; A. C. Puffer, J. S. McDonald, J. G. Geoghegen.

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"I had been sickly ever since I was fifteen years old. After taking Lydia E. Pinkham's Vegetable Compound I got so I could do all my housework and I am in good health."—Mrs. Marie K. Williams, Ketchikan, Alaska.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—First Round.

Anguilla, at Anguilla, Dec. 18, a.m.
Vicksburg, at Gibson Memorial, Dec. 18, p.m.
Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p.m., Dec. 15, 1927.

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.

Stillmore, at Barth, Dec. 18, 11 a.m.
Poplarville, Dec. 18, 7:30 p.m.
Pass Christian and Lyman, at Lyman, Dec. 25, 7:30 p.m.
Long Beach, Dec. 25, 11 a.m.
Americus, Dec. 31-Jan.1, at Pleasant Hill, 11 a.m.
Kreole, Jan. 1, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 8, 11 a.m.
Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

The District stewards will meet Thursday, Dec. 1, at 10 a.m. in the Methodist church, Gulfport. All pastors are expected to come.

JAMES L. SELLS, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Pittsboro, at Pittsboro, Dec. 16, Q. C.
Derma, at Big Creek, Dec. 17, Q. C.
Calhoun City, preaching, Dec. 18, a.m.; Q. C., p.m.
Houston, preaching, Dec. 18, p.m.; Q. C., Dec. 19, a.m.
Houlka, at Houlka, Q. C., Dec. 31; preaching, Jan. 1, a.m.
Buena Vista, at Buena Vista, preaching, Jan. 1, p.m.; Q. C., Jan. 2.
Salem and Friendship, at Salem, Jan. 4, Q. C.
Toccopola, at Toccopola, Q. C., Jan. 5.
Randolph, at Randolph, Q. C., Jan. 6.
Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan. 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Corinth ct., at Mount Carmel, Dec. 16.
Belmont, at Golden, Dec. 15.
Tishomingo, at Tishomingo, Dec. 9.
Sherman, at Sherman, Dec. 17, 18.
Kossuth, at Wesley's, Dec. 19.
South Side, Dec. 19, evening.
Chalybeate, at Chalybeate, Dec. 20.
Booneville ct., at Carolina, Dec. 21.
Rienzi, at Rienzi, Q. C., Dec. 22, morning.
Mantachie, at Palestine, Dec. 29.
Baldwyn, at Baldwyn, Jan. 1, morning, and at Ashbury, Jan. 2.
Hickory Flat, at Bethel, Jan. 4.
Pott's Camp, at Pott's Camp, Jan. 5; preaching, evening of 4th.
Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 13.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

District stewards are called to meet in First Church, Corinth, Thursday morning, Dec. 1, at 10 o'clock.

E. H. CUNNINGHAM, P. E.

LOUISIANA CONFERENCE.

Lake Charles Dist.—First Round.

Lake Charles, Dec. 18, a.m.
De Ridder, Dec. 18, p.m.
Lake Arthur, Dec. 25, p.m.
Gueydan and Kaplan, at Gueydan, Jan. 1, a.m.
Abbeville, Jan. 1, p.m.
Lafayette, Jan. 4.
New Iberia, Jan. 5.
Florien ct., Jan. 8, a.m
Barham, Jan. 8, p.m.
Leesville, Jan. 9.
Many and Zwolle, Jan. 15, a.m.
Converse and Hornbeck, Jan. 15, p.m.
Cameron and Calcasieu, at Grand Chenier, Jan. 18.
Sulphur and Vinton, at Sulphur, Jan. 22, a.m.
Merryville, Jan. 22, p.m.
Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

District stewards are requested to meet at Lake Charles church, Dec. 21, at 10 a. m.

W. L. DOSS, JR., P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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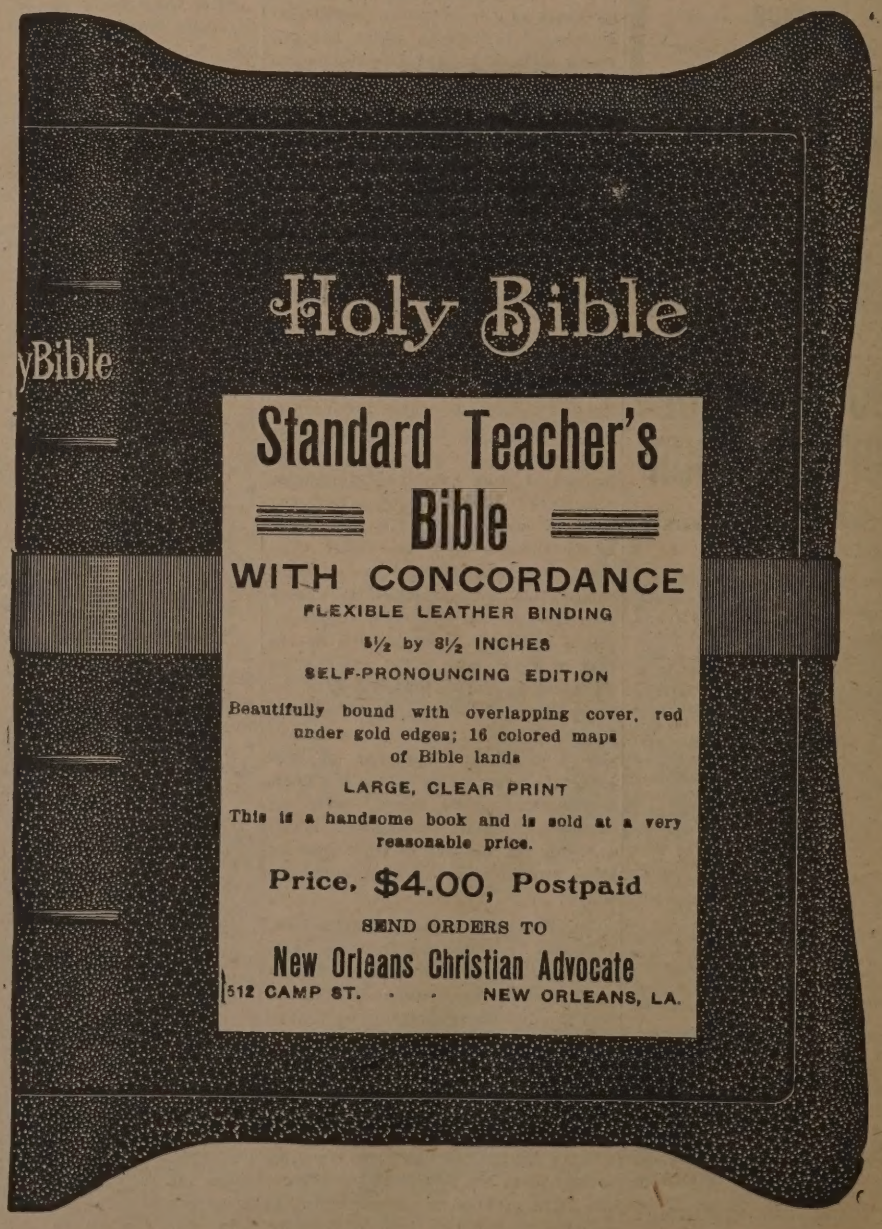
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. [illegible]—No. 51 Official Organ of the Louisiana, Mi. [illegible]ssippi and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3680.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 22, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A DAY.

There was a Day.

It was nearly two thousand years ago.

Jesus was born on that day.

Jesus was born of a Jewish maiden, in a manger in the town of Bethlehem.

Some strange things happened before the child was born. An angel announced to her that was to be his mother that the child she should bear would be great, that he should be called the Son of the Highest, that the Lord God would give him the throne of his father David, and that of his kingdom there should be no end. The angel said also to his mother that her son to be born would have a divine paternity.

And it happened as the angel had said.

Some strange things happened when the child was born.

Some shepherds who were watching their flocks by night saw an angel, and the glory of the Lord shone round about them. And the angel spoke to them, telling them about the birth of the babe in Bethlehem and telling them that he was a Savior, Christ the Lord. And then a great multitude of the heavenly host appeared, praising God and proclaiming a message of peace on earth and good will toward men. And the shepherds went to Bethlehem and found it as the angel had said.

And another strange thing happened. Some wise men from the east saw a star, which went before them and led them to Bethlehem where the child was; and when they saw him they worshiped him and gave him kingly gifts.

We know very little about his boyhood. His father was a carpenter, and the boy probably learned his father's trade.

When he was twelve years old his parents took him to Jerusalem to the feast of the passover; and while there he met with the learned men in the temple and amazed them all by his understanding of what they said and by the questions he asked them.

The only other things we know about the boy are that he increased in wisdom and stature and that he grew in favor with God and man.

When Jesus was about thirty years old we hear of him again.

A man named John was preaching and baptizing people, and Jesus came to him to be baptized. And when he was baptized, the Holy Spirit rested upon him, and a voice out of heaven said, "Thou are my beloved son." The voice was the voice of God.

Jesus had a hard time. At the very beginning of his work among the people he had to face and fight the real battles of life—bodily comfort, the love of power and glory, a presumptuous dependence upon power other than his own.

He won the battles.

Then he began his ministry. He preached the love and mercy and justice of God. He warned sinners to repent, lest they be lost forever. He told all the people to believe what he said, to accept him as the Son of God and their Savior. He taught them things they had never heard before—and all he said was with a tone of authority and of infinite compassion.

He performed miracles.

Some people believed him, accepted him for what he was, and followed him; but not many did.

A strange thing!

Most of the leaders in the synagogue and the chief men among the Jews not only did not believe him—they were jealous of him and opposed him in every way they could.

Finally they decided to get rid of him.

So they arrested him, tried him, and convicted him.

Then they crucified him. They thought that was the end of him.

Foolish thought!

This Jesus was more than a man—he was the Son of God, God incarnate.

Death could not put an end to him. The grave could not hold him.

So he arose from the dead. He actually came forth from the tomb and comforted his disciples and stayed with them about forty days, still teaching them wonderful things and showing God to them. When they saw him, they saw the Father.

God could be born like men and he could die like men and he could be buried like men—but, being God, he is superior to all the incidents of human experience. So the grave could not hold Jesus.

There is a Day.

It is now.

It is Jesus' birthday.

Jesus was born nearly two thousand years ago, and we are celebrating his birthday NOW.

It is the miracle of all ages!

He was dead—and yet he is alive; and alive for evermore.

This is the wonder, the beauty, the joy, the miracle of it, that this Jesus who was born nearly two thousand years ago is still alive, that he still has power and authority, that he still works miracles and saves men from sin and death.

This is his birthday.

He is our Lord and Savior.

We worship him to-day.

WHO WILL BE THE FIRST?

According to the special club offer authorized by the Publishing Committee for circulating the Advocate, there are four groups of prices:

1. For single subscriptions or clubs below 20, the price is $2 a year.

2. For clubs of from 20 to 50, the price is $1.50 a year.

3. For clubs of from 50 to 100, the price is $1.25 a year.

4. For clubs above 100, the price is $1 a year.

These club limits are very definitely fixed. The other day a brother sent in five subscriptions and asked that they be accepted at the 20-club rate—$1.50 a year. It cannot be done. It takes at least 20 subscriptions, sent in at one time, the money accompanying the order, to get that special rate.

Another brother sent in his personal subscription, enclosing $1.50, and seemed to expect to be put down for a year's subscription. It cannot be done. It takes at least 20 subscriptions, sent in at one time, the money accompanying the order, to get the $1.50 rate.

And so with the other clubs—the conditions must be met in order to get the special price.

Now who will be the first to send in a club of 20 subscriptions? Who will be the first to send in a club of 50 subscriptions? Who will be the first to send in a club of 100 subscriptions?

A club does not have to be made up in a single church—it can be made up from the whole pastoral charge. There is hardly a pastoral charge in the three patronizing Conferences from which at least 20 subscriptions cannot be secured. It will take an effort, of course; but the good accomplished is certainly worth the effort.

There are many charges from which a club of 50 or more could be secured, with the proper effort.

Speaking off-hand, we should say that there are at least twenty churches that could secure clubs of 100 or more, with proper effort.

Who will be the first to send in a club?

CHRISTMAS GREETINGS.

The Advocate wishes for all its readers a happy Christmas and a prosperous New Year.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind

A CHRISTMAS PRAYER.

We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good will.
Accept the gift and all life we bring.

—Herbert H. Hines.

CHRISTMAS, A WORLD FESTIVAL.

By Dr. Elmer T. Clark.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
'Peace to earth, good will to men,
From heaven's all gracious king';
The earth in solemn stillness lay
To hear the angels sing."

On that solemn midnight centuries ago, when the Babe of Bethlehem lay cradled in the manger, the angel choir sang the first Christmas carol—the Christmas message of peace and good will. Since that night when the Bethlehem shepherds watching their flocks by night listened to the angels' song, the Christmas message has gone round the world, and now in Orient as well as Occident, in the frozen north and lands burned by tropical suns, the Christmas carols are ringing, telling the story of the Christ that's born for aye.

Christmas, the one and only world festival! Christmas, the birthday of the King! No other festival, whether Christian or non-Christian, has appealed to young and old alike in practically every land and every clime as Christmas has done. Not even by Christians is Easter, the other great Christian festival, universally observed; and of the non-Christian festivals, few have gone beyond national borders. But year by year the observance of Christmas is widening, and in nearly every land under the sun the Christmas trees are lighted and Christmas gifts are given in his name.

What is the charm about Christmas? What is the appeal that brings about its observance in ever widening circles as the years go by? "First of all," declares Dr. S. H. Wainwright, of Japan, "it enshrines a matchless story; second, it marks the high tide of good feeling among men, the season when the spirit of kindness is born anew in the human heart. No hate can live in a heart that has been swept by the Christmas tide." And in far-off lands of the Orient as well as in our own home land, the boundless tide of peace and good will comes sweeping in at Christmas, carrying before it all hatred and discord and strife.

Let us wander down the Ginza, the main street of Tokyo, Japan, as the Christmas season draws near, and watch the preparations that are being made for the celebration of the great Christian festival. See the great numbers of Christmas trees that the people are buying, not only for the churches, but also for home celebrations; look at the many signs of Christmas in the stores and shop windows; and if there were windows in the Japanese homes, we could see in many of them much stirring and bustling in preparation for the joyous festival. The Japanese people love the home Christmas celebration, and along with Santa Claus, the tree, and the gifts, they have a program of songs and recitations by the children. The missionaries have had little to do with this widespread adoption of Christmas by the Japanese, the observance of the Christmas festival having been largely a growth among the people themselves. Christmas has indeed come to Japan to stay.

The first Christmas tree, so far as is known, ever lighted in the ancient city of Soochow, China, founded 500 years before the birth of Christ, is now a stately cedar, growing in the yard of the former home of Dr. and Mrs. W. H. Park in Soochow. This tiny Christmas tree with roots intact was set up by Dr. and Mrs. Park for their baby daughter, and after the Christmas season was over it was carefully planted in the yard outside, where it thrived and grew. Years later, the tree, gaily decorated, hung with electric lights, and bearing an illuminated star on the topmost bough, served as a living Christmas tree for the children of this same daughter. And very early on Christmas morning as the students from the Christian schools passed from door to door singing their Christmas carols, the lights were turned on and the living Christmas tree, topped with the shining star, shone forth with a rare radiance in that far-away non-Christian land, just as the sweet voices of the carolers began their hymns of praise.

What of Korea? Will Christmas be celebrated in the land of the Morning Calm? Watch the people thronging the Christian churches throughout the land and listening to the Christmas programs of songs, recitations, and plays. So popular are these programs that attendance must be limited by tickets, and usually the Christmas plays have to be repeated two or even three times. In the cities where there are Christian schools, groups of students singing the Christmas hymns go through the streets until midnight; and again in the early morning the sweet Christmas carols may be heard. Thus will Christmas be celebrated by the 300,000 Christians in Korea, but many, many others will either consciously or unconsciously share in the great Christian festival—the thousands of boys and girls who have received a modern education in the mission schools, the thousands of men, women, and children who have been healed in mission hospitals or by Christian doctors, the thousands who are enjoying the improved economic conditions, the results of Christian teachings—all these will take part in the Christmas joy because they have shared in the benefits that have followed in the wake of the Christmas message of peace and good will.

Stroll down the street at Christmas time in Brazil and stop in the shade to avoid the broiling heat of the mid-summer sun as you watch the Santa Claus in the neighboring show window, garbed in his regulation red suit, with imitation snow on him and about him, in this land where the snow never falls. To-night Christmas carols will be sung and Christmas trees lighted while the fans on every side seem to fan hot blasts from a furnace upon you. Christmas with its carols, its lighted tree, and snow-covered Santa Claus is not native to Brazil, but was imported into this southern hemisphere by the English and German residents from northern Europe. To Brazilians Christmas is a quiet religious ceremony. A replica of the manger is set up in the church with wax figures to represent Mary, Joseph, the Christ Child, even the shepherds and the animals, and all day long devout Catholics stop to say a few words of prayer and make the sign of the cross—and for them Christmas is over. Only in the evangelical churches are there Christmas trees and gifts for the children, but Brazil as a nation takes little notice of this.

No Christmas gifts and no Christmas stockings in Cuba! Even the turkey is lacking, for roast pig is the dish of honor at the feast always eaten on "Noche Buena" (good night), as Christmas Eve is called. Devout Catholics go at midnight to their favorite cathedral to attend the "Misa del Gallo," or rooster mass. Santa Claus is not popular in Cuba, for there are no chimneys for him to come down, and the gifts are given, not at Christmas but on the 6th of January, which commemorates the coming of the Wise Men with their gifts to the Christ Child.

Christmas in Mexico begins several weeks before Dec. 25, with the celebration of "Las Posadas," or the entertainment of Mary and Joseph on their way to Bethlehem. The pilgrims, Mary and Joseph, are represented by wax figures which are placed on a donkey, and the attendants sing a sacred song as they walk alongside. The procession stops before an appointed house where a shrine has been prepared, and the pilgrims are taken in and placed on the shrine and a number of prayers said. After the religious ceremony, the rest of the evening is given over to social features. In the patio are hung the pinatas (large earthenware jars filled with candy, fruits, and nuts), and the different guests are blindfolded and given a long pole with which they try to strike the pinata and break it so that the guests may enjoy the contents thereof. After this game dancing follows, and continues to an early morning hour. On Christmas Eve the nativity is celebrated in much the same manner, the Christ Child being attired in a gorgeous robe furnished by the person known as the godmother. The religious ceremony may be held either in the church or the home.

It is Christmas Eve in Poland, and one by one the different noises of the city cease; the streets are deserted; even the street cars stop running for thirty-six hours, for all the people have gone to their homes to celebrate the "Vigilia." The Polish household gathers in the dining room, and the Christmas feast, the same kind that has been served on Christmas Eve in Poland for many generations, is eaten together. Then the tree is lighted, and gifts are given to all, including the servants. Afterwards the people go to midnight mass in the church. Protestants in Poland, instead of holding the midnight service, sometimes have an early service at about 6 o'clock on Christmas morning. Lighted candles are handed to each one as he enters the church, which is lighted entirely by the Christmas candles' glow. As the day breaks the candles slowly fade, and when the sun rises in all his splendor the service is over.

For a long time in Belgium Christmas was little known, as it was sandwiched between two other great national festivals—St. Nicholas's day on the 6th of December, when the children receive gifts from the venerable saint, dressed in the purple and golden glory of a Roman church dignitary, and New Year's day, when the grown-ups exchange greetings, presents, and kisses. Only in recent years has Christmas begun to be noticed in Belgium, and this is due to the Protestant influence. To-day among Belgian Protestants the word Christmas is a magic word. It electrifies them all. Weeks before Christmas the little children of the Thursday school come with their scissors, needles, thread, paint brushes, and materials, and their busy little fingers fairly fly as they fashion the flowers, the garlands, the baskets, and the stars for their own church Christmas tree. Grown-ups come with gifts for the poor and warm garments that they have made for the sick and suffering. The choir practices some beautiful Christmas hymns and even the children learn the Christmas songs. Everybody is busy, everybody is happy getting ready for the great event, for to the Belgians a Christmas tree teaches a much clearer lesson than a sermon or a song. At last the great day arrives, and eager little children are standing outside the door at 2:30, although the festival does not begin until 5 o'clock. First, the

Christmas message is told in song and story, and then the curtains are darwn and the wonderful tree appears. How beautiful it is! And how fine the decorations look! The children tremble with delight when the simple gifts are laid in their hands. After Father Christmas has given out all the gifts, several strangers in the audience rise to speak a word of thanks. A benediction is said, and young and old go forth joyous and happy because on this day centuries ago a Child was born.

Christmas trees, Christmas trees everywhere! In Czechoslovakia Christmas would be unthinkable withot a tree. For weeks the markets have been filled with the Christmas trees and mistletoe. Only the holly is lacking, for it is not grown in that country. But Czechoslovakia has one thing at Christmas that is not found anywhere else in the world—the famous braided Christmas cake. Not a single family in the whole land must be without this at Christmas time. Czech children do not hang up their stockings at Christmas, but on St. Nicholas day, and he fills them with goodies. But the bogey-man goes around with St. Nicholas, and while the saint gives out presents the bogey-man hands out a thrashing if the children are not careful. Christmas in Czechoslovakia is sacred to the family, and after the wonderful feast is eaten on Christmas Eve, the family join hands and sing the grand old hymns of Huss or Luther, as they gather round the lighted Christmas tree, on whose branches hang gifts for everybody, even the cat, the dog, the goat and the goose. And at midnight the solemn tones of the church bells call them forth to midnight service.

Thus in every Methodist mission field, even in darkest Africa, the message of the angels will be broadcast again at the joyous Christmas season, and hastening onward is the time

"When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which heavenly angels sing."

NATION-WIDE BROADCAST OF CHRISTMAS CAROLS.

A national radio song service on Christmas Eve, in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the co-operation of the National Religious Radio Committee.

It is the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatitves of various Protestant communions, was initiated by the Federal Council to enable the churches to make a more effective and nation-wide use of the radio.

"This Christmas service is an indication of the immense possibilities of the radio in awakening and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the committee. "It is expected that similarly impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all the people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity."

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester; WYR, Buffalo. It is expected that other stations will also co-operate in the program.

The service begins at 10:30 p.m., and continues until midnight of Saturday, Dec. 24. "Every one," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nation-wide chorus of praise and joy on Christmas Eve."

Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, will conduct the program. Following the "Pastoral Symphony" from "The Messiah," played on the organ, Dr. Macfarland will offer the prayer. The music is directed by Channing Lefebvre, organist and choirmaster of Trinity Church, New York.

After the carols Dr. Cadman will give the message, which, followed by chimes at midnight and the singing of "O Come All Ye Faithful," will close the service.

The program in full follows:

"Pastoral Symphony" from "The Messiah," organ.

Greetings by Dr. S. Parkes Cadman, president, Federal Council of Churches.

Prayer by Dr. Charles S Macfarland, chairman, National Religious Radio Committee.

"Silent Night," all unite in singing.

"O Holy Night," tenor and chorus.

"Hark the Herald Angels Sing," all unite in singing.

"Christmas in Sicily," organ.

"O Little Town of Bethlehem," all unite in singing.

"In Dulci Jubilo," chorus.

"The First Noel," all unite in singing.

"Three Kings," contralto and chorus.

"It Came Upon the Midnight Clear," all unite in singing.

"Christmas Eve," organ.

"We Three Kings," all unite in singing.

"Good King Wenceslaus," chorus.

Chrismas message by Dr. Cadman.

Chimes at midnight, followed by "O Come All Ye Faithful."

Benediction.

KEEPING CHRISTMAS.

It is a good thing to observe Christmas Day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity which runs on sun time.

But there is a better thing than the observance of Christmas Day, and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

And if you keep it for a day, why not always?—Henry Van Dyke.

A THOUGHT FOR CHRISTMAS TIMES.

Grandmother's Maxims.

"Every good and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17a.

Health: Health is a gift from God and it is a sin to waste it by failure to take proper care of our bodies.

Parents: God's most precious earthly gift to children—failure to respect and honor them is sure to bring disaster.

Time: This, too, is a gift from God, and whoso wastes it will later bitterly need what he wastes, Time is wasted when improperly used.

Work: This, too, is a gift from God, and he who fails so to se it misses God's blessing that comes from it.

Play: This gift from God is meant to be used only at the proper time and not at the expense of duty.

Money: The most abused gift that God has given us. When used only for selfish ends, it becomes a curse. To use money only for self and for our "own" is to dishonor God's gift. Dare not to return to God, directly for his work, less than one-tenth of all that we may earn or that may be given us. Anything less is an insult to him. All money gifts should be made in prayer to be sure that they are given for his glory.

Talents: Whatever talents we may possess are directly given by God, and whoso fails to use those talents for his glory will find them as stones of burial in the day of reckoning with God.

The Greatest Gift of All: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.——John 3:16.

What Does He Ask of Us? Romans 12:1: To present ourselves unto him as living sacrifices.

LAURA M. WHITE.

A GREAT HOME, A GREATER OWNER.

By James H. Felts.

Recently the home of Mr. J. R. Bingham, of Carrollton, Miss., was destroyed by fire. Perhaps there was no home in the South more replete with priceless treasures. A card to the writer contained so beautiful a reference to this tragedy that I am presuming to make the following comment:

The card: "Thanks for visit. Friendship more precious than any home!"

This is a rich man's philosophy.

The poor man's philosophy is found in the gospel of Luke: "Soul, thou hast much goods laid up for many years; take thine ease."

The poorest man in the world is the wretch who has nothing but money. The richest individual known is the man whose friendships are constantly multiplied. Even Lazarus was much richer than Dives. Character is the one imperishable asset.

It is good to have life's comforts, even luxuries. It is fine to be able to purchase without stint, surround oneself with "creature comforts." Thank God for every real man who has made himself and the world better and happier because of his material substance. No san man despises the ability that makes honest money. But let us not forget those things that are beyond all price.

Greenwood, Miss.

The English Language College at Warsaw, Poland, enrolled 1,266 students during the past year. Among this number are representatives from practically all professions and occupations, namely: Physicians, nurses, professors, students, engineers, architects, lawyers, singers, actors, journalists, painters, business men, State employees, etc. This school is largely responsible for the good feeling towards the work of the Methodist church in Poland.

A POINT OF PERSONAL PRIVILEGE.

Dear Dr. Carley: Point of personal provilege, please. On Dec. 8, there appeared in the Commercial Appeal a news (?) item which quotes me as saying, "Anybody who says he believes the Bible from cover to cover is a liar," and other statements just as erroneous. The whole article as it relates to me is a gross misrepresentation. I said no such things as were attributed to me in that article. Nor have I ever believed or taught such things.

The Daily Commonwealth of this city, under date of Dec. 10, and the Commercial Appeal of Dec. 11, carried corrections. But those libelous statements were given to the Associated Press also, and I find that many people who read that erroneous statement have not seen the corrections. That is the reason for this letter.

I have never felt like boasting of any good in me, there is so little of it—but I do love God and believe his Book. Why such statements should be made about me is hard for me to understand, especially since, as I have been told, the party furnishing the article is a prominent Methodist of a very select group. What good could possibly come of it? I am persuaded that every devout believer in the old Book that read that article was grieved.

I will not undertake to explain it, but I remember that my Lord had some very religious folk after him. They hung around to try to entangle him in his words. They wounded him deeply and finally crucified him. I can pray with him as he bled for them and for me, "Father, forgive them, they know not what they do."

I want to say again to all the brethren that I love God and believe his Book and have the abiding evidence according to that Book that I have passed from death to life. "I love the brethren." The letters and expressions of love and confidence that continue to pour in with every mail from my brethren cheer and comfort me. And out of this unusual experience I am taught a valuable lesson that shall be a faithful monitor to me "not to believe everything I hear or read in the newspapers about a brother until thorough investigation proves it to be true—and then to be charitable."

With love for all and bitterness to none I can join at this Christmas season in the song of the angels, "Glory to God in the highest and on earth peace among men of good will."

L. P. WASSON.

Grenwood, Miss.

MISSISSIPPI CONFERENCE PRESIDING ELDERS' MEETING.

The presiding elders of the Mississippi Conference met in the Galloway Memorial Church, Jackson, Monday afternoon, Dec. 12.

All were present: W. H. Lewis, Brookhaven District; J. R. Jones, Hattiesburg District; J. L. Decell, Jackson District; Robert Selby, Meridian District; H. A. Gatlin, Newton District; J. L. Sells, Seashore District; J. T. Leggett, Vicksburg District.

Robert Selby was re-elected president; J. T. Leggett, vice president; and J. L. Decell, secretary-treasurer.

The $35,000 Mission Special accepted by the recent session of the Annual Conference was distributed the same as last year, as follows:

Brookhaven District	$ 6,250
Hattiesburg District	5,000
Jackson District	6,500
Meridian District	5,500
Newton District	3,600
Seashore District	4,500
Vicksburg District	3,650
	$35,000

The presiding elders were gratified that Rev. J. L. Neill, Secretary of the Conference Board of Missions, and Mr. W. D. Hawkins, Conference Secretary of Missions, were able to secure Bishop Darlington for all the District Missionary Institutes. The Institutes were set as follows:

Jan. 3, Seashore District, at Gulfport.
Jan. 4, Hattiesburg District, at Court Street.
Jan. 5, Meridian District, at Central.
Jan. 6 Newton District, at Newton.
Jan. 10, Jackson District, at Capitol Street.
Jan. 11, Brookhaven District, at Brookhaven.
Jan. 12, Vicksburg District, at Crawford Street.

The District Conferences were set as follows:

April 3-4, Seashore District, at Gulfport.
April 5-6, Hattiesburg District, at Petal.
April 17-18, Brookhaven District, at Centenary, McComb.
April 19-20, Jackson District, at Florence.
April 24-25, Newton District, at First Church, Laurel.
April 26-27, Meridian District, at DeKalb.
May 1-2, Vicksburg District, at Port Gibson.

No dates were made to conflict with the Conference-wide Sunday School Conference to be held at Hattiesburg, April 11-12.

J. L. DECELL, Secretary.

SCHEDULE OF MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE.

Sardis District, Jan. 2, at Batesville.
Grenada District, Jan. 3, at Grenada.
Greenwood District, Jan. 4, at Greenwood.
Greenville District, Jan. 5, at Merigold.
Columbus District, Jan. 10, at West Point.
Aberdeen District, Jan. 11, at Okolona.
Corinth District, Jan. 12, at Corinth.

Will every presiding elder and every pastor see to it that his district or charge shall send representatives from every organization of the church to attend the Institute which will be held in his district? Dr. Jerdine, who has been doing missionary work in Korea for many years, will bring the inspirational address at all of the Institutes.

R. G. MOORE,
Conference Missionary Secretary.

MISSIONARY INSTITUTES FOR THE SEVERAL DISTRICTS OF THE LOUISIANA CONFERENCE.

Baton Rouge District, Tuesday, Jan. 3, 9:30 a. m., to be at the First Methodist Church. (Rev. L. W. Cain, presiding elder.)

Alexandria District, Wednesday, Jan. 4, 10 a. m., to be at the First Methodist Church. (Rev. A. S. Lutz, presiding elder.)

Ruston District, Thursday, Jan. 5, 10 a. m., to be at the First Methodist Church. (Rev. W. D. Kleinschmidt, presiding elder.)

Monroe District, Friday, Jan. 6, 10 a. m., to be at the First Methodist Church. (Rev. E. C. Gunn, presiding elder.

Shreveport District, Monday, Jan. 9, 10 a. m., to be at the First Methodist Church. (Rev. W. W. Holmes, presiding elder.)

Minden District, Tuesday, Jan. 10, 10 a. m., to be at the First Methodist Church. (Rev. K. W. Dodson, presiding elder.)

Lake Charles District, Thursday, Jan. 12, 10 a. m., to be at the First Methodist Church. (Rev. W. L. Doss, Jr., presiding elder.)

New Orleans District, Friday, Jan. 13, 7:45 p. m., to be at the First Methodist Church. (Rev. R. H. Harper, presiding elder.)

J. G. SNELLING,
Conference Missionary Secretary.

A LETTER OF APPEAL.

It has recently been called to our attention that the Rev. E. G. Kilgore, 1473 Snowden Avenue, Memphis, Tenn., a former member of the North Mississippi Conference, is in a distressing condition financially. He has a wife and four children. Two of them are able to do some work. He has no home nor household furniture, but must rent both.

Several years ago, Brother Kilgore located in order to do evangelistic work. He was very successful for a number of years, when sickness and infirmity of age rendered him almost helpless. Not being a member of any Conference, he has no claim on the Superannuate Fund. So he is left without resources in the midst of a city of comparative strangers. He was a very effective man in his younger ministry and a good provider for his family. He is a kinsman of our lamented Bishop Kilgo.

We bring this appeal for help of our brother, not as a matter of charity, but of obligation to our brother in his need. We appeal to the old friends of Brother Kilgore and to all who desire to help relieve the immediate distress of a faithful, worn-out veteran of the church.

Send any help direct to Rev. E. G. Kilgore, 1473 Snowdon Avenue, Memphis, Tenn., or to either of the undersigned. Thank you.

REV. E. S. LEWIS,
Presiding Elder.
Rev. J. R. COUNTISS,
President Grenada College.
REV. J. H. HOLDER,
Pastor, Grenada.

Grenada, Miss., Dec. 15, 1927.

ADJUSTMENTS IN APPOINTMENTS.

The following appointments have been approved by Bishop Candler: Brookhaven District, Scotland charge, J. M. Metcalf; Newton District, Montrose charge, D. E. Vickers.

Bishop Candler dedicated our church at Crystal Springs Thursday evening, the 15th. Three of the former pastors were present: W. B. Jones, J. A. Moore, and J. G. Galloway. Notwithstanding the bad weather, the church was filled with a happy and attentive congregation. Bishop Candler brought them a great message. Brother L. E. Alford, the pastor, and his loyal people are to be congratulated in this achievement of paying off all indebtedness the first month of the Conference year.

The Brookhaven District Missionary Institute will be held at Brookhaven, Jan. 11, 1928. We hope to have Bishop Darlington with us at that time.

The District Sunday School Institute will be held at Norfield, Feb. 9, 1928. The program of this institute will be announced later.

W. H. LEWIS, P. E.

GRFENWOOD DISTRICT MEETING.

The Sunflower Methodist Ministerial Association and the Greenwood District stewards met in the First Methodist Church in Greenwood, Miss., on Dec. 8. Rev. L. P. Wasson, the new presiding alder of the Greenwood District, preached a most excellent sermon. He based his discourse on passages taken from the first part of the book of Joshua. At the close of the sermon Brother Wasson said that he did not want a single preacher in the district to feel that he was under his elder, but that he himself wanted to stand beside each preacher and on the same level to work to promote the progress of the kingdom of our Lord and Master.

At the close of Brother Wasson's sermon the Association elected Rev. Walter L. Storment president for the ensuing year, and Rev. James T. McCafferty, secretary.

Brothers McKeithen, Brown, and George, the program committee, presented for the meeting on Tuesday after the second Sunday in January, the following program:

1. 10 a. m., sermon by Rev. E. R. Smoot.
2. "Your New Year's Resolutions and How to Keep Them"—general discussion.
3. "What Can Be Done to Cement the Greenwood District Into a Stronger Brotherhood and How to Project This Spirit Throughout the Whole Conference." Discussion to be led by S. C. George, H. D. Suydam, and James T. McCafferty.

4. "The Financial Plan Used on Our Charge"—general discussion.

The next meeting of the Association will be held in our Belzoni church, with J. V. Bennett, pastor-host.

At this place in the program the Association adjourned to the lunch room of the church, where the ladies of this church served us a real good dinner.

Our pastor-host, Rev. James H. Felts, was toastmaster. Brother Felts was at his best, and soon had everybody feeling perfectly at home. Several of the brethren proved themselves to be good after-dinner speakers. Rev. G. C. Gregory began the speaking, and after quite a number had spoken Rev. E. R. Smoot, for the Association, thanked the ladies of the First Methodist Church of Greenwood for the splendid menu served. Brother Smoot said the right things in the right way in an appropriate and eloquent speech.

After dinner the district stewards met and made the appropriations of the Conference claims to the various charges of the district. I have never seen district stewards make appropriations more fairly and receive them more heartily than these stewards of the Greenwood District.

Our meeting was made sad by the report that Cedar Canon, the beautiful home of Mr. J. R. Bingham, had burned at 11 o'clock, the night before our meeting. The burning of this home was not only a loss to Carrollton, Mr. Bingham's home town, but to the entire district. The books, manuscripts, pictures and antiques, the gatherings of a lifetime, went up in the flames that consumed the home. Many of the gatherings of this scholarly man cannot be replaced. There is coming a time when they will be greatly missed. Our hearts go out in sympathy to Brother Bingham and his family.

JAS. T. McCAFFERTY, Secretary.

MEETING OF THE COLLEGE OF BISHOPS.

By Bishop John M. Moore, Secretary.

The College of Bishops met in Jackson, Miss., Dec. 14 and 15, instead of Dallas, Tex., on Dec. 16, as had been previously arranged. The bishops decided that, since they were to be in attendance upon the meeting of the Missionary Council on Dec. 12 to 14, it would save time and expense to hold their meeting immediately upon the adjournment of the Council. This was done.

Three bishops were absent: Bishop Mouzon, Bishop Ainsworth and Bishop Dickey. However, Bishop Dickey did arrive just at the close of the business of the College. The church will rejoice in the great improvement in his health. Bishop Ainsworth arrived from the Orient with Mrs. Ainsworth on Dec. 4, and went at once to Battle Creek for rest and general recuperation. He is not ill. Bishop Mouzon was detained at home by pressing duties.

Bishop Candler presided at all the sessions under the new rules of the College. From the end of this meeting to the end of the next May meeting Bishop Denny will be the president.

Bishop Denny was chosen to represent our church at the Tercentenary Commemoration of the founding of the Reformed Church in America, to be held in New York in June, 1928.

Mr. Jo. B. Morgan, Jr.; Rev. George Stoves, D.D., of Nashville, and Rev. J. T. McClure, of Ardmore, Okla., were confirmed as members of the Book Committee to fill the places made vacant by the death of Mr. Jo. B. Morgan, Sr., the chairman of the committee; by the removal of Rev. E. P. Anderson from Nashville, and by the resignation of Rev. C. D. Bulla, D.D., who has become an associate editor of Sunday school literature.

Bishop McMurry was appointed to prepare the memoir of Bishop Eugene R. Hendrix, who died Nov. 11, 1927.

Mr. B. A. Whitmore, one of the Publishing Agents, was chosen treasurer of the Wesley Memorial Fund which is being collected to aid in paneling the room occupied by John Wesley as a Fellow in Lincoln College, Oxford. The amount being collected is $2,000.

The next Ecumenical Conference of Methodism will be held in 1931. The Bishops extended an invitation to the Continuation Committee to hold this Conference within our territory, the place to be selected by our members on this Continuation Committee. Those appointed from our church as members of this committee at the last Ecumenical Conference were approved by the Bishops. The Bishops on this committee are Cannon, Beauchamp, Ainsworth and Boaz.

Rev. J. Earl Crawford, D.D., was heard in behalf of the Laymen's Conference to be held Aug. 19-26, 1928, at Lake Junaluska, and of the proposed Stewardship year for 1929. Both of these interests were indorsed.

Rev. W. G. Cram, D.D., and Rev. J. W. Perry, D.D., were heard in behalf of the Evangelistic Campaign for 1928. The campaign was heartily indorsed, and the Bishops will give the movement their full support. Bishops Candler and Moore were appointed to prepare a statement to the church upon this important matter.

The following resolution relative to the Superannuate Endowment Fund was adopted:

"Whereas, the General Conference of 1922 gave the Board of Finance authority to project a Special Effort to raise $10,000,000 for Superannuate Endowment, beginning in 1924 and continuing for five years;

"And, whereas, the General Conference of 1926 approved this program and extended the time for completing this task to include all the quadrennium of 1926-1930;

"And, whereas, the Board of Finance at its annual meeting of 1927, adopted a plan for a clean-up campaign to raise the quota balances of the charges by the time of the meeting of the General Conference in 1930, which plan has been approved by the College of Bishops and by the Annual Conferences at their meetings of 1927; therefore, be it resolved:

"First, That we now reaffirm our conviction that this cause should have the special attention and loyal support of the entire church, as called for under the plan above referred to, looking to the successful completion of this important work.

"Second, That we urge the presiding elders, pastors, and lay members of the entire church to give this matter their most fatihful and enthusiastic support during the period (March, April and May), which has been agreed upon as the time for securing the cash and deferred payment subscriptions to cover the charges' quota balances.

"Third, That we pledge ourselves anew to do whatever we are able, in our respective Episcopal Districts, to give impetus to this most worthy movement."

The two Conferences in Oklahoma have taken action twice in indorsing a proposal to assume joint ownership and control and support in the Oklahoma City University, an institution of the Methodist Episcopal Church. Some questions have arisen as to the legal basis of these actions and as to the methods to be pursued in accomplishing the end sought. Bishop McMurry, Bishop Boaz and Bishop Moore were appointed to confer with the General Board of Education looking to the settlement of all the issues involved.

Bishop DuBose and Bishop Denny were appointed to prepare a statement to the church upon the importance of our church papers.

The following resolution was adopted: "Resolved, That it is the judgment of the College of Bishops that a probationer in an Annual Conference, appointed to one of our institutions of learning as a student outside of the bounds of his Annual Conference, and used by the bishop in charge of the territory in which he resides as a student as a supply pastor for the Conference year, is eligible to have the time which he serves as pastor counted on his time required for admission into full connection and for deacon's orders."

The reports of the bishops indicated a prosperous condition of the church.

SAFETY SIGNALS.

By Rev. S. J. Davies.

He was the speaker at the commencement occasion of a great university. He quoted St. Paul as saying, "money is the root of evil." This ingenius apostle was far too wise for saying such an absurdity. He did say, "The love of money is the root of all kinds of evil." A prominent preacher once said to me that the Lord could not trust him with much money, and no doubt there are many like him. Covetousness is a blighting sin. It blinds, narrows, stunts characters. It represses and strangles the noble emotions of the human heart. One of the hall marks of true greatness is a knowledge of the best and wisest use of money.

Never before in all history did the church of the living God own and control as much wealth as in this day, and the people called Methodists have their full share. Some one needs to do some plain talking or writing concerning the money question in our church, and by the grace of God I proceed to say a few things, I hope as a warning and perchance as a wholesome lesson. The numerous calls, assessments, drives, movements, hardly give our preachers time to breathe the pure air of spiritual life and liberty. Some of these preachers say little and think much, especially when these money obligations begin to rise like ocean tides, and flood the fields of his wonted or rather rightful activities. The laymen—are they so called because the thing is laid upon them?—come to the preachers' rescue because they love him and the church. Yet sometimes they come like Shakespeare's schoolboy went to school. Let me be plain again. It is "simply killing" to the paramount principles in the kingdom of God to allow the material—Paul called it carnal—interest to overshadow the spiritual. A mere truism, you may say, too apparent for statement; yet, like creeping paralysis, it comes upon some churches unknown, but deadly in its results. Our Lord had much to say concerning money, but much more concerning his kingdom as it stands related to human salvation.

* * *

The heart of man is so constituted that it must have an object upon which it may center its affection. Heroes and hero-worship is the dominant fad of men to-day. Admiration for deeds of daring, bold adventures into realms known or unknown, reckless and unproven experiments in civil government, and even in church polity, have an amazing fascination for many; and to such a degree that this becomes an obsession, controlling, directing, absorbing their life and thought. Lindbergh challenges our admiration, but he protests against men and women going wild about him, and having hysteric spells so as to lose their poise and balance. His modesty should by all means teach these extremists a wholesome lesson.

Study history, and you will see that in those periods in which nations were hero worshipers, they were not especially given to the worship of Almighty God. Cromwell and his crowd, for instance, were little inclined to her worship. Men, to them, were puny creatures compared with the greatness and splendor of God. A demi-god in the end is apt to be a demi-devil. When his kingship, Nebuchadnezzer, wanted men to worship him he was turned out to grass for a season, and was afterward restored to normalcy and a healthier state of mind. When Nero and some other august rulers of Rome tried the same game the empire hastened to decay. When John bowed down before his fellow-servant to worship him, that redeemed spirit sounded the keynote of all true adoration—"Worship God."

628 Kings Highway, Shreveport, La.

A survey of the students of Palmore Institute, Kobe, Japan, showed Buddhists, Shintoists, Confucianists, and Christians enrolled in the school, the majority being Buddhists. Many, however, are not active Buddhists, but carry the name simply because it is the family religion.

BUSINESS AS A CHRISTIAN CAREER.

By G. Franklin Ream.

What is to be said for the young man who knows that his talents do not warrant the investment of his life in some form of distinctly recognized Christian service? Is it true that business careers are essentially secular and that they offer no opportunity for the young man with business ability who desires Christian motives to control in his life work?

For a long time the emphasis of many well-meaning persons has been upon the accepted forms of Christian service in which all of one's time is given to the service of the church, and the impression has become widely established that all other pursuits are less Christian and may be entered only by those who make partial dedication of their lives.

A new day, however, is dawning in the consciousness of the leaders of the church and those who counsel with young people. It has been brought in by that great modern Christian vision which understands that all society, all honorable human activities and pursuits, and all progress in the economic world and in the social world have a real part in the Christian program for humanity.

From this viewpoint every pursuit which is honest may be directly or indirectly related to the Christian program. Therefore the young man who sells groceries or the man who makes bricks may be serving just as sincerely and with motives as completely Christian as the man who crosses the seas to preach the gospel to the heathen.

The modern student world does not yet fully realize how great is the need in the kingdom of God for Christian laymen. Before that kingdom can advance far, the business order of the present day must be Christianized, and in the accomplishment of that task strong Christian men capable of transforming it from within will be an immeasurable Christian force. Books have been written about it from without. Ministers have preached forceful sermons.

Transforming the Business Man.

Occasionally some idealist has undertaken a demonstration, and all these are useful to a certain degree, but they are not nearly so effective as the actual everyday business transformations which are made by the man who does it, not for gain and not from pious pretense, but from the honest conviction that from the standpoint of every-day Christianity it is the thing to be done. It is this kind of solution that is bringing great benefit to the problems of labor and socal difficulties and all forms of ecomonic strife.

The chief embarrassment is that there are as yet so few men with force of character and vision sufficient to join in a powerful Christian nucleus. As soon as such a group can be gathered in the chief forms of business, Christianity will no longer be open to the common criticism of impracticability and the church will not seem far removed from the problems of everyday life.

The outstanding need, therefore, is to multiply the number of strong men who give themselves to the Christian solution of the problems in the business world; but this will require training. No weak or unskilled man can hope to make any definite contribution in a matter which has been halting the progress of society for so many centuries, therefore this must not be considered as in any sense a compromise with what some persons would think is a more difficult Christian task.

In the whole Christian program there is no undertaking which will require more prowess, more heroic initiative, and more ability to stand alone against great odds than the transformation of the modern business pursuits according to the Christian principles.

This is a new days also for the laymen in the affairs of the organized church. Only a little while ago all the responsibility of leadership and almost all of the attainment of ends rested in the hands of the minister. Now conditions are vastly different, and changes which are bringing about the prominence of laymen are still continuing.

Laymen are now organized in the great movements among all the denominations throughout the country. They are throwing the force of their school of business organization into missionary enterprises, benevolent work of all sorts, the modernizing of church plants and church progress, the promotion of enterprise in civic righteousness and national morals.

Fellow-Laborers in the Church.

Their powers and resourcefulness are now so completely recognized that no significant modern movement is undertaken without their counsel and full support. Churches are now taking them into their deliberative and lawmaking bodies, and the layman is standing shoulder to shoulder with the minister and the whole modern outlook of the church.

The new day is equally upon us in the local church. The layman is no longer the man who sits idle and silent. He is a fellow-laborer in every local Christian issue. He understands that his church is to be a real force in the social community, fostering every world improvement, pushing every new enterprise that is for the betterment of the town and assisting the church to relate itself in some helpful fashion to every form of the community life. Here he is finding abundant opportunity to use his initiative, his genius for organization, and his money.

Every wide-awake pastor is an eager fellow-laborer, and together they encourage many others to assume lines of service that call for their larger ability.

Emphatically this is the day for the Christian business man, and if any young man is persuaded that his greatest talents lie along the lines of businesss, he should not hesitate to use those talents in an uncompromising Christian fashion.—The Methodist Layman.

I AM TO-DAY.

I came to you this morning.
I came fresh from the hand of God.
I am called To-day.
I am clean and white.
If you touch me with soiled fingers, my beauty will be marred.
A noble thought will glorify me.
A kind word will halo me with brightest light.
A deed of love will connect me with eternity.
A cheerful smile will gild me with the colors of dawn.
Soon I will be Yesterday.
If you use me well and wisely, I shall become a beautiful, green spot in your life, where memory will fondly linger.
Misuse me and I become a hideous, deformed thing which men name Regret.
Your Master and mine says: "Son, go work today in my vineyard."
I am To-day!—E. C. Baird, in the Christian Standard.

THE HOLLY FAMILY.

The Plea of the Holly.

Years to grow
In sun and snow—
Minutes to wither and die—
O, let me live,
Beauty to give
To all who pass me by!

The best-known member of the family is our beautiful, big holly, ilex opaca. With its glossy, dark-green foliage and brilliant berries, it is one of our most attractive trees, certainly our finest evergreen. It occurs in almost every part of the State, along streams and on the rich slopes, and adds much to the beauty and brightness of our winter woods. But the berry-bearing trees are threatened with extinction, they are so recklessly cut for Christmas decorations.

The tree is shapely, usually forty to fifty feet high and six to ten inches in diameter, but occasionally as much as 100 feet high and two feet in diameter.

The leaves are alternate, two to four inches long, and armed with sharp spines. They are thick and glossy, and persist for about three years.

The flowers are very small, white. The staminate and pistillate flowers are borne on separate trees, which is unfortunate, as the trees with berries are much more attractive. The scarlet berries, borne in close clusters, cling until spring.

The bark is light gray, mottled, smooth, with occasional wart-like excrescences on old trees.

The wood is light, tough, close-grained, and white. It is valuable for use in cabinet work, interior finish, and in turnery. Many of the largest, finest trees have been cut for the market.

This tree is difficult to transplant, but when once established, does well in cultivation. There are some fine specimens growing on lawns in the State.

Probably next in popularity comes Youpon, or Cassena berry (ilex vomitoria), the little cousin of the holly. It is a small, compact evergreen, with tiny leaves, and glistening red berries. Single specimens are quite handsome. If planted close and kept cut back, it makes a beautiful hedge. This shrub occurs in almost every part of the State.

The idea of a deciduous holly is a little hard to grasp, but we have two in Louisiana. Winterberry (Ilex decidua), is a large shrub, or small tree, which grows in low, rich ground. The bright red berries are clustered thickly on the stem, and after the leaves fall, make a brilliant display in the winter woods.

Mountain Holly (Ilex montana), one would never suspect of being a holly at all. The pointed leaves somewhat resemble those of wild plum. Only the bark is typical of the family. The beautiful, translucent, red berries are borne in graceful sprays, but are not as lasting as those of other species. The leaves fall early. This shrub is rare in Louisiana, occurring only occasionally in the sand hills.

There are probably one or two other species of holly in the State, but are rare and local in distribution.—Louisiana Division of Forestry.

EVERY MAN'S FRIEND.

By John Paul.

The song of the angels we're learning to sing;
The same glad refrain to the nations we bring
Of peace and salvation and hope among men,
And tidings that all a new life may begin.

The hope of the nations is still in our Lord,
And great is the host that now wait on his word;
The ether is throbbing with praise to his name;
His wonderful mercy forever the same.

The poor of all peoples, the sick and the sad,
Can join with the wealthy, the healthy and glad,
In worship and honor to every man's Friend,
The Author of pleasures that never shall end.

Upland, Ind.

All the boarding students in Pinson College, Camaguey, Cuba, attend both Sunday school and church services regularly at the Methodist church in Camaguey, and during each year from one-third to one-half become members of the Methodist church.

Approximately 18,500,000 pages of religious literature were printed during the past year by the Imprensa Methodista (Methodist Publishing House), at Sao Paulo, Brazil. Rev. C. L. Smith is general manager, and the inventory for the year showed about $5,000 on the credit side of the ledger.

The Home Circle

ON GOING HOME FOR CHRISTMAS.

He little knew the sorrow that was in his vacant chair;
He never guessed they'd miss him, or he'd surely have been there;
He couldn't see his mother or the lump that filled her throat,
Or the tears that started falling as she read his hasty note;
And he couldn't see his father, sitting sorrowful and dumb,
Or he never would have written that he thought he couldn't come.

Are you going home for Christmas? Have you written you'll be there?
Going home to kiss the mother and to show her that you care?
Going home to greet his father in a way to make him glad?
If you're not I hope there'll never come a time when you wish you had.
Just sit down and write a letter—it will make their heartstrings hum
With a tune of perfect gladness—if you'll tell them that you'll come

—Guest.

THE STORY OF THE LOAF.

Mary was standing by the kitchen table watching her mother deftly knead bread. "May I make a loaf all by myself some day?" she asked.

"Do you think you could make a loaf of bread all by yourself, darling?" was mother's reply.

"Why, yes, mother," said Mary. "I have watched you so often that I know just how to do it, and I am nearly nine years old, you know."

"Very well, daughter, some day you shall try to make a loaf all by yourself."

A few weeks later a letter from grandma called mother away from home for a day or two, and Mary became a proud housekeeper. "Now," she said to herself as she hung up the tea towel after wiping the cups, "I'll make a loaf of bread and surprise father."

But when she went to scoop some flour out of the flour barrel, she found the barrel completely empty. There was nothing to do but to go to the grocer's.

"Good evening, Mr. Smith. Did mother order flour?" Mary inquired as the grocer turned to wait on her.

"I am very sorry," replied the grocer, "but I am just out of flour. I won't have any until the miller sends it."

Mary looked quite disappointed as she walked up the street. But presently a light sprang into her eyes, and she quickened her steps saying: "I'll go to the miller and get some flour from him."

She knew exactly where the tall mill stood on the outskirts of the village, for she often watched the dusty millers throwing the bags of flour into the big drays or loitered to listen to the noisy machinery inside. But to-day the wheels were still, and the usually busy miller stood with arms folded in the doorway.

"Good evening, Mr. Miller," said Mary. "I have come to see if you will send me a little flour. The grocer has none, and I want to make a loaf of bread."

"I am very sorry," said the miller, gazing curiously into the eager little face. "I have no flour, and I can't make any until the farmer brings me some wheat to grind."

After thinking the matter over for a few seconds, Mary looked up brightly and asked: "If I get some wheat from the farmer and bring it to you, will you grind it into flour for me?"

"Inded I will," said the miller.

But the farmer had to refuse her also. "It is too bad," he said; "I have no wheat ready to be ground." And, pointing to a field near by, he added: "That wheat will be ready in a few days, but it must drink in more sunshine and rain before it will be ripe enough to cut and thresh ready for the miller."

Mary turned toward home a very disappointed little girl. "What a lot of people have to work together, and how long it takes just to make a loaf of bread!" she thought.

As she was passing the miller's cottage the miller's wife came to the door and called out: "Are you the little girl who came to the mill to buy some flour?"

"Yes," said Mary. "I wanted some to make a loaf of bread to surprise my father."

"Well," said the kind woman, "I have a little flour left in my barrel and will give you enough to make a loaf."

"Oh, thank you!" cried Mary. "I will return it when we get ours."

At luncheon the next day when father helped himself to a slice of fresh bread he exclaimed: "Fresh bread and mother away! Where did it come from?"

Mary's face was a picture. "Guess, father," she said.

After mentioning several of the neighbors, he cried: "Surely you didn't make it!"

"Yes, I did," she replied in a joyous voice.

"All by yourself?" questioned father.

"No-o-o," said Mary. "I used to think I could do it alone, but now I know I can't. The grocer and the miller and the farmer, and oh! so many people as well as the sunshine and the rain and the wind have to help."

"Yes, indeed," said father, "and we must not forget that above it all and back of it all is God, the Creator. We must love and serve and thank him.

"'He sends the sunshine and the rain;
He sends the harvest's golden grain;
Sunshine and rain, harvest of grain;
He's my Friend.'"

—Exchange.

WHAT BOYS SHOULD BE.

First: Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter of the alphabet, and be true and genuine in intention and in action rather than being learned in all science and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position.

Second: Be pure in thought, language—pure in mind and body. An impure man, young or old, poisoning society where he moves with smutty stories and impure examples, is a moral cancer; a plague spot, a leper who ought to be treated as were the lepers of old, who were to cry, "Unclean!" as a warning to save others from the pestilence.

Third: Be unselfish. To care for the feeling and comfort of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for aged and things sacred.

Fourth: Be self-reliant and self-helpful even from very childhood. To be industrious always, and self-supporting at the proper age. Teach them that all honest work is honorable, and that an idle useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however young he may be, however poor, however rich—he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find out the rest.—Home Arts.

WHAT THE CLOCK SAYS.

What does the clock say, loud and clear,
Up by the mantel high?
Hark! only two wee words I hear.
While snug in bed am I.
The whole day long it sang "tick-tock!"
Now it has changed its tune, this clock.
"You're good! You're good!" it seem to say
When I have been quite good all day.

What does the clock say, loud and clear,
When lips have learned to pout?
How it should know I'm bad is queer.
I'm puzzled to find out.
And yet, when all the house is still,
A voice the whole room seems to fill.
"You're bad—quite bad," I hear it say;
Who told it I was bad that day?

—Selected.

THE TASK OF THE CHRISTMAS DAY.

'Tis a beautiful time when Christmas comes
All up the street and down,
For hearts alight make faces bright
When Christmas comes to town,
Neighbor and friend in gladness meet,
And all are neighbors dear,
When the Christmas peace bids evil cease
In the holiest day of the year.

The fair white fields in silence lie,
Invisible angels go
Over the floor that sparkles hoar
With the glitter of frost and snow.
And they scatter the infinite balm of heaven
Wherever on earth they stay,
And heaven's own store of bliss they pour
On the earth each Christmas Day.

'Tis a beautiful task our Christmas brings
For old and young to share,
With jingles of bells, and silvery swells
Of music in the air.
To make the sad world merry awhile,
And to frighten sin away,
And to bless us all, whatever befall,
Is the task of Christmas Day.

—Margaret E. Sangster.

A CHRISTMAS FANCY.

When the great sun has gone to rest
Behind the hills that hide the West,
And the lamplight in our living-room
Looks like a yellow flower in bloom,
Then I run over to the door,
Though I can't see much any more
Because the world outside is black;
But, spite of that, I don't come back
Until the lights shine in the sky.
My mother says they're stars, but I
Think she is wrong; I'm sure I see
The candles on God's Christmas tree!

—Elizabeth Scollard.

There came a little Child to earth
Long ago
And the angels of God proclaimed his birth,
High and low.
Out in the night, so calm and still,
Their song was heard,
For they knew that the Child on Bethlehem's hill
Was Christ the Lord. —Selected.

O Thou loving Christ-child,
Bless us, each and all,
By the quiet fireside,
In the stately hall.

Crown our lives with service,
Light our hearts with cheer;
Guide us, guard us, keep us,
Through the coming year!

—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate
The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE MEETING OF THE MISSIONARY COUNCIL.

The second General Missionary Council met in Jackson, Miss., last week, convening on Monday night and adjourning Wednesday afternoon. The Monday evening session was in the nature of a welcome from Jackson to the Council. Governor Murphree was to have delivered an address of welcome on behalf of the State; but on account of the serious illness of his wife he was not able to be present, his place being taken by Mr. J. S. Love, Superintendent of Banks of Mississippi. Mayor Scott spoke in behalf of the city, and Rev. J. L. Decell, presiding elder of the Jackson District, spoke in behalf of the Methodists of Jackson. Appropriate responses were made by Dr. J. E. Wolfe, of the Holston Conference; Dr. S. P. Wiggins, of the North Georgia Conference, and Dr. W. G. Cram, General Missionary Secretary and president of the Council. The Scripture lesson for the evening was read by Rev. Robert Selby, presiding elder of the Meridian District, and the prayer was offered by Bishop H. M. DuBose.

The regular sessions of the Council began at 9 o'clock Tuesday morning, with Dr. Cram presiding, and Dr. F. S. Love, of South Carolina, acting as secretary. All the bishops were present, except Bishops Ainsworth, Dickey, and Mouzon. A telegram was read from Bishop Ainsworth, who has just returned from the Orient.

Dr. Cram, in his opening address, made it very clear that the Board of Missions does not intend to go any further in its financial operations than the church authorizes it to go. By Jan. 1, 1928, the present indebtedness of the Board to the banks will have been liquidated, and no further loans will be negotiated. The Board will keep within its income.

Addresses were delivered during the sessions by the following: Bishop W. B. Beauchamp; Dr. F. S. Onderdonk, superintendent of the Western Mexican Mission; Bishop Sam R. Hay; Dr. E. H. Rawlings, one of the secretaries of the Board of Missions; Dr. O. E. Goddard, one of the secretaries; Dr. H. W. Cox, president of Emory University; Bishop James Cannon, Jr.; Dr. J. W. Perry, one of the secretaries; Bishop John M. Moore; Dr. Arthur J. Moore, pastor of the First Methodist Church, Birmingham; Bishop U. V. W. Darlington. Dr. Plato Durham, of Emory University, delivered a devotional address at the opening of each session.

The Missionary Council is a new organization in the church, having been authorized by the Memphis General Conference. The first meeting was held in Louisville, Ky., last December. We had the privilege of attending that session, along with the other editors of the church, as we did this one. It is our conviction that this annual gathering of the missionary workers of the church, along with the bishops and others interested in this great work, will be definitely and tremendously helpful in promoting the missionary interests and activities of the church. It is a time when the great missionary motives are studied afresh; when the forces at work at home and abroad both for helping and hindering the work are carefully examined and evaluated; when the terms of the Great Commission are emphasized and applied to conditions in hand; when the inspiration of past achievements and of present opportunities is brought to bear upon the mind and heart; when, through prayer and meditation, the presence of God is made very real to those upon whose shoulders rests the responsibility of the missionary task; when plans are carefully made and studied for bringing to the whole church the realization of the need and of the means of meeting the need. Every Annual Conference is represented by its own members of the Council; all the bishops are present, and other connectional officers and visitors. From the Council there should go out—and we believe there will go out—an inspiration and influence that will reach to the uttermost boundaries of the church.

A findings committee was appointed at the beginning of the session whose report we expect to give in the next issue of the Christian Advocate. The committee was composed of the following: Bishop H. M. Dobbs, Dr. J. W. Moore. Mrs. F. F. Stephens, Dr. D. M. McLeod, Dr. A. C. Millar, Dr. E. H. Rawlings, Dr. J. W. Perry, Dr. R. F. Bryant, Mrs. K. C. Childress, Dr. T. D. Ellis.

The city of Jackson was a most hospitable host to the Council, and the citizens showed every courtesy possible. As much so as any city we know of, we think Jackson can be called a Christian city. It can have no greater honor than that.

THE SOUTHERN METHODIST PRESS ASSOCIATION.

The Southern Methodist Press Association, composed of those engaged in producing the periodical literature of the church, held its annual meeting in Jackson, Miss., during the meeting of the Missionary Council. All the Conference organ editors were present except Dr. E. O. Watson, of the Southern Christian Advocate. The following officers were elected: President, Dr. A. C. Millar, of the Arkansas Methodist; vice president, Dr. Carlton D. Harris, of the Baltimore Southern Methodist; secretary-treasurer, Dr. M. E. Lazenby, of the Alabama Christian Advocate.

The members of the Association were the recipients of two courtesies that will linger long as pleasant memories. The first was a banquet given them at the Edwards Hotel on Tuesday evening by the Chamber of Commerce, with members of the local newspaper fraternity as co-operating hosts. The banquet was arranged for by Mr. L. E. Foster, secretary of the Chamber of Commerce, and presided over by Mr. Edgar H. Bradshaw, president of the organization. In addition to the editors and other newspaper workers, several visitors were present, including Bishops Denny and Moore, and the honored Chief Justice of the Supreme Court of Mississippi. On account of limited time, few speeches were made; but a specially forceful address was made by Mr. Frederick Sullens, editor of the Jackson Evening News, who had just returned from a tour of Western cities, where he had spoken under the auspices of the Laymen's Missionary Movement.

The Association was especially fortunate in having as part of the program beautiful musical numbers by Mrs. H. R. Shands and Mrs. L. E. Foster, whose talent is outstanding in a city of gifted artists.

Jackson is really a remarkable city. It has had almost phenomenal growth during the past ten years; yet it has not been of the boom variety, but substantial and enduring. It has many beautiful paved streets, both business and residence, and a number of office buildings that would do credit to a city ten times its size. Its present population is in excess of 40,000, and it is growing all the time. It is a city that puts first things first—religion, morality, intellectual development; and we believe it is this fact that makes it what it is today.

The second courtesy that will linger long in the memory of those who were present was the luncheon given on Wednesday by President D. M. Key, of Millsaps College, and members of the faculty. A fine meal was served in the spacious dining-room on the campus, which was thoroughly enjoyed, along with the fellowship of the occasion.

Millsaps now takes rank as one of the great institutions of the church. In faculty and character of student body it has no superior in the territory it serves—if in any other territory. In a recent educational survey of the State, conducted under the auspices of the State Department of Education by Dr. M. V. O'Shea, of the University of Wisconsin, Millsaps was given a higher rating than any other institution in the State.

The student enrollment this fall is 453; teachers, 22; property value, $660,000; endowment, $920,000; indebtedness, nothing.

The outstanding need of Millsaps at this time is for additions to its physical plant. A campaign is under way for $600,000 to meet this urgent need. The Methodists of Mississippi can do no finer thing than to supply at once the funds for the urgent requirements of their great college.

PERSONAL AND OTHER NOTES.

Rev. H. H. Ahrens requests us to announce that his address is 2900 Prytania Street, New Orleans, La.

Rev. J. L. Nabors writes: "We are delightfully located on our new charge the Corinth circuit, and are well pleased with everything."

Rev. A. A. Simms, Wiggins, Miss., requests us to state that he has a set of the Pulpit Commentary, in good condition, for sale at a special price.

Rev. J. E. J. Ferguson has been given a cordial welcome to the Gallman charge, Mississippi Conference, for the fourth year. The outlook for the new year is encouraging.

The many friends of Rev. William Schuhle, of Kentwood, La., were glad to welcome him during the closing sessions of the Louisiana Conference. Brother Schuhle was kept from attending the opening sessions on account of sickness.

"Here at Istrouma the folks have been most kind in fixing up parsonage within for 'the mistress' comfort.' The people show a fine spirit, and the field looks encouraging." So writes Rev. J. W. Booth, our pastor of Istrouma church, Baton Rouge, La.

Rev. Elmer C. Gunn, the newly appointed presiding elder of the Monroe District, Louisiana Conference, has reached his field of labor and is actively at work. In sending in his quarterly conference announcements, he states that a great year is in prospect—if another flood does not come. The people are interested in the activities of the church.

The Rev. S. L. Riggs, our pastor at Cedar Grove La., and his wife escaped serious injury when their automobile was struck by a reckless driver near Natchitoches while on their way home from Conference. Their car was considerably damaged.

While both were bruised and considerably shocked, these devoted servants of the church are able to be about their loved employ.

Rev. and Mrs. John S. Sutton have issued invitations to the marriage of their daughter, Alice Chapman, to Mr. Ross Henderson Moore, at the Galloway Memorial Church, Jackson, Miss., at noon on Monday, Dec. 26. The Advocate extends all good wishes to this fine young couple in advance of the happy event.

The many friends of Rev. and Mrs. A. S. Byrd and family will sympathize deeply with them and their son-in-law, Mr. Ernest Martin, in the death of their daughter, Mrs. Lettie Byrd Martin, who passed away at the Baptist Hospital, New Orleans, on Tuesday of last week. The remanis were taken to Mt. Olivet cemetery, on the Satartia charge, in Yazoo County, Miss., for interment.

Rev. W. W. Nelson writes: "Please announce through the Advocate to my many friends that I am recovering from my attack of the 'flu,' and will be able in a few days to move to Bay Springs, Miss. I want to thank the good people of the Vancleave charge for their loyalty to us during the past year. The Lord has been good to us, bless his name! We have never been more kindly treated, especially when we were sick. May the Lord bless the good people for their kindness to us. Brother Jackson has been on the charge for some time, and I think he is making a good start. I trust all the people on the charge will rally to him and that this will be the best year in the history of the charge thus far."

THE ROYALTY OF BETHLEHEM'S BABE.

By Bishop Warren A. Candler.

The birth of Jesus in Bethlehem was not the beginning of the life of our Lord. He was and is the Eternal Son of God, who "being in the form of God grasped not at equality with God as for a prize, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians ii:6-8).

No one but he ever chose to be born into our world, and through his voluntary birth, he was made flesh and dwelt among men, that he might make them to be "partakers of the divine nature" (I Peter 1:4). He became the Son of Man that men might become the sons of God.

His incarnation looked forward to his crucifixion because its purpose was the salvation of men through an atoning death.

In the deep destitution of his birth was foreshown the death pains of his cross; and he walked all the way from Bethlehem to Calvary under its shadow. He was born to die; and his death was as voluntary as was his birth. Wherefore, he said: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again" (John x:15-18.) When one of his Apostles sought to defend him against his foes and by force save him from death, he rebuked this mistaken act, and said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" (Matthew xxvi: 52 and 53). Not for lack of protective resources submitted he to arrest and trial and execution by the hands of men.

If he had come to set up an earthly dynasty, force would have been the appropriate instrumentality to establish and maintain it; but in the spiritual kingdom of his redeeming grace it had no place; and in the very nature of the case it could not have. Hence, he said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence" (John xviii:36).

In the sweet royalty of immaculate purity came he among men, and with the august majesty of a heavenly King he dared all that death could do, triumphing over the grave as the veritable Prince of Life. Freely came he into the earth; freely he walked in it, determining the way and the length of his course; and freely he fixed the days he would tarry in the tomb. Surely such freedom is the mark of the most truly kingly Man who ever appeared in our sinful and sorrowful world. He came to redeem it; and upon his great redemption rests his right to rule it. To this end was he born; to this end he lived; to this end he died; to this end he rose from the dead "because it was not possible that he should be holden of it" (Acts ii:24). Him hath God exalted with his right hand to be a Prince and a Savior" (Acts v:31). His throne is erected upon his saviourhood; and his crown, once a crown of thorns, has turned to many golden diadems. "On his head are many crowns" (Revelation xix:12), "and he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords" (Revelation xix:16). He reigns in power because he "speaks in righteousness, mighty to save" (Isaiah xiii:1).

On the birthday of our King it behooves us to magnify his royalty, and to bow in perfect submission to his royal will. This was the dominant note in the song of the angel to the Shepherds on the hills of Bethlehem: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour which is Christ the Lord" (Luke iii:10 and 11). At the heart of the faith of the Wise Men of the East was the royalty of him whom from afar they came to worship: "When Jesus was born in Bethlehem of Judea, behold, there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him" (Matthew ii:1 and 2). His lowly birth in no wise restrained their trustful adoration. Beneath the disguise of his infancy they discerned his divine kingliness, and upon him bestowed gifts such as it was customary to devote to kings only: "When they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him; and when they had opened their treasures, they offered unto him gifts, gold, frankincense and myrrh" (Matthew ii:11).

In like spirit should we fall down before him in adoring love. No gift that we can bring to him will be too good for him, however large and rich it may be. The gift of the undivided loyalty of our hearts is that which pleases him best and honors him most.

With Dr. Holland we may sing in fervent love:

"There's a song in the air!
There's a star in the sky!
There's a Mother's deep prayer,
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

"There's tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

"In the light of that star
Lie the ages impearled:
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King!

"We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in his cradle our Saviour and King!"

The rule of this King in the cradle must in the end extend wherever man is found, and it must abide forever. He sets aside all the limitations of space and time in the sweep of his redeeming love and saving grace.

At his entrance into our world we see him reposing in helpless infancy upon his Virgin Mother's breast. At the end of his manifestation in the flesh we find him asserting universal sovereignity and claiming all power: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, even unto the end of the world" (Matthew xxvii:18-20).

With his unlimited presence and undiminished power among his followers, he is establishing his royal claims and asserting his regal prerogatives. As Jean Paul Richter says, "Jesus being the holiest among the mighty and the mightiest among the holy, he has lifted with his pierced hands empires off their hinges, turned the stream of the centuries out of its channel, and still governs the ages."

"Let every kindred, every tribe
On this terrestrial ball
To him all majesty ascribe
And crown him Lord of all.

"O that with yonder sacred throng
We at his feet may fall.
And join the everlasting song,
And crown him Lord of all."

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GOOD PREACHING COMMENDED.

Editor Advocate: The great majority of our Methodist ministers do not seek much publicity, as the consciousness of a duty fearlessly well done is satisfying unto them; and yet now and then they are entitled like any other leader, either political or social, to a word of commendation.

On last Sunday, Dec. 11, at the morning service at the First Methodist Church, New Orleans, I immensely enjoyed a magnificent and practical sermon by the pastor, Rev. J. B. Peters

The reverend gentleman took his text (and, by the way, it was a good one, well suited to the first Sunday of the new Conference year) in Nehemiah iv:vi: "So built we the wall . . . for the people had a mind to work."

After the exposition of the Scriptural text, the preacher made a very practical application of it, took his aim, unloaded his "automatic" and never missed the mark he had in his vision.

"Unity of Purpose," "Opposition to Work Well Planned," and God always finding "Willing Servants to do His Work," were the three divisions of his discourse.

Under the sub-head of "Unity of Purpose" the "automatic" of the minister reached as far as the race track. "If there was unity of purpose amongst the Christians of New Orleans, there certainly would be an end to racing," said he. The other two sections of his discourse were spoken in "an ungloved sort-of-way;" and no doubt good results will follow the exhortations of Brother Peters if we take head thereunto.

The choir, by anticipation, fulfilled the first point of the sermon, "Unity of Purpose," by rendering delightfully in "unison" some harmonious church music.

"OBSERVER."

I look upon the Whole World as my Parish—John Wesley

The Christ of the Indian Road

By E. Stanley Jones

"It is hardly too much to say that Dr. Jones restates in his simple, direct words the Christ of the Gospels. This is why this little book is being quoted everywhere—in sociology and philosophy classes, on lecture platforms, from the pulpits, on street cars, and at dinner tables. This little book touches the reader as, many centuries ago, must the first readers of the epistles of that great missionary Paul have been touched in the little church at Ephesus, for it brings the same message."—Good Housekeeping. Net, $1.00, postpaid.

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By Bishop George A. Miller

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The New Soul in China

By Bishop George Richmond Grose

"Here is a small book with a big message from a missionary statesman. Bishop Grose's stirring statements founded on years of experience and observation will be read by thousands with great profit. His fine understanding of the present situation in China will do much to clear up misconceptions."—International Journal of Religious Education. Net, $1.00, postpaid.

Christian Conquests in the Congo

By John McKendree Springer

For many years Dr. and Mrs. Springer have been engaged in missionary work in Central Africa. They have walked in the footsteps of David Livingstone, and have borne his mantle, and have extended his noble service among the native peoples of the Dark Continent with heroic fidelity and amazing effectiveness.

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THE ABINGDON PRESS

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RETURNING PASTOR "POUNDED."

Dear Dr. Carley: The Advocate is always a cherished weekly visitor to our home, and we like, now and then, to take advantage of its columns to express a deserved appreciation which finds a warm place in our hearts.

We had the pleasure of returning to the good people that we served last year. On our return, we were greeted with a pounding and a most cordial reception of our people, which made our homecoming a delight. We have had the pleasure of having a new people "pound" us, and we have had the sweet pleasure of having the people we were leaving behind "pound" us but to have the people you have served and are returning to, "pound" you and greet you with a heart full of glad welcome is the most satisfying pleasure of it all because of the deeply inlaid significance. We had a successful and a happy year last year, and we are anticipating greater things this year. While our congregation is small, it is a great people, and they manifest their love of God by revealing the glory of his kingdom. Invoking the blessings of God as we follow the leadership of his Spirit into greater depths of love and greater heights of glory, and with our hearty endeavors for the Advocate,

Faithfully,

H. B. HINES, P. C.

Elizabeth, La.

FROM FULTON, MISS.

Dear Brother Carley: The last Conference sent us to Fulton, Miss. So we have moved and settled down to business. We found a nice parsonage, and the good women had everything in order when we arrived, and they gave us a royal reception. Such a supper! just wish you could have tasted it. Then the pantry had enough groceries to last us more than a month. For all these things we are very grateful. We could not find words to express our appreciation for this kindness. We have a very fine people to work with, and we are looking forward and praying for a great year in this field.

My prayers and kindest regards for the Advocate. Hoping you a Merry Christmas and a Happy New Year,

Sincerely and fraternally,

R. G. A. CARLISLE.

AN APPRECIATION OF REV. AND MRS. J. F. WALTMAN.

After serving as pastor of the Jonesboro church for the past two years Brother Waltman moved last week to Dubach, to which church he was appointed for the coming year.

Our church has been honored in having Brother Waltman as pastor. The church membership has grown considerably as a result of his labors, and we can truly say that his godly life and fearless preaching have lifted his people to a higher plane of Christian living. In all our great church, there is not a man more consecrated to the Master's service than he.

While with us Mrs. Waltman built up a strong woman's Bible class, and under her teaching the Sunday school lessons were splendidly presented. Being in her class was a privilege.

The people of Dubach are blest in having these dear people for the coming year.

Brother Dring comes to us from Athens, and is already endearing himself to the people by his strong, winning personality. We are sure that he and his splendid family will prove a blessing to Jonesboro.

MRS. FRED CALLAWAY.

AFTER TEN YEARS.

Dear Mr. Editor: I am on my way—after ten years it seems queer to be on the move.

On last Sunday I preached the last time for the people of Houma. The Presbyterian pastor, Rev. J. N. Blackburn, and his congregation came out and worshiped with us. It was a great day. It is hard to say good-bye; in fact, we did not say good-bye, but au revoir, which is easier said, and means "for the time being."

Praying that the year 1928 will be the best in all churches for the advancement of the kingdom,

Fraternally yours,

F. J. McCOY.

West Monroe, La.

FROM CALHOUN CITY, MISS.

Dear Mr. Editor: Just a few lines from Calhoun City. We arrived here on Nov. 15, and found a hearty welcome, with dinner at the Martin Hotel. The good ladies were arranging things at the parsonage and filling the pantry.

We are delighted with this work and find the people loyal and ready to cooperate with us in any way that will advance the interest of the church.

We are looking forward to the greatest year of our ministry, Wishing you and all the readers of the Advocate a Merry Christmas, I am yours truly,

E. C. DRISKELL, P. C.

FAREWELL TO APPRECIATED PASTOR.

On Monday evening, Dec. 12, the Earnest Workers' Bible class of the Algiers Methodist church gathered at the parsonage for a farewell party to Rev. J. C. Rousseaux and family. Though hearts were sad at parting, goodwill and cheer prevailed throughout the evening. After appropriate gifts were made, games were played, songs were sung, and dainty refreshments served.

The guests expressed themselves in wishing happiness and success for this family in their new field at Morgan City. For four years Rev. J. C. Rousseaux has been pastor of the Algiers Methodist church, and his people are sad at parting with him. What is our loss is the gain of the Morgan City church.

MRS. THOMAS A. RHOADES,
Secretary, the Earnest Workers' Class.

A HOPEFUL BROTHER.

Ef you asked him, day or night,
When the worl' warn't runnin' right,
"Anything that's good in sight?"
This is allus what he'd saye,
"Well, I'm hopin'."

When the winter days waz nigh,
An' the clouds froze in the sky,
Never sot him down to sigh,
But, still singin' on his way,
He'd stop long enough to say:
"Well, I'm hopin'."

Dyin', asked of him that night
(Sperrit waitin' fer its flight),
"Brother, air yer prospec's bright?"
An'—last words they heard him say,
In the ol', sweet, cheerful way:
"Well, I'm hopin'."

—Frank L. Stanton.

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

"It came upon the midnight clear,
That glorious song of old."

• • •

"Calm on the listening ear of night
Came Heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains."

—Christmas Song.

• • •

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

—Tennyson.

"Count the day lost, whose low descending sun,
Views from thy hands, no worthy action done."

"If you sit down at set of sun
And count the deeds that you have done,
And, counting, find
One self-denying act, one word that eased the heart of him that heard;
One glance most kind, which fell like sunshine where it went,
Then you may count that day well spent."

—Browning.

• • •

"It is in loving—not in being loved—
The heart is blest.
It is in giving—not in seeking gifts—
We find our quest."

—Painter.

That famous traveler, quaint old Marco Polo, has preserved for us the beautiful Old World story of the "Feast of Whiteness" in the following rose-leaf tale:

"This strange country is called Cathay, and the ruler thereof is one Kublai Khan, a mighty warrior, who, by reason of his strong will and trusty sword, has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel, and they offer unto the king white gifts, to show that their love and loyalty are without a stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly broidered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another, so long as all be white. And so do they keep the king's birthday."

Surely we cannot let these ancients outstrip us in loyalty and devotion. How do we keep our King's birthday? And where is the White Gift—the gift which has in it no thought of self, the gift which, is solely for love of the King? Our lists abound in love for kindred and friends. Is the King's gift there, over which we may say, perhaps, "Not gold, nor frankincense, nor myrrh—only a little gift, a pigeon, a handful of rice—but it's white, dear Lord, all white?"

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NEW OFFICERS AT CALHOUN CITY, MISS.

The Woman's Missionary Society of Calhoun City, Miss., elected the following officers for the ensuing year: President, Mrs. E. C. Driskell; vice president, Mrs. Crum Boland; secretary, Mrs. P. D. Williams; treasurer, Mrs. H. G. Hathorn; Superintendent of Bible Study, Mrs. A. C. Kemp; Superintendent of Publicity, Mrs. Stanley Murphree; Superintendent of Supplies, Mrs. L. L. Pryor; Superintendent of Social Work, Mrs. J. L. Minor; Voice agent, Mrs. C. E. Flaherty.

WOODVILLE JUNIORS.

The Epworth Juniors, Primaries and Babies, of the Woodville auxiliary, are having a truly White Christmas this year. In connection with their mite box party at the parsonage on the 17th, they are giving a Christmas tree for the neediest children of the Biloxi and Meridian Wesley Houses, the names and ages of the children having been secured from the deaconesses.

ZONE MEETING AT NETTLETON, MISS.

(We wish to express special pleasure in the receipt of this report from the North Mississippi Conference, the first copy from them to reach our desk.)

The fourth zone meeting of zone No. 2, Aberdeen District, of the North Mississippi Conference, convened at Nettleton, Dec. 1, 1927. We were met at our cars by ladies of the hostess society, and were given a very warm welcome, although the weather was freezing cold. After we had thawed ourselves, the meeting was called to order by our faithful chairman, Mrs. Mullins, using hymn No. 2. Brother Shaw, of the local church, read the Scripture lesson from John's gospel, and made helpful remarks on the value of friendship. Prayer was offered by Brother Young, of Shannon.

Minutes of the last meeting were read and approved. The roll was then called, and reports given from Amory, Antioch, Greenbrier, Tranquil, Smithville, and a new society on the Smithville charge. Grady's Chapel, Fulton and Prairie Memorial Societies were not represented. Of the six societies that reported, there were 263 members enrolled, and forty-eight present. There are approximately 170 ladies in these churches who are not members of the Missionary Society.

Mrs. Mullins, in giving her report, thanked the different societies for their co-operation, and expressed herself as having received a blessing from her year's work.

"Work, for the Night is Coming" was sung, after which Mrs. Cowley, of Amory, read a paper, "Paying Investments," showing the results of our efforts as Missionary Societies in building God's kingdom on earth.

Brother and Mrs. Shaw, of Nettleton; Brother and Mrs. Young, of Shannon; Brother Pearson, of Smithville, and Brother Hammontree, our Sunday school worker for Monroe and Ittawamba Counties, were introduced by our District Secretary, Mrs. Price.

We then adjourned for lunch, which was served cafeteria style from a long table in the rear of the church; hot coffee and chocolate made the bountiful spread even more delightful.

The sweet tones of the piano pealing the air of that lovely hymn "Majestic Sweetness Sits Enthroned," called us from a happy social hour back to our afternoon session. After Brother Oakes read I Cor. 13, and Miss Martha Rye led in prayer, Nettleton presented, very effectively, a beautiful pageant, "Harvest Day."

Mrs. Price gave a short talk on the Jubilee celebration which is to be held next year. She urged that each member sign the pledge to pray daily for the celebration.

One of the inspiring features of our meeting was the presence of so many preachers. They were all given an opportunity to make a few remarks. Each one complimented the work being done by the women.

Mrs. Mullins and Mrs. Stone were unanimously re-elected to their respective offices of the zone. With words of appreciation for her untiring services as zone chairman, Mrs. Price presented to Mrs. Mullins a beautiful Bible as a love gift from the rural societies.

Mrs. Baker, of Amory, speaking for the zone, thanked the Nettleton Society for their hospitality, the good lunch, the lovely music and flowers, which had made the day so happy and pleasant.

The Amory Society invited the zone meeting to be held with them some time in February, and we were dismissed with a special prayer for an elderly lady member at Tranquil who was very sick.

JENNIE FOWLKES,
Secretary Pro Tem.

SOCIETY AT MOUNT OLIVE, MISS., ELECTS OFFICERS FOR 1928.

At the regular business meeting of the Woman's Missionary Society of the Methodist church the following officers were elected for 1928:

President, Mrs. A. S. Calhoun; vice president, Mrs. W. A. Holloway; corresponding secretary, Mrs. Carl Calhoun; recording secretary, Mrs. Vernon Clark; treasurer, Mrs. G. W. Smith; assistant treasurer, Mrs. D. G. Calhoun; Superintendent of Mission Study, Mrs. J. L. Carter; Superintendent of Bible Study, Mrs. W. D. Lowry; Superintendent of Publicity, Miss Sarah Lou Rawls; Superintendent of Social Service, Mrs. J. C. Calhoun; Superintendent of Juniors, Mrs. E. D. Worthy; Superintendent of Supplies, Mrs. J. B. Rawls, Jr.; agent for Missionary Voice, Mrs. A. W. Evans.

The year 1927 has been a most successful one in our work, under the

(Continued on Page 15)

M. B. A.

METHODIST—systematic, sound, and safe. All Southern Methodists in whole families ages 1 to 60 should be insured.

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MOTHER

A Cross, Sick Child is Constipated!
Look at Tongue

No matter what ails your child, a gentle, thorough laxative should always be the first treatment given.

If your little one is out-of-sorts, half sick, isn't resting, eating and acting naturally—look, Mother! see if tongue is coated. This is a sure sign that the little stomach, liver and bowels are clogged with waste. When cross, irritable, feverish, stomach sour, breath bad or has stomach-ache, diarrhœa, sore throat, full of cold, give a teaspoonful of "California Fig Syrup," and in a few hours all the constipated poison, undigested food and sour bile gently moves out of the little bowels without griping, and you have a well, playful child again.

Mothers can rest easy after giving this harmless, "fruity laxative" because it never fails to cleanse the little one's liver and bowels and sweeten the stomach and they dearly love its pleasant taste. Full directions for babies, children of all ages and for grown-ups printed on each bottle.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of "California Fig Syrup;" then see that it is made by the "California Fig Syrup Company."

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday School Council of the Methodist church is in session at Nashville this week. This Council is composed of all employed persons engaged in religious education—that is, all who desire to become members The Council does a vast deal toward shaping the policies of the church in the matter of making Jesus Christ known to our constituency. It would require much time and space to tell all it does.

From the Mississippi Conference the following are in attendance: Rev. John C. Chambers, Conference Superintendent; Miss Maggie May Jones, Conference Elementary Superintendent; Mr O. C. Hull, Extension Secretary; Rev. C. A. Bowen, chairman of the Conference Sunday School Board. From the North Mississippi Conference: Rev. R. H. B. Gladney, Conference Superintendent; Rev. E. G. Mohler, Extension Secretary; Rev. J. H. Holder, chairman, Conference Sunday School Board; Rev. A. T. Clanton, Superintendent Sardis District; Prof. J. E. Stephens, of Millsaps College; Miss Helen Swisher, of Grenada College Miss Martha Du Berry, Director of Religious Education of Tupelo church; Miss Pauline Wynn, Director of the Religious Life of the Methodist girls at M. S. C. W. This is not Miss Wynn's official title, but it describes her work.

This body of men and women composing the Council lays its hands upon the very foundation of the life of the church. Twenty-five years from this time the results of the work will be clearly demonstrated.

As to the workers in the North Mississippi Conference, permit me to say, we are giving all that is in us for the furtherance of the kingdom We crave the privilege of co-operating with you who are officially in charge of the church, and we likewise call upon you to support us in this work—give the support you would like to have were you in the position we occupy.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

This present session of the General Workers' Council is the best in every way we have ever attended. It is going to be a most fruitful meeting in furthering the cause of religious education over the whole church.

The attendance upon this session of the Council is larger than we have ever had, and we are welcoming a large number of new members into our body.

One of the things which has impressed us on this trip to Nashville is Searritt. It was our privilege to go out to the college and meet the Mississippi girls there. It would take entirely too much space to tell all about the new building. It is as beautiful as a building can be, and makes one very happy and glad to look upon it and know that it is ours and for our young people. Dr. Cuninggim deserves a great deal of credit for the development of Scarritt. The student body is a fine, happy-hearted group. Our prayers go out to them, and we trust that each one who reads these lines will pray a blessing upon Scarritt and its student body.

The topics of discussion this year have been very vital indeed. It is still too early to say what the final outcome of the session will be, but it is safe to predict that it will be in advance of anything done up to this present time.

The unity of the group at this meeting is most refreshing in its unity of spirit and purpose.

The "Elementary Teacher," from the first of January on, will be a magazine for every worker with children both in the large and the small schools. The January number is an excellent number and will prove of permanent value to any elementary worker. It is hoped that every Sunday school will furnish its workers with this magazine.

The "Workers' Council" is being greatly improved, and will have a much larger ministry to the Sunday school workers. Every worker should have this magazine.

It is with the hope that each worker in the Mississippi Conference will have a happy, happy Christmas and all good things for a New Year.

JOHN C. CHAMBERS.

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MISSISSIPPI CONFERENCE DUAL-EXTENSION SUPPORT.

The following Sunday schools of the Mississippi Conference have contributed to the Dual-Extension work this month:

Seashore District.

Main Street, Biloxi, $15.80; Escatawpa, $1.95; Alexander Memorial, 95c; Ocean Springs, $3.25; Mount Pleasant (Vancleave charge), $7.72.

Vicksburg District.

Cane Ridge, $1.75; Pattison, $1.25; Louise, $3.38; McNair, 75c; Silver City, $4; Burtonton, $1.07; Washington, $2.14; Woodville, $5.94; Holly Bluff, $6.61; Jefferson Street, Natchez, $19.10.

Brookhaven District.

Brandywine, $2.04; Pleasant Ridge, $1.45; Center Point, $2.64; Hawkins Chapel, $2; Crystal Springs, $74.22; Foxworth, $2.04; Gallman, $1.25; La-Branch Street, McComb, $11; Monticello, $2.34; Muddy Springs, $1; Tylertown, $22.95; Wesson, $7.49.

Hattiesburg District.

Collins, $17.10; Junior Department, Broad Street, $4.26; Leakesville, $11.09; Lucedale, $14.28; Shipman, $1.60; Rials Creek, $1.38; New Augusta, $2.61; Petal, $17.72; Prentiss, $6.84; Bassfield, $7.64; Carson, $3; Purvis, $3.38; Richton, $9.16; Bethel (Silver Creek charge), $2.77; Men's Bible class, Sumrall, $17.

THIS YEAR'S
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A FINE FOOTBALL FOR THE BOYS.

LUCY ANN OF 1927.
Lucy Ann of 1927 is almost a foot and a half tall. She walks, she talks, her eyes open or close separately, and she has the cutest, latest style bobbed hair.
She has patent slippers, knitted socks, undies, two-piece effect dress and cap
She will make the heart of any little tot glad.
You would pay at least $2.00 for a doll her equal at any store.

CITY FOLKS.
To get Lucy Ann or a Varsity Football or both, all you have to do is to clip this page and take it to your grocer together with the coupons from Luzianne Coffee cans and the necessary amount of money.
If your grocer should run out of dolls or footballs, bring the coupons to our office, 640 Magazine Street.

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Get a real football for your boy as well as a Lucy Ann Baby Doll for your girl. It's a $2.50 football for only 98c and 5 Luzianne Coupons. Official in size, made of special tanned leather, lined with duck and includes pure gum bladder and lacing needle. Get one before they're gone.

OUT-OF-TOWN FOLKS.
Mail your coupons from Luzianne Cans together with this page to us. Write in the coupon whether you want Lucy Ann, the Varsity Football or both. Send no money. When your package arrives simply pay the mailman 98 cents, or twice that amount if you ordered both the doll and football, plus the small mailing charges.

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Jackson District.

Pelahatchee, $6.41; Forest Grove, $2.36; Millville, $2.01; Bentonia, $2; Edwards, $4.57; Flora. $2.30; Grace $12; Madison, $3; D'Lo, $12.75; Satartia, $5.90; Wesley Chapel, $1.76; Mount Olivet, $1.70 Terry, $1.30; Byram, $8; Yazoo City, $10.07.

Meridian District.

State Line, $3.60; Collinsville, $1; Meehan, $3; Suquelena, 90c; New Hope, $2.06; Langsdale, $3.01; Poplar Springs (Matherville charge), 50c; East End, $29.98; Chapel Hill, 50c; Quitman, $6.68; Scooba, $3.35; Shubuta, $5.41; Andrew's Chapel, 67c.

Newton District.

Bay Springs, $4.08; Carthage, $51.46; Decatur, $3.25; Morton, $5.65; Harperville, $4.90; Hillsboro, $1.90; Lena, $2.05; Contrell, $1.50; Homewood, $2.82; Gasque Chapel, 66c; Kingston, $5.01; West Laurel, $2.70; Montrose, $3.25; Walnut Grove, $3.33; Lake, $3; Raleigh, $4.76.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The writer is at the General Sunday School Council, with the following members of the Conference Board: Rev. A. K. McLellan, Extension Secretary; Rev. W. H. Giles, Secretary; Rev. B. C. Taylor, Conference Adolescent Superintendent, and Miss Pauline Wynn, Associate Adolescent Superintendent. Mrs. R. H. Harper, chairman of the Elementary Council of the Louisiana Conference, was in attendance upon the General Elementary Council last week.

* * *

Mr. Taylor and Miss Wynn succeeded in getting full co-operation of the adolescent representatives of the General Board in their plans for the Statewide conference at Alexandria, April 10 and 11 and Older Girls Camp to be held at Lake Arthur, August 1-15. Mr. O. S. Gates has given consent to be present at our conference in April.

* * *

Dr. W. W. Drake, chairman of the Conference Board, was not able to attend the General Council meeting, due to an auto accident en route from the Baton Rouge Conference. He writes that he has sufficiently recovered to be about his work and that Mrs. Drake is showing satisfactory improvement, and that he hopes to be at the Conference Council in Alexandria, Dec. 29, with representatives from the Ruston District.

* * *

At the recent meeting of the Conference Board at Baton Rouge it was decided that the membership of the Conference Council should be composed of the members of the Conference Board, Conference staff, presiding elders, and district staff officers. The conference will open at 10 a. m. and close at 3 p. m. Dinner will be served at the First Methodist Church. Communications from the leadership in each district indicate an interest which will insure a good attendance.

* * *

I am glad to report we will have several of the General Board staff at our State-wide conference in April. We extend a hearty welcome to Dr. J. Callaway Robertson, who represents the Adult Department. Mr. Sensabaugh and Mrs. Court have been invited and will give us definite answers soon. Dr. F. N. Parker, who has had charge of the Bible Hour at this Conference, writes: "As things now look, I doubt if I shall be able to come, on account of the dates at the end of my winter quarter and the opening of the spring quarter."

* * *

The writer has been shown special hospitality by Prof. Tom Carter and Dr. Fitzgerald Parker, both Louisiana men.

C. D. ATKINSON,
Conference Superintendent.

In the market place of Brussels, Belgium, services are conducted under the big Methodist umbrella. This attracts attention by its bright color, protects the preacher from the frequent rains, and as it is lighted by two bulbs attached to an electric battery makes it possible to hold services during the evenings.

OLD CANE RIDGE.

By Hanson Rowan.

To-day I visited a place
That brought back hallowed memories to me;
In fancy there I recalled many a face
That I would love once more to see.

But the angels in heaven called them.
And one by one they went—
Souls that went back to heaven,
For to us they only were lent.

As I stood where old Cane Ridge stood,
The church out in the wildwood,
And thought of church and folks, I shed tears—
That meant so much to me in after years.

In fancy, I saw the massive oaks,
With nails and horseshoes, where
The horses driven by good old folks,
We youngsters would hitch with care.

Beneath the oaks, so big and tall,
Stood a church with whitewashed wall;
Inside were seats that were painted brown;
Outside were tables for "dinner on the ground."

We did not have music such as they have to-day,
But we had men and women that really knew how to pray;
The preacher did not look here and there,
But would say, "Sister Mary Watkins, will you lead us in prayer?"

There was one who meant so much to all—
When in trouble on Sister Ollie Watkins we'd often call;
Among the good members I see her face.
To me no one will ever take her place.

Aunt Katherine Millsaps and Esther Jones, too,
Were to be classed with the selected few
Who were living monuments to right and God,
And now lie buried in the old churchyard.

There were some noble men,
Who knew how to forgive our meanest sin,
Whose characters were taken from the mould
Of gallant gentlemen and knights of old.

Notley Hanson, Willis Watkins, Judge Millsaps,
Were men of sterling worth, we knew,
And many a day will elapse
Before we'll find men like them in the new church pew.

But the old church is torn away,
The massive oaks were cut for wood.
And with faltering footsteps I turned away
From this sacred spot where I stood.

Lorman, Miss.

LIGHT ON CHINA.

"What's the Matter in China," by Elmer T. Clark, S. T. D., LL.D., Board of Missions, Methodist Episcopal Church, South.

This volume is an attempt to set forth in simple and popular form the facts about the tangled political situation and the civil wars in China. Its purpose is not to make original contributions for students of the subject as much as to enlighten the average reader as to what the present turmoil in the Far East is all about, so as to give him a background for intelligent reading of the magazines and newspapers which feature Chinese affairs from time to time. It is not a mission-book, save as the problem of missions enters into the Chinese situation. The author has had admirable facilities for his work. The Methodist church has a hundred highly trained representatives in various parts of China, and their reports constitute a source of data inaccessible to other writers. The price of this volume has been fixed at 25 cents in order to give it a tremendous circulation.

Dr. Elmer T. Clark, the author of "What's the Matter in China," is Assistant Secretary of the Board of Missions, Methodist Episcopal Church, South, in charge of the production of educational literature. He is also a member of the faculty of Religious Education at George Peabody College for Teachers, Nashville, Tenn. He has for many years been engaged in literary work of an educational, social, and religious nature. During the war, he was European correspondent for the St. Louis Republic and the New York Tribune, and as such covered all the Allied countries and the various armies in the field. Since the war, he has been connected with the Boards of the church in the production of literature. He is the author of a dozen volumes on social, religious and missionary themes.

CRAVING FOR EXCITEMENT MEANS LIFE FAILS TO SATISFY.

To the eagerness for locomotion there is a sad side. The craving for excitement means that life itself has failed to satisfy. We run after what we have not got, and we run away from what we do not like. If we exaggerate the heroism of the airman, it is because there is other heroism that we have ignored. We abandon our vision of the Best, and we find that the second best, the third and fourth best, are but empty substitutes for the soul within us. It is Christ, and only Christ, in whom all things are to be seen in a true proportion. If there be a false value attached to peregrinations by air, by land, by water, it is because, failing adequately to worship him, we have yet to discover the place where we can abide.—Exchange.

To win the Orientals in California to Christ is no easy task, for as soon as an Oriental becomes interested in Christianity the Buddhist forces use every means in their power to win him back to the old religion.

THINGS THAT MAKE YOU BIGGER.

Learn to listen.

Take kindly suggestions kindly.

Keep calm. Go slow, but keep going.

Be brief. Never steal time from another.

Bury every regret. Work and live in the now.

Live each day as though it were to be the last.

Never hurt another's feelings. Be considerate.

Never betray the trust and confidence of a friend.

Fear no man. You are as big as you do—no bigger.

Time given to the help and happiness of others is never wasted.—Selected.

WORLD FELLOWSHIP MONTH OBSERVED AT GRENADA COLLEGE.

The Missionary Society of the college observed November as World Fellowship Month, opening with the sixth to the twelfth as week of prayer. An offering of $10 was made during the week for Palmore Institute in Kobe, Japan, and Valley Institute in Pharr, Texas.

A general explanation of World Fellowship was given at vespers, November 9. Miss Laney gave a talk on, "The Missionary Message of the Bible," at 'Y. Talks on, "Our Relations With the Negro" were made on November 16.

The World Fellowship program culminated in a pageant on November 20. The pageant, "One Father of All," derived its name from the text, "One God and Father of All Who is Above all and Through all and in You all." Ephesians 4:6.

The cast was as follows:

Paiseis (Persia), Willie Cordell, Vera Nette Boone, Elizabeth Capps.

Fetish Worshipers (Africa), Mary Hasie, Maria Stovall.

Buddhists (Japanese), Elizabeth Carothers, Priests; Eleanor Dendy Mildred Townsend, Adele Smith.

Confusianists (China), Jack Wright, Ada Hines.

Hindus (India), Agnes Martin, Lillian Saunders, Sara Hodges.

Mohammedans (Arabia), La Verne Martin, Florrie Mashall, Gladys York.

Christian: Pharisee, Katherine Bryson; Publican, Elizabeth McMahon; The Church, Marie Moore.

The prelude was given by Katherine Bryson.

At the end of the pageant the Lord's Prayer, in which the congregation joined, was said. The benediction was sung by the college choir.

MILDRED HASIE.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—First Round.

Lake Arthur, Dec. 25, p.m.
Gueydan and Kaplan, at Gueydan, Jan. 1, a.m.
Abbeville, Jan. 1, p.m.
Lafayette, Jan. 4.
New Iberia, Jan. 5.
Florien ct., Jan. 8, a.m
Barham, Jan. 8, p.m.
Leesville, Jan. 9.
Many and Zwolle, Jan. 15, a.m.
Converse and Hornbeck, Jan. 15, p.m.
Cameron and Calcasieu, at Grand Chenier, Jan. 18.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Collum Dropsy Remedy Company, Dept. 188, Atlanta, Ga.

Sulphur and Vinton, at Sulphur, Jan. 22, a.m.
Merryville, Jan. 22, p.m.
Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

District stewards are requested to meet at Lake Charles church, Dec. 21, at 10 a. m.

W. L. DOSS, JR., P. E.

Monroe Dist.—First Round.

Gilbert, Jan. 1, 11 a.m.
Winnsboro, Jan. 1, 7:30 p.m.
Waterproof, Jan. 8, 11 a.m.
Wisner, Jan. 8, 7:30 p.m.
Monroe, First Church, Jan. 15, 11 a.m.
Columbia, Jan. 15, 7:30 p.m.
Bonita, Jan. 22, 11 a.m.
Mer Rouge, at Collinston, Jan. 22, Q. C., 4 p.m.; preaching, 7:30 p.m.
Bastrop, Jan. 29, 11 a.m.
West Monroe, Jan. 29, 7:30 p.m.
Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.

A missionary set-up meeting will be held in First Church, Monroe, Friday, Jan. 6, 1928, at 10 o'clock a. m. All pastors, superintendents of Sunday schools, lay leaders, presidents of Missionary Societies, Brotherhoods and Epworth Leagues of the district are urged to attend.

Rev. J. G. Snelling and a member of the staff of missionary workers from Nashville will have charge of the program. Luncheon served at the church.

ELMER C. GUNN, P. E.

Ruston Dist.—First Round.

Calhoun, at Calhoun, Jan. 1, 11 a.m.
Simsboro, at Simsboro, Jan. 1, 7 p.m.
Bernice, at Bernice, Jan. 8, 11 a.m.
Dubach, at Dubach, Jan. 8, 7 p.m.
Gibbsland, at Gibbsland, Jan. 4, 2 p.m.
Arcadia, Jan. 4, 7 p.m.
Homer, Jan. 15, 11 a.m.
Haynesville, Jan. 15, 7 p.m.
Marion, at Marion, Jan. 22, 11 a.m.
Farmerville, Jan. 22, 7 p.m.
Lapine, at Lapine, Jan. 29, 11 a.m.
Choudrant, at Choudrant, Jan. 29, 7 p.m.
Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Bienville, at Bienville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.
Jonesboro, at oJnesboro, Feb. 19, 7 p.m.

District Missionary Institute will be held at Ruston, Thursday, Jan. 5, 1928, at 10 a. m. Pastors, Sunday school superintendents, presidents of Woman Missionary Society, presidents of Epworth Leagues, and Lay Leaders are expected to attend.

W. D. KLEINSCHMIDT, P. E.

The women of Cuba cling to the Roman Catholic church largely because of its social power, and because they feel that such occasions as baptisms, weddings, etc., cannot be made proper social functions without the aid of the church.

Guaranteed Remedy
This pile remedy comes in a tube with Pile Pipe attachment, making it convenient and easy to apply. Your druggist will refund money if PAZO OINTMENT fails to cure any case of piles (itching, blind, bleeding or protruding). Just ask for a 75c tube of
PAZO OINTMENT

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....Miss Frances Ulmer, Picayune, Miss.
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE FIELD SECRETARY.

Dear Epworth Leaguers: It is hardly possible to believe that I have finished a survey of the eighth and last district. Now for a few holidays and Christmas.

Although I did not meet with a few of the Leagues in Baton Rouge District, I reached a large number of them. I am indeed proud of the progress that some of these Leagues are making. A number of them are in rural communities and on circuit charges, but they are trying to be standard Epworth Leagues. I think that we should take our hats off to the Leagues in the little rural churches that are so faithful in spite of their lack of working facilities and trained leadership.

I met with the Epworth Leagues of Kentwood, Amite, Bogalusa, Franklinton, Hammond, Frost, Springfield, Natalbany, Wesley Chapel, Ponchatoula, Baton Rouge, Keener Memorial, Istrouma, Zachary, Clinton, Denham Springs, Live Oak, and Walker. At most of these meetings the pastors were present with us. The District Secretary, Wilda Addison, of Hammond, assisted me just splendidly in my work in this district. When possible she went with me to a number of the meetings, which was, of course, a great help to both of us.

From Nov. 30 to Dec. 5, I attended Conference. Since this was my first time to have the pleasure of being at Conference, I enjoyed it immensely. While at Baton Rouge I was entertained in Mrs. A. G. Cook's home. The Leaguers are all quite familiar with Grace Cook, who was formerly our State treasurer.

On Dec. 3, which was Epworth League anniversary night at Conference, we Epworth Leaguers had charge of the service. With Brother Grambling's assistance we presented the program of Epworth League work, from the Epworth Junior Society on through all the departments, and organizations to the General Conference Board. I'd like to take this opportunity of again thanking those who served on the program for their splendid contributions.

On Dec. 11, we held an afternoon rally at Morgan City and organized a new Union for the Leagues in that section of the New Orleans District. Patterson, Houma and Morgan City Leagues were represented. Officers for the Union were elected. It was decided that the Union would meet on the second Sunday of last month in each quarter. Their next meeting will be in March, and will be held in Houma, at Wesley Chapel. Mr. and Mrs. Edgar Cayard and Mrs. Robt. Jackson went to Morgan City with me and gave valuable assistance in conducting the program of the evening.

By the time this letter reaches my Leaguers, you will be very busy preparing for Christmas. I want to wish all of our young people the very happiest Christmas and a prosperous New Year. I trust that you are not forgetting the real meaning of Christmas. Oftentimes our thoughts of costly gifts, big dinners, fireworks, and a big time together cause us to forget the One whose birth we love to pay tribute to. We even forget to spell Christmas in the proper way, and in our haste we spell it—"Xmas." Had you ever thought that this way of spelling the beautiful name takes "Christ" out of it and makes him "an unknown quantity?" Surely we do not think of Christ as the unknown quantity. No matter how rushed you are in your Christmas preparations, please don't spell that beautiful name with an "X." Remember him whom the Wise Men brought their gifts to and let him be the unseen guest at your home and in your heart.

As Epworth Leaguers I trust that you are planning to bring cheer to the unfortunate, happiness to those in sorrow, and a helping hand to those in need.

If you are carrying on some definite program during the holidays we would like to know about it. Write us and tell us how you observed Christmas.

The State officers join me in wishing each of you a very Merry Christmas and the best of New Years. As comrades of the Emmaus Way may the year 1928 find you abounding in love and Christian fellowship—one with another.

With every good wish, I am,
Your Field Secretary,
ELIZABETH LANGFORD.

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News Items.

Remember, Epworth Leaguers, that the first Sunday in January is Quiet-Hour Covenant night. Have you ordered your covenant cards?

On Jan. 8, which is Epworth Era night in Southern Methodism, our campaign for new Era subscriptions will be launched. We want 15,000 new subscribers. Louisiana's quota is 345. The quota for the districts is as follows: Alexandria, 50; Baton Rouge, 54; Lake Charles, 44; Minden, 48; Monroe, 20; New Orleans, 37; Ruston, 38; Shreveport, 54. If the Era is not in your home, it should be. Let's subscribe on Jan. 8!

On Dec. 26-30 the annual Presidents' Conference will convene in Birmingham. Ala. Your Conference Board president, State president, field worker, and Union presidents are all entitled to attend. A number of important issues concerning the program of Epworth League work will be taken up. When the delegates from Louisiana return, we hope to bring to our Leaguers a greater knowledge of Epworth League work.

MISSISSIPPI CONFERENCE.

Greetings, Hi Leaguers: Please let this be a personal message to each of you. I just wish I could slip into every League in our Conference and hear the reports. It seems quite a while since I heard from the different Leagues. I'd be so glad if the secretary of each Hi League would write and tell me about her League. Won't you do this? Just a personal letter to your Superintendent telling her about your own League and its problems.

What about your Standard of Excellence? Are you keeping it right up to date? December is to be our Standard of Exellence month, and by the end of the month we want every star in its place.

I want to serve you in the very best way I can. Nothing makes me happier than to be working with Leaguers; so won't you make me happy by using me?

Let's not become discouraged, but always remember that Jesus is ready to help us. Remember Gal. 6:9.

Yours in his service,
BERTA NALL.
Mississippi Conference Hi League Superintendent.
Petal, Miss.

THE DUTY OF BEING RICH.

It is a duty to be rich. It is a duty to desire power. It is a duty to provide ourselves with treasure bags. But the treasure bags, power, and riches that we are to go after must be of the sort that God approves. Most men want riches of another sort. The Lord Jesus used a strong word in characterizing the man who chose his own riches, calling him, "Thou fool." Our Lord said, "So is he that layeth up treasure for himself, and is not rich toward God." Thus Christ taught that it is a duty to be "rich toward God," and anything else is folly. In the same discourse the Lord said, "Seek ye the kingdom of God," and "provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:31, 33). He gave the reason for all this in the words, "For where your treasure is, there will your heart be also." He urged the seeking of real riches, which would be protected by God himself, in the heavens, "where no thief approacheth, neither moth corrupteth." God provides the fire and burglary insurance against any loss there. Christ wants our hearts to be in God's safekeeping, as well as our riches, so he tells us where to deposit our riches. When we have thus become wealthy, we may have Paul's confidence, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (II Tim. 1:12).—Sunday School Times.

More than thirty students in the Songdo Higher Common School, Songdo, Korea, were baptized and joined the church during the past year.

MOTHER
for Whooping Cough and Croup use Roche's Embrocation
It is the quickest relief ever known for these ailments of childhood. Mothers have used it with amazing results since 1802. Countless thousands endorse it.
Just rub it on the chest. At once it loosens choking phlegm and breaks congestion. Then relief comes. Quick relief, also, for Croup, Colds and Bronchitis.
Sold By All Druggists or
E. Fougera & Co., Inc., New York
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ROCHES EMBROCATION

Grove's Tasteless Chill Tonic
Invigorates, Purifies and Enriches the Blood. Restores Health and Energy and fortifies the system against Malaria and Chills Pleasant to take 60c.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

efficient leadership of Mrs. E. L. Calhoun, who has served most faithfully as our president for the past two years.

We have made an advance in membership and offering. We are becoming more efficient workers because of our Bible and Mission Study work. The loyalty and co-operation of the officers and members have helped our work to go forward.

For the past months our Society was divided into circles, and as a result of this work the amount of $45 was received as a donation for December.

We want to do better work in 1928.

SARAH LOU RAWLS,
Publicity Superintendent.

ZONE MEETING AT SPRINGHILL, LA.

The second meeting of zone No. 1, Minden District, was held in Springhill on Nov. 26, 1927.

The morning session was held at the Methodist church. Our zone leader, Mrs. W. H. Martin, called the meeting to order at 10:30 o'clock.

Roll call showed the following attendance: Alden Bridge, 8; Cotton Valley, 4; Springhill, 10; Plain Dealing, 7.

The following was the order of business:

"Why the Zone Meeting," Mrs. W. H. Martin; Bible lesson, by Mrs. Mullin, Springhill.

Mrs. A. M. Wynne gave the introduction of the mission study, "A Straight Way Toward To-Morrow," and Mrs. Taylor gave the dream of Mrs. Platt, the author, so impressively that we were held spellbound.

Solo, "When I Think of His Love for Me," by Mrs. J. F. Giles.

Collection for rural work, $9.50.

"Seven Reasons Why We Should Belong to the Foreign Missionary Society," Mrs. J. L. Northcutt.

Discussion topic: "Why the Social Service in Our Societies," by Mrs. Moody, Cotton Valley.

Each auxiliary was given a work to report on at next zone meeting: Alden Bridge, to organize Benton; Plain Dealing, to organize Walker's Chapel; Cotton Valley, to organize Bethel; Springhill, to organize Blocker's Chapel.

We were dismissed at the noon hour by Brother Pfost and invited to the home of Mrs. J. F. Giles. Here we felt the good old Southern hospitality. The ladies had prepared a delicious course luncheon, which was beautifully served by the young ladies of Springhill. After luncheon the meeting was called to order by the leader.

First on the program at afternoon session was a song, "I Love Him," by Mrs. Giles and Mrs. D. G. Tyler, the others joining in on the chorus.

Quiz on Standard of Excellence, by Mrs. J. F. Giles. As ex-State secretary for four years, she urged that we send our reports on time.

"Six Reasons Why We Should Organize a Young People's Society," by Mrs. J. B. Turnley.

"Why the Children Should be Organized," by Mrs. Pfost, of Springhill.

Voted: Alden Bridge to have the next zone meeting, the date to be set later.

Song, "Somebody," sung by Mrs. Giles, Miss Clarice Tinniman, and Brother Pfost, accompanied by Mrs. D. G. Tyler.

This brought to a close a very pleasant day for those who had the pleasure of attending. We had a much larger attendance at the afternoon session than at the morning session.

MRS. H. J. RIVERS.

Alden Bridge, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Norfield, Jan. 4.
Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

The preachers are called to meet at Brookhaven at 10 a. m., and the district stewards at 2 p. m., Dec. 6.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Magee and Sanatorium, Jan. 1, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Jan. 1, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16, 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan. 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30 p.m.

The district stewards are called to meet at Court Street Methodist Church, Hattiesburg, on Tuesday, Nov. 29, 1927. All stewards are urged to be present and the pastors are invited also.

J. R. JONES, P. E.

Meridian Dist.—First Round.

Buckatunna, at State Line, Jan. 1, a.m.
Waynesboro, at Waynesboro, Jan. 1, p.m.
Waynesboro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrew's Chapel, Jan. 11.
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

It is important that every district steward be in the meeting to be held at Central Church, Monday, Dec. 5, 1927, at 10 o'clock. The pastors are urged to see that their stewards are present. Pastors are invited to meet with us. Lunch will be served.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Carthage ct., Sunday, Jan. 1, 11 a.m., and 2 p. m. at Goshen.
Carthage sta., Jan. 1, 7 p.m.; Q. C., Monday, Jan. 2, 7 a.m.
Walnut Grove, at New Walnut Grove, preaching, Monday, Jan. 2, 7 p.m.; Q. C., Tuesday, Jan. 3, 11 a.m.
Harperville, at Harperville, preaching, Tuesday, Jan. 3, 7 p.m.; Q. C., Wednesday, Jan. 4, 10 a.m.
Forest and Morton, at Morton, Sunday, Jan. 8.
Cleveland, at Big Oak, Friday, Jan. 13.
Philadelphia ct., at Sand Town, Saturday, Jan. 14; preaching at Deemer, Sunday, Jan. 15, 11 a.m.
Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

The district stewards will meet in Newton, Thursday, Dec. 1. The pastors are invited to meet with us.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Pass Christian and Lyman, at Lyman, Dec. 25, 7:30 p.m.
Long Beach, Dec. 25, 11 a.m.
Americus, Dec. 31-Jan.1, at Pleasant Hill, 11 a.m.
Kreole, Jan. 1, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 8, 11 a.m.
Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

The District stewards will meet Thursday, Dec. 1, at 10 a.m. in the Methodist church, Gulfport. All pastors are expected to come.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p.m., Dec. 15, 1927.

J. T. LEGGETT, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

IN DAYS OF OUR FOREFATHERS

Women Prepared Their Own Medicines

The wise pioneer women learned to gather, in woods and fields, the remedies the Indians used. From the rafters of colonial houses, hung great bunches of dried roots and herbs. From these, in times of sickness, the busy mother brewed simple and powerful remedies.

From roots and herbs, Lydia E. Pinkham, a descendant of these sturdy pioneers, made her Vegetable Compound. The beneficial effects of this dependable medicine are vouched for by hundreds of women.

Mrs. Wm. Kraft of 2838 Vinewood Ave., Detroit, Mich., saw a Pinkham advertisement in the "News" one day and made up her mind that she would give the Compound a trial. At that time she was very weak. "After the first bottle," she writes, "I began to feel better and like a new woman after taking six bottles. I recommend it to others and always keep a bottle in the house."

Mrs. Gust. Green of 401 Lincoln Park Boulevard, Rockford, Illinois, found herself in a condition similar to that of Mrs. Kraft. "I was weak and rundown," she writes, "but the Vegetable Compound has helped me and I feel better now. I recommend it to all women who need more strength."

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is a Prescription for

Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.

It kills the germs.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Houlka, at Houlka, Q. C., Dec. 31; preaching, Jan. 1, a.m.
Buena Vista, at Buena Vista, preaching, Jan. 1, p.m.; Q. C., Jan. 2.
Salem and Friendship, at Salem, Jan. 4, Q. C.
Toccopola, at Toccopola, Q. C., Jan. 5.
Randolph, at Randolph, Q. C., Jan. 6.
Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates. I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Rienzi, at Rienzi, Q. C., Dec. 22, morning.
Mantachie, at Palestine, Dec. 29.
Baldwyn, at Baldwyn, Jan. 1, morning, and at Ashbury, Jan. 2.
Hickory Flat, at Bethel, Jan. 4.
Pott's Camp, at Pott's Camp, Jan. 5; preaching, evening of 4th.
Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 13.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

District stewards are called to meet in First Church, Corinth, Thursday morning, Dec. 1, at 10 o'clock.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Columbus, First Church, Q. C., Dec. 6, night; preaching, Jan. 22, 11 a.m.
Columbus, Central, Q. C., Dec. 7, night; preaching, Jan. 22, night.
West Point, Dec. 21, night; preaching Jan. 1, 11 a.m.
Cedar Bluff, at Pheba, Dec. 22.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Kilmichael, at Kilmichael, Dec. 22.
Lexington, Dec. 25, preaching.
Waterford, at Waterford, Dec. 31, Jan. 1.
Holly Springs, Jan. 1, evening.
Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Greenville, Nov. 13; Q. C., Jan. 4.
Hollandale, Nov. 20; Q. C., Jan. 5.
Leland, Nov. 20; Q. C. Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Greenwood, First Church, preaching, Nov. 20, 11 a.m.; Q. C., Jan. 9, night.
Greenwood, Price Memorial, preaching, Nov. 20, night; Q. C., Dec. 21, night.
Indianola, Jan. 3, night.
Tchula, Jan. 4, night.
Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C., Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Inverness, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,

L. P. WASSON, P. E.

PARALYSIS
A STIMULATING TONIC TREATMENT
CHASE'S TONIC TABLETS Write for Free Book
United Medicine 224 N. 10th St. Philadelphia, Pa.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

St. Francisville, at St. F., Dec. 18, a.m.
Clinton, at C., Dec. 18, p.m.
Washington, at Angie, Jan. 1, a.m.
Franklinton, Jan. 1 p.m.
Plaquemine, at P., Jan. 8, a.m.
Zachary, at Slaughter, Jan. 8, p.m.
Kentwood, at K., Jan. 15, a.m.
Amite, Jan. 15, p.m.
Pearl River, at P. R., Jan. 22, a.m.
Bogalusa, Jan. 22, p.m.
Baker, at B., Jan. 29, a.m.
Istrouma, Jan. 29, p.m.
Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

The district stewards are called to meet in First Church, Baton Rouge, at 10 a.m., Jan. 3, 1928.

L. W. CAIN, P. E.

NEW ORLEANS

CHRISTIAN ADVOCATE

73

Vol. 52.—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3681.

HENRY T. CARLEY, D.D., Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 29, 1927. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ANOTHER YEAR.

With this issue, the Advocate closes another year of its long, honorable, and, let us hope, useful career as a servant of the church. Established in 1850, it has made its weekly visits to thousands of homes throughout Mississippi and Louisiana during the seventy-seven years since then, with perhaps slight interruptions during the Civil War. It is old in service; but not in spirit. It has endured hardships, carried burdens, had its struggles; but it has had many friends, it has experienced the joy of service, and it rejoices today in the feeling that it still has a place in the hearts of those to whom it goes. It thanks God for these friends and prays the richest blessings of Heaven upon them; it craves new friends, with the hope that it may serve them as it has served the old. And as it looks to the future, it says, with Little Tim, "God bless us every one."

THE MISSIONARY INSTITUTES.

As will be seen from announcements of Conference Missionary secretaries and presiding elders, the period of missionary institutes in preparation for the free-will offerings to support our missionary work, is at hand. It is hard to overestimate the value of these gatherings, and we hope that every one who can possibly do so, especially those whose specific duty it is, will attend them. The church is not simply making a gesture toward giving the gospel to the world—it is seriously and earnestly trying to fulfill the Great Commission. These institutes are a very definite part of the effort of the church to do its work. They furnish information, inspiration, and business-like suggestions and instructions for carrying out the program of the church. Just at this time they are the most important thing on the calendar of the year's work.

THE REAL QUESTION.

The real question at issue in connection with the Eighteenth Amendment at present is not whether its enactment was wise, or whether intoxicating liquor is an evil, or whether prohibition is desirable; the real question is whether or not the Government of the United States is able to enforce a law that is an organic part of the Constitution, made such by an overwhelming majority of the legislatures of the States, whose business it is to pass upon constitutional amendments. The prohibition law is the law of the land; can the Government enforce its own laws?

Very closely related to this question is another one as to the attitude of good citizens toward their Government: Is he a good citizen who openly disregards and flouts any law himself and sanctions its violation by others?

Every good citizen has the right to advocate and work for the repeal of laws that he thinks are not right, provided he does it in legitimate ways; but no good citizen will deliberately violate the law simply because it does not suit his personal convenience. Such disregard of law means the development of the spirit of anarchy.

And for a Government to confess its inability to enforce its own laws means that it is losing its power to function. It is high time for good citizens to show their loyalty and for the Government to exercise its authority.

"HOW CAN I USE THAT?"

The following is from the Imperial Type Metal Magazine, a publication of the Imperial Type Metal Company:

"One of the greatest business geniuses of his country has always made a rule of asking himself regarding everything he sees, hears, or reads: 'How can I use that?'

"His factory, which covers several acres, is most efficient, and in it you will find ideas at work which have been gathered from every part of the world. Does this man read a good epigram? He has over a hundred frames scattered through the factory in which fresh epigrams are posted each week. * * * Experience is of no value unless we translate what we read into life itself."

The above incident deals with a big business man in a big business. We imagine the man is a big man because he tries to learn all he can and makes use of what he learns; and his business is a big business, we likewise imagine, because it is constantly strengthened by the infusion of new ideas and new methods.

What is good for the ordinary business by which men make their livelihood is probably good for the business of the church. Men can continue to do the same old things in the same old way year after year, and get results. But we wonder if greater results could not be accomplished if we would keep our eyes and ears open all the time for suggestions, and constantly ask ourselves, "How can I use that?" The really big man is constantly trying to find better ways of doing things.

AN ADDRESS OF THE BISHOPS.

To the Pastors and Members of the Methodist Episcopal Church, South.

Dear Brethren:

The College of Bishops is fully awake to the importance of the general and Conference organs of the church, as *media* of religious information, adjuncts of our denominational boards and administrational agencies, and as channels of evangelistic teaching and influence. Nor are we less impressed with a sense of the need for the improvement and strengthening of these publications than of a plan for increasing their circulation and widening the field of their influence.

We are committed to the program of good literature. Every interest of the church is dependent on the church paper as a means of publicity. Every local and Conference program of necessity finds first aid in the Conference organ. But the official paper has an even larger use. The secular tendencies of our times have drawn the minds of our people to secular daily and weekly newspapers, which, though they may serve a useful end, can never take the place of the church press. Much other literature which is ephemeral and whose tendencies are hurtful can best be offset by the religious newspaper. The church must be awakened to the evil effects of irresponsible publications lest faith be undermined and public and private moral standards be set at naught. As a church we are compelled to confess that too long we have neglected to give full emphasis to our appointed means of publicity and indoctrination in the authorized church paper. Some of our most needed Conference organs are having a struggle for existence. Except a few that own their own printing plants, none has any support other than the income from subscriptions and advertising. Practically all of them must have the aid of Conference assessments.

After due consideration of this matter, we are persuaded that our people, whose heritage in publishing plants and denominational literature has made them great and strong, should give the early months of 1928 to an effort to increase the circulation of our general and Conference organs as the only means of accomplishing the ends of improvement in the publications themselves and securing the enlargement of their spheres of usefulness. We must not permit a generation to grow up in the church to be ignorant of the piety and intelligence of our fathers. No agency of the church can contribute more directly to this end than the religious newspaper, nor can any agency be more helpful in the creation and exemplification of a living evangelistic zeal and service.

We beseech you, therefore, brethren, help these editors, who in patience and sacrifices are seeking to maintain our Methodist standards and the high ideals of our faith. Let our pastors bring the cause of the general organ and their Conference organs to the attention of their people and thus put them in the way of becoming acquainted with the institutions and administrations of our Methodism.

WARREN A. CANDLER,
COLLINS DENNY,
EDWIN D. MOUZON,
JOHN M. MOORE,
WILLIAM F. MCMURRAY,
U. V. W. DARLINGTON,
HORACE M. DUBOSE,
WILLIAM N. AINSWORTH,
JAMES CANNON, JR.,
W. B. BEAUCHAMP,
JAMES E. DICKEY,
HOYT M. DOBBS,
HIRAM A. BOAZ.

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TO CONTRIBUTORS

All copy submitted for publication should be legibly written on one side of the paper with pen and ink or typewritten Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them We do not purchase matter of any kind

"THAT HE MAY BE ALL."

By Laura M. White.

How fragrant is the life that's spent
In kindly deeds and loving ways,
Content for God alone to know,
Nor seeking aught of human praise.

In lowly paths, in simple tasks,
With Christ, the Lord, to walk each hour;
A channel cleansed and open kept
Through which may flow the Spirit's power.

No thought of self, for Christ alone
All praise sought and given;
Communing thus with my dear Lord
Would make of earth a heaven.

A SKETCH OF JACKSON METHODISM FIFTY YEARS AGO AND BEFORE.

By Dr. J. M. Sullivan, Conference Lay Leader of the Mississippi Conference.

No nobler or more heroic group of men have ever lived than those who have adorned the Christian ministry, and none have been more consecrated, self-sacrificing, and effective in labors of love and achievement than the Methodist ministry, nor women more loyal and helpful than their wives. Some have risen to prominence as Christian statesmen, pulpit orators, educational leaders, or pioneer missionaries, but the great body of them project their lives of faith and devoted service into a world of spiritual need to become a leavening agency for future generations. In Paul's words to Timothy, when he says, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," we may get some idea of the relation of the laity to the minisry. Throughout the history of the church there have been noble-hearted men and women of the laity who have appreciated the sacred responsibility of the ministry and the magnitude of its task, and have desired to be faithful in co-operation, even to the extent of teaching others also. Fifty years ago Methodist laymen who felt disposed to do evangelistic work under the call of God usually found a place in the local ranks. Today many thousands of laymen are rendering efficient evangelistic service in co-operation with the ministry under the plan of the church. However, the local preacher still has an important place and may be a vital factor in the ongoing of Christianity.

In 1808, just nine years after the assignment of Tobias Gibson as missionary to the Natchez Country by Bishop Asbury, and his organization of numerous Methodist societies in the southwestern area of Mississippi Territory, and just five years after Lorenzo Dow offered his watch for a lot in the town of Washington, which he deeded to the people for a Methodist church, John Ford moved from South Carolina and settled on Pearl River. It may be said of our locality at that time that, "where you now sit, the Indian hunter wooed his dusky mate and the wild fox dug his hole unscared." Robert Williams was then serving as third Governor of the Mississippi Territory under appointment of President Thomas Jefferson. Four of Mr. Ford's sons became Methodist preachers, and one of them, Thomas Ford, organized the first Methodist society and built the first Methodist church in Jackson.

In 1808 the Methodist Societies of the Mississippi District belonged to the Western Conference, and that year the preachers of this section were compelled to make a tedious trip through "the Wilderness," across the States of Tennessee and Kentucky, and an additional forty-five miles into Ohio, in order to reach the seat of the Conference held at Chillicothe. The Mississippi District, as shown by the appointments of that year, was fully represented by the Natchez, Wilkinson, Claiborne, Opelousas, and Washita circuits, and remained a part of the Western Conference until its session at Cincinnati, Ohio, Oct. 1, 1811, when it became a part of the newly organized Tennessee Conference. By authority of the General Conference which met in New York City May 1, 1812, the bishops determined to organize the two Territories of Mississippi and Louisiana into an independent Conference, to be called the Mississippi Conference. With a membership of ten preachers, the first session was held at Spring Hill, Jefferson County, Miss., in the private residence of Rev. Newet Vick. The appointments at this Conference were embraced in two districts—the Mississippi District, composed of Claiborne, Natchez, Wilkinson, Amite, Pearl River, Tombigbee, and New Orleans circuits, and the Louisiana District, composed of Rapides, Attakapas, and Washita circuits.

The following year, on Nov. 14, 1813, the second session of the Mississippi Conference was held in the private home of Rev. John Ford, in Marion County. This hospitable home had been a rallying-place for Methodism, and at this time Thomas Ford, whose labors were destined to mean so much to Methodism in Jackson and Hinds County, was about twelve years of age. It was yet three years before Mississippi was created as a State.

Quickly following the Choctaw Cession of 1820, when Pushmataha and his Indian warrors ceded to General Jackson and General Hinds, as representatives of the Government, a large tract of land now embracing more than ten counties, the "New Purchase" was organized into Hinds County. By legislative act of Feb. 12, 1821, the selection of a permanent seat of government centrally located, to be known as Jackson, in honor of General Andrew Jackson, was authorized. The report of the commission was approved and the town of Jackson laid off at Le Fleur Bluff, on the west bank of Pearl River, where a French trading station had been established some time before by Lewis Le Fleur. There was no religious organization of any denomination in the capital until 1836, though there was an occasional sermon by a transient minister. In 1836, at the proposal of Rev. John G. Jones, of the Mississippi Conference, Thomas Ford was sent as a missionary to this field, with the undertstanding that he would devote at least two Sabbaths each month to Jackson. The only available place for preaching was a small two-story building known as the State house, located at the northeast corner of Capitol and President Streets. Through the efforts of Mr. Ford a good congregation was secured, a church organized, and since the year 1836 Jackson has been on the regular list of appointments. The membership of this young organization, though small, was composed of zealous Methodists, as evidenced in no small part by their liberality.

The following year they laid plans for building a brick church. By an act of the Legislature, approved May 13, 1836, lot No. 13 North was set aside for religious purposes, and divided into four squares to be sold by the Auditor whenever any denomination paid $500. In 1838 the price was reduced to $50. This is the date of the erection of the first Methodist church in Jackson. The edifice faced south, fronting on Smith Park, and stood on the same corner lot occupied by the second, and also by the third and present church. This first edifice was completed in 1838 during the pastorate of Dr. C. K. Marshall. Reservation was made in the church for slaves, and a noted slave character, "Uncle Jeff," served as janitor and rang the bell most faithfully for half a century. Mr. Ford settled on a farm about ten miles west of Jackson, where he lived until his death, about fifty years ago.

The first important meeting to be held in this church, for which the completion of the building was no doubt hastened, was a convention of the members of the Mississippi Conference in 1839 for the purpose of celebrating the Centenary of Methodism. At this meeting, on Aug. 7, it was decided to honor the Centenary of Methodism by establishing a college as near the center of the Conference as seemed practicable. At the ensuing session of the Annual Conference C. K. Marshall, the second pastor of the Jackson church and an eloquent speaker, was appointed canvassing agent, and a committee appointed to decide upon a suitable location. Within a few months Dr. Marshall reported some donations of land, and scholarship subscriptions amounting to $76,000. It was decided to name the college in honor of the occasion, and in 1841 Centenary College was located at Brandon Springs, in Rankin County, twelve miles east of Jackson. Its early history was closely associated with Jackson Methodism. Three or four brick buildings were erected, the brick having been made at the location, and the outline of the foundations of these buildings may now be partially distinguished. Dr. Thomas C. Thornton was the first president of Centenary College, and in the fall of 1841 the first session opened with sixty boys in attendance. The following year the attendance was one hundred and seventy-five, and a law department, the first in the State, was organized, a medical department being also contemplated. Dr. Thornton resigned in 1844 and was succeeded by the Hon. D. O. Shattuck. The attendance continued to be encouraging, but there was a growing conviction that a mistake had been made in the location. Of the first and only class that was graduated from Centenary College while it was located at Brandon Springs, Mr. Leonard Magruder, of Sharon, was valedictorian, and the father of our Mr. R. K. Jayne was salutatorian. In 1845 a very attractive and advantageous offer came from Jackson, East Feliciana Parish, La., where the College of Louisiana was located. This resulted in the removal of Centenary College to that place in 1845, where the Methodists acquired the old Louisiana College property, and where it had a long and noble history. It was still within the bounds of the Mississippi Conference until 1894, when the Conference boundary was made to conform to the State boundary of the Florida Parishes, and the Mississippi Conference passed a resolution surrendering to the Louisiana Conference all of the rights and interests it had in the college. About a decade later the institution was moved to Shreveport, where it is now rendering a great service to Methodism. Bishop John C. Keener, who manifested an intense devotion to Centenary College, was for many years president of its Board of Trustees, and five prominent members of the Mississippi Conference, each of whom served as pastor of the Jackson church during the period of the first building, became identified with the college either as president or member of the Board. Those serving as president were W. H. Watkins, C. G. Andrews, and W. L. C. Hunnicutt, and as trustees, Charles B. Galloway and W. B. Lewis. Bishop Galloway resigned as a member of the Board when he was elected president of the Board of Trustees of Millsaps College. Dr. W. H. N. Magruder, a prominent Methodist layman and educator, was a member of the first faculty of Centenary College, and then served as a trustee the remainder of his long life, thus giving to the

college nearly sixty years of continuous service. Dr. A. F. Watkins and Colonel W. L. Nugent were both graduated from Centenary College.

The congregation of the Jackson church grew and prospered until rudely interrupted by the maneuvers and activities of the hostile armies of the Civil War.

The church was used as a hospital and by sewing women and also as a base of hospital supplies for the Confederacy, and for this reason became a special target for the guns of the enemy. One hole made by a cannon ball just above the pulpit was visible to the congregation for many years. All the early records of the church were destroyed. Two names survive of those who first joined the church after its organization: a gentleman and his wife named Finucane, who became very loyal Methodists and whose home was noted for its hospitality.

During the period from 1850 to 1877 many noble souls graced the membership of this church. For the first two decades of this period Thomas Green, Collin S. Tarpley, and Judge W. L. Sharkey were the bone and sinew of the church organization. Mr. and Mrs. Thomas Green were both devout souls, loyal to the church and untiring in its work. He was superintendent of the Sunday school for twenty-five years, and Mrs. Green taught a class in the school. The first Sunday school ever organized in Jackson was in the Methodist church, and the mother of Mrs. Charles B. Galloway was a member. For a number of years Mrs. Thomas Green and Mrs. W. J. Brown faithfully did the collecting of the funds for the church for the relief of the poor. Mrs. N. E. Barr, mother of Mr. T. P. Barr, was the only woman in the church at that time who would pray in public, and her prayers were noted for beauty and fervor. She conducted a weekly prayer meeting at her home. Judge W. L. Sharkey, of whom mention has been made in connection with the activities of the congregation, was chief justice of the State High Court from 1832 to 1850, and Bishop Galloway referred to him later as the Chief Justice Marshall of Mississippi jurisprudence. He was made provisional governor of the State after the close of the war, and died in Jackson in 1873. The Sharkey home stood in the center of what is now Poindexter Park, and the estate embraced much of the tract beyond the Park. The widow, Mrs. Minerva Cage Sharkey, continued active in the church, was a teacher in the Sunday school, and it was she who later made possible the building of the second church structure at that time by a gift of some shares of stock that sold for $5,000. Minerva Avenue is named for her. Among others who were outstanding for their activity in the Jackson church fifty years ago should be mentioned: Captain and Mrs. J. P. Stevens, Colonel and Mrs. W. L. Nugent, Mr. and Mrs. H. W. Van Hook, Mr. and Mrs. W. J. Brown, Mr. and Mrs. W. A. Whiting, Mr. and Mrs. T. P. Barr, J. Wallace Lester, Mrs. Susan Ledbetter, Mr. and Mrs. Charles H. Manship, Mrs. W. J. Buck, Mrs. Mary Swann, H. H. Hines, Richard Hardy, George Green, Link Brown, W. J. Brown, Jr., Dr. Harrington, and others. About 1875 Mr. Th mas Green resigned as superintendent of the Sunday school at the close of his twenty-fifth year of service in that office, and was succeeded by Col. W. L. Nugent, a distinguished lawyer who had recently moved to Jackson, who served continuously for twenty-five years as superintendent. He was also president of the board of stewards, and in other ways rendered a large service to the church. Mrs. Nugent is still an active and useful member of the congregation. Captain J. P. Stevens was for a time secretary of the Sunday school, and taught a large class, in the membership of which were for some years seven Chinamen. The home of Captain and Mrs. Stevens was always open to Methodist preachers, and they enjoyed taking advantage of its gracious hospitality. Mrs. Stevens was a daughter of Mr. Thomas Green, and though in her eighty-sixth year, is still an active member of the congregation, and to see her tripping along the street, one would take her to be much younger. About 1850, Major Ethelbert Barksdale, the prince of editors, moved to Jackson to take charge of "The Mississippian," and after the war became editor of "The Clarion," the conduct of which brought him great reputation as a journalist. He was a member of the Confederate Congress twice, and fifty years ago was serving as chairman of the Democratic State executive committee. His family were identified with Jackson Methodism, and Major Barksdale joined the church at the last service held in the original Methodist church by Bishop Galloway during his second pastorate in Jackson.

Among the regular members of the choir fifty years ago were: Professor and Mrs. White, Mr. and Mrs. H. W. Van Hook, Miss Hattie Van Hook (Mrs. Howard), Miss Molly Green (Mrs. Shelton), Miss Emmie Green (Mrs. Will Stevens), with several others. Mrs. W. L. Nugent sometimes sang in the choir and played the organ in the absence of the regular organist. Professor White, whose wife was the organist, conducted a school for boys in Jackson. Mrs. Will Stevens died only very recently. Mrs. Molly Shelton is a member of the present congregation and still active. Mrs. Howard lives in San Antonio, Tex. Recently, in Galloway Memorial Church, Mrs. Shelton and Mrs. Will Stevens, both of the choir of fifty years ago, delighted the congregation by singing very sweetly together one of the old hymns. Mrs. Van Hook lived to a ripe old age and passed away recently, as did Mr. Jim Brown and Mr. T. P. Barr. Mrs. Hadie Buck and Mrs. Mary Swann did valuable work in the Sunday school, and Mrs. Buck still lives to take active interest in the church. Some families of this congregation have worshiped in all three churches: Galloway, Stevens, Shelton, Buck, Brown, Patton, Nugent, Green, Voigt, Hemingway, Barr, Van Hook, Black, Manship, Lusk, Tapley, Fletcher, Gray, Howell, Swofford, Knight, and others. Fifty years ago there was living near Jackson a local preacher named Vincon, who held many revival meetings and accomplished a vast amount of good. At the same time there was an earnest layman in the congregation named Swofford, a blacksmith, who was familiar with Methodist hymns and fond of singing. Often the two went together, one to do the preaching and the other to lead the singing. After a number of years they were called familiarly Moody and Sankey.

On the board of stewards of this church fifty years ago were: Thomas Green, H. H. Hines, J. P. Stevens, W. L. Nugent, Richard Hardy, T. P. Barr, and W. A. Whiting. Mr. Green was president and Mr. Hines secretary. None of these men are now living, but the widows of three of them are active members of the present congregation: Mrs. Sidney Stevens, Mrs. W. L. Nugent, and Mrs. T. P. Barr. The list of former pastors who have served this church is as follows:

Thomas Ford, 1836-1837; C. K. Marshall, 1837-1838; E. R. Porter, 1838-1839; S. W. Speere, 1839-1840; James McLennon, 1840-1841; Ben A. Houghton, 1841-1842; Preston Cooper, 1842-1844; Haden Level, 1844—; J. L. Forsyth, 1857-1859; Whitfield Harrington, 1859-1861; J. J. Wheat, 1861-1863; C. Chamberlain, 1863-1864; W. L. C. Hunnicut, 1865-1867; W. B. Lewis, 1867-1869; C. G. Andrews, 1869-1871; W. E. Ballard, 1871-1873; Charles B. Galloway, 1873-1877; W. H. Watkins, 1877-1880; J. W. McLauren, 1880-1881; Charles B. Galloway, 1881-1883; A. F. Watkins, 1883-1884; C. G. Andrews, 1884-1888; 1888-1889; W. C. Black, 1889-1892; W. T. Bolling, 1902-1904; W. H. LaPrade, 1904-1908; J. E. Carpenter, 1908-1910; A. F. Smith, 1910-1913; W. G. Henry, 1913-1917; C. W. Crisler, 1917-1921; E. K. Means, 1921-1925; H. S. Spragins, 1925-.

The Conference of fifty years ago was presided over by Bishop H. N. McTyeire, who came to take the place of Bishop E. N. Marvin, who had died on Nov. 26, just nine days before the Conference was to convene. Bishop McTyeire was a day late in arriving, and Dr. W. H. Watkins was elected to preside over the Conference for the first day. W. B. Hines was closing a quadrennium as presiding elder of the Jackson District. Charles B. Galloway was completing the fourth year of his pastorate of Jackson charge. The membership of the Mississippi Conference at that time was 21,871. Now it is above 72,000.

Fifty years ago the largest church in the Jackson District was Sharon, with a membership of 360; the second largest in the district was Yazoo circuit, with 330; and the third in size was Jackson, with a membership of 225. To-day the membership of Galloway Memorial Church is about 1975, an increase of more than 800 per cent. The report from the Sunday school of this church fifty years ago showed a membership of 282. To-day the Galloway Memorial Sunday school has a membership of nearly 1,700.

In the Conference held in the Jackson church fifty years ago there was an applicant for admission into the Conference by the name of Horace M. DuBose. He was received. When the appointments were read five of them were as follows:

Browssville circuit—W. B. Hines.

First Church, Vicksburg—Charles B. Galloway.

First Church, Jackson—W. H. Watkins.

Chotard circuit—H. M. DuBose.

To-night we rejoice that Bishop Horace M. DuBose is our guest.

Jackson, Miss., Nov. 10, 1927.

MISSIONARY INSTITUTES FOR THE MISSISSIPPI CONFERENCE.

Seashore District, Jan. 3, 9:30 a. m., Gulfport, V. G. Clifford, pastor.

Hattiesburg District, Jan. 4, Court Street, Hattiesburg, W. J. Ferguson, pastor.

Meridian District, Jan. 5. 9:30 a. m., Central, Meridian, A. F. Watkins, pastor.

Newton District, Jan. 6, Newton, J. E. Gray, pastor.

Jackson District, Jan. 10, 9:30 a. m., Capitol Street, Jackson, T. M. Brownlee, pastor.

Brookhaven District, Jan. 11, Brookhaven, P. D. Hardin, pastor.

Vicksburg District, Jan. 12, Crawford Street, Vicksburg, J. L. Neill, pastor.

I am glad to announce that we are to have with us for each of the Misionary Institutes Bishop U. V. W. Darlington. This alone will be a guarantee of a splendid program, one that no one could afford to miss. Of course it goes without saying that all are invited to attend the Institute in their presiding elder's district, but it is especially urged that all the pastors, Sunday school superintendents, presidents of Epworth Leagues, presidents of Woman's Missionary Societies, Lay Leaders, and "as extra special," that the chairmen of the Missionary Committees, with all the members of the committee, be present. I hope every one will work and pray to make these Institutes the very best we have ever had.

W. D. HAWKINS,
Conference Missionary Secretary.

Dr. John Paul, president of Taylor University, Upland, Ind., is to spend the first half of January in New Orleans. His address will be St. Charles Hotel. He will devote half time to rest and half time to finishing his volume on "The Life and Times of Bishop William Taylor." Dr. Paul, who is a native of Louisiana, is in his sixth year as president of Taylor University. The value of the school's plant and resources has more than doubled during his administration.

Colonel John T. Axton, Chief of Chaplains of the Army, is being retired from active service on account of physical disabilities incident to the service. In connection with his retirement, the Secretary of War paid high tribute to Colonel Axton for the service he has rendered in promoting the religious welfare of the soldiers. Colonel Axton has accepted a position as chaplain of Rutgers College.

THE CONFERENCE DIRECTORS OF SUPERANNUATE ENDOWMENT FUND.

St. Louis, Mo., December 14 and 15.

By C. Wesley Webdell.

Upon the call of Dr. Luther E. Todd, Secretary of the Board of Finance, the Conference Directors of Superannuate Endowment met in St. Louis, Mo., on Dec. 14 and 15. The meeting was called for the purpose of deciding upon a plan of campaign that would best reach the whole church in the matter of raising the charges' quota balances.

These directors, one for each Annual Conference, were chosen with much care. The bishops, on the recommendations of the Conference Boards of Finance, made the appointments. These were picked men. They were chosen because of their interest in this cause and their ability to direct such an undertaking. I have not seen a group of men whose keen minds and willing hands impressed me more favorably.

One of the most noteworthy and encouraging things about this meeting was that the attendance was nearly 100 per cent—thirty-seven of the thirty-eight Conference directors being present the first day. This was all the more remarkable, considering that Christmas was so near and that some of the brethren had not yet moved to the charges where they were appointed at the recent Annual Conferences. Such a response at such a time reveals the tremendous interest these men have in the important work committed to their leadership. Their minds have truly gripped the justice of the Forgotten Man's claim, and they are determined that the church shall have a real chance to meet this claim.

Judging from my observation of these directors, in their earnest and faithful consideration of this matter, I predict that the year 1928 will show the finest response for Superannuate Endowment that has yet been given in any year.

The morning session on Dec. 14 was called to order promptly at 9:30, and after devotional services were conducted by Rev. W. L. Clark, of the Kentucky Conference, an organization was perfected with the following officers: Rev. B. M. Blackham, of the Virginia Conference, chairman; and Rev. Robert A. Clark, of the Memphis Conference, secretary.

The roll was called by Conferences, and the following responded:

Virginia, Rev. B. M. Beckham; Kentucky, Rev. W. L. Clark; East Oklahoma, Rev. R. B. Moreland; Louisiana, Rev. L. W. Cain; Western Virginia, Rev. A. E. O'Dell; Memphis, Rev. Robert A. Clark; South Georgia, Rev. Isaac J. Tyson; North Mississippi, Rev. A. T. McIlwain; Alabama, Rev. R. R. Ellison; North Alabama, Rev. Wm. E. Morris; North Texas, Rev. O. T. Cooper; Southwest Missouri, Rev. R. F. Campbell; Northwest, Rev. J. H. Dills; Central Texas, Rev. W. B. Andrews; North Georgia, Rev. Pierce Harris; West Oklahoma, Rev. John R. Abernathy; Northwest Texas, Rev. M. S. Leveridge; North Carolina, Rev. J. M. Daniel; West Texas, Rev. H. E. Draper; St. Louis, Rev. C. W. Tadock; Little Rock, Rev. John C. Glenn; Upper South Carolina, Rev. B. Rhett Turnipseed; South Carolina, Rev. S. O. Cantey; Texas, Rev. J. W. Mills; Western North Carolina, Rev. Carlock Hawk; Baltimore, Rev. H. L. Hout; Mississippi, Rev. J. M. Morse; Tennessee, Rev. T. C. Ragsdale; Illinois, Mr. S. W. Barnes; Arizona, Rev. Julian C. McPheeters; Louisville, Rev. J. G. Akin; Florida, Rev. W. A. Cooper; Holston, Dr. James N. Hillman; North Arkansas, Rev. H. L. Wade; Missouri, Rev. Robt. C. Holliday; Denver, Rev. Franklin R. Poage; Pacific, Rev. S. M. Cheek.

After the roll call, Dr. Todd presented a carefully prepared plan for consideration and adoption as a basis upon which each director could proceed with his work.

For almost a quarter of a century I have been reading and studying plans and programs for drives, campaigns, etc., prepared by boards and various church leaders, but none of them surpassed this in simplicity and adaptability to present conditions in the church. As a proof of the merit of the plan presented, it is enough to state that it was unanimously adopted after a few minor changes were made.

When every Conference has been organized according to this approved plan, and the work directed by men possessed with the spirit of these able leaders, and all of us are working at the job at the same time, results will be achieved that will rejoice the heart of the entire church. Why not? Sister denominations have made a touchdown and kicked a goal on this thing, and what they have done Southern Methodists can do and will do.

At 11 o'clock Dr. Todd conducted the directors to the photographer's studio where a picture of the group was taken. At first I asked myself, "What has this to do with deciding upon a plan for a successful campaign?" Then suddenly the significance of the "picture-taking" dawned on me, namely, "Todd wants the people to see the faces of these directors, while they are also feeling the pull of their spirits." That is good psychology, for all of us work better under any leadership when we are able to visualize the personalities of our leaders.

At noon the directors were escorted to the First National Bank of St. Louis, which is the depository of all money received on quotas for Superannuate Endowment. In the vaults of this great institution, the Board also keeps the securities of the fund. This visit pleased the directors immensely, and it furnished them with first-hand knowledge of the Board's systematic and safe handling of the securities. That visit to the bank will doubtless be the text of many good sermons on this fund. I would like to preach on this text myself.

Next, the directors were conducted to the offices of the Board, in order that they might see how the business is being conducted, how the records are kept, and know from personal observation about the innner working of this splendid organization. They were most favorably impressed,

EVERY-MEMBER CANVASSERS, FIRST METHODIST CHURCH, BATON ROUGE, LA.

The group of workers pictured above, brought to a successful conclusion the every-member canvass at the First Methodist Church, Baton Rouge. They began their work at 1:30 o'clock on Sunday, Dec. 11, and at 5:30 o'clock made their first report to the pastor, Rev. Frank L. Wells, D.D., in the Adult Bible class room. The result of the first afternoon's work was a total of $14,000 in signed pledges. During the week they increased the amount to $20,000.

The workers were divided into two divisions, under the leadership of two colonels, and under each colonel were six teams, each under leadership of a captain.

They took for their slogan: "Love and Loyalty Will Lift the Load." In making the canvass they used the following "Step-up Plan:"

For Every Member.

A Voice says—

"Sit down, my friend, and give a few minutes to the thought of your church."

"Your church means to you
Hallowed memories of childhood days
A Christian home
Training in Sunday school and church
Christian citizenship
The winning of souls
Religious education for self and children
A place to worship God
Fellowship with Christian People."

"Sit down, my friend, and give thought to your church."

"What can you do for your church in return for the blessings you have received? There are several things.

Here is one:

You Can Join in the Step-Up Pan.

The Step-up Plan is simply this—every member raise his present pledge a little. We could then cover our budget every week and pay all our expenses every week—if each of us would step up one step.

Here are some Step-Up suggestions: Those giving 5c a Sunday step up to 10c; those giving 25c step to 35c; those giving 50c a week step up to 65c or 75c; those giving $1 step up to $1.15 or $1.25; those giving $1.50 to $1.75, etc.

Now ask yourself this question, "Can I not raise my pledge one step?"

One step up will not be hard for any of us, but it will count a great deal if we all do it.

Without funds enough to cover the budget our beloved church could not do its work. The budget covers current expenses and benevolences, and is necessary to keep our doors of service open.

Ours is a great democratic church. No assessments are made on any one. You decide your own pledge. Decide to step up. The church counts on you.

We must. We will. Each one raise last year's pledge One Step Up.

"Love anl loyalty will lift the load."

Together with God we can do this thing.

Think it over—do your best.

and did not hesitate to express their satisfaction in terms of grateful appreciation. Some of their remarks overheard by me may be of interest, as follows:

Dr. O. T. Cooper, presiding elder of the Dallas District, North Texas Conference, said: "The business system employed in the Special Effort Department is thorough, modern and efficient. The last detail is adequately provided for, and with painstaking care and accuracy. The church is to be congratulated upon the well-kept records and safe business methods used."

Rev. R. F. Campbell, of the Southwest Missouri Conference, remarked: "The Special Effort Department has the most complete and wonderful account system I have ever seen. I believe this Board, with its small office force, is doing a larger volume of business at less expense than any business institution I know."

Rev. B. M. Beckham, of the Virginia Conference, said: "To-day I have had the opportunity to inspect very thoroughly the offices of the Board of Finance, the methods by which the work is done, the depository of the Board, the vaults in which the securities and other important papers are kept. I am deeply impressed with the manifestation of caution, economy, prudence and business-like methods used. There are 19,000 accounts of our churches, kept in such a manner that a full report of the smallest church can be made at a moment's notice. I discovered that every employee is under bond, which is another evidence of good business judgment. Every detail of the office management is of such character as to inspire the utmost confidence."

Dr. J. W. Mills, presiding elder of the Houston District, Texas Conference, made the following comment: "The accounting system is organized and managed in a manner to inspire confidence. Every penny collected, invested or expended, has its full story told. Each claimant is known and remembered. The efficiency of this office compels admiration and praise. This trip of inspection was a revelation to all of us."

During all this round of inspection, the morning meeting was still in session. At this time, 1 o'clock, adjournment was taken for lunch. It was suggested that so far as practical the directors lunch in groups, as effected by Conference Organs, so that matters pertaining to the respective groups might be discussed.

The afternoon session was called to order at 3 o'clock, and there was a general discussion of the plan proposed by Dr. Todd. A few minor changes were made and then the plan was unanimously adopted as a whole.

At the afternoon session the following resolution was offered and adopted:

"Whereas, it is reported that the General Epworth League Board intends to have every Epworth League Chapter, if possible, put on a pageant during the month of March, 1928, in behalf of the Clean-Up Campaign to raise the Charges' Superannuate Endowment quota balances; therefore,

"Resolved, That we as Conference Directors of Superannuate Endowment, express our appreciation of this action and offer our services as directors in aiding the General Epworth League Board in accomplishing this objective."

At 5:30 o'clock a motion was made to adjourn, to meet again at 6 o'clock for a fellowship dinner served to the group.

Following the dinner, Dr. Beckham, the chairman, made an appropriate talk and then opened the meeting for general remarks. Directors from all over our connection rose in their places and spoke with enthusiasm concerning the helpfulness of the conference. Every word uttered was one of purpose and determination to carry on.

Not a minor key was sounded during the sessions. All the discussions and speeches were optimistic. It was one conference where old General Pessimism was "persona non grata."

Just before the final adjournment of the night session the following commendatory resolution was offered, signed by Rev. W. A. Cooper and Rev. Robt. A. Clark, and it was unanimously adopted by a rising vote:

"Resolved, That we hereby express our high appreciation of the faithful and efficient services of Rev. Luther E. Todd, Secretary of the Board of Finance, for his painstaking and diligent efforts in working out the details of the plan for the Clean-Up Campaign for Superannuate Endowment."

The benediction was then pronounced and this prophetic conference became history. The concluding chapter of this story will be written in deeds.

Thursday, Dec. 15, was set apart by the Secretary of the Board for personal conferences with any of the directors who desired further information on the plan for the campaign. About twenty-five of the directors took advantage of this opportunity, and the day was spent in profitable conversations on the subject.

So it happens that the Conference Directors of Superannuate Endowment have been duly appointed; they have met two days in earnest council and decided upon ways and means to proceed with the work; and they have returned to their homes full of enthusiasm and determination to do everything in their power for the success of the movement.

In due time the directors themselves will place in the hands of the pastors a folder giving the approved plan of the Clean-Up Campaign in detail. When the pastors receive this folder, I am sure they will agree that the plan adopted is not only remarkable for its simplicity but potent enough to do the work for which it was designed.

CONCERNING THE CONFERENCE COLLECTIONS.

Dear Dr. Carley: Will you permit me to say a few words concerning the Conference collections? I heard a leading layman say that if a preacher did not bring up the Conference collections in full it was a proof that he was lazy. I also heard a leading preacher say if a preacher did not bring up the Conference collections in full it was because he did not try.

A study of the statistics for the past three years, 1924, 1925, and 1926, will reveal this fact: Out of the 123 pastoral charges that reported a shortage on Conference collections in 1926, only four out of the number reported in full in 1924, and only two in 1925. And out of the thirty-nine pastoral charges that reported in full in 1926, thirty-three reported in full in 1924, and thirty-five in 1926; and thirty-one of the thirty-nine have changed pastors in the past three years. And of course equally as large per cent of the charges that reported behind have changed pastors if not larger. So the real cause must be in the charges. I think we should put the emphasis where it belongs.

I asked the layman who said the preacher who did not bring a full report was lazy, what he was basing his judgment on; he said he had traced some men through the minutes, and they had never brought up a full report. Now, as I was in this class, and have been preaching twenty years and have never brought up a full report, "as yet," I plead guilty to the charge of "being lazy" and "did not try." But in these twenty years I have never been assigned to a work that had paid the claims in full the previous year, nor, as far as I was able to find out, had ever paid the claims in full. And every charge that I have served in the last twenty years in the Louisiana Conference (and I have served quite a number), reported behind in 1926, without a single exception. See? I pride myself on one thing: In these twenty years I have never failed to report more on the claims than my predecessor, though small sometimes.

Now, just to show, I will give my record for the past three years also: The charge I was assigned to in 1924 had not reported anything; I reported $180. In 1925 the charge reported $25; I reported $121. In 1926, the charge reported $50; I reported $205 in 1927, and this charge reported only $130 the last three years. I have been returned to this work. I am going to do my best and try to report everything in full this year.

There may be some silght mistakes in the above figures, as the district has been changed in the three years above mentioned.

Somehow, I feel it is an injustice to us preachers who have to fill these places. I feel our preachers are a faithful, loyal bunch of men. Of course, excusing myself.

A LOUISIANA ITINERANT.

"A GREAT HOME. . . ."

Referring to the generous words of Brother Felts, I was at my daughter's home in Greenwood when Pastor Felts and Presiding Elder Wasson called twice, finding me absent both times. Appreciating their brotherly spirit I used a photo of Cedar Canyon, and meant to write, "Friendship more precious than any house"—regret that I wrote "home;" the distinction is worth emphasizing. My hat is off to Brother McCafferty and to many others.

J. R. BINGHAM.

BISHOP DARLINGTON AT BAY SPRINGS.

On Jan. 8, 1928, Bishop U. V. W. Darlington is to dedicate the beautiful little church that is situated in the little "city set on a hill," Bay Springs, Miss.

This is to say to all former presiding elders, the present one, and all former pastors, that you have a cordial invitation to be present. As many other pastors as can do so, you, too, will have a hearty welcome. Pray for us, and come along and be with us.

Thinking of the Manger,

J. A. WELLS.

ABERDEEN DISTRICT PREACHERS' MEETING.

The Aberdeen District Methodist Ministers' Association met at Okolona Thursday, Dec. 15. Rev. S. M. Butts, who has been appointed by the program committee to preach the 11 o'clock sermon, not being present, Rev. W. M. Young gave a very forceful message on "The Doctrines of the Church," which was full of information and inspiration. Long may he live and preach.

The visiting ministers were entertained at luncheon in the homes of the members of the Okolona church.

The business meeting was called by the president, Rev. J. J. Baird, at 2 p. m. Rev. W. C. Beasley led in prayer. The minutes of the last meeting were read and approved. The program was read, followed by the election of officers for the ensuing year, who are as follows: J. J. Baird, president; E. M. Shaw, vice president; R. T. Hollingsworth, secretary and treasurer. Motion was carried to the effect that in the future both laymen and lay women be invited to attend the business meetings of our Association as well as the devotional meetings.

At this time the presence of our new presiding elder, Rev. E. Nash Broyles, was noted, and he, upon invitation, addressed the Association. Following this Mrs. Broyles was introduced. Prayer was offered for Rev. J. A. Biffle, who was very seriously ill in the Tupelo Hospital.

A resolution was adopted, thanking Rev. F. M. McGee and his good people for the splendid entertainment.

The next meeing of the Association will be held at Verona.

R. T. HOLLINGSWORTH, Secretary.

THE LEGAL EXECUTION OF WOMAN.

By Rev. J. T. Weems.

When each of two of the greatest nations in the World War executed a woman (we heard a great deal about one of the executions, very little about the other), the thought of these executions sent a chill of horror through my soul. These women had dared to violate some rules which were displeasing to the military powers and were killed. Another sad fact of these executions was the fact that the leaders of these nations were men who were products of the greatest institutions of learning in Europe.

Time passed on. A woman and a mother was put under the death penalty in England. Be it said to the credit of the women of England that they rebelled. They tried to save her from death, but the Home Secretary of the British Government, in whose hands were the powers of grace and mercy, refused. The woman went to her death.

To-day in America several women, mothers all of them, stand in the shadow of legal execution. I do not know how others feel about it, but it tears my soul with deepest anguish and horror to think of it. Furthermore, I regard their execution as a cruel heartlessness that is not necessary. Personally, I will not be a party to it in my own heart, but I will cry against it with all there is in me.

It is high time that all thoughtful men and women look closely into this matter of capital punishment in all its phases. The world has not yet found out all truth in the moral realm, it has not yet exhausted or measured up to the vision of God and man as revealed in Jesus. Any person who has closed his personality to a conception of a gentler and nobler humanity closes his life to an incarnation of God. "Not my will, but thine, be done," must become the foundation of all moral progression of man.

Capital punishment is one of the left-overs of the past which have come down to us. Man came into dawn of history with this weapon in his hand and the passion to use it in his heart. The common man values capital punishment as a means of justice. I have talked to them, I know their minds on this subject. But alas! a closer study reveals the fact that it is not an agency for justice in crimes already committed, but rather of vengeance. It is possible that it is an agency of justice in the prevention of crimes, but it cannot be an agency of justice in the punishment of crime. Let us take an instance. My brother kills your brother. Justice, you say, demands his life. His life is given. What is the result? The curse of suffering is increased and more hearts are made sad. The illegally killed man is not brought back, but a feeling of vindictiveness and a desire for vengeance is satisfied in some degree in the hearts of those who lost a loved one. And this, men call justice. On the other side there is a mental agony, both on the part of the condemned man and his loved ones, which makes life a torture. No, the word justice here is a joke, a burlesque. Vengeance has paraded long enough in the garb of justice. Let us be candid enough to admit the truth here. It took me thirty-seven years to see it, but I see now. We can wreak vengeance by taking a life for a life, but not create justice. It is the eye for an eye and the tooth for a tooth of the days of old, dressed up in pious garments in this day and time.

Capital punishment has but one moral leg on which to stand; she has but one plea to make to organized society for her existence. That plea is this: the killing of the offender will prevent other people from doig the same thing. The offender must be made a vicarious sufferer in the behalf of the innocent who would be killed if the lawbreakers were not killed. I see some ground for this contention, but the ultimate and final foundations of the moral universe are mercy and love. Mercy and love are God's attitude toward you and me. Can this not be carried over in our relationship the one to the other? Do we execute and kill in love and mercy? No, we shut our hearts to mercy and love, for if they were there, there would be no refusal to exercise mercy. I know of nothing so heartless, so cruel, so far removed from love as society hunting down her criminals and then denying them the life which they crave. A life demanded is the result of the condition of heart. No man can say that it was love that has stained the pages of history with the killing of the helpless. No, it was not love, but passionate hate.

Then again, think of the refined torture of the legally condemned to death. "How cruel," society cries out to the murderer, and proceeds to become just as cruel, if not more so, by taking his life. Take the case of the mothers who are condemned to death. What a heart-breaking problem for society! To me, the tragedy in this lies in the fact that society is not heart-broken over such heartlessness. We are not showing the depths of soul-agony which we should feel if we were as deep-souled as we should be. Oh God, what a picture! The homes of these little ones wrecked by the loveless lives of their mothers, our erring sisters who have gone astray. And now a loveless society is preparing to pay them off in their own coin, by showing no love, no mercy. And when it is done and these motherless young ones look into the face of one dead parent, by society's decree must soon look into the dead face of the other, and some will call this justice.

You mothers, you women, let your voices be heard. Teach men that their greatest development is in becoming God-like. Mercy and love are the most stable foundations upon which society can rest. Throw a cordon of love around these who are now under sentence of death. Our Governors have the power of mercy. Demand life imprisonment instead of death. Write the Governors of those States where the courts have decreed that men and women shall die a cruel death. Write Governor Smith, of New York. In his State criminals are waiting to be led to the death chair, among them a mother. The time is short. "Sentiment," cry some. Well, my brother, trace the history of love and sentiment through history and you will see it has been and is God's best angel to man.

"OLD LANDS—EVER NEW."

By Rev. Arthur Madison Shaw.

Have you read Dean R. E. Smith's book, "Old Lands—Ever New"? If not, you have one rare treat "coming to you." I bought it because I knew Dr. Smith to be one of the most discerning Bible students, and one of the most virile Bible scholars in this country. Also, because I had found him a keen and appreciative observer—just the kind of a man to make the most of a Mediterranean cruise and a tour of ancient lands. I anticipated good reading.

Well, the book surpassed my highest expectations. I am not attempting to review it. In fact, while I read it closely, the reading has been too hurried to enable me to do it justice. I can only direct attention to two or three outstanding features, which make it the best book of its kind that it has been my privilege to read.

First, the author saw the lands visited; saw them in bulk—so to speak—and in detail. It is not old stories newly told; but a new story of an old world. There is no flat and dry "description," nor platitudinous moralizing; but—he just allows you to see with his clear vision the scenes of perennial interest and irresistible charm, in lands whence our noblest ideals and holiest revelations have come. With him you actually visit Athens, Joppa, Nazareth, Damascus, Jerusalem, Bethlehem—and the cities and fields of Egypt.

Second, all this panorama is seen through the medium of poetic interpretation, and against a historic background that sets the dead past pulsing with life. Standing on a hill in Galilee, in the vale of Jericho, or "on Jordan's stormy banks," the author's sweep of vision will take in a dozen historic places, and his richly stored mind will summon out of the shadowy past titanic men, whose connection with the particular place the reader had long since forgotten. How those old worthies come trooping before the eye of the mind! And the author gives just enough play to the imagination to recreate old scenes, and make old personalities live and speak.

Third, all is so simply said and so plainly delineated as to make it a book that, at once, charms the ordinary reader, and reveals the true scholar. The high school girl or boy can read it, understand it, and enjoy it. The working man, the business man, and the housewife, will be instructed, entertained, and spiritually edified by it; and the scholar will go back to it again and again, for both light and inspiration.

Yes, I read it rather hurriedly; and then the pre-Conference rush came on, and I had not time to write or speak of it—not even to write Dean Smith how wonderfully it entertained and inspired me. But, I laid it down to be taken up again soon—and thenceforward, many times. For it is not just another of the innumerable frothy books of travel; but a real and invaluable contribution to the literature of the "Old Lands" that are "Ever New."

Mooringsport, La.

CHRISTMAS GREETINGS—AN ACROSTIC.

No epoch happening on the earth,
Enhances as the Savior's birth,
Worshipful and worthy is our King!

Oblations from our hearts we bring.
Round his footstool sing his praise,
Laity and clergy, their voices raise.
Ether wave on Eolian harps play,
And joy fills our nights and days.
No grander theme for tongue or pen,
Supreme in a world that ne'er shall end.

Christmas greetings! helpful friend,
Hearty wishes to you I send.
Remembering what a blessing you are,
In various homes you shine as a star.
Sending your gleams of light and truth,
To comfort the aged, and to guide the youth;
In three Conferences you are revered and blest,
And stand as a peer among the best;
Newspapers, magazines and books,

And are read with pleasure round our ingle nooks,
Deep in our hearts your impress stays,
Valuable friend of our neediest days.
O, may you live a long time yet,
Carrying the discourse of Olivet,
And may thousands in years to come,
Through your influence be gathered home!
Each year we live, we clearer see,

God's leaven working to make men free;
Remember this my valuable friend—
Eternal joy you will surely win.
"Enter in ye faithful," the Savior said,
"The joy of thy Lord," the feast is spread;
In amazing numbers you'll gather your sheaves,
No sad regrets, no withered leaves.
God bless you now and forever, and aye.
Sincerely your friend, Mrs. A. F. Calloway.

Oxford, Miss., Christmas, 1927.

"You remember that watch I lost five years ago?" said Twitter.

"Yes," said his friend.

"You remember how I looked high and low for it? Well, yesterday, I put on a vest I had not worn for years, and what do you think I found in the pocket?"

"Your watch—splendid!"

"No. I found the hole it must have dropped through."—Edinburgh Scotsman.

The Home Circle

A CHRISTMAS GOOSE.

It was Tuesday afternoon, just a week before Christmas, and Jack and Teddy and Joe were down on the bank of the mill stream catching drift-stuff for firewood to surprise mother.

"Get a good pile of it," Deacon Porter sang out to them, "and then I'll take my team and haul it home for you!"

So the three little fellows worked away with all their might and main until it was almost night.

"We might as well go home now and come again tomorrow," said Joe. "I'm hungry's forty bears, and oh, Jack, what's that in that little cove there? See! he's dove now. There! there he is again!"

It was a great, gray-backed bird with a flat bill. In an instant Jack was all excitement. His cheeks burned red, and his eyes were bright as stars.

"It's a wild goose!" he cried. "Oh, boys, if we can only catch 'im! He's just what we want for Christmas! Head 'im off, Joe! The water ain't deep! We can catch him!"

Oh, dear, what a time! Into the water they all three went, floundering and splashing about like so many porpoises.

"There—there he rises. No, he's dove again!"

"There he is, there he is! Look out, Joe; don't let him get by you."

"Teddy, Teddy, grab him! Oh, see that now!"

"He'll get away! Ja-ack, I say!"

"I've—I've got 'im!" cried Jack triumphantly.

And sure enough he had—fast by the legs—poor, frightened goose! Jack carried his prize out of the water, holding it tight in his arms, and home they all went to mother, to tell the story over and over.

"I b'lieve," said Teddy, earnestly, "I b'lieve God put that goose there a-purpose for our Christmas dinner, 'cause he knew we wouldn't have any."

"Pooh, n-nonsense!" said Jack. "What a boy you are, Teddy!"

"Less why didn't he fly away then?" persisted Teddy. "Gooses can fly."

Sure enough! But the reason was pretty soon found out.

"His wing's hurt," said Jack. "Somebody's shot him and hurt his wing. That's why he didn't fly!"

"Poor thing!" said mother, pityingly. "Suppose we try to cure it."

So she got some warm water and soft cloth and bandaged up the hurt wing as well as she could; and the boys made a pen, with water and a box of straw in it.

"We'll keep him there till the day before Christmas," said Jack, "and get him good and fat. I just hope his wing'll get well."

It did get better very fast. In a day or two they had to hitch the big gray fellow to keep him from flying over the pen and away. He began to grow tame, and he ate "like a pig," Jack said.

"He'll make a nice dinner," said he. But Joe and Teddy said never a word. Somehow, they didn't like to talk about Christmas dinner. Mother smiled to herself when she saw the way the wind was blowing. I think she didn't feel very sorry.

"Jack," she said after breakfast, when the day before Christmas had come, "if you're going to—"

Jack knew what she meant. He went out slowly, with a very sober face. Joe had gone on an errand. Teddy, drawing pictures on his slate, by the window, didn't look up. He didn't even when the door flew open a minute after, and Jack burst in again, but his cheeks were rosy-red.

"Oh, mother!" Jack cried, "he's gone! And I'm so glad! I couldn't have killed him, mother. If he'd always been a tame goose, maybe I could; but I couldn't kill him—poor, wild thing! It would seem just like stealing something. I'm glad he's got away, mother."

Teddy looked up then, beaming like a star.

"That's for 'cause we let him go, Joe and me did," he said. "We'd rather have 'tatoes, Joe and me would, so we let him go."

"Oh, Teddy." cried Jack, with a laugh.

"Dear Teddy," whispered mother, with a kiss.

So their Christmas dinner had flown away, and not one of them felt a mite sorry. They wouldn't have had time to feel sorry long anyway; for pretty soon came a rap at the door. Mother opened it.

"Here's a nice fat goose for your dinner to-morrow," said Deacon Porter, "and a squash, and a turnip or two, I guess. Oh, yes, and this little kettle full o' cranberries. We've got more'n we need up t' the house, and it'll be quite a favor if you can use 'em. Morning to you."

And off the big wagon rumbled again.

How pleased they all were. "Oh, mother," cried Jack, "how did he know about our goose?"

"Oh, I don't know!" said mother, wisely. "It is Christmas time you see, and that is when all kinds of good things happen."—Woman's Home Companion.

WHAT THE CHILDREN LEARNED.

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low z to high z and back again without uneven notes."

"I don't want to stop to wash my hands," said Ned.

"Why-ee," said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make them a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the wood-box full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumblebee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down by the lilac bush and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—Gertrude W. Fielder, in the Youth's Companion.

A GRANDPA FROM THE HILLS OF ARKANSAS.

By Dr. R. S. Satterfield.

He might be described as a "typical native." But I do not choose to so classify this man, lest I should offend a group of Americans I highly esteem. He belonged to that older citizenry of the Ozarks—unsophisticated but honest, generous, patriotic, religious.

This Grandpa of the hills had been to Hot Springs "trying to get rid of rheumatiz." In that he failed. His stiff and drawn limbs made it difficult for him to wend his way out of the spacious, convenient, and truly beautiful Missouri Pacific Railway station at Little Rock, Ark., and down the long flight of steps to board the Fort Smith train. His luggage, carried in a gunny sack over the left shoulder and resting on his bent back, was a further encumbrance.

This full-bearded, patriarchal old man was plainly embarrassed and afraid. It would be futile in this limited space to start in to describe the crowd with which he moved toward the gate when the train was called. Suffice it to say that it was late December and, with other home-goers, there were scores of college boys and girls. To many in the crowd, he was only a "funny old man." Others smiled sympathetically, but it was left for a Missouri Pacific trainman to be the Good Samaritan.

I, carrying heavy grips, was the only one behind the old man when he reached the gate. "Take your time, sir," said the gateman as he took the bag from the stooped shoulders and bent back that were entitled to relief after eighty-odd years of burden carrying. The old man leaned heavily upon his strong cane and held tremblingly with the left hand to the railing as he slowly descended the stairs to the waiting train. The kindly words of the gateman at his side fell upon dead ears, for this grandpa of the hills was afflicted with deafness and dim eyesight as well as with "rheumatiz."

The flagman took the bag at the foot of the stairway and, assisted by the conductor, helped the old man on the train. . . .

Several hours passed. The usual connection and boisterous greetings had taken place when a group of college young people disembarked at an Arkansas town. A "motley dozen" took their places and the train pulled out. Again we were running at full speed, when suddenly the brakes were applied and the train quickly brought to a standstill, reversed and backed about two miles to the station. For what?

Our grandpa from the hills had curled upon a back seat, resting his weary head on his bag of personal belongings. He was fast asleep. His tangled, bushy hair and long white whiskers, stained with tobacco juice and matted for lack of care, matched quite well the tattered gray hat and gunny sack. The fact that this town was his destination had been overlooked. . . .

As they assisted this grandpa from the hills off the train and into the waiting-room of the station, the conductor and flagman could not have been more gentle or kinder had he been their own father, visiting them for the first time in many years, at this Christmas season.

A few passengers complained of delay; but in our hearts most of us joined heartily in the statement made by a woman passenger: "That is what I call service. The richest or most noted man in all the land would receive no more consideration and painstaking service at the hands of these railroad men than they have given this poor, ignorant old countryman from the hills."

Muskogee, Okla.

"How are you getting along with 'rithmetic, Sam?"

"Well, I done learned to add up all the noughts, but de figgers still bother me."—Exchange.

The Siberia-Korean Mission, established in 1920 by the late Bishop Lambuth, shows after seven years of missionary effort 1,564 full members, 3,793 adherents, 292 probationers, three daily Bible schools with 290 pupils enrolled.

If one enters unexpectedly during the evening into the homes of the members of the Flemish Methodist church in Antwerp, Belgium, he will usually find the family grouped around the table reading or listening to the reading of the Bible. They are all former Catholics.

New Orleans Christian Advocate

HENRY T. CARLEY, D.D., Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate. The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Advocate is sincerely grateful to the many friends throughout its patronizing territory who so kindly sent Christmas greetings and good wishes for the New Year. They were every one read with deep appreciation.

"I'd be lost without the Advocate, as I've read it ever since I learned to read," writes Mrs. Mamie B. Abney, of Pioneer, La.

The Epworth League of Batesville, Miss., through its "Goodfellow Fund," is doing the beautiful thing of sending the Advocate for a year to two widows of preachers.

Rev. S. N. Young and family have been cordially received on the Saucier charge, Mississippi Conference, and they find an encouraging outlook for the year.

Dr. U. G. Foote, at one time pastor of Rayne Memorial, this city, for four years, is visiting his sons in New Orleans. He preached at Rayne Memorial on Sunday, Dec. 18. He is now a member of the Kentucky Conference.

Mrs. C. T. Partee, of Silver City, Miss., in renewing her subscription to the Advocate. says: "My father, Dr. H. H. Hill, was one of the first subscribers to the Advocate when the paper was organized."

A choir of the Y. W. C. A. of Whitworth College made a tour of the campus just before the Christmas holidays, singing Christmas carols just outside the dormitories. This is one of the beautiful customs that have grown up at Whitworth.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District; Dr. N. E. Joyner, Louisiana Conference Secretary of Education, and Dr. Briscoe Carter, pastor at Ponchatoula, La., were appreciated callers at the Advocate office recently.

Dr. W. H. Park, for forty-five years a medical missionary in China, died at his home in Hawthorne, Fla., on Dec. 4, in the sixty-ninth year of his age. His wife was a sister of Bishop W. R. Lambuth.

Dr. J. M. Sullivan, Mississippi Conference Lay Leader, has been attending the meetings of the district stewards in the interest of the work among the laity. The outlook for the program of lay activities is encouraging.

Rev. and Mrs. J. G. Galloway had as their guests at a 5 o'clock dinner on Thursday, Dec. 15, Bishop W. A. Candler and Revs. W. H. Lewis, L. E. Alford, W. B. Jones, and H. G. Hawkins, at their home in Crystal Springs, Miss. These brethren were at Crystal Springs for the dedication of the church.

The editor regrets not being in the office on Saturday of last week when Rev. R. L. Clayton called. Brother Clayton did a fine work on the Denham Springs charge last year, and was appointed to the Patterson and Jeanerette charge this year.

Brother W. B. Cook, Crystal Springs, Miss., R. F. D., has been a reader of the Advocate for sixty-four years. He has missed only two quarterly conferences in forty-five years, and is still an active official member of the church. Blessings upon him!

On Sunday evening, Dec. 18, a special Christmas musical program was given at the First Methodist Church, Corinth, Miss., consisting of appropriate musical selections and readings. Mrs. W. L. Stroup is the organist, and Mrs. Garnett Lanning is director of the choir. Rev. A. T. McIlwain is the pastor of this fine church.

Miss Ruth Evans, youngest daughter of Rev. and Mrs. W. G. Evans, of this city, was married to Mr. B. F. Stevens on Christmas Eve. The ceremony was performed at Rayne Memorial Church, Dr. J. B. Mitchell officiating. The father of the bride was formerly a member of the Louisiana Conference, now a useful local preacher in New Orleans. The Advocate extends all good wishes to the happy couple.

The editor of the Advocate greatly enjoyed recently visits from Dr. A. W. Plyler, editor of the North Carolina Christian Advocate; Dr. E. V. Cole, editor of the Texas Christian Advocate; Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, and Dr. B. V. Switzer, pastor of Trinity Methodist Church, Roanoke, Va. All these brethren were en route to or returning from the Missinoary Council.

Rev. H. W. May, who was granted the superannuate relation at the recent session of the Louisiana Conference, writes: "Please announce that my present plan is to spend the winter at the home of my daughter and her husband, Mr. and Mrs. W. W. Hawsey, Sunny Side Plantation, Ethel, La., post office. I will be pleased to aid any brother at any time or place where such aid as I can give may be needed, without money or price."

Rev. J. C. Wasson, Route 7, Lexington, Miss., writes: "At the recent Missionary Council, held in Jackson, Bishop Candler changed my appointment from the Drew circuit to the Acona circuit. The people of Drew circuit are a fine people—it was a great delight to me to be their pastor. The people of the Acona circuit are a fine peope—I am delighted to be here. Christian fellowship is always good. I have never found any other fellowship like it."

By a mental lapse, we stated last week, in our write-up of the meeting of the Southern Methodist Press Association, that Dr. Carlton D. Harris, of the Baltimore Southern Methodist, was elected vice president of the organization. We should have said that Dr. J. M. Rowland, of the Richmond Christian Advocate, was elected vice president. Making such mistakes ourselves, we are inclined to be somewhat lenient with other mistakes we run across from time to time.

REPORT OF COMMITTEE ON FINDINGS, MISSIONARY COUNCIL.

1. At the very outset of this report your committee believes that we should recognize the hand of Almighty God in the success that has attended the efforts of our church to retire a great debt, and at the same time to maintain its work on an efficient basis both at home and abroad. Notwithstanding droughts in some sections and unparalleled floods in other sections, our membership contributed to the cause of Missions approximately $2,500,000 last year. Of this amount, about $800,000 was free-will offerings for the Maintenance Fund. Because of this liberality, our General Board of Missions has been able to pay all of its bank obligations, which, at one time, amounted to the stupendous sum of $1,600,000. The debt that bade fair to cripple our enterprises is now a matter of history, but better by far than this, notwithstanding r volutionary outbreaks in China, God has shielded our workers from harm, and they have been able to return to the fields which they were forced to leave by governmental mandate. Despite the excitement attending these Nationalistic movements, our church continues to grow in numbers and in influence abroad. Surely God has been gracious to us.

2. There are, however, some factors that give to us great concern. We regret to say that our people are not fully prepared to meet the present world emergency. The evils of the nations can be overcome only by that church which possesses an international mind and heart. It gives us pleasure, therefore, to note the large number of study classes that have been organized, and we rejoice at the unparalleled circulation of "Yet Another Day in Methodist Missions." We urge the immediate formation of new study groups, using for their text Dr. Perry's excellent book, "New Tasks for New Times." In bringing about this better habit of mind, the Missionary Voice is a publication whose larger circulation will be of immense value to our church. We, therefore, sincerely hope that its circulation may soon reach the hundred thousand mark which has been set as a goal by its editor. The Good Samaritan first looked, before compassion was aroused, and, as a result, his ministry began. Our people must be made to see world conditions before they will have the heart to help.

3. A number of speakers at this Council have told us of the growing restiveness of our foreign members because of the control of their church by ours and of their hope for a speedy autonomy. This condition is natural and is but another indication that our preaching has not been in vain. It is well for us to remember that American Methodism was scarcely well organized before it began an agitation for independence of the mother church. But fifteen years elapsed between our church's founding and its independence. The fullest opportunity should be given to our brethren in foreign lands to express their own religious lives in institutions for whose management they are primarily responsible. Whilst recognizing that self-determination is a right which we would not dispute, yet because of our affectionate regard for our brethren we express the hope that some form of corporate relationship with the Mother Church may be evolved, which, whilst it will not fetter their self-expression, will still preserve a relationship that has been to the Mother Church a source of joy and satifaction. Whatever the result of this issue may be, our prayers and love will still follow our children, and we will wish for them success in all that they undertake for the Master.

4. The insignificant gain in our membership last year should send us to our knees in prayer for the presence and power of the Holy Spirit. We commend most heartily the "International Revival Movement," and pledge ourselves to use our utmost endeavors to raise the Maintenance Fund to a million dollars, in order that $50,000 may be available to finance this movement in our own country and that $100,000 may be spent abroad;

but money alone will not bring the revival we need. We, therefore, call on our ministers to project in their church evangelistic services to help freely their brethren and to call their churches to special prayer that God may again come to us in Pentecostal power.

5. Whilst we find much in the situation both at home and abroad to challenge our efforts, yet we do not believe that the times warrant a pessimistic spirit. Through Christ we can do all things. Let us then go joyfully and confidently to our tasks, knowing that our God is with us and victory will attend our efforts.

J. M. MOORE.
J. W. PERRY.
T. D. ELLIS.

BATON ROUGE DISTRICT MISSIONARY INSTITUTE.

The Baton Rouge District Missionary Institute will be held in First Church, Baton Rouge, Jan. 3, 1928, at 9:30 a. m. All the pastors, missionary committees, superintendents of Sunday schools, lay leaders, presidents of Missionary Societies, Epworth Leagues and Brotherhoods of the district are expected to attend. Rev. J. G. Snelling, Conference Missionary Secretary, will have charge of the program. Luncheon will be served at the church.

L. W. CAIN, P. E.

GRENADA DISTRICT MISSIONARY INSTITUTE.

We will have our institute for the Grenada District at First Church, Water Valley, on Jan. 3. The institute will open at 2 p. m. We are expecting all the pastors of the district to be present, together with the lay leaders, Sunday school superintendents, presidents of Woman's Missionary Societies, and any others who may be able to attend. Rev. R. G. Moore, Conference Missionary Secretary, will be present and will make an address. The General Board representative will be Dr. J. L. Jerdine, long time missionary in Korea. He is a nephew of the lamented Bishop W. B. Murrah. His wife is the daughter of Rev. T. W. Dye, of Clarksdale. We are depending on the pastors to see to it that every charge is represented. No pastor can afford to be absent. Please bear in mind the opening hour, 2 p. m. We will adjourn about 5 o'clock for supper, and will have another session at 7 o'clock. The night session will be concluded in time for all those living in the southern part of the district to get off on the 9:15 train. Be sure to write to Rev. J. T. Lewis, pastor First Church, Water Valley, telling him how many will attend from your charge. Those coming from the upper part of our territory will be entertained for dinner.

E. S. LEWIS, P. E.

Grenada, Miss.

YOUR HEAVENLY FATHER KNOWS.

Your heavenly Father knows how to answer a prayer without doing violence to nature or any of nature's laws. An earthly father knows how to go and get what his child needs. He does not violate any laws of nature in doing it. When a child cries for bread a mother knows how to go to the cupboard and get the bread. If there is no bread there, she knows how to mix up the flour and the milk and the other ingredients, and how to build the fire and how to put the dough in the oven and bake it. Then she knows how to go to the ice box and get the butter, and how to go to the cupboard and get jam to spread the butter and jam on the bread and give it to a hungry child. She has not violated any law of nature in doing it. She has utilized the laws of nature in the accomplishment of the result desired. If an earthly parent knows how to give good gifts to her children without violating any law of nature, you may be sure that our heavenly Father knows how to answer the prayers of his children without violating any law of nature. Every act of free will is a miracle as far as the realms of physics and chemistry are concerned. You may be sure that our Father is not dead and is not paralyzed. He knows how. This answers for me the first objection to prayer.

God Knows What.

Your heavenly Father knows what. Children ask for many things that are not good for them. Parents know when to say "no." They also know when to give something else that is better. Mr. Moody told about taking his little girl into the city to buy a doll. As soon as they got off the train she began asking about the doll. As they walked along the street they passed a little store, and the child saw a cheap little China doll in a window. She cried, "Oh, Papa, get me that." He told her no, they were going to find a nicer doll, but the little girl cried and pleaded and begged, and finally Mr. Moody gave in and bought the cheap, ugly China doll. After a while they came to a beautiful store with a thousand lovely dolls.

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Protection Against Old Age

In the window there was one with real hair, beautiful face, pretty clothes, and eyes that would go to sleep. The little girl dropped the China doll and went wild over the beautiful doll in the window." "No," said Mr. Moody. "That's the doll I was going to get you, but you insisted on having the other doll, so you must just pick up your little China doll and come along. After this whenever your daddy tells you 'no,' you will believe that he knows best."

Sometimes we give to our children and give them what we know is not the very best, in order to teach them a lesson. My baby boy crawled around to the bathroom and watched me as I shaved. He cried for the lather brush. I would not let him have it. He continued to cry. Each morning he would come and cry for the lather brush. He could not understand it was not good for a baby. In order to teach him a lesson I finally gave it to him. He stuck it in his mouth and smeared it over his face and got the soap in his eyes, and then he cried. He never wanted the lather brush after that.

Your heavenly Father knows what to give his children. You need not fear to come to him with all your needs and all your desires, for he knows what. He will never give us anything that is not for our good. This solves for me the second difficulty.

God Knows the Right Moment.

Your heavenly Father knows when and when not. Jesus illustrates this idea with several parables: that of the unjust judge who cared neither for God nor man, but who granted the poor widow's request, lest by her continued coming she irritate him. Our God is no crusty, conceited judge, bothered by a persistent and pestiferous widow. He is our Father, and he knows when. If he delays in answering our prayer, there is a reason.

Jesus illustrates the same idea by the story of the man who had gone to bed. A neighbor came, waked him up, and asked for the loan of some bread, saying that a friend had come to see him, and he had no bread to set before him. The man in bed answered that it was impossible to get up and accommodate him. He had made a pallet in front of the door, had put the baby against the door, and could not open the door without waking up the baby. Perhaps the baby had the colic; they had had a hard time getting it to sleep. He does not want to be bothered any further. But the man outside continues to call and to knock, and finally the man inside gets up and gives him the bread. Our father is not like this man who was disturbed by a neighbor. Our Father knows our needs. He knows how to answer them. He knows when to grant our requests. If he delays, there is a reason.

I do not forget that there are many unanswered prayers in the Bible. That is to say, the answer was not what was wanted or expected. The answer, however, was what was for the best. Paul prayed that the thorn might be removed from his side. He repeated the prayer, but it was never answered by the removal of the thorn. God gave him something better. He gave him grace to bear the pain. Jesus prayed that the cup might pass away. But it did not pass. What if it had passed? Are you not glad that it did not pass away? Monica prayed that her boy might not go to Rome lest he should fall under the influences of that wicked city and be lost. But he went to Rome, fell under the influence of the preaching of a great man and was saved.

Our Father knows when and when not and what and what not. Let me refer again to the case of my deacon. It was his longing heart's desire that his wife and children might be a blessing to the world, and help in the work of the great church that he devotedly loved. As I stood by the open casket, I put my hand upon the shoulder of his little boy and said, "Now, son, you must play the man." I have seen that family grow in grace, in Christian experience, and in usefulness. Who shall say that our Father has not done all things well? My Father knows when and when not. This solves for me the third difficulty in connection with prayer.

Our Father knows. When finally we enter the heavenly heaven we shall find that all our prayers have been answered in our Father's own best way. "When ye pray, say Our Father." Your heavenly Father knows.—J. E. Dillard, D.D., in the Watchman-Examiner.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MR. JOHN TURNISPEED, the subject of this memoir, was born July 18, 1878, in Carroll County, Miss. He died in Memphis, Tenn., at the Baptist Hospital on Oct. 10, 1926. He was buried the following day in Spring Hill cemetery in Grenada County. Funeral services were held in the parental home in Holcombe. He is survived by his father and mother, Mr. and Mrs. E. N. Turnispeed, of Holcombe, Miss.; two brothers, Mr. Preston Turnispeed of Memphis and Mr. Philip Turnispeed of Itta Bena, Miss.; Mrs. R. A. Minter and Miss Olivia Turnispeed, also of Holcombe. Mr. Turnispeed was the eldest of seven brothers, four of whom had preceded him to the grave. Our deceased brother joined the church at Spring Hill at the age of fifteen. At the time of his death his membership was in Glendora Methodist church, Glendora, Miss. He took a temperance pledge when just a lad. It was never broken. Mr. J. S. Equen, his employer at the time of his death, held him in highest esteem. He remarked that he was the best man that he ever knew. He was a most considerate son. His aged father and mother are sorely bereaved. In riches of grace, may they await the happy reunion.

C. L. ROGERS, Pastor.

On October 30, 1927, we laid to rest in the Frantam Chapel cemetery, near Eros, La., all that was mortal of MRS. EPSEY BURKETT, widow of Rev. P. Burkett, for many years an honored supply of the Louisiana Conference. Gentle hands heaped up the mound and laid the flowers beside the spot where eight years before the body of the beloved husband had been buried; then kindred and friends moved silently away to leave them alone beneath the shade of the tree amidst scenes familiar to them in the years past and gone. She was born in Pike County, Alabama, Dec. 19, 1846; moved with her parents to Butler County when a small girl; was converted and joined the church in early life; was married to Rev. Philip Burkett Nov. 26, 1865. With her husband she moved to Bienville Parish, La., in 1878. She was the mother of seven children; only two live to mourn her death—Mrs. W. L. Burkett, of Eros, La., at whose house she died, and Robert Burkett of Texas. To them belong the heritage of her long and useful life. The funeral services were held in Frantam church by Rev. D. Fordham and the writer.

W. B. INABNET.

West Monroe, La.

On Dec. 3, 1927, at 7 o'clock, the soul of little ELAINE WARDELL wafted itself back to God who gave it. Little Elaine was a beautiful child, with a lovely disposition, and when visiting in the good home of her parents, her winsome ways won our hearts, and we learned to love her so much. Little did we think as we pressed the good-bye kiss on her little brow and looked into those beautiful blue eyes that it would be our last meeting here; and if we did not know we could meet her again, it would be harder to bear. On hearing the sad news, we asked God for understanding that we might know why he had dealt as he had, knowing him to be a loving, compassionate Father, and our thoughts were turned to John, fourteenth chapter, verses 2-3. We knew then that he was preparing that promised mansion for that father, mother, and so he just stooped and plucked the beautiful little bud to bloom in heaven, beautifying the future home for them. What a beautiful home that will be to those dear parents, and how much easier for them to reach heaven now! As little Elaine stands in the door beckoning them to come, let's all not grieve as those that have no hope, but be going to her as she calls. May we realize that each day finds us nearer that home, and ever be ready.

Her uncle and aunt,
REV. AND MRS. B. H. WILLIAMS.
Taylorsville, Miss.

In the early morn ere the stars had gone down there came a knock at the door of Mr. and Mrs. Louis Peterson; an angel entered and carried to the heavenly home their darling little daughter, VENELDA. She was born March 7, 1924, and died June 22, 1927. Three short years she lived, though God took her for his own, yet fresh from the dew of life's morn, she was too tempting a bud for the Reaper to pass, for he had need of her and transplanted this flower to a more beautiful garden. To mourn her loss she leaves father, mother, one sister, and two brothers, and many near kindred and friends; but we must not weep, for Christ has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" and I fancy I hear her singing, "Since Jesus Came Into My Heart," with the other angels, as she used to sing to us in her sweet baby voice.

"But we give you back to him, darling;
You were only loaned us a while,
And our lonely hearts will miss you,
Down to life's last long mile,
And I think when we, too, reach the portals,
And clasp you again to our breast,
We will understand why you left us,
And we'll say, 'Our Father knew best.'"

Grandfather,
REV. LOUIS FAYARD.

Rarely does the Heavenly Father give to earth so choice a spirit as MARGARET FAYARD, who, on Sept. 27, 1927, slipped away from earth to her heavenly home. Thoughtful of friends, schoolmates, and loved ones, to whom she was so devoted, her dying declaration, "I love everybody," was indeed in keeping with the two great commandments of love and service. Margaret was born Sept. 7, 1908, at Woolmarket, Miss. She joined Coalville Methodist Church in her girlhood, and was a faithful and devoted member to her church, Sunday school and League. She was sick but a short time. Her parents and friends stood by her day and night and ministered to her every need. The physicians labored with skill, her schoolmates and teachers offered up special prayers, and anxiously waited for her recovery, but the Heavenly Father had need of another flower to bloom in his garden.

"O! not in cruelty, not in wrath,
The Reaper came that day,
'Twas an angel visited the green earth,
And took the flower away."

She was a lover of music and singing, and shortly before death she sang several hymns, her favorite being, "The Old Rugged Cross." She was loved by all who knew her, as was attested by the large attendance at her funeral, by the many expressions of her friends and schoolmates, and by the beautiful floral offering that silently spoke of her life. Weep not, dear mother, father, sisters, brothers and loved ones, for she is not dead but simply sleeps; and,

"How sweet it will be, in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

REV. LOUIS FAYARD.

RESOLUTIONS.

The following resolutions were offered and adopted upon the passing away of H. O. Thrash, which occurred November 24, 1927, at DuBois Mill, Lake, Miss., a faithful and lovable member of the M. E. Church, South:

Whereas, It has pleased God to call unto Himself our beloved brother, H. O. Thrash, and in his departure our church and Sunday school and Missionary Society, of which he was a faithful member, have suffered an irreparable loss;

Resolved, That we tender our deep sympathy to the bereaved family and commit them to the loving care of our Heavenly Father.

That these resolutions be spread upon the minutes of our church, its Sunday school and Missionary Society, and a copy of same be sent to the family, also a copy to the papers of Scott and Newton Counties, with a copy to the Christian Advocate.

Signed: L. F. Cotten, Mrs. L. F. Cotten, Mrs. N. A. Hurst, C. S. Sanders, M. L. White, pastor; F. C. Harrison, Sunday School Superintendent; G. H. Dobson, Mrs. Foyd Loper, M. O. Idom. Dobson, Mrs. Foyd Loper, M. O. Idom, Mrs. C. S. Sanders.

MR. JOHN KNOX DUNN.

The subject of this sketch, John Knox Dunn, was born in Durham, N. C., on July 10, 1868, and died in McComb, Miss., on October 24, 1927. At a very early age he removed with his parents to Wall Hill, Miss., thence to Jackson, Tenn., where he spent the years of his young manhood. Afterward he lived in Water Valley, Miss. For a number of years he was a faithful employee of the Illinois Central Railroad Company, and later he moved to McComb City, where he spent twenty-seven years of his life.

On October 15, 1895, Brother Dunn was happily married to Miss Lexie Lewis, the daughter of Mr. and Mrs. Steven A. Lewis, who then resided in New Orleans, La.

About two years after his marriage he was soundly converted and united with the Methodist church in Jackson, Tenn., where he and Sister Dunn were living at that time. He ever referred to the fact that it was through the godly example and influence of his consecrated companion that he was led to know the Savior and to

(Continued on Page 15.)

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Woman's Missionary Society

All communications for this department should be addressed to Mrs. J. E. Brown, Gloster, Miss.

FINE AUXILIARY AT BILOXI, MISS.

The Woman's Missionary Society of Main Street Methodist Church, Biloxi, Miss., has just closed one of the most successful years, financially, in its history.

The membership of about thirty, Mrs. M. B. Sharbrough, president, contributed to missions and missionary institutions as follows: Dues, $89; pledges, $145; Week of Prayer, $12; special to Wesley House, $101; love gift to missionary to Africa, $6; donation to Moore Community House, $25. Total, $287.

The local department, or Ladies' Aid Society, of seventy-nine members, under the capable and energetic leadership of the president, Mrs. W. A. White, has been untiringly at work. A list of its activities includes:

Flowers sent to sick and to decorate the church, 245 times.

Visits to strangers, Wesley House, and Moore Community House, 216.

Visits to sick, 687.

Nourishment to sick, 216.

Articles of clothing to poor, and flood sufferers, 475.

Furniture donated to Moore Community House, two dressers, two washstands, two beds, one rug, one table, ten curtains.

Renovating and painting at Moore Community House, $45.

Christmas (1926) donation to Moore Community House, valued at $15.

Cash to Epworth Chapel, $25.

Cash to poor, $29.48.

Furnishings for parsonage (Main Street Church), $245.

Cash raised besides above, $1,976.

ZONE MEETING, MAGEE, MISS.

The regular meeting of the northern zone of the Hattiesburg District was held at Magee, Friday afternoon, Dec. 9, with representatives present from Collins, Williamsburg, Mount Olive, and Magee.

Mrs. E. L. Walker, the newly elected chairman, called the meeting to order, and Mrs. J. L. Carter, of Mount Olive, led the devotional, reading John 10:1-10 as a basis for a helpful talk. She urged the women to strive for a larger personality and a more abundant life that shall be shown by service in the different avenues of the Master's work.

Those present answered to roll call by quotations on service.

The chairman brought a cordial welcome to all and an earnest message in which she set forth some aims for the coming year.

A solo, "My Task," was beautifully sung by Mrs. Bernaman.

Mrs. D. A. McIntosh of Collins, talked on the Jubilee, giving a helpful discussion on the origin and purpose of the Jubilee year.

Reports from members of the different auxiliaries were encouraging, and showed that every department of the work is being carried on by all.

Special mention must be made of the fine work being done by Williamsburg, which is a comparatively new auxiliary.

A very inspiring paper, "Render Him the Fruits of Their Season," was read by Mrs. W. M. Williams, of Magee.

A most happy suggestion which she made to the ladies is that the Hattiesburg District send its District Secretary to the Council meeting in 1928. The suggestion was received with enthusiasm, and this zone meeting went on record as endorsing the movement to send the District Secretary to Nashville. It is very much hoped that the whole district will co-operate in this most worthy plan.

And why shouldn't the other districts adopt the plan and let us have all the District Secretaries of the Mississippi Conference at the Council meeting?

After the conclusion of the program, the Magee ladies served a delicious plate lunch.

We return home from these zone meetings with a feeling of closer kinship to our zone co-workers and a deeper desire to be of real service to the Master.

The next meeting will be held at Collins.

MRS. E. L. WALKER,
Chairman.
MRS. E. L. CALHOUN,
Secretary Pro Tem.

IMPORTANT NOTICE.

Conferences in the Western Division.

The Executive Committee and the Building Committee of the Eliza-Stephens-Remme Hall will hold a joint meeting early in January to make further plans for the erection of this building so dear to the hearts of the women and so essential to the progress of the missionary development at this time.

It is urged that each contributing Conference in this project send its quota to the treasurer, Mrs. R. F. Ellis, 104 College Street, Fayetteville, Ark., by the first of January that the work may proceed.

The Jubilee Assembly must be accommodated. The missionary women have undertaken this task. They will not fail.

MRS. F. H. NAYLOR, Publicity.
Marshall, Mo.

BISHOP AINSWORTH CALLS FOR AN ADVANCE.

"Advance! Go forward! The time for a new day of march in Methodist missions has come." This is the message of Bishop W. N. Ainsworth, just returned from China, in describing the need of the spread of the gospel among the teeming millions of the Orient. "No longer must we expend our thought and our energies in merely trying to hold our trenches. The day has arrived when we must go forward. All conditions among Oriental millions call for a new enlistment of American Christianity in their behalf."

Bishop Ainsworth is calling upon the church to participate in a world-wide program of missionary expansion, first, for the good of the church herself; second, for the salvation of the millions who have never had the opportunity to hear the name of Christ; third, for the protection of the world against the flood of devastating ideas that emanate from centers where the teachings of Christ are unknown.

"Especially ought the friends of Christ to be friends of China to-day," says Bishop Ainsworth, "for in a little while China is going to change the center of gravity of the whole world movement. If we set up among them the program of Jesus now, it will not only save them from destruction, but probably save us and the whole wide world as well. In the face of such a challenge Methodism must advance. The time for a new day march has come."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dst.—First Round.

Washington, at Angie, Jan. 1, a.m.
Franklinton, Jan. 1 p.m.
Plaquemine, at P., Jan. 8, a.m.
Zachary, at Slaughter, Jan. 8, p.m.
Kentwood, at K., Jan. 15, a.m.
Amite, Jan. 15, p.m.
Pearl River, at P. R., Jan. 22, a.m.
Bogalusa, Jan. 22, p.m.
Baker, at B., Jan. 29, a.m.
Istrouma, Jan. 29, p.m.
Springfield, at S., Feb. 5, a.m.
Natalbany, at N., Feb. 5, p.m.
Walker, at Palmetto, Feb. 12, a.m.
Denham Springs, at D. S., Feb. 12, p.m.
Baton Rouge, First Church, Feb. 19, a.m.
Jackson, at J., Feb. 19, p.m.
Donaldsonville, at D., Feb. 26, a.m.
Keener Memorial, Feb. 26, p.m.
Pine Grove, at P. G., Mar. 4, a.m.
Hammond, Mar. 4, p.m.
Greensburg, at G., Mar. 11, a.m.
Ponchatoula, Mar. 11, p.m.

The district stewards are called to meet in First Church, Baton Rouge, at 10 a.m., Jan. 3, 1928.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round.

Gueydan and Kaplan, at Gueydan, Jan. 1, a.m.
Abbeville, Jan. 1, p.m.
Lafayette, Jan. 4.
New Iberia, Jan. 5.
Florien ct., Jan. 8, a.m
Barham, Jan. 8, p.m.
Leesville, Jan. 9.
Many and Zwolle, Jan. 15, a.m.
Converse and Hornbeck, Jan. 15, p.m.
Cameron and Calcasieu, at Grand Chenier, Jan. 18.
Sulphur and Vinton, at Sulphur, Jan. 22, a.m.
Merryville, Jan. 22, p.m.
Indian Bayou, Jan. 25.
Crowley, Jan. 26.
Acadia ct., at Estherwood, Jan. 29, a.m.
Rayne, Jan. 29, p.m.

District stewards are requested to meet at Lake Charles church, Dec. 21, at 10 a. m.

W. L. DOSS, JR., P. E.

Monroe Dist.—First Round.

Gilbert, Jan. 1, 11 a.m.
Winnsboro, Jan. 1, 7:30 p.m.
Waterproof, Jan. 8, 11 a.m.
Wisner, Jan. 8, 7:30 p.m.
Monroe, First Church, Jan. 15, 11 a.m.
Columbia, Jan. 15, 7:30 p.m.
Bonita, Jan. 22, 11 a.m.
Mer Rouge, at Collinston, Jan. 22, Q. C., 4 p.m.; preaching, 7:30 p.m.
Bastrop, Jan. 29, 11 a.m.
West Monroe, Jan. 29, 7:30 p.m.
Crew Lake, Feb. 5, 11 a.m.
Rayville, Feb. 5, 7:30 p.m.
Lake Providence, Feb. 12, 11 a.m.
Tallulah, Feb. 12, 7:30 p.m.
Oak Grove, Feb. 19, 11 a.m.
Delhi, Feb. 19, 7:30 p.m.
Oak Ridge, Feb. 26, 11 a.m.
Mangham, Feb. 26, 4 p.m.; preaching at Little Creek, 7:30 p.m.

A missionary set-up meeting will be held in First Church, Monroe, Friday, Jan. 6, 1928, at 10 o'clock a. m. All pastors, superintendents of Sunday schools, lay leaders, presidents of Missionary Societies, Brotherhoods and Epworth Leagues of the district are urged to attend.

Rev. J. G. Snelling and a member of the staff of missionary workers from Nashville will have charge of the program. Luncheon served at the church.

ELMER C. GUNN, P. E.

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Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Fig Syrup," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is ofttimes all that is necessary. It should be the first treatment given in any sickness.

Beware of counterfeit fig syrups. Ask your druggist for a bottle of

"California Fig Syrup," which has full directions for babies, children of all ages and for grown-ups plainly printed on the bottle. Look carefully and see that it is made by the "California Fig Syrup Company."

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

As we write, the Christmas mail assures us we are in the midst of the Christmas spirit, and the time of "Good Will" remembrances.

* * *

We turn from Christmas Day to New Year's Day, and if we gave him more room and first room in our hearts, all the days of 1928 will be "new days," for he has the power to make "all things new."

* * *

Thursday, Dec. 29, has been set aside by the Conference staff and the Conference Board as Council day in our Conference, and we hope that the Conference and district leaders will be represented at Alexandria, the place of the meeting.

* * *

On Sunday, Dec. 18, we held a District Council meeting at Alexandria and had with us our new presiding elder, Dr. A. S. Lutz.

* * *

Mr. B. D. Talley, of Bogalusa, district secretary of Baton Rouge District, writes:

"I am sorry I could not be at Baton Rouge. I wanted to take up with you the matter of a Standard Training School for Bogalusa. I fear that I cannot be at Alexandria on Thursday, Dec. 29; if I can be there I will notify you a little bit later on.

"I am sure we are to be congratulated that the Conference retained you and Brother McLellan in office for another year.

"In thinking about the Standard Training School for Bogalusa, plan it so that one of the courses can be for the one-room type Sunday school, and we can take in some of the little towns around us."

* * *

Our office force now consists of: Miss Nannie L. White, office secretary; A. K. McLellan, Extension Secretary; C. D. Atkinson, Conference Sunday School Superintendent. It is a pleasure to have our Sunday schoo workers call at any time.

* * *

The first Training School of 1927 was held at Opelousas, March 20, through 25th. The pastor, Rev. D. B Boddie, writes that he is anxious for another one, and he will attend the Council meeting next week.

* * *

We note with interest that the January issue of the Workers' Council is full of good suggestions as to the place of "Evangelism" in our Sunday school work. We will be glad to send to any of the pastors or superintendents our literature on this subject upon request.

C. D. ATKINSON,
Conference Sunday School Superintendent.

STOMACH LIVER and GALL TROUBLE Gas. Colic. Pain in Right Side, Nervous Breakdown. Even two operations failed before finding help. I'll tell you about PREP. Madeline E. Unger, Dept. 498, 22 Quincy St. Chicago, Ill.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

As we grow older, the burdens become heavier; the more work we do, the more we see to be done; as we near the end of the road, the more severely are we tested. The tests are to make us sure of the foundation upon which we are standing. The nearer we draw to Jesus Christ and the more we love and suffer with him, the more bitter and sharp are these tests. While we have a few days of quiet and rest, may we come face to face with him, may the Holy Spirit open our eyes that we may behold him in the beauty of his holiness and in that light may we see ourselves in all our weakness and imperfection. Are we willing to look upon one of the characteristics of Jesus and thus take our measure in respect to the rare and beautiful virtue of humility? Here is the test: "It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing that is done against me. It is to be at rest when nobody praises me, or when I am blamed or despised." "Oh, but that is impossible," most people would say. Not impossible for God. He lives that kind of life. And when we have let him put us so really low down as to be out of the way, he will live that kind of life, his own life, in us moment by moment triumphantly. We must be not only low down on the ground, but actually buried, to let him bring it to pass. Not until through surrender and faith we have let Christ accomplish the death of the self, can he do this, but then he does it instantly. Humility is nothing less than Christ. There is no such thing as humility while there is any active trace of self left. We must be dead to the world if we live in Christ. "Deep humility we find the mark of every master mind."

Any pastor who desires to see the Christ spirit living in his people will use every means possible to bring this about. One way is to teach missions. The pastors are required by the church to see that this teaching is done. As colaborers we are required to send such literature as is needed for this purpose to some reliable person in the congregation that all the people may be taught the things of Christ. How can the people know unless they are given the information? How can the information be given unless we have the name of the person to whom this literature should be sent? There are three persons who could send these names, the pastor, the presiding elder, the superintendent of the school. Our list of the chairmen of the missionary committees is very incomplete. Help, please help us make this list of chairmen complete.

As soon as the holidays are passed we want to send to each superintendent in the Conference a pocket memorandum. This little book will give many items a superintendent would like to have at hand. The superintendents who desire this book free of cost may drop me a card and the book will be sent by return mail.

Christmas and New Year greetings to all who labor in behalf of the childhood and youth of our land.

MY EXPERIENCE IN REVIVAL WORK.

Dear Brother Carley: I have served as Conference pastor and Conference evangelist. I was recommended by the North Mississippi Conference for general evangelist, but mother's illness hindered my attending at the time. I have since done loyal revival work, not as an "independent"—there are no such preachers in the Methodist church—but as an ordained preacher "in good standing" on invitation of our pastors. I have assisted in numerous Mississippi towns, and in Louisiana, and in many towns in Oklahoma, Texas, Florida, Georgia, Alabama, Tennessee, Kentucky, Arkansas, etc.

Some meetings resulted in seventy-five and one hundred additions. In great tent and camp meetings doubtless hundreds were saved. In all my revivals including thirty-six in Corinth District, thousands have been converted. District evangelism is the best way evangelists can be used by the church. Workers go from one meeting to another until the whole district is filled with divine power. We think Corinth District leads the church in some respects. We hold the old-time revivals, and do constructive work. Many family altars are erected. Many become tithers and church workers. We preach the Bible as written; use no clap-trap methods, no hobbies, believe in countless blessings. The support of pastors is often increased voluntarily. I have known it doubled at some places after revivals. An intelligent Bible revival of pure religion is what every church needs. I have had many powerful meetings in good towns, but my greatest revivals seem to be in the smaller stations, partly mission city churches, circuit towns, etc. The Lord makes them "blossom as the rose." My labors give satisfaction, as the same pastors have my help again and again. Am fond of pastors, and the results of my work please them.

My younger preacher brother, Rev. J. H. Bass, was a faithful pastor of the North Mississippi Conference. He fell on sleep in the yard of his parsonage home at Mt. Pleasant, Miss., Oct. 21, 1927. We had been together in many great meetings. I shall keep him with me in heart, and continue doing his work and mine as near as possible, till I fall in the battle of faith, and go home to meet him at Jesus' feet, to part no more forever.

I love to save souls so much that I would be willing to pay for the pleasure of doing the work. The good part is my meetings never close, but continue developing the church after I have gone. Winter is a fruitful time for revivals.

No charge for service.

Yours to serve. Rev. 3:20.

W. D. BASS.

P. S.—My saying, "No charge for service," puts the matter of compensation on absolute free-will basis. My spirit burns to save souls, in which work I have great success.

W. D. B.

Corinth, Miss.

ZONE MEETING AT WISNER, LA.

Zone Three met on Wednesday, Dec. 7, at Wisner. The new leader, Mrs. J. H. Preston, of Mangham, presided. The opening song was "More Love to Thee, O Christ." Mrs. Preston conducted the devotional, reading the 13th chapter of Corinthians, and making an impressive talk on "Love, the Greatest Thing in the World."

Mrs. Prickett, of Winnsboro, the efficient secretary, called the roll and good reports were given by representatives from Mangham, Winnsboro, Gilbert, Beouff Prairie, Buckner, Sicily Island and Wisner. The absence of Little Creek was noted with surprise and regret, for it is the very first zone meeting that Little Creek has not been well represented.

Mr. Sheffield and Mrs. Knott gave us a musical number, violin and piano, for which we gave a rising vote of appreciation.

Our new district secretary, Mrs. Pollard, from Monroe, was with us, and talked on the Council and our work in general, and although sorry to lose Mrs. Worthington, we feel sure that we have a most capable and enthusiastic secretary, and together, she and our new zone leader are going to see to it that we know more and more about our work.

Mrs. Meekam, of Wisner, sang sweetly, "I Will Go."

Mrs. Graham, president of the Wisner Auxiliary, gave "Some Women's Reasons Why we Do Not Attend Zone Meetings." Others gave whys of not attending Auxiliary meetings.

Mrs. Rickey talked on the Jubilee Year and its object.

We were dismissed with prayer by Rev. A. D. George, after which we enjoyed a pleasant social hour, during which Mrs. Kadel, Mrs. Pennybaker and other Wisner ladies served sandwiches and coffee.

Zone Three will meet next at Gilbert. REPORTER.

Because of the new rating recently given by the department of education of the State of Texas to Wesleyan Institute in San Antonio, our Methodist school for Mexican boys, graduates of this school can enter any college or university in the State without examination.

The attendance in the new Methodist church at Pizen, Czechoslovakia, is very fine. Practically all seats are occupied at every service, and on Sunday morning and evening people often stand throughout the entire services.

666

is a Prescription for

Colds, Grippe, Flue, Dengue, Bilious Fever and Malaria.

It kills the germs.

BOHNE & WILT, Booksellers and Stationer, 1333 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMAN'S CHRISTIAN TEMPERANCE UNION TO CARRY ON EDUCATIONAL CAMPAIGN.

Frantic efforts of the French wine interests to finance a political drive in the United States to modify the Volstead act to permit the manufacture, sale, and particularly the importation of wine, will be met by the Woman's Christian Temperance Union by an educational campaign to show the actual effects of wine on the French people.

Wine does not induce temperance in France, but has given France the questionable distinction of leading the world in alcoholism. Half the French railroad accidents are caused by the alcohol poisoning of engineers or others employed in railroading. Since the war alcoholism has increased alarmingly in France, the French Academy of Medicine recognizing officially that wine drinkers graduate to drinks with a higher alcohol percentage. No desire for these stronger drinks would exist if it is true that wine drives out a taste for spirits.

The happy smiling "LaBelle France" of the idealists has a dark shadow in the misery caused by millions of wine drunkards, whose wives live in squalor and filth and whose children live half fed, half clad and half educated.—W. C. T. U. Bulletin.

When the Methodists first went into Mir, Poland, the Greek Orthodox priest openly preached against them, declaring that all those who attended the Methodist services would be cursed with their descendants unto the fourth generation. He openly summoned the people to go to the meeting place and smash the windows with sticks and stones, but the policemaster sent a policeman as guardian, and the services went on quietly.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist.—First Round.

Haughton and Doyline, at Haughton, Jan. 1, 11 a.m.
Cotton Valley, at Cotton Valley, Jan. 8, 11 a.m.
Springhill, Jan. 8, 8 p.m.
Winnfield ct., at Joyce, Jan. 15, 11 a.m.
winnfield, Jan. 15, 8 p.m.
Selma, at Selma, Jan. 22, 11 a.m.
Rochelle, Jan. 22, 8 p.m.
Standard, Jan. 29, 11 a.m.
Sicily Island, at Sicily, Feb. 5, 11 a.m.
Ferriday, Feb. 5, 8 p.m.
Ringgold, at Ringgold, Feb. 11, 2:30 p.m.
Hall Summit, at Hall Summit, Feb. 12, 2:30 p.m.
Campti, at Campti, Feb. 19, 11 a.m.
Coushatta, Feb. 19, 8 p.m.
Plain Dealing, at Plain Dealing, Feb. 26, 11 a.m.

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

Bossier ct., at Walker's Chapel, Feb. 26, 8 p.m.
Minden, Feb. 27, 8 p.m.
Colfax, at Colfax, March 4, 11 a.m.
Trout and Good Pine, at Good Pine, March 11, 11 a.m.
Jena and Jonesville, at Jonesville, March 11, 8 p.m.
Castor, at Goldonna, March 18, 11 a.m.
Monterey, March 18, 8 p.m.
Sibley, at Sibley, March 20, 2:30 p.m.
Zenoria, at Zenoria, March 21, 2 p.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Norfield, Jan. 4.
Foxworth, at Sandy Hook, Jan. 8.
Gallman, at Bethesda, Jan. 11, a.m.
Crystal Springs, Jan. 11, p.m.
Wesson, Jan. 15, 16.
Georgetown, at Georgetown, Jan. 18.
Bayou Pierre, at Center Point, Jan. 22.
McComb, Pearl River Avenue, Jan. 25.
Meadville and Bude, at Meadville, Jan. 29.
Hazlehurst, Feb. 1.
Monticello and Pleasant Grove, at Pleasant Grove, Feb. 5.
Tylertown, Feb. 8, a.m.
McComb, Centenary, Feb. 8, p.m.
Osyka, at Osyka, Feb. 12, a.m.
Magnolia, Feb. 12, p.m.
Brookhaven, Feb. 13.

The preachers are called to meet at Brookhaven at 10 a. m., and the district stewards at 2 p. m., Dec. 6.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Magee and Sanatorium, Jan. 1, 11 a.m., 2 p.m.
Mount Olive, at Mount Olive, Jan. 1, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 8, 11 a.m., 2:30 p.m.
Collins, at Collins, Jan. 8, 7:30 p.m.
Richton, at Richton, Jan. 15, 11 a.m., 2 p.m.
Avera at Avera, Jan. 15, 7:30 p.m.
Leakesville at Leakesville, Jan. 16, 11 a.m.
Lucedale, at Lucedale, Jan. 16, 7:30 p.m.
New Augusta, at New Augusta, Jan. 17, 11 a.m.
Taylorsville at Taylorsville, Jan. 22, 11 a.m., 2:30 p.m.
Hattiesburg ct., at Sanford, Jan. 29, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Jan. 29, 7:30 p.m.
Sumrall at Sumrall, Feb. 5, 11 a.m.
Hattiesburg, Main Street, Feb. 5, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 12, 11 a.m., 2:30 p.m.
Prestiss, at Prentiss, Feb. 22, 11 a.m., 2:30 p.m.
Silver Creek, at Silver Creek, Feb. 22, 7:30 p.m.; Feb. 23, 10 a.m.
Purvis, at Purvis, Feb. 29, 11 a.m., 2:30 p.m.

The district stewards are called to meet at Court Street Methodist Church, Hattiesburg, on Tuesday, Nov. 29, 1927. All stewards are urged to be present and the pastors are invited also.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Galloway Memorial, Nov. 20, 11 a.m.; Jan. 2, 8 p.m.
Grace, Nov. 20, 7:30 p.m.; Feb. 1, 7 p.m.
Capitol Street, Nov. 27, 11 a.m.; Feb. 3, 8 p.m.
Millsaps Memorial, Nov. 27, 7:30 p.m.; Feb. 2, 7:30 p.m.
Glendale, Dec. 11, 11 a.m.; Jan. 4, 7 p.m.
Canton, Dec. 11, 7 p.m.; Jan. 27, 7 p.m.
Eden, at Bentonia, Dec. 15, 11 a.m., 2 p.m.
Flora, Dec. 18, 7 p.m.; Jan. 18, 7 p.m.
Fannin, at Fannin, Dec. 31, 11 a.m.; Jan. 1, 11 a.m.
Brandon, at Pelahatchie, Jan. 1, 3 p.m., 7 p.m.
Terry, at Forest Hill, Jan. 8, 11 a.m., 1:30 p.m.
Bolton, at Raymond, Jan. 8, 3:30 p.m., 7 p.m.
Clinton, at Clinton, Jan. 15, 11 a.m., 2 p.m.
Edwards, at Edwards, Jan. 15, 7 p.m.; Jan. 16, 10 a.m.
Satartia, at Mount Olivet, Jan. 21, 22, 11 a.m.
Benton, at Benton, Jan. 22, 3 p.m., 7 p.m.
Camden, at Camden, Jan. 28, 2:30 p.m.; Jan. 29, 11 a.m.
Vaughan, at Vaughan, Jan. 29, 7:30 p.m.; Jan. 30, 10 a.m.
Harrisville, at Harrisville, Feb. 5, 11 a.m., 1:30 p.m.
Florence, at Florence, Feb. 5, 7:15 p.m.; Feb. 6, 2 p.m.
Yazoo City, Feb. 12, 11 a.m., 3:45 p.m.
Yazoo ct., at Lintonia, Feb. 12, 2 p.m., 7 p.m.
Mendenhall, at D'Lo, Feb. 19, 11 a.m., 2 p.m.
Madison, at Pocahontas, Feb. 19, 7 p.m.; Feb. 20, 10 a.m.

District stewards' meeting and pastors' conference at the Methodist Orphanage, Wednesday, Nov. 30 10 a. m.

J. L. DECELL, P. E.

Meridian Dist.—First Round.

Buckatunna, at State Line, Jan. 1, a.m.
Waynesboro, at Waynesboro, Jan. 1, p.m.
Waynesboro ct., at Big Rock, Jan. 2.
Pachuta, at Pachuta, Jan. 8.
Daleville, at Andrew's Chapel, Jan. 11.
De Soto, at Manassa, Jan. 15, a.m.
Quitman, Jan. 15, p.m.
Hawkins Memorial, Jan. 18, a.m.
Seventh Avenue, at Bonita, Jan. 22, a.m.
Poplar Springs, Jan. 25.
Vimville, at Pleasant Hill, Jan. 28, 29, a.m.
East End, Jan. 30.
Fifth Street, Feb. 1.
Porterville, at Chapel Hill, Feb. 5.
Central, Feb. 6.

It is important that every district steward be in the meeting to be held at Central Church, Monday, Dec. 5, 1927, at 10 o'clock. The pastors are urged to see that their stewards are present. Pastors are invited to meet with us. Lunch will be served.

ROBT. SELBY, P. E.

Newton Dist.—First Round.

Carthage ct., Sunday, Jan. 1, 11 a.m., and 2 p. m. at Goshen.
Carthage sta., Jan. 1, 7 p.m.; Q. C., Monday, Jan. 2, 7 a.m.
Walnut Grove, at New Walnut Grove, preaching, Monday, Jan. 2, 7 p.m.; Q. C., Tuesday, Jan. 3, 11 a.m.
Harperville, at Harperville, preaching, Tuesday, Jan. 3, 7 p.m.; Q. C., Wednesday, Jan. 4, 10 a.m.
Forest and Morton, at Morton, Sunday, Jan. 8.
Cleveland, at Big Oak, Friday, Jan. 13.
Philadelphia ct., at Sand Town, Saturday, Jan. 14; preaching at Deemer, Sunday, Jan. 15, 11 a.m.
Burnside, at Burnside, preaching, 7 p.m., Jan. 15; Q. C., Monday, 10 a.m.
Homewood, at Homewood, Jan. 21, 22.
Lake, at Lake, Sunday, Jan. 22, 3 p.m. and 7 p.m.
Shiloh, at Shiloh, Jan. 28, 29.
Raleigh, at Raleigh, Jan. 29, 30.
Trenton, at Trenton, Feb. 4, 5.
Philadelphia sta., Feb. 12, 13; preaching at Hope, 3 p.m., Feb. 12.
Laurel, First Church, Feb. 17, 7:30 p.m.
Laurel, Kingston, Feb. 19, 11 a.m., 3 p.m.
West Laurel, Feb. 19, 7:30 p.m.
Montrose, at Montrose, Feb. 26.

The district stewards will meet in Newton, Thursday, Dec. 1. The pastors are invited to meet with us.

H. A. GATLIN, P. E.

Seashore Dist.—First Round.

Americus, Dec. 31-Jan.1, at Pleasant Hill, 11 a.m.
Kreole, Jan. 1, 7:30 p.m.
Escatawpa, at Escatawpa, Jan. 8, 11 a.m.

DROPSY

TREATED ONE WEEK FREE

Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. Cellum Dropsy Remedy Company, Dept. 183, Atlanta, Ga.

Moss Point, Jan. 8, 7:30 p.m.
Coalville, at Coalville, Jan. 15, 11 a.m.
Ocean Springs, at Ocean Springs, Jan. 15, 7:30 p.m.
Columbia, Jan. 22, 11 a.m.
Lumberton, Jan. 22, 7:30 p.m.
Carriere, at Carriere, Jan. 29, 11 a.m.
Picayune, Jan. 29, 7:30 p.m.
Biloxi, Q. C., Feb. 1, 7:30 p.m.
Mentorum, at Alexander Memorial, Sat., Feb. 4, 11 a.m.
Wiggins, Feb. 5, 7:30 p.m.
Gulfport, Q. C., Feb. 8, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 11 a.m.
Saucier, at McHenry, Feb. 12, 7:30 p.m.
Mississippi City, at N. Biloxi, Feb. 19, 7:30 p.m.
Wesley Memorial, at Epworth, Feb. 19, 11 a.m.

The District stewards will meet Thursday, Dec. 1, at 10 a.m. in the Methodist church, Gulfport. All pastors are expected to come.

JAMES L. SELLS, P. E.

Vicksburg Dist.—First Round.

Woodville, at Woodville, Jan. 1, a.m.
Oak Ridge, at Bovina, Jan. 8, a.m.
Vicksburg, at Crawford Street, Jan. 8, p.m.
Centerville and Stephenson, at Stephenson, Jan. 15.
Hermanville, at Hermanville, Jan. 22, a.m.
Utica, at Utica, Jan. 22, p.m.
Rolling Fork, at Rolling Fork, Jan. 25.
Rosetta and Mount Vernon, at Mount Vernon, Jan. 29, a.m.
Gloster and Liberty, at Gloster, Jan. 29, p.m.
Mayersville, at Mayersville, Feb. 1.
Lorman, at Lorman, Feb. 5, a.m.
Fayette, at Fayette, Feb. 5, p.m.
Nebo, at Cool Springs, Feb. 12.
Roxie, at Roxie, Feb. 19.
Rocky Springs, at Rocky Springs, Feb. 26, a.m.
Port Gibson, Feb. 26, p.m.

The district stewards are called to meet in Crawford Street Church, Vicksburg, Miss., at 1:30 p.m., Dec. 15, 1927.

J. T. LEGGETT, P. E.

Home-made Supply of Fine Cough Syrup

Better than ready-made cough syrups and saves about $2. Easily prepared.

If you combined the valuable properties of every known "ready-made" cough remedy, you probably could not get as much real healing power as there is in this home-made cough syrup, easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup, or clarified honey, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the throat tickle and heals the irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract and palatable guaiacol, which has been used for generations to break severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

PINEX for Coughs

Epworth League Department

Editor, North Mississippi Conference..... Rev R P Neblett, Kosciusko, Miss
Editor, Mississippi Conference..... Miss Frances Ulmer Picayune Miss
Editor, Louisiana Conference .....Mrs. R. P. Jackson, Jr., 8325 Spruce St., N. O., La

Material for this Department from the several Conferences should be sent to the editors named above Copy must be in the Advocate office by Thursday preceding the week of publication

A LETTER FROM MISS LOUISE PRESTON.

Dear Mississippi Conference Leaguers: It does seem as if I've forgotten "my first love," doesn't it? But don't you dear people ever believe that I will, for I won't; your big place in my heart is as warm with love as it ever was.

I have been quite busy this summer and fall. Now, that may sound funny, coming from some one who hasn't anything to do but stay in bed—but it's the truth—I have so much to do that time simply flies. My Life Service work is quite heavy, and I am as enthusiastic over it as ever. The Volunteers who were here for the State banquet came out to see me, and I enjoyed meeting those to whom I had been writing. The Volunteer Band of the church here came out one Sunday afternoon, and brought their lunch, which they ate, picnic fashion, in my room—in order that they might go from here on to the church. I did enjoy the little program and the fellowship with them so very much.

The Hi Leaguers came to me for material and suggestions for their Thanksgiving program, which I was delighted to be able to give them. Then last week I planned their Consecration Service, and the leaders came out for "conferences," so that I simply felt as if I were at home again, doing active League work. These young people are lovely, and most of them are very much interested in the work, which makes it a joy to work with them.

Oh, yes! And I went to an afternoon tea, two doors away, at which I was one of the honorees. I said "went," I meant, "was carried"—for papa and a neighbor simply picked my recliner, me and all, up and I traveled palanquin style. For three hours I met folks, and talked, and had a great time, which didn't tire me in the least—but, I'm still at 77 pounds!

It's very cold here, but the sun is shining and the day is lovely. The heating problem out here is quite a big one, since the houses aren't built for cold weather, and the fireplaces aren't either. If wood were not so costly, one could afford to use enough to keep warm with a fireplace—but it's $11 per cord, a cord being about one-fourth of what we'd get back home, or less, and being so dry, it burns like kindling. We and several neighbors have had to seal the fireplaces and put up little stoves, with which we manage very well. So I guess I won't freeze to death anyway.

Hurrah for the Louisiana Conference! I'm so glad that a "Luzianne" lady is helping to keep that Luzianne Coffee advertisement off the League page. What a time I used to have with it—and once I actually made it move onto the Woman's Missionary page (they always have so much news!) Now, if my Mississippi Leaguers will rally to Frances' support, and the North Mississippi Leaguers will come on in, too, we'll be able to keep it off and make that truly our page. I want to give a cheer, too, for the Mississippi State Teachers' College Leaguers. That's fine!

Out here Mr. Cheek edits a bulletin, "The Chaparral," which I help to wrap and mail, so I feel as if I'm in the "editorial" business anyway. The Pacific Advocate serves so many States and Conferences that we don't seem to feel as chummy with it as the dear old New Orleans Advocate gives us the privilege of feeling.

Two other exciting things have happened—I received my Standard Training Course diploma, and am starting in to work for the blue seal. Brother Foreman, if you read this—they gave me credit for that awful examination I took on "The Pupil," ten years or more ago, at Silver City, with you as teacher. Honest, I did better on the others, I made A-plus on them, and I'm not boasting, either, so don't tell what mark I made on the first one, please. The second exciting thing: I actually saw a colored person! My brother-in-law called to me to "Look, quick!" and there was a Negro boy going past. My, he looked natural, only he was almost too well-dressed to look like a Mississippi Negro (except on Sundays!). I had not seen one before, nor have I seen one since, and I miss the good colored folks, who were always so willing to wait on "Miss Louise."

Before I give you a little message, I want to thank those who have written me such kind, sweet letters. I appreciated every one of them, and want to thank, especially, Mrs. Dilsworth and a lady in Hattiesburg, who wrote me from Brookhaven—I can't recall the name, unless it were "Mrs. Gilmore." I wish all of you would write me.

I was casting about in my mind for a message to give you, and this sweet prayer of a young Christian girl came to my mind: "Lord, fill me to overflowing. I cannot hold much. But I can overflow a great deal." I guess that Christianity (I know it), like happiness, "was born a twin," and doesn't do us much good unless we share it with others, the more, the happier. So let's let God's love have an outlet in us, and overflow through us in loving, practical service to others.

Did I give you the "keep sweet" message last New Year's? Anyway, it is worth repeating, and will make the coming year worth much to us and to those with whom we are associated, if we will only keep it in mind, and strive to live it:

"Throughout the year, why not keep sweet; no frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kidly word—keep sweet!"

And to make this possible

"Begin the year with God!
No friend like him!
And should the unknown year
The valley dim,
Open before thy gaze,
With him in sight,
Surely the darksome way,
Shall end in light!"

Wishing each one of you a very, very, merry, merry Christmas and a happy, useful New Year,

LOUISE PRESTON.

Route 2, Box 147, Tucson, Arizona.
Dec. 18, 1927.

P. S. The Conference twins are fine and dandy!

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

To the Leaguers of the Mississipp Conference.

As the Christmas time draws near, our minds and hearts naturally turn to those, our friends and loved ones, whom we love; to many of us that means Epworth Leaguers; especially Epworth Leaguers of the Mississippi Conference. I have just been thinking what a fine thing it would be if one could meet each of you face to face, on Christmas or New Year's morning, and wish you a Happy Christmas or New Year. Since that is entirely impossible, I am asking Miss Frances for enough space in her column to allow me to extend to you my Christmas greetings and a wish for a happy New Year.

The year just coming to a close has been a good one for us in many respects; to some Epworth Leaguers it has been the best year of their lives, because during the year they have made a complete consecration of their lives to the Master, and therefore it has been a happy time for them.

As we look back over the year 1927, we are made to feel both sad and happy almost at the same time; sad because we can see so many neglected opportunities for service; so many little deeds of kindness that we failed to do, a chance here and there to let our lights shine, but we kept them under the bushel. But here and there along the way you can see the places where you planted a flower; sowed some seeds of kindness; gave a smile instead of a frown; held a candle to some wavering foot to help them over the rough places; and now you see the flower in full bloom and the seeds of kindness have multiplied until there is a great harvest because of the little seed you planted. And when I see the harvest, how I thank my Father for Epworth Leaguers who are doing their bit to make the world a better place in which to live!

We are thinking of giving, too, at this time, and no doubt you have made long lists of people for whom you wish to prepare little gifts, and you are sorry you cannot give to all you would like to; but there is One whom I trust you have not failed to include among those to whom you would give—that One who nineteen hundred and twenty-seven years ago "so loved the world" that he gave to us the greatest Christ-

(Continued on Page 15.)

SOOTHES
BOILS---BURNS---SORES
Thoroughly heals. Used over a century.
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Grove's Tasteless Chill Tonic
A Tonic for Pale, Delicate Women and Children. 60c.
A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

Genuine
BAYER
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SAY "BAYER ASPIRIN" and INSIST!
Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.
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Handy "Bayer" boxes of 12 tablets
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Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

OBITUARIES.

(Continued from Page 10.)

become a member of the church.

He served faithfully and acceptably in various official capacities and was usually an usher during the church services. Many will recall the pleasant word of greeting and warm handshake with which he welcomed them into the "House of the Lord." At the time of his death he was a member of the Board of Stewards of Centenary Methodist Church of McComb.

The brief space allowed for this article will not suffice for an adequate appreciation of this good man's life as I knew him. To this writer he stood forth a prince among men.

Tall, erect, handsome, he was sure to attract attention in any circle in which he moved. Amiable in disposition, courteous and affable in manner, he could but be admired by those who knew him. Charitable and patient with the faults and foibles of others, he was scarcely ever heard to speak unkindly of any man. He believed that men needed words of encouragement and praise father than criticism and censure. He was an optimist and strove ever to keep his face toward the sunrise of the better day which he was always confident was just ahead.

Brother Dunn was successful in business, but his honesty and business integrity stand out unquestioned. He was trusted by his associates and dearly beloved by his employees. In the midst of worldly success and prosperity he never forgot his duty to God, his church or to his fellow-man—he gave cheerfully and gladly of his means to the calls of the church, the poor and unfortunate around him. His home life was beautiful. Although unblessed by children, yet the affection which existed between Brother Dunn and his faithful companion was so tender and constant as to impress all with its genuineness and sincereity. Sister Dunn remains behind to mourn the going away of one of the truest of husbands, yet with the comfort that she neglected nothing to make his life happy.

His last moments were touchingly characteristic of his unselfish life. In the absence of Sister Dunn, who at his earnest request had gone to visit the beloved pastor who was ill, he went to the home of a neighbor and asked permission to carry one of the children who was crippled to the hospital where she might receive expert treatment. It was while conversing with the family that he was suddenly stricken and without regaining consciousness he slipped away into the presence of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me;" "Well done, thou good and faithful servant, enter into the joy of thy Lord." These words are written by a friend and former pastor. PAUL D. HARDIN.

RESOLUTIONS OF APPRECIATION.

Whereas, Rev. J. W. Booth, pastor, and Rev. H. N. Brown, presiding elder, have so faithfully and efficiently tended their respective assignments in the Master's work among us, and their untiring service has been an inspiration and great help to this board of stewards and the membership of this church; therefore,

Be it resolved, That they each be affectionately thanked and commended for their faithful service and devotion to this congregation; and wheresoever they be called to serve in the future, may the divine guidance of God continue to direct them.

J. R. ABELS,
Chairman Board of Stewards, Methodist Episcopal Church, South, Ponchatoula, La.;
W. H. RICHARDSON,
WADE H. SUTTON,
Committee.

RACE RELATIONS SUNDAY, FEB. 12.

The annual observance of Race Relations Sunday—the sixth since its inception in 1923—will take place this year on Feb. 12, when thousands of churches, Sunday schools, Y. M. C. A.'s, Young People's Societies, and other religious groups will focus their attention on the problems of race. Especial emphasis will be laid this year on penitence and prayer for the complete suppression of lynching and mob violence in America. In issuing this call the Federal Council's Commission on Race Relations points out the fact that in the last forty years more than four thousand persons have been put to death by mobs in this country, and that crimes of this character, though less numerous than formerly, are still of frequent occurrence.

A pamphlet containing topics and suggestions for the observance of Race Relations Sunday can be had for five cents a copy from the Commission on the Church and Race Relations, 105 East Twenty-second Street, New York City. Other pamphlets on the subject may be had without charge from the Commission on Inter-racial Co-operation, 409 Palmer Building, Atlanta, Ga.

EPWORTH LEAGUE DEPARTMENT.

(Continued from Page 14.)

mas gift of all time; and there is only one gift acceptable to him, that is ourselves. And I am praying that this might be a joyous Christmas for you, because it shall be made a time when we will rededicate our lives to him.

The year is gone, and our records have been made, and we cannot go back and do those things we left undone, nor can we undo those things we wish we had not done; but we shall have a New Year before us, a new page upon which to write our records; and I am earnestly praying that with all of you, it will be a better year even than the best you have ever had; better because of more opportunities for service; more opportunities for doing good; and that the Master will give us grace, courage and strength to do more for him. And I am asking that you offer a little prayer for me. I am proud of the work you have done in the Epworth League during 1927; but we can do even better in 1928 if we will "present our bodies living sacrifices unto him."

Wishing again for you the happiest Christmas time you have ever known, I am, Your servant,

J. H. WEEMS.

LOUISIANA CONFERENCE EVER READY UNION.

On Dec. 11, the regular monthly meeting of the Ever Ready Union was held in Minden, the hour of 3 having been set for the meeting. Despite the very inclement weather, about fifty were present.

The devotional program, led by Miss Aileen Hyslop, was as follows:

1. Songs.
2. Prayer, Rev. L. I. McCain.
3. Scripture reading, Miss Hyslop.
4. Vocal solo, Miss Clara Fowler.
5. Piano solo, Miss Sara Ratcliff.
6. Vocal duet, Miss Jennie Searles, of Minden, and Miss Timberton, of Springhill.
7. Song and League benediction.

The meeting then went into a business session, presided over by Mr. Paul Cassells, Union president. Reports were received from the three chapters represented on the commuion service, Minden being the only one to have partaken of same. The Epworth Era Night program was discussed; announcements about the pageant, "The Light," was made; the district secretary again called attention to the different points of the James B. Grambling loving cup award. The following chapters answered to roll call:

Bethel, 4; Minden, 25; Springhill, 21.

Springhill chapter deserves special commendation, since the Leaguers have the farthest to go, and fifteen of these were Hi Leaguers, in charge of their very efficient counsellor, Miss Eris Monzingo. Rev. H. E. Pfost, their former pastor, also accompanied them. Rev. Mr. Pfost is now pastor at Plain Dealing, which was selected as the next place of meeting, to be held Jan. 8, 1928.

Following the business meeting, the young people retired to the Junior room of the church, where delightful refreshments were served by a group of Minden boys and girls.

MARY SEARLES.
District Secretary.

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold is not relieved after taking according to directions. Ask your druggist.

Creomulsion Company, Atlanta, Ga. (adv)

NO WOMAN CAN KEEP HOUSE EFFICIENTLY

Without Good Health

MRS. FRANK DINDORE
823 PIERCE AVENUE, LANCASTER, OHIO

Four Walls Can Make a House, but it takes a Woman to Make a Home

To be a successful homemaker, a woman must guard her health. When mother is not well, the home is upset. Women everywhere are learning through their own personal experiences, as these women did, the merit of Lydia E. Pinkham's Vegetable Compound.

Lancaster, Ohio.—"For ten years after my marriage, I had poor health. I was on a visit to my sister in Utica, Michigan, and she had taken Lydia E. Pinkham's Vegetable Compound. Her husband got me a bottle and I took it and felt so much better that I got a second one. Now, whenever I feel run-down I take the Vegetable Compound and soon feel all right again. I have had three little girls in the last six years and do all my housework, sewing, washing, and ironing. My time is pretty well taken up, but I will answer any letters I receive."—Mrs. Frank Dindore, 823 Pierve Avenue, Lancaster, Ohio.

Sturgis, Michigan.—"I am very thankful for what your medicine has done for me and have recommended it to others. I took it to give me strength before my baby was born. I would have to stop work and lie down sometimes all the afternoon. I felt as if I did not care whether anything was done or not. I got tired out so easily. One day I found a little book on my porch and that night I showed it to my husband and he went down town and got me a bottle of Lydia E. Pinkham's Vegetable Compound. The medicine has helped me so much that I was soon able to do my work, and when my baby was born, my nurse, Mrs. Forbes, said it was the easiest birth she had ever attended. I will be more than pleased if I am helping someone else by giving my testimonial."—Mrs. Edward Persing, 208 Surprise Ave., Sturgis, Michigan.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Calhoun, at Calhoun, Jan. 1, 11 a.m.
Simsboro, at Simsboro, Jan. 1, 7 p.m.
Bernice, at Bernice, Jan. 8, 11 a.m.
Dubach, at Dubach, Jan. 8, 7 p.m.
Gibbsland, at Gibbsland, Jan. 4, 2 p.m.
Arcadia, Jan. 4, 7 p.m.
Homer, Jan. 15, 11 a.m.
Haynesville, Jan. 15, 7 p.m.
Marion, at Marion, Jan. 22, 11 a.m.
Farmerville, Jan. 22, 7 p.m.
Lapine, at Lapine, Jan. 29, 11 a.m.
Choudrant, at Choudrant, Jan. 29, 7 p.m.
Eros, at Eros, Feb. 5, 11 a.m.
Ruston, Feb. 5, 77 p.m.
Bienville, at Bienville, Feb. 12, 11 a.m.
Athens, at Athens, Feb. 12, 7 p.m.
Clay, at Clay, Feb. 19, 11 a.m.
Jonesboro, at oJnesboro, Feb. 19, 7 p.m.

District Missionary Institute will be held at Ruston, Thursday, Jan. 5, 1928, at 10 a. m. Pastors, Sunday school superintendents, presidents of Woman Missionary Society, presidents of Epworth Leagues, and Lay Leaders are expected to attend.

W. D. KLEINSCHMIDT, P. E.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Houlka, at Houlka, Q. C., Dec. 31; preaching, Jan. 1, a.m.
Buena Vista, at Buena Vista, preaching, Jan. 1, p.m.; Q. C., Jan. 2.
Salem and Friendship, at Salem, Jan. 4, Q. C.
Toccopola, at Toccopola, Q. C., Jan. 5.
Randolph, at Randolph, Q. C., Jan. 6.
Vardaman, at Vardaman, Q. C., Jan. 7; preaching, Jan. 8, a.m.
Woodland, at Woodland, preaching, Jan. 8, p.m.; Q. C., Jan 9.
Nettleton, at Carolina, Jan. 10, Q. C.
Okolona, preaching, Jan. 15, a.m.; Q. C., p.m.
Algoma, at Algoma, preaching, Jan. 15, p.m.; Q. C., Jan. 16.
Bellefontaine, at Walthall, Q. C., Jan. 20.
Eupora, at Eupora, Q. C., Jan. 21; preaching, Jan. 22, a.m.
Mathiston and Maben, at Mathiston, preaching, Jan. 22, p.m.; Q. C., Jan. 23.
Tremont, at Mount Pleasant, Q. C., Jan. 28; preaching, Jan. 29, a.m.
Fulton, at Fulton, preaching, Jan. 29, p.m.; Q. C., Jan. 30.
Smithville, at Smithville, Q. C., Jan. 31.
Greenwood Springs, at New Hope, Q. C., Feb. 1.
Prairie and Strong, at Strong, preaching, Feb. 5, a.m.; Q. C., p.m.
Amory ct., at Tranquil, preaching, Feb. 5, p.m.; Q. C., Feb. 6.

I am indebted to Brother L. P. Wasson, my predecessor, for the arrangement of this first round, and wish to thank him most heartily.

If there are any accommodations I can render on any of my vacant dates, I trust the pastors of the Aberdeen District will feel perfectly free to call upon me.

All of the officials of the respective charges are earnestly requested to be present at the several quarterly conferences, that the Lord's business may be dispatched with care and zeal.

My brethren, I pray that the Lord's richest blessings may rest upon you and yours.

E. NASH BROYLES, P. E.

Corinth Dist.—First Round.

Mantachie, at Palestine, Dec. 29.
Baldwyn, at Baldwyn, Jan. 1, morning, and at Ashbury, Jan. 2.
Hickory Flat, at Bethel, Jan. 4.
Pott's Camp, at Pott's Camp, Jan. 5; preaching, evening of 4th.
Booneville sta., preaching Jan. 8; Q. C., Jan. 11.
Brunsville, at Jacinto, Jan. 10.
Mooresville, at Allen's Chapel, Jan. 13.
Guntown, at Guntown, Jan. 15.
Wheeler, at Wheeler, Jan. 15, 16.
Myrtle, at Myrtle, Jan. 18.
New Albany ct., at Union Hill, Jan. 19.
Marietta, at Marietta, Jan. 21.
Blue Mountain, at Blue Mountain, Jan. 22, 23.
Ripley sta., Jan. 22, evening.
Silver Springs, at Payne's Chapel, Jan. 24.

District stewards are called to meet in First Church, Corinth, Thursday morning, Dec. 1, at 10 o'clock.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Columbus, First Church, Q. C., Dec. 6, night; preaching, Jan. 22, 11 a.m.
Columbus, Central, Q. C., Dec. 7, night; preaching, Jan. 22, night.
West Point, Dec. 21, night; preaching Jan. 1, 11 a.m.
Cedar Bluff, at Pheba, Dec. 22.

J. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Waterford, at Waterford, Dec. 31, Jan. 1.
Holly Springs, Jan. 1, evening.
Sallis, at Sallis, Jan. 7, 8.
Durant, Jan. 8, evening.
Paris, at Paris, Wednesday, Jan. 11.
Duck Hill, at Duck Hill, Jan. 14, 15.
Holcomb, at Holcomb, Jan. 15, 16.
Winona ct., at Bethlehem, Jan. 19.
Poplar Creek, at North Union, Jan. 21.
Vaiden and West, at Vaiden, Jan. 22.
Winona, Jan. 29.
Pickens and Goodman, at Pickens, Jan. 29, evening.
Ebenezer, at Ebenezer, Feb. 4, 5.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Greenville, Nov. 13; Q. C., Jan. 4.
Hollandale, Nov. 20; Q. C., Jan. 5.
Leland, Nov. 20; Q. C. Jan. 6.
Boyle and Pace, at Boyle, Nov. 29, a.m.; Q. C., Jan. 9.
Cleveland, Nov. 29, p.m.; Q. C., Jan. 9.
Clarksdale, Dec. 4, p.m.; Q. C., Jan. 10.
Clarksdale, Dec. 4, a.m.; Q. C., Jan. 10.
Friars Point and Lyon, at Friars Point, Dec. 4, p.m.; Q. C., Jan. 10.
Arcola and Murphy, at Arcola, Dec. 11; Q. C., Jan. 12.
Glen Allan and Avon, at Glen Allan, Dec. 25.
Coahoma and Jonestown, at Coahoma, Jan. 1, a.m.
Lula and Dundee, at Lula, Jan. 1, p.m.
Gunnison and Sherard, at Sherard, Jan. 8, a.m.
Duncan and Alligator, at Duncan, Jan. 8, p.m.
Lake Cormorant, Jan. 15, a.m.
Tunica, Jan. 15, p.m.
Rosedale, at Rosedale, Jan. 22, a.m.
Shaw and Litton, at Shaw, Jan. 22, p.m.
Evansville and Dubbs, at Evansville, Jan. 29.

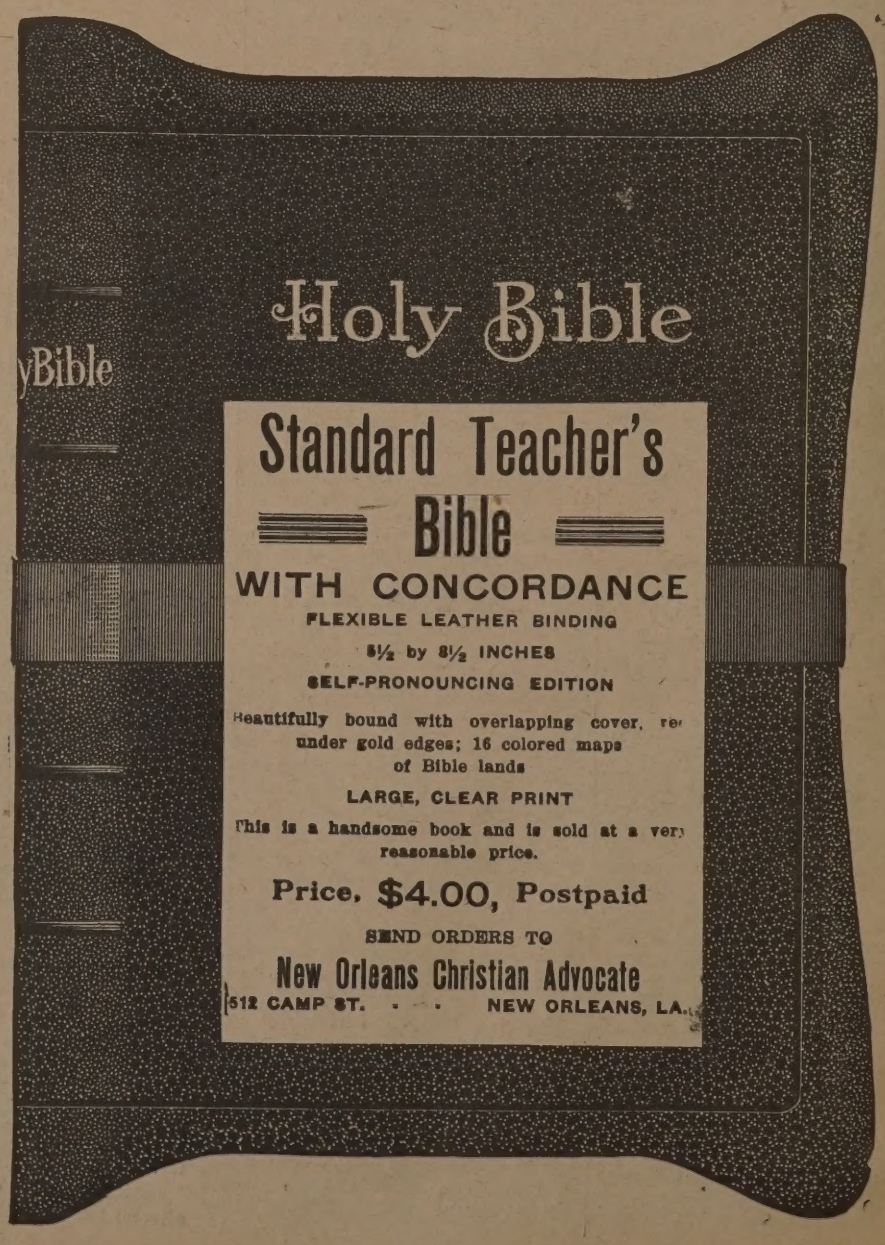
L. M. LIPSCOMB, P. E.

Greenwood Dist.—First Round.

Greenwood, First Church, preaching, Nov. 20, 11 a.m.; Q. C., Jan. 9, night.
Greenwood, Price Memorial, preaching, Nov. 20, night; Q. C., Dec. 21, night.
Indianola, Jan. 3, night.
Tchula, Jan. 4, night.
Belzoni, Dec. 28, night.
Black Hawk, at Black Hawk, Jan. 1, 11 a.m., 2:30 p.m.
Carrollton, at Carrollton, Jan. 1, night; Q. C., Jan. 2, 10 a.m.
Acona ct., at Acona, Jan. 8, 11 a.m., 2:30 p.m.
Cruger and Sidon, at Sidon, Jan. 8, night.
Inverness, Jan. 15, 11 a.m., 2:30 p.m.
Itta Bena, Jan. 15, night.
Ruleville and Doddsville, at Ruleville, Jan. 22, 11 a.m., 2:30 p.m.
Schlater and Phillipp, at Schlater, Jan. 22, night.
Swiftown and Isola, at Swiftown, Jan. 29, 11 a.m.
Moorehead, Jan. 29, night.

District stewards meet at Greenwood, First Church, Tuesday, Dec. 13, 2:30 p.m.

Howdy, brethren! Now that we are acquainted, let's all get off together for a great year for our Lord.

Yours to serve,

L. P. WASSON, P. E.